

Educational (191³) Department.

ORDINARY MS.

G.O., No. 548

DATED 11 — 6 — 13

[Despatch Abstract.]

Books and publications

Informing Mr. S. Chandrasekhara Sasthri
that the Govt. will purchase 48 additional copies of his publication
entitled "Sri Balaramaswami" and approving the
proposal as to their distribution

Est. C-471
13-2-13.



To

The Secretary,

Educational Department,

Port Saint George, Madras.

Sir,

The humble memorial of S.
Chandrasekara Sastrigal, Editor
and Publisher of Sri Balamanorama,
a rare and valuable commentary on
the famous Sanskrit grammar of
Panini re-arranged with short
comments under the name of Koumudi
by Bhattoji Deekshita respect-
fully sheweth:--

12 April 1912

1. That as shown in paragraph 5 of the memorial sub-
mitted to the Government on the 4th of January 1912, a copy of
which is submitted herewith the memorialist is still heavily
involved in debts to the extent of Rs. 6,000/- the receipts
from the sale proceeds since the date of the last memorial
being small.

2. That there is a likelihood of the memorialist having
to meet large demands in the near future from his debtors whose
patience has been already sorely tried and whom he cannot - -
satisfy, his limited landed property being already involved in
the concern over which he has too much burnt his fingers in
trying to release from oblivion a work of permanent value and
acknowledged merit.

3. That while he is indebted to the Government for their
having

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having ordered the purchase of seven copies in response to the memorial submitted last year, he has to submit that the patronage shown is inadequate considering his labours during the last seven years and the heavy loss that the publication has entailed

4. That by a reference to competent authorities it can be ascertained that the publication is indispensable as a book of study and reference in all schools and colleges in which Sanskrit is taught either alone or in conjunction with English.

5. That the work should indispensably find a place in all public libraries whether owned by the Government or by public bodies.

6. That the memorialist can be made to float above water by the Government ordering sufficient number of copies for distribution to English and Sanskrit schools and colleges and public libraries and that thereby the cause of education will be advanced by affording facilities for the study of Sanskrit grammar on the lines approved by Sanskritists, both Oriental and Occidental.

7. That the memorialist learns with pleasure that large grants have been made by His Most Gracious Majesty our beloved King Emperor, for educational purposes and large allotments have been made therefrom for the encouragement of Indian languages.

8. And that the memorialist earnestly requests the Government to take compassion on him in his present condition of stress and struggle and extend their patronage either by ordering the purchase of at least 100 copies or by granting him in the alternative an honorarium of Rs. 2,000/-.

For which act of kindness the memorialist shall, as in duty bound ever pray.

The memorialist begs to remain,
Sir,

Your most obedient servant,

श्री. चन्द्रशेखरदासजी

Editor & Publisher, Balamangalam

11th February 1913.

Copy of the memorial
submitted on the 1st April 1912

The Secretary to Government,
Educational Department,
Fort Saint George,
M A D R A S.

The humble memorial of S. Chandrasekhara Sastrigal, Editor and Publisher, Sri Balamanorama, Teppakulam, Trichinopoly, respectfully sheweth

2. The memorialist is the Editor and publisher of a Sanskrit work known as the "Sri Balamanorama", which is a rare and valuable commentary on the SIDDHANTA KAMUUDI, the famous Sanskrit Grammar. It is intended to explain and elucidate the intricate principles and rules of Sanskrit Grammar in general and of SIDDHANTA KAMUUDI in particular.

2. This work was until lately available, if at all, only in obscure and moth-eaten manuscripts, and the memorialist was able to secure a collection of these rare manuscripts only with considerable difficulty and on paying a heavy price.

3. The memorialist has been editing the said publication in monthly part during the last 6 years and the whole work has now been completed in 2 decently bound Volumes covering in all nearly 2000 pages of Royal Octavo size closely printed in DEVANAGARI characters.

4. Though the task was a gigantic one, the memorialist undertook it solely with a view to 'unearth', as it were, a valuable hidden treasure and to place it within the reach of all lovers of Sanskrit literature.

5. The memorialist submits that he has had to undergo great difficulties in financing this publication and in getting the right men for the work, and has, in short, been able to complete the task at a considerable self-sacrifice as will be seen from some of the testimonials appended to the prospectus submitted herewith. The publication has cost the memorialist Rs. 14,500 of which he has been able to realise Rs. 3,000 as sale proceeds of copies and the remaining cost amounting to Rs. 6500 he has met partly by loan and partly by the sale of his landed estate and of jewels. He is now involved in debts.

6. The Publication has been highly spoken of by some of the Eminent men all over India and Germany as will be seen from their select opi-

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opinions printed in the prospectus and the memorialist begs to advise despatch per separate book post of a copy of his humblework, in the hope that Government will be pleased to peruse the same and appreciate its merits.

7. The benign Government have always been ready to encourage the revival of the ancient learning and literature of India by sanctioning very liberal Honoraria to deserving persons, by making large grants and by ordering for a number of copies of the favoured publication in token of their support and appreciation of the same.

8. The Government have under their control and management a large number of schools and colleges where the study of Sanskrit is encouraged, and there are besides a number of public libraries under the control of Government where rare works of every description are collected for the benefit of the public and as a matter of general interest.

9. It is the humble wish of the memorialist that every important school or college and every public library and museum in the Province should be supplied at least with a copy of such a rare and standard publication as this, and if the Government are pleased to order for a large number of copies of the same, the memorialist will be happy and willing to offer them at more favourable rates than their market price, solely with a view to advance the cause of the students for whose benefit this work is intended.

10. The memorialist therefore humbly prays that the Government may be graciously pleased to peruse the pages of the accompanying publication and bestow their esteemed patronage on this rare Sanscrit work in any manner they may be pleased to do so.

For this act of kindness and charity the memorialist shall, as in duty bound, ever pray.

Teppakulam, Trichinopoly,)
1st April 1912.)

4-7/12

Dr. F. OTTO SCHRAMER,

Adayar, Madras, S., 10 II 1913.

To

Pandit S. Chandrasekara Sastrigal,

My dear Sir,

I have gone through several portions of Balamanorama, a copy of which you so kindly placed at my disposal, and found that the editing has been done very well, indeed. I have not come across a single misprint. Typographically also the book belongs to the best I have seen in India.

As to the merit of Balamanorama, it is beyond question. The famous Siddhantakaumudi, though it is intended for students, requires a commentary, and Balamanorama is the very commentary needed which will be consulted with pleasure by young people, as its name indicates.

The value of your edition is enhanced by the careful indices of Sutras, Vartikas, and Paribhashas appended to each volume, and the lists of Unadisutras, Phitsutras and Dhatus, at the end of the work.

This is a very important publication which should find a place in every Sanskrit library.

As I have also perused your "Ashtadhyayisutrapata", and I am glad to tell you that, with the only exception of its English title (where the word patha is misspelled) I have found nothing objectionable in it but am, on the contrary, of opinion that this handy, cheap and beautifully printed little book, which contains exactly those things (Sutras, Vartikas, Canas and Dhatus) which a student of grammar must have constantly before him, deserves widest circulation and might be introduced even in those schools that teach Sanskrit through the medium of English. For some knowledge of Panini should be conveyed to every student of Sanskrit.

Wishing

Wishing you every success for your further literary activity
I remain, sir,

Yours sincerely,

(sd.) F. Otto Schrader,
Director, Adayar Library.

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As I have also perused your "Ashtadhyayiantrabata", and I am glad to tell you that, with the only exception of its English title (where the word patra is misspelled) I have found nothing objectionable in it but am, on the contrary, of opinion that this handy, cheap and beautifully printed little book, which contains exactly those things (Gurus, Vartikas, Ganas and Dhatus) which a student of grammar must have constantly before him, deserves widest circulation and might be introduced even in those schools that teach Sanskrit through the medium of English. For some knowledge of Panini should be conveyed to every student of Sanskrit.

Wishing

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4-7/13

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Dr. P. V. V. (Sd.)
Director, Adyar Library.

The Balamanorama is a clear and popular gloss on the celebrated Siddhanta-kaumudi of Bhattoji Mikhita, which has been now for three centuries the standard text-book of Sanskrit Grammar. As it is well known that the Siddhanta-kaumudi is difficult to understand without such a gloss, the value of the Balamanorama to the student of Sanskrit grammar cannot be over-rated. It can, therefore, be said without hesitation that Balamanorama is one of the few reference books that are indispensable in every library attached to a College or a Secondary School.

I have known that some years ago at least two attempts were made by some other gentlemen to bring out the Balamanorama in the form of a serial publication, but that the attempts had, for some reason or other, to be given up before the work was completed. It is, therefore, very creditable to Brahma Sri Chandrasekara - - Sastriar that he at least has had the courage and the spirit to bring out the complete text of the Balamanorama, though I understand, at a very heavy pecuniary loss - this circumstance ought to appeal to the sympathies of all lovers of Sanskrit.

I have great pleasure in observing that the printing and the general get-up of the book are very neat and very attractive. I would recommend the publication to all students of Sanskrit.

Trivadrangam,
3rd August 1912.

(Sd.) R. Rajaraja Varma,
Professor of Sanskrit & Dravidian
Languages.

The Balamanorama is a very clear and lucid commentary on the Siddhanta Koumudi, the best known standard work on the grammar of the Sanskrit language. All other commentaries only serve to mystify the original by their pedantic and unnecessary dialectics. Though it is a work of great merit and though if it had been published earlier, it would have obviated almost all the difficulties experienced in the study of Panini, there was no enterprising publisher to undertake the difficult task. Some efforts that were made to release the work from oblivion proved a failure. Mr. Chandrasekara Sastri has placed the Sanskrit reading public, both in India and elsewhere, under a great obligation to him by bringing out in two neatly printed volumes, free from errors of omission or commission or defects of any kind, this work of great value to all students of Sanskrit. In the library of every High School or College in which Sanskrit is taught this work should necessarily find a place as a book of frequent reference. The Government will render a real service to the study of Sanskrit if they will be pleased to pass orders to sanction a grant of an equivalent amount to every High School or College in the Presidency that purchases a copy of the Balamanorama.

(sd.) A. Panchapagesa Aiyar.

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2nd August 1913
T. R. V. S. R. M.

(sd.) R. Rajaraja Varma

Professor of Sanskrit & Pravidan

Specimen and Prospectus of Sri Balamanorama.

Completely Ready!

Ready for Sale!!

SRI BALAMANORAMA

A SIMPLE AND LUCID COMMENTARY ON SIDDHANTA KAUMUDI.

VIKARANA, or Sanskrit Grammar, is reckoned as one of the Vedāṅgas (or limbs of the Vedas), and a knowledge of Vyākaraṇa is an essential condition for the right understanding of the Vedas and the Vedānta, the proper study of which (and the consequent realisation of the Brahman) is the end of man's existence on earth. For a knowledge of what meaning or meanings Sanskrit roots, words and idioms are capable of holding, is pre-eminently the basis on which the firm structure of Vedic knowledge rests.

