

Price Rs. 1.55



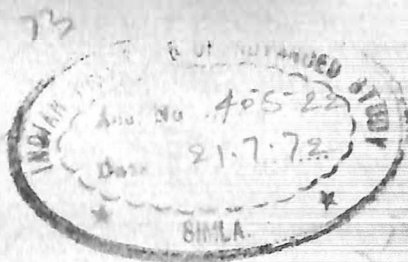
Library

IAS, Shimla

ARC 294.543 6 Vr 95 U



00040522



294.5456
V 950

UN-PĀNINIAN FORMS IN THE *YOGAVĀSIṢṬHA*

SATYA VRAT

Reader in Sanskrit, Delhi University

The *Yogavāsiṣṭha* betrays the deep grammatical acumen of its author in the many complex grammatical constructions throughout the work. In the light of this, it should be quite interesting to note the numerous ungrammatical formations that occur in that work. The commentator explains these away by saying that they are *ārṣa*-usages. The sages and seers are not bound, as ordinary people are, to observe strictly and with meticulous care the rules of grammar (cf. *niyogaparyanuyogānarhā maharṣayaḥ vāksvatantṛāḥ*). But this is not the whole truth. The *Yogavāsiṣṭha*, as it exists today, cannot claim for itself such an antiquity and sanctity as the *Rāmāyaṇa* and *Mahābhārata*, nor can it be said to have come out of Vālmiki's mouth as tradition would have it. From the mass of evidence that has come to light recently it is possible to say that this work could not be Vālmiki's. It must be the creation of some anonymous poet who appeared rather late on the Indian horizon and shone there brilliantly. He was a master-poet. Language presented him with no difficulty. He could wield it with the utmost ease. With such firm grip over the medium he could not be expected to permit himself grammatical aberrations. Moreover, he belonged to the classical age when poets and playwrights followed grammatical rules strictly. Any deviation from them was frowned upon by connoisseurs of literature. The existence of the numerous ungrammatical forms in the *Yogavāsiṣṭha* would, therefore, be perplexing and could be explained only in two ways: one, wherever these are found, those passages are later interpolations. The singers and rhapsodists while reciting older works often introduce their own verses which, more often than not, are impromptu. In such circumstances, there was little scope for pausing and looking to the grammatical niceties, since the verses would be as rapidly uttered as they were composed. Second, they are tempted to impart a touch of antiquity to the work which otherwise would have a modern look. This would also appear to be the purpose of some prose passages which are interspersed in the work, which, as in the *Bhāgavata* verses, have a good sprinkling of Vedic words. Whatever be the explanation for the un-Pāṇinian forms, they are very much in evidence in the work and due notice, therefore, of them needs to be taken.

option is limited (*vyavasthita-vibhāṣā*). There is difference between *sandhi* and *saṃhitā*. *Saṃhitā* has been defined by Pāṇini himself as *paraḥ sannikarṣaḥ*, the closest proximity of letters (sounds). When the letters are thus in closest proximity (*saṃhitā*), *sandhi* (euphonic combination) takes place. Now, it is left to the discretion of the speaker to give the pause, where necessary. He may not resort to *sandhi* if he intends a pause. If the speaker does not pause, *sandhi* must take place. The option for *sandhi* is thus reduced to the minimum, for in one sentence where words are in construction with each other, there is no scope for pause and consequently there is no option for *sandhi*. This option in the matter of *sandhi* in a sentence, as enunciated in the *kārikā* is very much misunderstood in these days. It was seldom exercised in olden times. Not only was *sandhi* always resorted to in one sentence-unit, it took place even between words of two different sentence-units : as for example in '*tiṣṭhatu dadhy aśāna tvaṃ śākena*' where *dadhi* and *aśāna* belong to two different sentences. Yet this does not stand in the way of the *yaṅ-sandhi* taking place between the final and the preceding vowels of the two words respectively. *Sandhi* in a sentence, therefore, in effect, becomes more or less compulsory and the absence of it is neither favoured by grammarians nor supported by usage. The absence of *sandhi*, therefore, in some of the examples of the *Yogavāsiṣṭha* is against the genius of Sanskrit. Usage does not permit it. The *Rāmāyaṇa* and the *Mahābhārata* too have many instances of it. So have the *Purāṇas*. But they are never accepted it as regular. This irregularity is, however, sought to be covered up by pronouncing them to be *ārṣa*, the sublime sages being above the ordinary rules of grammar. But a modern critic, no less reverential than the ancients, cannot but note all these irregularities and put them down as such.