Students of Panini and Siddhanta Kaumudi usually feel the want of a simple, clear and exhaustive elucidation of the Sūtras in their practical application. Such a want is fully supplied by the BALAMANORAMA, which, as its name implies, will make the study of Sanskrit Grammar a pleasant recreation. The BALAMANORAMA is a full and lucid exposition of the Siddhanta Kaumudi. Other commentaries on the Siddhanta Kaumudi are as difficult as the Kaumudi itself, and are more pretentious and cause an amount of discussion which seems bewildering to the student. The BALAMANORAMA is lucid in the highest degree. It explains the Kaumudi so fully and easily that any student can, even without a teacher, understand it completely; in fact, this single book alone can teach the student much better than a number of learned Pandits, ready to clear whatever doubts and answer whatever difficulties the student is likely to meet with during his study of the Siddhanta Kaumudi. The aphorisms (Sūtras) of Panini have been excellently explained and illustrated. It is of immense value to all readers; for they find in a nut-shell all that is worth knowing in the Vyākaraṇa collected together from Kāshika, Mahābhāṣya, Sēkhara, Kaiyata, and other well-known works on the subject.

The publication is finishing with SAVARTHIKAGANAPATHASHTADHYAYI, DHATUPATHA, etc. The book is printed on fine paper and with good Devanagari characters, and covers about 2000 pages; each part of the book covering about 1000 pages. As this is the first edition, I am obliged to price the book at various rates.

Inland:—For Public Institutions, Rs. 25 per copy.

For *bona fide* poor students, Rs. 15 per copy (if the complete set be bought); and Rs. 10 per part (if bought separately.)

For others, Rs. 20 per copy.

Foreign rate, Rs. 25 per copy. (Postage extra.)

I undertook the publication of this very rare book some 5 years ago, with the full assurance that all lovers of learning would encourage me in this big task. The book has now by the grace of God attained completion notwithstanding the many difficulties of my getting money and the right men for the work; but I have devoted the whole of my small fortune to editing this book and have been put in straitened circumstances. I now appeal to all sympathetic sons of wealth to support and encourage me in my distressed situation by giving me donations. I appeal to one and all the lovers of Sanskrit learning to support me by ordering for copies of the book at their earliest opportunity.

All correspondence should be made only in English *fully and legibly*.

N.B.—For every ten copies purchased at a time one copy will be given gratis.

S. CHANDRASEKHARA SASTRIGAL,

Editor and Publisher Sri Balamanorama,
Toppakulam Post, TRICHINOPOLY.

St. J. I. S. Press, Trichy.

The Balamanorama is a very clear and lucid commentary on Siddhanta Kaumudi, the best known standard work on the grammar of the Sanskrit language. All other commentaries only serve to mystify the original by their pedantic and unnecessary dialect. Though it is a work of great merit and though it has been published earlier, it would have obtained almost all the difficult experienced in the study of Panini, there was no entertaining wisher to undertake the difficult task. Some efforts that were made to release the work from oblivion proved a failure. Mr. Chandrasekhara Sastri has placed the Sanskrit reading public both in India and elsewhere, under a great obligation to him by printing out in two neatly printed volumes, free from errors or omission or commission or defects of any kind, this work of great value to all students of Sanskrit. In the library of every High School or College in which Sanskrit is taught this work should necessarily find a place as a book of frequent reference. The Government will render a real service to the study of Sanskrit if they will be pleased to pass orders to sanction a grant of an equivalent amount to every High School or College in the Presidency that purchases a copy of the Balamanorama.

(ed.) A. Pancharatnam Aiyar.

SELECTED OPINIONS.

त. गणपतिशास्त्री, कपूरेश्वर, अनन्तचरणम्—“अमृततन्त्रशेखरशास्त्रिणः, भवद्विः संशोध्य सुप्रमाणान्यां बालमनोरागां पारिवर्त्यनन्तान् आगतान् परिच्छेदं मनसा परीक्षितः । सा हि विद्यमानकौमुदीव्याख्यासन्ततया कच्छुः विस्तृतवर्णनगुणधर्मेभ्यस्त्रिभिराध्यात्मैः विद्वान्तकौमुदीमतीतानां पाणिनिस्तुत्याह्वयाननाकानां सर्वगणानां सुवृत्त आचार्य प्रोढमनोरागां शब्दरत्नोत्तरावर्षाविहारीकृतलघुलक्षिकया सुकुमारप्रसरमया भङ्गा तन्त्रमोक्षयितुं समर्थः बालपरमकाश्चिकी ‘आध्यात्मिकरिपेक्षा’ इत्यपि नामधेयं सुसंग्रहयति । एतां वर्षपुण्यात् प्रामदमिच्छन्तवल्या युवराजचर्मसतः कथंविदालाप विरोहितो विदितवता माया चिन्तितवान्—अस्यां नाविकेत्युत्थानं उच्यते । अपि सामग्रेण सुदृष्टे बहुद्वयव्यथसोपलक्ष्यकारणैः, दूर एव कलम-भूषणलघुवर्णनगुणैः देवनागरीसुदृष्टेण प्रति प्रकाशितः । सेयं प्रकाशना न केवलमुपनीलिना भवद्विः, किन्तु फलप्राप्तमपि विनीतप्रायेत्यस्य महतो लोकापेकारस्य संस्कृतमकथयः सर्वो, मन्ये कथं भवत्यो वा पाठ्यते । संशोधनश्च प्रत्यक्षः भवद्विः सम्य-मिच्छति नृपमपि । व्याख्याविभागाविन्यासगतस्थापनसमृद्धस्य पद्यतन्त्रस्य वा गुणस्य पुस्तकं संविधानमख्यते यो रमणीयम् ।”

कविभूषणः श्री. ति. अ. ति. कुमारताम्रपायः निजामप्रसन्नमायामेवदयते—
“देवी वामनया पुमर्थस्वनापेशादीनां सापि व्याकृतिसंस्कृते पद्ये भावस्य संयुक्तं ।
एषा पाणिनिर्दक्षितैव सुलभा तां गुह्यभाविमो व्याख्यान्ती ननु बाहुदयकृतिनः प्राभ्यो कवीन्द्रैः कृतिः ।
अपि निमग्नशेखरुत्तमं धर्ष्यो जयतु कलितस्याप्यस्य साऽऽवस्था ।
कवित्वं तुल्यप्रायापुत्रस्यापुलकस्त्वमतिमिलनलवन् नानुभाऽऽलस्यतिवाचिः ।”

अपि प्रेष्टाः । श्रीनन्दबोखर्योः—“आवालोकितासामिभगद्विमुद्विष्य देवनागरीक्षररफाक्तान्याः बाहुदेवावरकृतेः श्रीमत्याः बालमनोरागाः प्रयो भगाः । इयं हि कृतिः कौमुदीपञ्चासमानानां महत्त्वपुङ्क्तये प्रभवतीति सवर्मातिप्रामेहः । अतोऽस्यां सुगुणे व्युत्पन्नान् श्रीमतीदृष्टिं निर्मासुपतिप्रामेहः । यतोऽयं विश्वरस्यवसायशालिनस्तुभारतीप्रचारसमाज-देवकाव्यतन्त्रा विद्वांसः । तदियमितो नातिशयिष्यलघुलक्षिकसमासाश्च पृतिर्भगद्विष्यलक्षिकेभ्यस्तस्य परमकथार-कस्य श्रीमते नारायणस्येति प्राक्काशास्तस्य” इति ॥

बहूकनैराविजराजमचारमारेजन्तुसंस्कृतपाठशालायां व्याकरणशास्त्रादुपायकः, निजगिह कतिमियाचार्यः सामान्यसाधयेत्ये—

“मनोहावद्विन्यासः बालमुभाया मनोरागा । चित्तेभ्यो रोचतां सर्वविदुषां गुणवर्तिनाम् ॥
सेयं बालमनोरागा व्याख्यालौकिक । यत्तु दुर्दहनवर्धनं विना प्रायः सुखमातपरदन्दरैः प्रगदन्ती प्रक्रियाश्च तत्र तत्र नातिरक्षेपे विद्यते । तल्लवोपनिधिराप्रवृत्तमन्यतिवेत इति श्रुतिपुन्यमनोदयता समुदायितिविदेषायां देवनागरीसुदृष्टित-तया विराज युलमनरोभा नाभूत् । समग्रतः सुन्दरैश्चैवस्वतरेष्वेव व्याख्यानव्याख्येयोरनुरागान्तरिकैरवगमनैः निगुण-तन्त्रप्रयोगाणां प्रकाशकमहाभगविरल्यस्यां मूल्येन वित्तियोगाणां आश्रयेनैव सर्वपात्रमानीति दृढतस्म्येभिः । आशाते तारुष्यभ्रमप्रचयसमिधिलतः सर्वेऽपि गरीरसि कर्तुंस्मिन्स्वताराणां शास्त्रिवर्याणाम् अवश्यसद्ग्राह्यस्वतरेऽस्तुत्यस्य सुवर्णह-सहलुनां भवेत्” इति ॥

Honourable Mr. Justice Astutosh Mookerjee, Saraswati, M.A., D.L., F.R.A.S., F.R.S.E., etc., Vice-Chancellor, Calcutta University, and Justice, High Court, Calcutta:—“I have looked through the splendid edition of the Siddhanta Kaumudi with Bāla-mānora, now in course of publication by Chandrasekhara Sastri-gal. The work has been compiled with great care and attention, and is sure to be of great use to every student of the work of Pāṇini. The commentary is remarkable for its simplicity, and may be strongly recommended to our B.A. (Honours) and M.A. students. There can be no reasonable doubt that a careful study of the work will greatly facilitate the acquisition of a critical knowledge of Sanskrit, and I shall anxiously look forward to its completion.”

M. R. Ey, S. Kuppuswami Sastriar, M.A., Principal, Sanskrit College, Trivandri, Tanjore:—“I have carefully gone through Mr. S. Chandrasekhara Sastriar's edition of Bāla-mānora, and I have much pleasure in saying that the work is being edited very carefully. Bāla-mānora is the most lucid of all the commentaries on the Siddhanta Kaumudi and is very useful to the students as well as the teachers of Pāṇini's Grammar. The undertaking to publish the whole of the Bāla-mānora in Devanagari characters and place it within the easy reach of all, speaks volumes in favour of Mr. Chandrasekhara Sastri-gal. Further, Mr. Chandrasekhara Sastri-gal appears to have sunk his whole fortune in this undertaking, and I feel he deserves a very liberal and sympathetic encouragement at the hands of all the Zemindars, Rajas and lovers of Sanskrit Literature.”

M. R. Ry, K. S. Ganapathi Aiyar Ayl, M.A., M.L., High Court Vakil, Trichinopoly:—“I have great pleasure in recommending to the public a Sanskrit publication undertaken by Brahmarshi Chandrasekhara Sastri-gal of Trichinopoly. The work to which he is introducing the scholars of Sanskrit Literature is a commentary on Siddhanta Kaumudi of Bhartrhari Desikashita, the great authority on Sanskrit Grammar. The commentary is the work of Vāsudeva Desikashita and is known as Bāla-mānora. As its name implies, it is easy of comprehension. Other commentaries on Siddhanta Kaumudi are more pretensions and cause an amount of discussion which seems bewildering to the student. But Bāla-mānora is lucid in the highest degree. I have had the advantage of reading parts of it with the help of the learned Pandit who is now engaged in its publication, and I think it is a book which every lover of Sanskrit should have with him.”

Mr. Harinath De, B.A. (Cantab.), M.A. (Cal.), M.R.A.S., of the Indian Educational Service, Member of the Syndicate of the Calcutta University, Lecturer in Comparative Philology to the University of Calcutta and Librarian, Imperial Library, Calcutta:—“I have glanced through much of the Bāla-mānora published by the edition of Pandit Chandrasekhara Sastri-gal. It is a very neatly and correctly printed work and likely to prove very useful to beginners of Pāṇini. The commentary, so far as I can judge, is simple and lucid. I beg leave to recommend the work strongly for the patronage of the Sanskrit-loving public.”

अचसन्धिप्रकरणम्]

बालमनोरागा ।

५२

७३ । एत्येधत्युत्तु । (६-१-८९) ।

अवर्णादिजायोरेत्येषांरुटौ च परे वृद्धिरादेशः खान् । पररूपगुणा-

पवादः । उपैति । उपैष्यते । प्रष्टौह । एजावोः किम् । उपेतः । माभवा-

एत्येधत्युत्तुम् । एतिथ एतिथिज ऊट् वेति विग्रहः । एतिथि एषतीति च 'इक्षितपौ

यावुनिदेशे' इति दित्ता निशेधः । इण् नातिविति, एष वृद्धाविति च, यात् विवक्षितौ ।

एचीलुवतते । 'यस्मिन्विधिः' इति तदादिग्रहणम् । एजादाविति ल्यप्ते । तच्च एत्येधत्योरेव

विषयम् । न तु ऊट्, असम्भवात् । एकः पूर्वपदोः इत्यधिकृतम् । 'आट्टणः' इत्यतः आदिति

पञ्चम्यन्तमुवतते । तदाह । अवर्णादित्यादिना । उपैतीति ॥ इण् पातोलेट् । तिप

वाप् लृक् 'सावैधातुक' इति इकारस्य गुणः एकारः । उप एतीति स्थिते अनेन वृद्धिः ।

उपेधत इति ॥ एषपातोलेट् आत्मनेपदं तदेधेः वाप् 'दित आत्मनेपदानां' इत्येत्वम् ।

उप एषेति इति स्थिते अनेन वृद्धिः । प्रष्टौह इति ॥ प्रष्टं वहतौति प्रष्टवाट् । 'बहव्य' इति

षिन्ः 'वेरपृक्त्य' इति वलेपः । 'अत उपधायाः' इति वृद्धिः । ततश्चि 'वयोस्त्वस्म्यारणम्'

इत्यतस्त्वस्म्यारणमित्युच्यते । 'बाह ऊट्' इति सम्प्रसारणसंज्ञकस्य ऊटस्त्वस्म्यारणाविति

पूर्वरूपम् । प्रष्ट ऊट् इति स्थिते अनेन वृद्धिः औकारः । नन्वत्र एत्येधतिग्रहणं व्यर्थम् । उपैति

उपेधत इत्यत 'वृद्धिरेव' इत्यनेनैव वृद्धिसम्भवात् । ऊट् ग्रहणमपि व्यर्थम् । वृद्धिरेवात्येव सिद्धेः ।

'बाह ऊट्' मूले ऊट्ग्रहणान्वयव्यम् । सम्प्रसारणेन कृतंवाच । गुणम् प्रत्ययपठलक्षणत्वात् ।

एज्ग्रहाद्द्विः इति वार्तिककृता तथैवोक्तत्वात् । बाह ऊट् ग्रहणं न कर्तव्यम् । 'बाह' इत्येव

सुमनस्य । भव्य बाहस्त्वस्म्यारणं स्वातीति सम्प्रसारणमेव विधीयताम् । ततश्च वकारश्च

उकारे सम्प्रसारणे पूर्वैरूपे सति उट् इति स्थिते प्रत्ययलक्षणाप्रतिषेधः । निप्रत्यये परे उकारश्च

लघूपधगुणे ओकारे कृते प्रष्ट ओह इति स्थिते वृद्धिरेवाति वृद्धिरिति वार्तिकार्थः । तस्मादित्ये-

धत्युत्तु इति सूत्रं व्यर्थमित्यत आह । पररूपगुणापवादः ॥ एत्येधत्योरेधिरस-

मित्यस्य, ऊटि आट्टण इत्यस्यामयपवादः इत्यर्थः । यदि हि बाहस्त्वस्म्यारणमेव विधीयते, न तु

ऊट्, तर्हि वक्ष्य सम्प्रसारणेन उल्लेखे पूर्वैरूपे सति तस्य लघूपधगुणो न भवति । तस्मिन्

कर्तव्ये बहिर्भूतसत्यल्यपठेनैवसंज्ञापितसम्प्रसारणाश्रितपूर्वरूपस्य बहिर्हृतत्वा अत्र असिद्धत्वात् ।

तथा च गुणामात्रे प्रष्ट उ आह् इति स्थिते पूर्वैरूपे प्रष्ट उट् इति स्थिते 'आट्टणः' इति गुणे

ओकारे प्रष्टोह इति प्रा । सम्प्रसारणसंज्ञकस्य ऊटो विधी प्रष्ट उ आह् इति स्थिते पूर्वैरूपे

लघूपधगुणस्याप्रकृतत्वा ओकारस्यापवादकारस्यैव सत्त्वात् । वृद्धिचील्युत्तुग्रहणमात्रेणकृत्वा इति

प्राप्ते 'एत्येधत्युत्तु' इति वृद्धिः प्रष्टोह इति सिद्धांत्युत्तुग्रहणमात्रमप्यस्यकामिति बाह ऊट्मू-

समुदाहृतवार्तिकं माये इतिमित्यस्तान्तरत्वात् । उपेत इति ॥ इण्पातोलेट् तस् वाप् लृक् ।

सावैधातुकमपिदिति तस्य 'किवात् तस्मिन् परत इकारस्य न गुणः । अत्र इण् धातोर्जादित-

न्त्वाभावात्तस्मिन् परतो न वृद्धिः । माभवाप्येधतिर्वादि ॥ एषपातोणिच् । ऊट् तिप

'नलम्' इतिः इति इकारलोपः । 'निधित्युत्तुम्' इति वच् । 'गौ वधि' इत्युपधात्वः ।

'वधि' इत्यजद्वैतीत्यस्य विशयश्च द्वित्वम् । अभ्यस्ये चर्चति जलवत् । न साधयो

B. S.

४९४ । अजायतष्टाप् । (४-१-४) ।

अजादीनामकारान्तस्य च वाच्यं यस्त्वित् तत्र षोऽपे टाप् स्यात् ।

भाष्ये “अवश्यतावत् कश्चित् स्वकृतात् आस्थेयः” इति, वैयकारणसिद्धान्त इत्यर्थः । “कृतान्ती यमसिद्धान्तौ” इत्यमरः । तस्य द्विभुभादिप्रसङ्गावृत्तसंज्ञाभक्त्या महाशङ्काशरणसामर्थ्यात् सति सम्भवे स्तनकेशवतीत्यादीलौकिकं लिङ्गसम्पन्नाश्रयिते । अन्त्यभा ‘पठ्नां यजेत’ इत्यत्र स्त्रीव्यक्तावपि सत्त्वाद्युपचासत्कमुत्स्वाभावयानात् ‘आशो नाऽक्षियाम्’ इति नाभावस्याविरोधात् स्त्रीषष्ठ्यालम्ब्यते । तत्रैतच्चतुर्थस्य प्रथमपादे ‘तयालिङ्गम्’ इत्यधिकरणे अन्वर्त्तमानासक्तुल्लङ्घनवृत्तावबोचाम् । त्रिविधमपि एतद्विहितं जातिव्यक्तिवत् प्रातिपदिकायै एव । प्रत्ययार्थत्वे प्राधान्यापत्तां अजा, खट्वा, इत्यादी स्त्रीविवशिष्टतादाम्यवच्छिन्नादादिषोऽनुभवाविदो विरुद्धेत् । किञ्च मातुर्दुहितृस्त्वस्यवादिशब्देषु विनापि टावादिप्रत्ययं स्त्रीविवशिष्टार्थस्य बोधात् प्रातिपदिकस्य तत्र शक्त्यावश्यकत्वे टावादीनामपि शक्तिकल्पने गौरवम् । ‘ऋकारान्ता मातुर्दुहितृस्त्वस्ययानुनानन्दः, प्राहृष्टिषुभुक्त्विवः’ इत्यादिलिङ्गावृत्तासन्मुद्राण्यपि प्रकृतिविषयाण्येव दृश्यन्ते । अत एव च ‘कृदिकारादुक्तिः’ इत्यत्र अफिन् इत्येतदर्थवत् । अन्यथा क्तिन्वे स्त्रीत्वस्योक्त्वात् ङीषोऽप्राप्तेः तद्वैयर्थ्यं स्पष्टमेव । न चैवमपि प्रकृत्यैव स्त्रीत्वस्योक्त्वात् कथं टावादय इति वाच्यम् । द्वौव्यादिवत् प्रकृत्युक्तस्याव्यवर्तकत्वात् । अन्यथा टावादिष्विष्यैयर्थ्यात् । तथा च स्त्रीत्वमिह प्रातिपदिकस्यैव वाच्यम् । टावादयस्तु तद्योक्तकाः । तथा च टावादिषु सत्सु अवश्यं स्त्रीत्वबोधः इति नियमः, न तु टावादिषु सत्सुर्बोधेति नियम इति । **अजायतष्टाप् ॥** अजः आदिष्वेतां ते अजादयः ते च अथेति समाह्वारद्वन्द्वान् षष्ठी ‘ङ्पाप्रातिपदिकात्’ इत्यतः प्रातिपदिकादियनुष्टुप् षष्ठा विपरिणतम् अजादिभिः अता च विशेष्यते, तदन्तर्विधिः । तत्राद्विषये ‘समासप्रत्ययविधी तदन्तर्विधेः प्रतिषेधो बक्यस्य’ इति निषेधोऽनन्तरं, ‘उगिरणमहणवजम्’ इत्युक्तेः । इष्यामहणन्तु नातुर्वर्तते ‘क्षियाम्’ इत्यधिकारे तयोर्विषयत्वात् । न च अजादिभिः प्रातिपदिकस्य विशेषणोऽपि तदन्तर्विधिर्नास्ति ‘समासप्रत्ययविधी’ इति ‘प्रदणवता प्रातिपदिनेन तदन्तर्विधिर्न’ इति च निषेधादिति वाच्यम् । ‘शूद्रा चामहर्षणां जातिः’ इत्यत्र अमहर्षयैति बचनेनाज तदन्तर्विधिर्नामान् । किञ्च क्षियां व्यक्ती गम्यमानायामितिनार्थः । तर्हि अजा खट्वादी अजत्वयाकारेण वस्तुतः स्त्रीव्यक्ती गम्यमानायां टावादिप्रत्यगाः स्तुः । ततश्च टावादिप्रत्ययेषु प्रत्ययमानेषु स्त्रीत्वस्य मानजन निवर्तं स्यात् । अतः क्षियामिति भावप्रधानो निर्देशः । स्त्रीत्वे इति यावत् । तदाह । **अजादीनामित्यादिना ॥** अजायतानामित्यर्थः । **षोऽपे इति ॥** उक्तरीत्या स्त्रीत्वस्य प्रातिपदिकायैत्वादिति भावः । उक्तं च भाष्ये “क्षियां यत् प्रातिपदिकं वर्तते तस्माद्व्यापदयो भवन्ति स्याथे” इति । **टाप् स्यादिति ॥** ‘प्रत्ययः परश्च’ इत्यधिकृतम् । कस्मात् परो भवतीत्याकाङ्क्षायां सन्निधानात् अजादिभ्यः अदन्तात्त्वोक्तिं बोध्यम् । ननु अजादिगणे अज, अश्व, इत्याद्यदन्तपादो व्यर्थः, अदन्तत्वादेव सिद्धिरित्यत आह । **अजायुक्त्तिरिति ॥** ‘व्यासि प्रथमे, जातेरस्त्रीविषयात्’ इत्यादिवद्व्ययमानस्य ङीषो ङीधश्च अदन्तग्रहणवादस्य बाधनार्थजजादिमहणमित्यर्थः । एवञ्च अदन्तटावापदादौ ङीङ्गीषौ तयोः