Absence of Vṛddhi-sandhi

In the *Yogavāsiṣṭha* there are instances where *vṛddhi* is due, but has not been effected. Cf. for instance :

iti bhāvlitayā buddhyā te dvijā atha ainadvāḥ | III. 86. 50.

manye vyavasthita-vibhāṣeyam tenāsya viśayasamkoco 'nukto'pi gamyate. kva nāma saṃhitā ? varṇānām ānantaryeṇocāraṇam. āha ca sūtrakāraḥ—'paraḥ sannikarṣaḥ saṃhite'ti. yac ca śāstreṇa sandhi-kāryam upadiṣṭam sarvam tat saṃhitāyām satyam eva bhavati nāsaṃhitāyām.....'

Charudeva Shastri, Presidential Address to the Fourth Annual Session of the Panjab Branch of the All India Sanskrit Sahitya Sammelan, Amritsar, pp. 5-7.

Absence of Prakṛtibhāva

Words in the dual number ending in 'ī', 'ū' and 'e' are termed *pragṛhya*. Such *pragṛhya* words remain unaffected when followed by any vowel; i.e. there is no *sandhi*. This is known as *prakṛtibhāva*. This is the meaning of the *sūtra* of Pāṇini, *plutapragṛhyā act nityam* (6.1.125). Disregard of this rule is found in the *Yogavāsiṣṭha* verse: *ahaṅkāra-ḍṛśāv ete sāttvike dvetinirmale* (V. 73. 9), where the dual *dve* is combined with *atinirmale*. The absence of the *prakṛtibhāva* here is an irregularity. The commentator explains it away-as *ārṣa*.

Irregular Hal-sandhi

There are many kinds of irregularities of the *hal-sandhi* in the *Yogavāsiṣṭha*. First, *sthitah* and *āndhrāṇām* are combined in sandhi to form a highly irregular *sthito'ndhrāṇām*.² The *s* of *sthitas* which is turned into *r* (*ru*) cannot be changed to *u*, for, that change takes place only if *r* (*ru*) is followed by a short vowel or by a consonant included in the *haś-pratyāhāra*. Since the *r* cannot be substituted by *u* we cannot have the form *sthito* by Pāṇini *ādguṇaḥ* (6. 1. 87). When *sthito* itself is not possible then there is no scope for *pūrvarūpa*, for, according to Pāṇini, *eṅaḥ padāntād ati* (6. 1. 109), *pūrvarūpa* (regressive assimilation) takes place only if *e* and *o*, the finals of a *pada*, are followed by *a*. Here we have *ā* and not *a*. *Sthito'ndhrāṇām*, therefore, is wrong. It should be *sthita āndhrāṇām*, the *r* (*ru*) being first changed to *y* and then dropped by Pāṇini, *lopaḥ śākalyasya* (8. 3. 19). The expression *sthito'ndhrāṇām* on account of its irregular *sandhi* reminds us the Upaniṣadic text, *gūḍhotmā na prakāśate* (*Kaṭha*.) where *gūḍhotmā* is used for the regular *gūḍha ātmā*.

In the verse, *'avāsanam mano kartṛpadam tasmād avāpyate'* (V. 56. 18) the *sandhi* is wrong. It cannot be *mano kartṛpadam*. It should be *manaḥ kartṛpadam*, for the *s* in *manas* will first be changed to *ru* and then to *visarga* followed by *khar*.

Another case which in its irregularity resembles very much *sthito'ndhrāṇām* is found in the verse *'Vasiṣṭhādyaś ca munayo ṛṣayo Brāhmaṇas tathā'* (V. 3. 14), where *y* in place of the *r* (*ru*) of *munayas* (which has its *s* changed to *r*) is not dropped by Pāṇini *lopaḥ śākalyasya* (8. 3. 19). Instead, it is substituted by *u* which when combined with the preceding *a* in *y* has given us *munayo* even though it is followed by *r*, a semi-vowel, not included in the *haś-pratyāhāra*. Exactly the same thing has been

2. 'sa eṣo 'dya sthito'ndhrāṇām grāme bahulapādape ' V. 84. 36.

done in 'abhyavartata vai kâlo ṛtusamvatsaratmakah', (VI. ii. 149. 3) where *o* irregularly appears before *r*.

It will not be out of place to mention here the reverse case where 'o' which should normally be present is omitted. In the verse, 'dūrvāṅkur-āsvādanagītiniṣṭha ahan kaṇiṣṭhe vanavāsimadhye,' (VI. ii. 131. 35) the proper *sandhi* should have been ... *gītiniṣṭho 'han*. We have yet another irregular *hal-sandhi* in *manotthena* occurring in the verse, 'cirasāmyāt manotthena nirvibhāgavilāsinā' (VI. i. 74. 22). Here the irregularity in the form has resulted from the author's disregard for Pāṇini's dictum, *pūrvatrāsidham* (8. 2. 1). The two words *manas* and *uttha* form an ablative *Tatpuruṣa* compound. With regular *sandhi*, the form should have been *manautthena*.