गात्र भवति । ननु कृतः कटः पूर्वमनेनेति विग्रहे कृतशब्दस्य पूर्वशब्देन समासो न सम्भवति । कृतशब्दस्य कटशब्दशेषोऽल्लेखेन सामर्थ्यविरहात् । अत एव तद्विदः इतिप्रत्ययोऽपि दुर्लभः । किञ्च कृत इति कप्रत्ययेन कटस्य कर्मणोऽभिहितत्वेन तत्तत्पञ्चाशः प्राप्तिरेव नास्तीति किं तत्रिहस्यर्थेन कृद्वहणेन । कप्रत्ययेन कृता अभिहितत्वादेव कटात् द्वितीया दुर्लभेति चेन्न, कृत अम् पूर्व अम् इत्यलौकिकविग्रहवाक्ये कटस्यासिद्धितया कर्मलेनान्यस्यासम्भवेन कृत्वात्सुदानीमकमेकतया कर्मणि कप्रत्ययस्यासम्भवे सति ‘ननुसुके भावे कः’ इति भावे कप्रत्यये कृते सति कृतशब्दस्य कटशब्दशेषोऽल्लेखत्वाभावात् समासतद्विती निवोधी । ततश्च कृतपूर्वाति तद्विद्वान्तस्य पूर्व कृतवानित्यर्थः पर्यवस्यति । किं कृतवानिति कर्मजज्ञासायां कटमित्यन्वेति । गुणभूत्यापि कियया कारकसम्बन्धस्य कटं कृतवानित्यादौ दर्शनात् । तच्च कर्मत्वं न कप्रत्ययेनाभिहितम्, तस्य भावे विधानात् । नापीतिप्रत्ययेन । तस्य कर्तरि विधानात् । तथा च असति कृद्वहणे षष्ठी स्यात् । तत्रिहस्यर्थे कृद्वहणमिति भाष्ये स्पष्टम् । न च निष्ठायोगे निषेधादेवान् षष्ठी न भवित्येताविति वाच्यम् । ‘ननुसुके भावे षष्ठा उपसङ्ख्यानम्’ इति ‘क्तस्य च वर्तमाने’ इति सूत्रस्थवादिने निष्ठायोगे षष्ठीनिषेधस्याप्राप्तकः । तथा च षष्ठाभावे उक्तरीत्या अनभिहितत्वात् द्वितीया सुलभेति । न च कृतेऽपि कृद्वहणे षष्ठी दुर्बारा । कृतेति कप्रत्ययात्मककृत्योगस्य सत्त्वादिति वाच्यम् । कृद्वहणसामर्थ्येन भाष्योदाहरणेन च रुच्यन्तर्भावानापचकृत्योगस्य विनाशितत्वात् । प्रकृते च कृतत्वस्य तदितद्वह्यन्तर्भूतत्वात् तद्योग्यष्ठीनिमित्तम् । न चैवं सति ओदनस्य पाचकतमः, ओदनस्य पाचकप्रहणम्, इत्यादौ षष्ठी न स्यात् । वृचन्तन्तर्भूतकृत्योगाभावात् । तथा च ओदनं पाचकतमः, ओदनं पाचकप्रहणम्, इति द्वितीयैव स्यादिति वाच्यम् । इष्टापतेः । अत एव मनुष्यधिकारे ‘प्राज्ञाप्रदाज्ञोऽन्यो णः’ इत्यत्र ‘प्राज्ञो व्याकरणम्’ इति उदाहरित्यते मूलकृता । न चैवं घटः कियते इत्यत्रापि कर्मणो विवक्षाभावात्तत्रिह भावल्कारे सति अनन्तरं घटस्य कर्मत्वेनान्वयसम्भवात् अनभिहितत्वात् द्वितीया दुर्बोरिति वाच्यम् । वैयम्यात् । कृतपूर्वात्त्व हि लौकिकविग्रहशब्दायां कटशब्दस्यासन्निधानात् कर्मणो विवक्षा न सम्भवतीति भावे कप्रत्यय इति युक्तमाश्रितम् । कियते इत्यत्र तु न सम्भवत्येवाविवक्षा । कृतद्विद्वत्समासैकशेषासयान्तथाद्युपसृपतिपचकान्तर्भूतत्वेन रुचिश्चत्यवता विग्रहाभावात् । तथा च रुचिषिष्य एवायं व्युत्पत्तिप्रकार इति प्राचीनमतानुसारी पन्थाः । शब्देन्दुशेखरं तु ओदनं पाचकतमः इत्यादौ द्वितीया असाधुरित्य, षष्ठ्यो साधुरिति प्रपञ्चितम् । विस्तारयागेह तद्विह्वयते । ननु भट्टिकाव्ये “द्वेन्दुःखस्य मादृग्यो धायरामोदयुक्तम् । लिम्पिरित् तनोर्बतै-थेतयस्यात् उज्जो न कः ॥” इति श्लोकोऽस्ति । श्रीरामश्च विराहतेत्यस्य वाक्यमेतत् । अत्र दुःखस्येति तनोरिति च कर्मणि षष्ठी । मादृग्यो दुःखं द्वेद्वेदद्विः पुनरादीनाम् आमोदं परिमळं धायैः पोषकैः तनोः तनुं शरीरं लिम्पेः लिम्पद्भिः कः चेतयः प्राणी उज्जः उज्जलिव च स्यादित्यर्थः । अत्रामोदस्योत्तमस्येति कर्मणि षष्ठा भाव्यम् । पाचकशब्दस्य पोषणार्थकवाक्यातोः ‘ददातिवाजोः’ इति गप्रत्ययात्मककृदन्तत्वादिति चेन्न । उत्तमामोदं उपयादीनां गृहीत्या

‘तस्येदमित्यपलेऽपि बाधनार्थं कृतं भवेत् ।

उत्सर्गः शेष एवासौ वृद्धान्यस्य प्रयोजनम् ॥’ (वा २५८१-२५८४)

पुष्करसंश्वस्य अनुशतिकादौ पाठान् । तत्र यदादिश्रुतिन्योपपाद्वद्दी न बाधेत, तदा आदिश्रुत्या उपपादव्या च पौष्करसदोः सिद्धत्वात् अनुशतिकादौ पुष्करसच्छब्दपाठोऽनर्थकः स्यात् । अतस्तत्ककौष्ठिन्यायात् ‘तस्यपि सम्भवे बाधनं भवति, इति विज्ञायते’ इति भाष्ये स्पष्टम् । **तस्येदमित्यपलेऽपीत्यादि ॥** लोकवार्तिकमिदम् । तत्र प्रथमचरणस्यायमर्थः । तत्तदेषां प्रतिः अणु अपत्येऽपेऽपि भवति, इदमर्थं तस्यापत्येऽपि भवति । अतस्तस्यापत्यमिच्छविधानं व्यर्थमित्याशेषः । न च ‘अत इन्’ इत्यानुत्तरसूत्रार्थः ‘तस्यापत्यम्’ इत्यावश्यकानां वाच्यम् । एवं हि सति ‘तस्यापत्यमत इन्’ इत्येकमेव सूत्रमस्य । तथा च ‘तस्यापत्यम्’ इति प्रथकसूत्रकरणं व्यर्थमित्याशेषः पर्यवस्यति । अत्र समापत्तेः । **बाधनार्थं कृतम्भवेदिति ॥** ‘तस्येदम्’ इत्यत्र बाधित्वा ‘वृद्धाच्छः’ इति छः अपत्ये प्राप्तः, तद्बाधनार्थं ‘त यापत्यम्’ इति प्रथकसूत्रकृतमित्यर्थः । ननु ‘वृद्धाच्छः’ इति सूत्रं शेषाधिकारस्थम्, अपत्यादिबन्धुरन्धन्तेभ्योऽन्यः शेषः । तथा च अपत्यार्थस्य शेषाधिकारस्थत्वाभावात् तस्मात्तत्र छप्रत्ययस्याप्रसक्तत्वाद्विधानार्थत्वं ‘तस्यापत्यम्’ इत्यस्य कथमित्यत आह । **उत्सर्गः शेष एवासविति ॥** उत्सृज्यते अदन्तबाह्यादिप्रकृतिभ्यो विद्युज्यते इत्युत्सर्गः । कर्मणि घञ् । अदन्तबाह्यादिभिन्नप्रकृतिसम्बद्धः अपत्यार्थोऽपि शेषो भवत्येवेत्यर्थः । आक्षेपसिद्धिं ‘तस्यापत्यमत इन्’ इत्येकसूत्रमभिममत । विनियुक्तादन्यः शेषः, अदन्तबाह्यादिप्रकृतिस्तस्युक्तापत्यार्थः एव विनियुक्तः । न तु तद्विन्नप्रकृतिस्तस्युक्तापत्यार्थोऽपि । तदथ तस्य शेषत्वात्तस्मिन्पदे छस्य प्रसक्तत्वात् तद्बाधनार्थं ‘तस्यापत्यम्’ इति प्रथकसूत्रम् । सति नान्यन्त प्रथकसूत्रे अदन्तबाह्यादिप्रकृतिप्रकृतिसामान्यस्तस्युक्तापत्यार्थस्त्योपयुक्तादशेषत्वच्छस्य न प्राप्तिरित्यप्राप्तिस्म्यपदानद्वारा छबाधकत्वं ‘तस्यापत्यम्’ इति प्रथकसूत्रस्य सिद्धम् । अत्रमाप्ताववाच्यमुच्यते । नन्वेवमपि उपगोचरप्रत्ययस्य उपगोचरप्रत्ययत्वात् छस्य तेव प्रसक्तिरिति किं प्रथकसूत्रेणेत्यत आह । **वृद्धान्यस्य प्रयोजनमिति ॥** भानोरपत्वं मानवः इत्यादी यानि भागवादिप्रातिपदिकानि वृद्धानि, यानि उपवादिप्रातिपदिकानि नामधेयवाङ्मनानि, तेभ्यः छप्रत्ययबाधनार्थं ‘तस्यापत्यम्’ इति प्रथकसूत्रमित्यर्थः । ननु ‘तस्येदम्’ इत्यत्रि इदन्तत्वेन बोधः । ‘तस्यापत्यम्’ इत्यत्र तु अपत्यत्वेन बोध इति शब्दार्थयो वैलक्षण्यसत्त्वात्, ‘तस्येदमित्यपलेऽपि’ इत्याशेष एवामनुपपन्न इति चेन्न । एवाद्वार्तिकमाध्याप्रमाणेन ‘तस्येदम्’ इति इदंशब्देन अपत्यस्य इदन्तत्वेन प्रहृष्टमाध्याविज्ञानात् । “प्रदीयतान्दाशरथाय मेधोर्ध्वी” इति त्वार्थत्वात् दुष्पत्तीत्यास्तां तावत् । **कृतसत्पतेः किमिति ॥** ‘समर्थानां प्रथमाद्वा’ इत्यधिकारसूत्रस्य समाधेयगलत्वं कृतसत्पतेः स्थितः किमर्थेति प्रश्नः । **सौचित्यरिति ॥** सु भोजनः उचितः स्मृत्यतः । प्रादिसमासे सवर्णदीर्घः स्मृत्यतस्मात्पत्यं सौचित्यः, अत इन्, शुच्छकृ, आदिश्रुतिः, ‘यस्येति च’ इत्यकारलोपः । कृतसत्पतेरित्यभावे तु सु उचित इत्यस्यैव दशायां सवर्णदीर्घोपरत्वादादिश्रुदौ कृतायामादिशेष साधुचित्यरिति स्यादिति भावः । नन्मन्तप्रत्वात्सवर्णदीर्घे

२१८३ । असिद्धवद्वत्राभात् । (६-४-२२)

इत ऊर्ध्वमापादपरिसमासेराभीयम् । समानाश्रये तस्मिन्कतव्ये तदसिद्धं स्यात् । इति वुकोऽसिद्धत्वादुवक्ति प्राप्ते ।

खगः तेषां चरः चट्टकपा इत्यर्थः । अतापि यवद्वययोः स्थानिनः तत्तद्वययोः आदेशा इत्यपि बोध्यम् । **तत्रापीति ॥** तेषापि वयस्ये प्रकृत्या स्वभावेन अशामेव सतां प्रकृत्या स्वभावेन अश एव सन्तस्तद्वययोः आदेशास्तु । एवं प्रकृत्या स्वभावेन चरामेव सतां प्रकृत्या स्वभावेन चर एव सन्तस्तद्वययोः आदेशास्तु इत्यर्थः । पर्यन्त्यवच्छेदप्रवृत्तेरिति भावः । कुत इयं व्यवस्थेत्यत आह । **आन्तरतम्यादिति ॥** दशां जलाशयेषां चोपसंवारनादप्रयत्नसाम्यम् । खयां चराशयसाधोपविचारप्रयत्नसाम्यम् । तत्तद्वययोः तत्तद्वययोः आदेशा इत्यतः तु स्थानसाम्यं नियामकं बोध्यम् । तथा च प्रकृते अभ्यासभकारश्च बकारे सति वभू अ इति स्थिते अचिरमुच्यते इदमनुवृत्तं आदेशमाशङ्कितमाह । **असिद्धवद् ॥** पृष्ठस्य चतुर्थपदे इदं सूत्रम् । इयानलोप इति सूत्रात् एवं पठ्यम् । आभादित्यभिधावाद् भवेत्यधिकारमभिव्याथेत्यर्थः । आधिकार्य आपादपरिसमासेरिति सिद्धान्तः । तथा च आपादपरिसमासेरिति लभ्यते । विहितं कार्यमिति शेषः । किमारभ्येच्छाकाङ्क्षायामुपस्थितत्वात्समाधेयं सूत्रादर्थमिति लभ्यते । ततश्च ‘श्रात्रलोप’ इत्यारभ्यापादसमासेः विहितं यदाभीयं कार्यं तदसिद्धवद्वति । प्रवृत्तमायप्रवृत्तं भवतीत्यर्थः । अधिकारसूत्रमिदमुत्तरत्वं ‘श्रात्रलोप’ इत्यादौ प्रतिमुत्तनुपतिष्ठते । तथा च यत्तस्ये इदमनुवृत्तं । तत्तदाभीयकार्यं कर्तव्यं इति लभ्यते । एवञ्च श्रात्रलोप इत्यादितत्तदाभीयं कार्यं श्रात्रलोप इत्यायामाभीयं कार्यं कर्तव्यं असिद्धवदित्यर्थः पर्यवस्यति । अत्रेत्यनेन निमित्तसमन्वयेन त्वसिद्धीभवतः कार्यस्य यत्निमित्तं तत्निमित्तके कार्यं कर्तव्यं सतीत्यर्थत्वात् समानाश्रये कार्यं कर्तव्यं सतीति लभ्यते । एतत्सर्वं भाष्ये स्थितम् । तदाह । **इत ऊर्ध्वमित्यादिना ॥ तसिन्निति ॥** आभीये कर्तव्ये सतीत्यर्थः । एषि श्राधोऽनुदाहरणम् । अत्र ‘ज्योसोर्द्वारभ्यासलोपश्च’ इत्यस्तेरित्यस्य शाहाविति शास्तेः श्रामावस्य चाभीयत्वसिद्धत्वात् ‘हुस्त्वम्योर्हेर्ध्वः’ इति हेर्ध्वत्वमाभीयं प्रवर्तते । तथा जहुर्द्वारभ्यासुदाहरणम् । इनश्राधोर्द्वारभ्यासलोपश्च । अतोभ्यस्यपुरुषैकवचने सिगो हिभावे ‘अनुदातोपदेय’ इति नलोपस्याभीयत्वसिद्धत्वात् ‘अतोहे’ इत्याभीयो लुङ्त्वं भवति । समानाश्रय इति किम् । पपुप इत्यत्र पाथातोर्लुङ् क्तौ लिङ्धातोरेति द्विवेदे अभ्यासहृत्वे क्तन्तत्वात् द्वितीयावहुवचने शांस वसोस्प्रसारणमाभ्यामातोलोपः । अतोभ्यं च ‘इत्यालोपे’ आभीये कर्तव्ये असिद्धं न भवति । आलोपः क्तौ, सम्प्रसारणन्तु वसीति भिन्नाश्रयत्वात् । आभीये कर्तव्ये इति किम् । अभाजिराग इत्यत्र भजेर्ध्विण रणेर्ध्विण च कृते ‘रणेध्व, ध्विज च भावकणयोः’ इति तलोपस्याभीयत्वानाभीयायुपपाद्वदौ कर्तव्यमात्रासिद्धत्वात् । आभादित्यभिधावेः किम् । आधिकारात् प्रागित्युक्ते भूशानित्यन ‘वदोर्लोभे भू च वदोः’ इति वदोर्भोभावस्य ओष्ठेण कर्तव्यं असिद्धत्वं स्यात् । ‘भस्य’ इति मृगद्वयं भावित्वादित्येवम् । **इति वुकोऽसिद्धत्वादिति ॥ वुक्**

अजन्तोऽकारवाच्यं यस्तास्यनिट् थलि वेडयम् ।

कदन्त ईदृङ्नित्यानिट् काद्यान्यो लिटि सेड् भवेत् ॥

न च स्तुद्वादीनामपि थलि विकल्पः शङ्क्यः । 'अचस्तास्त्वन्' (२२९४)
इति 'उपदेशोऽन्वतः' (२२९५) इति च योगद्वयप्रापितस्यैव हि प्रतिषेधस्य
भारद्वाजिनयोर्निवर्तकः 'अनन्तरस्य' इति न्यायात् । विवचिथ-विज्ञेय

वेति ॥ कदन्तभिरात्परस्य थल इदं स्पष्टवेत्यर्थः । तथा च कदन्तभिरादातोः परस्य थलो
नेष्णिङ्भिरिति भारद्वाजमते फलतीति न वैयर्थ्यमिति भावः । तथा च अनुदन्तादातोः परस्य
थलो भारद्वाजमते इदं । मतान्तरे तु अचस्तास्वदिति उपदेशोऽन्वत इति च तत्र नेडिति
विकल्पः फलतीति भावः । तथाया । पथिथ । पयाथ । पविथ । पपयथ । अयमथेति ॥
कृमयश्चतुष्टयधुबो लोटिति, अचस्तास्वव्यत्यनिटो नित्यमिति, उपदेशोऽन्वत इति, कृतो
भारद्वाजस्य, इति च, मूलचतुष्टयस्य विषयानां सङ्ग्रहो वक्ष्यत इत्यर्थः । अजन्त इति ॥ यः
धातुः कदन्तभिराजन्तः हस्ताकारवान् वा तासीं नित्यानिट् सोऽयं थलि विकल्पितेऽक इति
पूर्वाधेयस्यार्थः । अत्र ईदङ्गित्यस्य तासीं नित्यानिडित्यर्थः । यः कदन्तस्तासीं नित्यानिट् सः
थलि नित्यानिडित्यर्थः । 'अचस्तास्त्वन्' इति पाणिनिमते 'कृतो भारद्वाजस्य' इति भारद्वाजमतेऽपि
तस्य अनिट्कत्वादिति भावः । काद्यान्य इति ॥ काद्यन्थ्योऽन्यो धातुः लिटि नित्यं सेडित्यर्थः ।
काद्यन्थ्य एव परस्य लिटि नेडिति कृमयश्च इति सूत्रेण नियमितत्वादिति भावः । नन्वत्र
काद्यान्य इत्युक्त्वा कादीनां अष्टानां लिटि नित्यानिट्कत्वमवगतम् । तदनुपपन्नम् । चतुष्टयधुबो
कदन्तभिरन्वत्वेन तेभ्यस्त्थलि अचस्तास्वदिति निषेधस्य भारद्वाजमते अप्रसङ्गा इद्विकल्पस्य
दुर्बोदत्वात् । न चेन्न सात कृमयश्च इति सूत्रे चतुष्टयप्रहमण्यन्येकमिति वाच्यम् । तदुब्र वदुमे-
त्यादी वमादि कानिचनियमप्राप्तस्य इदो निवृत्त्या चरितार्थत्वादित्याशङ्क्य निराकरोति । न च
स्तुदुब्रधुवामपि थलीत्यादिना । अचस्तास्वदिति । अचस्तास्वदिति ॥ कदन्ता-
देव परस्य थल इतिनिषेधः । अनुदन्तापरस्य तु थल इतिनिषेधो नेति भारद्वाजमतम् । अयत्र
इतिनिषेधस्य निषेधः 'अचस्तास्त्वन्' इति 'उपदेशोऽन्वतः' इति च सूत्रद्वयप्राप्तस्यैव इतिनिषेधस्य पक्षे
निवर्तकः । न तु कादिमूलप्राप्तस्य इदमितिनिषेधालीत्यर्थः । कुत इत्यत आह । अनन्तरस्येति ।
अचस्तास्वदिति उपदेशोऽन्वत इति कृतो भारद्वाजस्येति च सूत्रकमः । कृमयश्च इति सूत्रन्तु
ततः प्राग्बहुव्यवहितमिति भावः । किञ्च 'नेडुविकृति' इत्यादिप्रतिषेधकाण्डोत्तरं 'आधेधातुकसे-
ङ्गुलादेः' इति विधिकण्डारम्भमाध्यादिपि चतुष्टयधुवामपिनिषेधो भारद्वाजिनयमं बाधत इति
'नेडुविकृति' इत्यत्र 'वस्त्वकाज्जादसाम्' इत्यत्र च भाष्ये स्पष्टम् । ततश्च प्रकृते अजस्यलि वीभावे
तस्य अजन्तत्वात्तासीं नित्यानिट्त्वाच्च इद्विकल्प इति सिद्धम् । तदाह । विवचिथ विवेचे-
ति ॥ सिबादेशस्य थलः प्रित्वात् 'असंयोगात्' इति कित्वाभावाद्भूयः । इदपक्षे अबादेशः ।

तथाहि । पश्यन्ति भवं भक्ताः । चाक्षुषज्ञानविषयं कुर्वन्तीत्यर्थः । प्रेरणा-
शक्त्यगो पश्यति भवः । विषयो भवतीत्यर्थः । ततो हेतुमणिच् । दर्शयन्ति

इति भाष्यप्रयोगो मानम् । अन्यथा तत्र 'अणवकर्मकात्' इति परस्मैपदापेक्षः । दर्शनविषयो
भवतीत्यर्थे पश्यति भवः इत्यत्र दशेरणवकर्मकत्वात् चित्तवत्कर्तृकत्वाच्च 'विभाषोपपदेन' इति
विकल्पप्राप्तविषये पूर्वविप्रतिषेधाश्रयणे तु व्याख्यातमेव शरणम् । अन्ये तु दर्शयते राजा इति
भाष्यप्रयोगः फलस्य परगाम्निविषयत्वाभावात् भविष्यति । एवञ्च कर्तृगामिनि किमिफले परत्वादणा-
वकर्मकादित्यस्य प्रवृत्तौ न किञ्चिदाधकमिति पूर्वविप्रतिषेधाश्रयणान्वित्यन्विताः । तन्निश्चयम् ।
अणवकर्मकादित्यस्य परगाम्निपि फले परत्वात् प्रवृत्तेर्दुर्बोदत्वात् । न ह्याणवकर्मकादित्यत्र
कर्त्तृभिप्राये इत्यस्ति । 'स्वरितमितः कर्त्तृभिप्राये' इत्यस्य बहुव्यवहितत्वादिति शब्दरत्ने
प्रपञ्चितम् । ननु दर्शनविषयो भवतीत्यर्थे दर्शयते भवः इत्यत्र वस्तुतो दर्शनकर्मभूतत्वेन
भवस्य कर्तृत्वविषयत्वात् तस्य 'कर्मवत्कर्मणा' इति कर्मवद्भावात् 'भावकर्मणा' । 'भावकर्मणा' इत्यात्मनेपद-
सिद्धेः 'गेरणी' इति सूत्रं व्यर्थमित्यत आह । कर्तृस्येति । कर्तृस्यः भावो येषां ते कर्तृस्य-
भावकाः । कर्तृस्या क्रिया येषां ते कर्तृस्यक्रियाः एवमिवा धातव इह सूत्रे उदाहरणम् । 'कर्म-
वत्कर्मणा' इत्यस्य तु कर्मस्थभावकाः कर्मस्थक्रियाश्चोदाहरणमिति प्रकृतसूत्रे 'कर्मवत्कर्मणा'
इति सूत्रे च भाष्ये स्पष्टम् । अतो विषयमेवाद 'कर्मवत्कर्मणा' इत्यनेन 'गेरणी' इत्यस्य न
गतार्थेति भावः । अपरिस्पन्दनसाधनसाध्यो धातव्यो भावः । यथा दर्शनश्रवणादिः । सपरि-
स्पन्दनसाधनसाध्यो धातव्यः क्रिया । यथा पाकादिः । यद्यपि दर्शने चतुस्कर्मीलनादिष्वपि स्पन्दन-
मस्ति । तथापि तद्विग्रहस्तथादादिजैवेवात्र स्पन्दनमित्यविरोधः । तत्र कर्तृस्यभावकमुदाहरति ।
पश्यन्ति भवं भक्ता इति ॥ सकर्मकेषु धातुषु फलव्यापारयोर्धोतुः । यथा पचेर्ब्रिक्षित्यनु-
कूलो व्यापारः । तत्र विकृतिः फलम् । तदनुकूलोऽभिप्रेयणादिव्योपारः । धातुप्राप्तव्यापाराश्रयः
कर्तो देवदत्तादिः । व्यापारव्यधिकरणधातुप्राप्तफलाश्रयभूतकर्म । यथा तदुब्रान् पचतीत्यत्र
विक्रियाश्रयास्तदुब्रान् इति स्थितिः । प्रकृते च द्दोषाक्षुषज्ञानादनुकूलव्यापाराधिकरणे सकर्मक-
कत्वात्तुपपत्तिः । फलस्य चाक्षुषज्ञानस्य तदनुकूलप्रयत्नादेश्च समानाधिकरणत्वात् । अतो द्दोष-
ाक्षुषज्ञानविषयत्वात्परमुकूलव्यापारोऽभवः । तत्र ज्ञानविषयत्वापत्तिः फलम् । तदनुकूलः प्र-
वृत्तादिव्योपारो देवदत्तनिष्ठः । एवञ्च प्रवृत्तादिव्यापारव्यधिकरणचाक्षुषज्ञानविषयत्वस्य फलाश्रयो
पदादिः कर्मति उच्यते । तदेतदाह । चाक्षुषज्ञानविषयं कुर्वन्तीत्यर्थ इति ॥ प्रे-
रयति ॥ यथा चाक्षुषज्ञानविषयत्वापत्तिरेव दशेरणी विवक्षितः । न तु तदनुकूलव्यापारः कु-
चाधुगाम्यः प्रेरणाशः । तदा पश्यति भवः इत्यस्य चाक्षुषज्ञानविषयत्वस्येत्यर्थे इत्यर्थः । सौकर्या-
तिशयविषयत्वा अनुकूलव्यापाराश्रयस्य अविवक्षा योज्या । तथा च चाक्षुषज्ञानविषयत्वापत्तिरेव
दृश्यत्वात्तदाश्रयस्य भवस्य कर्तृत्वेनैव । तदाह । विषयो भवतीत्यर्थ इति ॥ लक्षणया
चाक्षुषज्ञानविषयो भवतीत्यर्थे इत्यर्थः । न चात्र भवस्य वस्तुतो दर्शनकर्मणः इह कर्तृत्वात्
'कर्मवत्कर्मणा तुल्यक्रियः' इति कर्मवत्त्वावगादिक्मेव स्यात् नु शब्दादीति शङ्क्यम् । 'कर्मवत्
कर्मणा' इत्यस्य कर्मस्थभावकषु कर्मस्थक्रियेषु च प्रवृत्तेः । अतः कर्मकर्तृवैषि शब्दादिकमेवेति

युष्मदसङ्ग्रां सामानाधिकरण्याभावात्पथमपुरुषः । तिङ्नाच्चभावनाया असर्व-
रूपत्वेन द्विवाद्यप्रतीर्तेन द्विवचनादि । किं त्वेकवचनमेव । तस्योत्सर्गिकत्वेन

मिति सिद्धान्तात् । एष्वच फलेत्यनुकूलव्यापारामिका कथा धार्ष इति सिद्धम् । एतेन
कियावाची धातुः धातुवाच्या क्रियेत्येत्याश्रयोऽपि निरुतः । उत्पत्त्यनुकूलव्यापारस्यैव
कियात्वात् । तदुक्तम् । 'व्यापारो भावना सेशोत्पादना शैव च क्रिया' इति । ननु उत्पत्त्यनुकूल-
व्यापारस्यैव सर्वत्र धातुवाच्यत्वे सर्वत्र धातुनामिकाश्चालापीनः । विक्षिप्यदितत्तत्फुल-
त्पत्त्यनुकूलव्यापारायकल्पन्तु न सम्भवति । एकैकस्य धातोर्विहितदितत्तत्फलोऽपि तदनुकूल-
व्यापारात्मकव्यापारसामान्ये न वाचकत्वात्तुपपत्तेरित्यत आह । सा च धातुत्वेन
सकलधातुवाच्येति ॥ एष्यादयो धातुत्वेन रूपेण उत्पत्त्यनुकूलव्यापारामिकां क्रिया-
माहुः । पचित्वादिविशेषरूपेण तु विक्षिप्यादितत्तत्फलोऽमाहुः । तथा च वाचकत्वावच्छेदक-
भेदाद्विषयादिकलविशेषस्य क्रियासामान्यस्य च वाच्यता सङ्गच्छते इति भावः । तथा
च मङ्गिराह । 'विश्वस्य देनां परमाथैकमां देनातीर्थापि पुरन्दरोऽय । निजोजयामास स
धातुनैव करोतिर्यंष्विव सर्वधातुः ॥' इति । अतिभवतिविशयोनामपि ससातुल्यव्यापार

एष्यैः । तत्र सत्ता आत्मभरणम् । तदनुकूलव्यापारस्तु आस्ये अस्ति विपरिणमेत, वर्षते,
अपक्षीयते, विनश्यति, इति वार्थान्युपगमोत्पन्नवर्धमाविवारेष्वप्यतो यथायथं शेषः ।
भूवादिसृजे माथे स्पष्टमेतत् । प्रवृत्तिवत् मञ्चुष्यामिषलम् । ननु उत्पादनात्मकक्रिया-
रूपस्य भावस्य धातुवाच्यत्वे 'लः कर्मणि च नावे च' इति भावे कथं लकारविधिः ।
अनन्यरन्मस्यैव शब्दाधेयादित्यत आह । भावाथैकलकारेणानुन्यते इति ॥ द्वी ययः
इत्यादी द्विवचनबहुवचनवदिति भावः । युष्मदसङ्ग्रायामिति । युष्मदि अस्मदीयि च
तिङ्मसामानाधिकरणे उपपदे मञ्जोत्तममुत्तरी विहितौ । युष्मदसङ्ग्रासामानाधिकरण्याच्च
तिङ्नाच्चकारकवाचित्वमेव । भावकारे तु आस्यते इत्या आस्यते मया इत्यादी भाव एव
तिङ्नाच्चः । न तु युष्मदसङ्ग्राहः । अतो न मञ्जोत्तमावित्यर्थः । कर्मलकारे तु त्वं
वन्द्यसे आह वन्द्ये इत्यादी लभारस्य युष्मदसङ्ग्राहं सामानाधिकरण्यसम्भवात्तुत्पन्नस्यमपि
यथायथमुदाहरिष्यते । तिङ्नाच्येति ॥ सत्त्वं द्रव्यं लिङ्गसङ्ख्यान्वययोग्यम् । तिङ्नाच्च
ना भावना क्रिया सा असर्वरूपा लिङ्गसङ्ख्यान्वययोग्या । शब्दशक्तिस्त्वभावात् । तत्तच्च
तस्याः तिङ्नाच्चभावनायां द्विवचनद्विवचनवदिति भावः । ननु तिङ्नाच्चभावनायां असर्वरूप-
त्वेन द्विवचनं बहुवचनवर्धमाविति भावः । तिङ्नाच्यत्वेत्यनेन हृद्वाच्यायाः क्रियायाः लिङ्गसङ्ख्यान्ववि-
त्वात्मकं सत्त्वस्वप्नमहोत्पत्त्युक्तं भवति । तथ्या । पाकौ पाकाः इत्यादि । तदुक्तम् ।

'सर्वेषां धातुं यक्' इति सूत्रे माथे 'हृदविहितो भावो द्रव्यवत्प्रकारात्' इति । द्रव्यलिङ्गसङ्ख्या-
न्वयं लभते इत्यर्थः । शब्दशक्तिस्त्वभावादिति भावः । ननु तिङ्नाच्चभावनायां असर्वरूप-
त्वा द्विवचनभावात् आस्यते इत्यादी एकवचनच न स्यादित्यत आह । किं त्वेकवचन-
मेवेति । तिङ्नाच्चभावनाकारखेति शेषः । तस्येति । 'येकयोर्द्विवचनैकवचने' 'बहुषु
बहुवचनम्' इति सूत्रस्यानं भङ्गा एकवचनं द्विवचनं द्विवचनं बहुवचनं इति सूत्रस्यासः

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without the help of a teacher, provided the student has an elementary knowledge of Sanskrit. Some of the
slopanas (Sūtras) and the Pāṇiniya rules are excellently elucidated. I wish this edition every success. Please send
the other parts also when published. Thanking you in anticipation."

Rao Bahadur M. Rangacharya, M. A., Professor of Sanskrit Comparative Philology, Presidency
College, Triplicane, Madras—"I am glad to be able to say that I consider Mr. Chandrasekhara Sastrigal's edition
of Bālmānārāmā to be valuable. It is a well-known fact that the Bālmānārāmā is of very great help to the
students of the Siddhānta Kaumudī, and this edition, being so well printed and so accurate, deserves encouragement
from all lovers of Sanskrit."

The Honourable P. S. Strayamam Aiyer, B. A., B. L., C. I. E., Advocate General, Vismam Bagh,
Mylapore, Madras—"Bālmānārāmā is an easy and popular commentary on the Siddhānta Kaumudī
of Bhaṭṭoji Dikshita, a work on Sanskrit Grammar which is written in language too terse for beginners. The excellent
edition of the Bālmānārāmā which is now being brought out by Mr. Chandrasekhara Sastrigal of Trichinopoly
deserves encouragement at the hands of all interested in Sanskrit learning and in the diffusion of a good knowledge
of the principles of Sanskrit Grammar."

M. R. Ry., R. Krishnamachariar Ayl., M. A., Sub-Assistant Inspector of Sanskrit Schools, Pura-
saxukam, Madras—"I went through the specimen copies of your Bālmānārāmā. The publication of this
excellent work on Grammar supplies a long-felt want, and I trust every ardent lover of Sanskrit will find it a rare
copy of the same. The proofs appear to be corrected with care and the execution is very neat. It is a rare
undertaking and I wish you every success."

M. R. Ry. A. Y. Gopalachariar Ayl., M. A., B. L., High Court Vakil, Trichinopoly—"The Bālmānārāmā
is a full and lucid exposition of the Siddhānta Kaumudī. Other commentaries on the Siddhānta Kaumudī,
excepting perhaps the Pāṇinibodhini, are as difficult as the Kaumudī itself. The Bālmānārāmā, however, is so
easy and so fully and so clearly that any student can, even without a teacher, understand the Kaumudī fully. Only a
very small portion of the Bālmānārāmā has been printed in Chāndrasekhara Sastrigal's characters. Dr. Bhaṭṭoji
Sastrigal is doing a very valuable service by publishing the Bālmānārāmā in Nagri characters. He begins with
Tīkās, as that portion has not been given of very ordinary means, and he is devoting all his fortune to the publication of this
work. For the success of the work he is entirely dependent upon the liberal support of the generous public. I hope
that every lover of Sanskrit will buy at least one copy of the book."

M. R. Ry. C. M. Padmanabhaachariar Ayl., B. A., B. L., High Court Vakil, Coimbatore—"I received
your cards and the Bālmānārāmā. I am glad to consider that this edition of Sanskrit Grammar is a very valuable
and useful undertaking and I wish the editor success. The Kaumudī is an invaluable treasury to all lovers of
Sanskrit, and the Bālmānārāmā is the key to the treasury. The public must therefore be very thankful for a
publication of this. Commentary in neat Devanagari characters."

॥ श्रीबालमनोरमा सिद्धान्तकौमुदीसहिता ॥

॥ सरलतमा सुबोधा च सिद्धान्तकौमुदीन्याख्या ॥

महामहिमशालिनो महाभागाः !

तत्रभवतां ग्राहकमहाशयानामुदारेणानुग्रहेण, भगवतो भवानीपतेः परमेषु करुणाकटाक्षेण च संगतिं सिद्धान्तकौमुदीसहिता श्रीबालमनोरमा द्वाभ्यामप्यर्थाभ्यां संपूर्णमुद्रणाभ्यामासादितरामणीयका चिरादत्र प्रवृत्तमनकविप्रदेशसहमतितरां मां कृताथेयतीति “केशः फलेन हि पुनर्नैवतां विधत्ते” इति सुकविस्फूर्तिमात्सर्गवाहमनुभवेन प्रमाणयाभि । सर्वज्ञमूर्धन्यः कश्चन गुरुः स्वस्य प्रियतमान्तेवासिने सम्यगुपसन्नाय यथा प्रेम्णा विविच्य स्वावगतमखिलमप्यर्थमनाविलमुपदिशेत्, तद्वदियमस्मै आचार्य-साहाय्यमन्तरैव व्युत्पिस्तुतामनायासेनार्थावगतिरूपपरमोपकारचिकीर्षया ललितललितया भङ्गया विवक्षितं तादृशमर्थसवगमयति, यश्च भाष्यकैयटविवरणादिमहाग्रन्थपरिशीलनक्षेत्रेनाधिगन्तव्यः । तस्मान् ईदृशमहनीयग्रन्थपठनपरायणैरशाब्दशास्त्रसमर्पैरचिरेण भूयेतेत्यत्र न मनागपि संशयः । इयमेव न्याख्या यथावत् पाणिनिस्त्वार्थप्रकाशने धुरन्धरा । अत्र यथाक्रमं सूत्रस्थपदविभागपरिपाटी, प्राक्तन-सूत्रेभ्यस्समनन्तरसूत्रार्थोपयोगिपदानुवृत्तिक्रमः, अनुवर्तमानपदानां सूत्रस्थपदसहान्योन्यान्वयरीतिः, समुहितवाक्यार्थवर्णनशैली, पदप्रयोजनविचारचातुरी, सूत्राक्षराणां साकल्येन सार्थक्यकथनभङ्गी, विशिष्य वक्तव्यस्थेषु अन्यूनानतिरिक्ता समीचीनोपन्यसनवैखरी, प्रकृतिप्रलयविवेचनसरणिश्च सम्य-गेव सन्दर्शिताः ॥

अत्र च पूर्वार्धस्य उत्तरार्धस्य च प्रत्येकं पुटाः सहस्रम् (१०००, १०००=२०००) । सर्वाधिकगणपाठाष्टाध्यायीसूत्रादिकञ्चात्र रम्यया सरण्या योजितम् । पूर्वार्धविषयसूचिकाः पूर्वार्धे उत्तरार्धविषयसूचिकाः उत्तरार्धे च पृथक् योजिताः ॥

समग्रामिमां बालमनोरमां ग्रहीतुकामाभिः पुस्तकशालाभिः प्रसुभिः द्वीपान्तरवासिभिश्च मूल्यमेकद्वैव देयं पञ्चविंशती रूपिकाः (२५) । अन्यैस्तु विंशतिः (२०) । अतिसमीचीनेन बन्धेन सौवर्णाक्षराङ्कितं संपुटद्वयात्मकमिदं भवति । अकिञ्चना इत्यवगमितानां विचारार्थिनो कृते तु पञ्चदश (१५) रूपिकाः परिकल्पिता मूल्यवया । परन्तु बन्धं विना सञ्चिकारूपेणैव एतस्यान्तु पुस्तकम् । पूर्वार्धे वा उत्तरार्धे वा पृथगपेक्षमाणानां विचारार्थिनो प्रत्येकं रूप्याणि द्वौव ॥

ये महाभागाः स्पृहयन्ति बालमनोरमायै, तैः स्वनाम, निजनिवासदेशः, ग्रामः, तालुका, जिल्ला, पोस्ट, एतत्सर्वं सुस्पष्टमाङ्गललिप्यैव लेखनीयं नान्यया लिख्येति सप्रश्रयं प्रार्थये ॥

इदमिदानीमहं गुणग्राहिणस्सहृदयान् अभीक्ष्णं विज्ञापयामि—“एतामतिमहनीयां बालमनोरमां समग्रमेव स्वीकृत्य सकृदपि अस्याः उपयुक्तां प्रत्यक्षतया पठनपाठनादिरूपेणानुभूय मामक-प्रयत्नः युष्माभिः सफलिकर्तव्यः” इति—शिवम् ॥

शं चन्द्रशेखरशास्त्री,

श्रीबालमनोरमाप्रकाशकः,
तेपक्कुल पोस्ट, त्रिचिनापल्लि ।

C.68287to
5.3.13

The Secretary,

Educational Department,

Port Saint George, Madras.

Sir,

The humble memorial of S.

Chandrasekara Sastrigal, Editor
and Publisher of Sri Balamanorama,
a rare and valuable commentary on
the famous Sanskrit grammar of
Panini re-arranged with short
comments under the name of Koumudi
by Bhattoji Deekshita respect-
fully showeth:--

1. That as shown in paragraph 5 of the memorial sub-
mitted to the Government on the 4th of January 1912, a copy of
which is submitted herewith the memorialist is still heavily
involved in debts to the extent of Rs. 6,000/- the receipts
from the sale proceeds since the date of the last memorial
being small.

2. That there is a likelihood of the memorialist having
to meet large demands in the near future from his debtors whose
patience has been already sorely tried and whom he cannot - -
satisfy, his limited landed property being already involved in
the concern over which he has too much burnt his fingers in
trying to release from oblivion a work of permanent value and
acknowledged merit.

3. That while he is indebted to the Government for their
having

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having ordered the purchase of seven copies in response to the memorial submitted last year, he has to submit that the patronage shown is inadequate considering his labours during the last seven years and the heavy loss that the publication has entailed

4. That by a reference to competent authorities it can be ascertained that the publication is indispensable as a book of study and reference in all schools and colleges in which Sanskrit is taught either alone or in conjunction with English.

5. That the work should indispensably find a place in all public libraries whether owned by the Government or by public bodies.

6. That the memorialist can be made to float above water by the Government ordering sufficient number of copies for distribution to English and Sanskrit schools and colleges and public libraries and that thereby the cause of education will be advanced by affording facilities for the study of Sanskrit grammar on the lines approved by Sanskritists, both Oriental and Occidental.

7. That the memorialist learns with pleasure that large grants have been made by his most Gracious Majesty our beloved King Emperor, for educational purposes and large allotments have been made therefrom for the encouragement of Indian - - languages.

8. And that the memorialist earnestly requests the - - Government to take compassion on him in his present condition of stress and struggle and extend their patronage either by ordering the purchase of at least 100 copies or by granting him in the alternative an honorarium of Rs. 2,000/-.

For which act of kindness the memorialist shall, as in duty bound ever pray.

The memorialist begs to remain,
Sir,
Your most obedient servant;

February 1913.

I am a Sanskrit Pandit of Trichinopoly who has edited a Sanskrit book named "Sri Balamanoorama" — a Commentary on Sanskrit standard grammar "Siddhanta Kaumudi". The importance & usefulness of the book will be evident from a perusal of the opinions and testimonials printed on the specimen copy and also separately. I put in a petition last year to Govt. (Educational Dept) and they purchased only 7 copies of the book. I have now put in another petition to Govt. (Educ. Dept) requesting to purchase more copies and I am now awaiting orders thereon. Copies of the two petitions to Govt. I have got here ready to produce if your Honour would like to peruse. They explain the history of my case in detail.

My present request is the following. I understand that your Honour sympathetically helps persons as myself engaged in redeeming good oriental works from decay. I have risked all my property in the undertaking as may be seen from my petitions to Govt. I humbly request your Honour to ~~render~~ render me such help either in regard to my petition now with Govt. or in general in regard to the sale of my books as your Honour's usual ~~and~~ sympathetic nature does in similar instances. I regret I know only Sanskrit and Tamil.

Telegrams :
"OLCOTT," MADRAS.

THEOSOPHICAL SOCIETY,
ADYAR, MADRAS, S.,
February 14th, 1913.

I have the pleasure to introduce Pandit S. Chandrasekhara Sastrigal, a learned Pandit from the South, who is worthy of all encouragement.

(Sd.) ANNIE BESANT,
President, Theosophical Society.

ADYAR, MADRAS, S.,
10th November 1912.

DR. F. OTTO SCHRADER.

To

PANDIT S. CHANDRASEKHARA SASTRIGAL.

MY DEAR SIR,

I have gone through several portions of *Balamanorama*, a copy of which you so kindly placed at my disposal, and found that the editing has been done very well, indeed. I have not come across a single misprint. Typographically also the book belongs to the best I have seen in India.

As to the merit of *Balamanorama*, it is beyond question. The famous *Siddhanta-kaumudi*, though it is intended for students, requires a commentary, and *Balamanorama* is the very commentary needed which will be consulted with pleasure by young people, as its name indicates.

The value of your edition is enhanced by the careful indices of Sutras, Vartikas and Paribhashas appended to each volume and the lists of Unadisutras, Phitsutras and Dhatus, at the end of the work.

This is a very important publication which should find a place in every Sanskrit library.

I have also perused your *Ashtadhyayisutrapatha*, and I am glad to tell you that, with the only exception of its English title (where the word *patha* is mis-spelt) I have found nothing objectionable in it but am, on the contrary, of opinion that this handy, cheap and beautifully printed little book, which contains exactly those things (Sutras, Vartikas, Ganas and Dhatus) which a student of grammar must have constantly before him, deserves widest circulation and might be introduced even in those schools that teach Sanskrit through the medium of English; for some knowledge of Panini should be conveyed to every student of Sanskrit.

Wishing you every success for your further literary activity,

I remain, Dear Sir,
Yours sincerely,
(Sd.) F. OTTO SCHRADER,
Director, Adyar Library.

The *Balamanorama* is a clear and popular gloss on the celebrated *Siddhanta-kaumudi* of Bhattoji Dikshita, which has been now for three centuries the standard text-book of Sanskrit grammar. As it is well-known that the *Siddhanta-kaumudi* is difficult to

understand without such a gloss, the value of the *Balamanorama* to the student of Sanskrit grammar cannot be over-rated. It can, therefore, be said without hesitation that *Balamanorama* is one of the few reference books that are indispensable in every library attached to a college or a secondary school.

I have known that some years ago at least two attempts were made by some other gentlemen to bring out the *Balamanorama* in the form of a serial publication, but that the attempts had, for some reason or other, to be given up before the work was completed. It is, therefore, very creditable to Brahma Sri Chandrasekhara Sastriar that he at least has had the courage and the spirit to bring out the complete text of the *Balamanorama*, though I understand, at a very heavy pecuniary loss—this circumstance ought to appeal to the sympathies of all lovers of Sanskrit.

I have great pleasure in observing that the printing and the general get-up of the book are very neat and very attractive. I would recommend the publication to all students of Sanskrit.

TRIVANDRUM, }
3rd August 1912. }

(Sd.) R. RAJARAJA VARMA,
Professor of Sanskrit & Dravidian Languages.

A. PANCHAPAGESA AIYAR, M.A., L.T.,
HEAD MASTER.

P. S. HIGH SCHOOL, MYLAPORE,
6th February 1913.

The *Balamanorama* is a very clear and lucid commentary on the *Siddhanta-kaumudi*, the best known standard work on the grammar of the Sanskrit language. All other commentaries only serve to mystify the original by their pedantic and unnecessary dialectics. Though it is a work of great merit and though, if it had been published earlier, it would have obviated almost all the difficulties experienced in the study of Panini, there was no enterprising publisher to undertake the difficult task. Some efforts that were made to release the work from oblivion proved a failure. Mr. Chandrasekhara Sastrigal has placed the Sanskrit reading public, both in India and elsewhere, under a great obligation to him by bringing out in two neatly printed volumes, free from errors of omission or commission or defects of any kind, this work of great value to all students of Sanskrit. In the library of every high school or college in which Sanskrit is taught this work should necessarily find a place as a book of frequent reference. The Government will render a real service to the study of Sanskrit if they will be pleased to pass orders to sanction a grant of an equivalent amount to every high school or college in the Presidency that purchases a copy of the *Balamanorama*.

(Sd.) A. PANCHAPAGESA AIYAR.

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G. No. 471. From the Editor of the Sri Balam - dated 11. 2. 1913
manorama

SUBJECT.

Requesting that Govt may purchase
a larger number of copies of his book
Sri Balam anandam or grant
him an honorarium.

"Papers"

L.D.

12. 2. 13.

- (H) Please see G.O. No. 428 Ed., dated 18th May
1912 in which the Govt after consulting
the D.P.I., decided to purchase seven
sets of the publication "Sri Balam anandam".
The author of the publication, M.R.
P. Chandra Sekhara Sasthigal, now
~~resides~~ states that "he" is still heavily
"involved in debts to the extent of
Rs 6000" on account of the publication
of the book and requests that Govt
may purchase at least 100 copies
or grant him an honorarium of
Rs 6000. He ~~also~~ desires that Govt
should distribute copies to all
schools colleges & public libraries.
With reference to this it is submitted
that all Govt arts colleges have already
been

Para 2 of memorial
(page 2 of 4)

Para 6 -

Ex. 4282R (H)
18. 5. 12

been supplied with copies. It is not known ~~whether~~ ^{whether} the book will be useful to schools. It is for consideration ~~whether~~ how far the author's request should be complied with.

1. In a precount in which the book sanctioned an honorarium to an author and purchased a

large number of copies of his book. The distribution among ~~for~~ ^{to} well of ~~and~~ ^{and} institutions please see Ex. 12 509 606 9th July 1908. Attention is also solicited to

the A.P.D. (Sir Alfred Thomas) note dated 16th August 1912 in ~~which~~ ^{the} connection with the proposal to purchase copies of this book "Left Direction".

2. The A.P.D. may perhaps be consulted as in the first instance the price of the copy of the book is less

8/6. CA
17. 2. 13 9. 2. 13

This book stands on a different footing from "Left Direction". It is a matter of scholarship publication, but desirable

but necessarily expensive & there is no prospect of sale proceeds sufficient to meet the author's outlay. I think it is worth examining whether we cannot ~~properly~~ ^{properly} help the matter more effectively than by the purchase of only

25 copies.

25 copies.

25 copies.

25 copies.

Submitted that the present case appears to satisfy the description of a publication with a honorarium given in this note.
CA
9. 2. 13

Ex. no. 471-1
24/2/13

25. 2. 13

25. 2. 13

U.O. No. 86 Dg 31.3.13



Total cost
468 copies
Rs. 1150

The best way to "encourage" the author seems to be to purchase his books. The Superintendent of Sanskrit School has given us a list of 24 Sanskrit schools to which the book might be presented and there are 22 aided colleges taking Sanskrit. If Government took 46 copies at a cost of Rs. 1150 substantial help would be given.

One other copy might be given to the University Library and one to each of the Victoria School Hostel making in all Rs. 1200. Any further distribution might be to Universities and Colleges outside Madras. Additional purchases would I think be preferable to an honorarium.

J. 20.11.13

Educational Department

Submitted that the D.P.S. proposal to purchase additional copies of the publication in preference to the payment of an honorarium may ~~it~~ be approved.

2. The D.P.S. considers that ^{only 42} ~~242~~ copies could be usefully distributed among educational institutions in this Presidency and that if additional copies should be purchased it must be for institutions outside the Presidency. ~~Dr~~ Mr. Chandra Sekh

Sastri

Para 8, page 2 of c.f.

(A)
e.g. Please see G.O. 581 docket p. 4
2-7-12

The president in which copies were
purchased & an honorarium
was granted Please see
G.O. 125 by Est. 9-7-08 ©

Please see his note on
the copy of the petition
to the Hon. Sec. of the Interior.

Castro requests that at least ~~one~~ 100 copies should be purchased by Govt. Submitted that as only 48 copies are required for institution in this Presidency the Govt may agree to purchase ~~that number~~ ^{that number}. It does not appear to be necessary that Govt should purchase copies for institutions outside the Presidency. The editor himself can apply to other Govts for their patronage. Publishers of books in other provinces ~~very~~ often apply to this Govt for patronage of their publications. If however it is considered that further assistance should be rendered to the editor it may perhaps be in the form of a small honorarium.

3. A draft order sanctioning the purchase of 48 additional copies is submitted for approval. If approved, it may be sent to the Financial Dept for acceptance.

4. The Honble Sir H. D. Stuart desired to know in March last what had been done in the matter of this petition. The file may, it is

Submitted

submitted, be circulated to him as well as to H.R. the Governor.

8K 5. The question of meeting the cost of the copies (Rs 1200) is dealt with in file no 2.
 22-4-13
 CR 24-4-13

I have noted on that file recommending the purchase proposed

29-4-13

76 II

MO
 Lom box No 44
 S. 5-13

The draft order already in the file is for approval

MO CR
 16.5.13 26/5/13 appd. M 28/5

Collected 7/12 29/7/13
 29/7/13

File no. for acceptance

Financial Dept.

No I

The draft may, if it is submitted, be accepted. As regards provision of funds please see File. notes in File No I.

These
 4/6/13.
 7/6/13
 6/6/13

7.6.13

CR
 6.6.13

Ext. no.

Mr P.R.

Educational Department.

G.O., No. 428 Edl., dated 12-5-1913.

C.No. 471, from M.R.Ry. S. Chandrasekhara Sastrigal, d/. 11-2-1913.

ORDER :- No 548 Edl. dts 2.11.6.13
Mis.

M.R.Ry. S. Chandrasekhara Sastrigal
will be informed that the Government will --
purchase 48 additional copies of his publica-
tion entitled "Sri Balamanorama". He will be
requested to forward the copies direct to the
Director of Public Instruction and the bill
of cost to the Accountant-General for payment.
The cost will be debited to "32-Miscellaneous-
Cost of Books and Publications."

2. On receipt of the copies, the Director
will distribute ^{46 copies} among such of the aided
colleges and Sanskrit schools in this Presiden-

cy as may be selected by him and present one
copy to the Madras University library and the
other to the library of the Victoria Students
hostel.

A.
11.5.13

11.5.13

12.6.13

To M.R.Ry. S. Chandrasekhara Sastrigal. (Copy)
,, the Director of Public Instruction.
,, the Accountant-General.
,, the Financial Department.

When given for copying
 When copied
 When examined
 When signed

191

READ AGAIN G.O., No.
 191

DATED

CURRENT No.

ENCLOSURES TO G. No.

ORDER OF GOVERNMENT.

A A A A A A A

TER OF GOVERNMENT.

EMENT WITH DITTO.

ARE & FILED UP, BEING MEANT FOR DESPATCH
 IN ORIGINAL.

P.-

A = Copy in full.
 B = Not to be copied.
 P = Copy abstract only.
 Q = Copy Heading only.