Irregular Visarga-sandhi

In the expression *tamaścchannavivekārtham* found in the verse, 'tamaścchannavivekārtham lolakajjalatamecakam', the proper form should be *tamaścchannavivekārtham*. The *s* of *tamas* should first be changed to *ru* and then to *visarga*. This *visarga* has then to be converted into *e* obligatorily by Pāṇini 8. 3. 34, and later changed to *s* by Pāṇini 8. 4. 40.

It is just possible that some of the examples of the irregular *sandhi*, especially the irregular *Visarga-sandhi* or *Hal-sandhi* quoted above, may be no more than spelling mistakes or scribal errors. Texts get corrupted in various ways in course of time. There is an interesting verse in the *Mahābhārata-Tātparya-Nirṇaya* of Ānandatīrtha, wherein he enumerates the various causes which lead to the corruption of a text :

kvacid granthān prakṣipanti kvacid antaritān api |

kuryuḥ kvacic ca vyatyāsam pramādāt kvacid anyathā || II. 3

It says that interpolations, omissions and transpositions in the original texts, either through ignorance or otherwise lead to the corruption of texts. It may be that the text of the *Yogavāsiṣṭha* has got corrupted on account of one or other of these causes.

COMPOUNDS

The entire chapter on compounds in the *Aṣṭādhyāyī* is prefaced by the *sūtra*, *samarthaḥ padavidhiḥ* (2.1.1), which in effect governs it. It lays down the principle governing the formation of compounds. It specifies that only those words which are connected in sense enter into a compound. Connection in sense or *samarthya* is, therefore, the condition precedent for all compound formation in Sanskrit. Yet instances are not wanting where words un-connected in sense are compounded; these are termed *Asamartha-samāsas*.

In the *Yogavāsiṣṭha* one striking irregularity in compound formation is the *Avyayībhāva* compound where the indeclinables are placed after the substantives with which they are compounded, while the proper thing would be for these indeclinables to precede the substantives. The following are illustrations in point :

1. *prānyaṅgeṣv api jāyante vicitrāḥ kakubhaṃ prati* |
sthāvareṣv api jāyante ghuṇā jaghanakādayaḥ || V. 14. 32
2. *diśam prati girindreṣu pulindād vā vane vane* | V. 14. 19
3. *iti sañcintya vidhinā dināntena dinam prati* | VI. ii. 196. 15
4. *pratigrāmam puram prati* | VI. ii. 63.31
5. *tatra puṣpalatājālaiḥ kandam prati śilāṅkitaiḥ* | VI. i. 106.52.

In these examples the proper compound forms should have been *pratikakubham* (or *pratikakup*), *pratidiśam*, *pratidinam* etc. That the above forms with *prati* are compounds goes without saying, for, if they were not, the words such as *kakubham* in construction with *prati* in the sense *vīpsā* would have to be repeated as required by the rule *nityavīpsayoḥ* (8.1.4).

Another irregular compound form in the *Yogavāsiṣṭha* is *śāntamāsevi* in the verse '*saṃvittya kiṃ śramārto 'smi śāntamāsevi mānasam*' (VI. ii. 137. 53) for the regular *śāntāsevi*.

Now, coming to the *asamartha* compounds we find that there are two prominent examples of it in the *Yogavāsiṣṭha* :

1. *dīṣṭyā Raghūṇāṃ tanayasamjñāḥ pāvītavan asī* | VI. ii. 201.34
2. *iti śṛṇvan sabhāṃ loko vīsmayotphullalocanaḥ* |
kusumāsārasampūrṇam rājivānāṃ dadarśa tam || VI. ii. 200.23

In the first example the words *tanaya* and *sañjñā* are compounded, while from considerations of sense the word *tanaya* is connected with *Raghūṇāṃ*. The word *Raghūṇāṃ* should, therefore, be compounded with *tanaya* and this compound-word *Raghutanaya* should be further compounded with the word *sañjñā*, the meaning of the compound being '*Raghutanaya iti sañjñā yasya sa Raghutanaya-sañjñāḥ*'. In the second example *rājivānāṃ* is connected with *kusuma* in sense. It cannot, therefore, remain outside the compound. The *samartha* words should be compounded. The normal compound formation should, therefore, be *rājivākusumasāra-sampūrṇam*.

KĀRAKAS

Sanskrit grammar restricts the use of certain cases in relation to certain roots. Thus, for example, only the dative case is to be used with a noun (or pronoun) in relation with the object of the roots *dā*, *ruc* and

svad or the synonyms thereof. The *Yogavāsiṣṭha*, however, does not follow invariably the Pāṇinian rule. It uses *ṣaṣṭhī* in place of the normal *caturthī* as may be seen from the following examples :

1. *sarvāvasthāgatānām tu jīvanmuktim pradāsyati* | VI. i. 128. 75
2. *prasaram tvam avidyāyā mā prayaccha Raghūdvaha* | III. 114. 66
3. *Lavanasya tathā dattvā tām āpadam anuttamām* | III. 115. 9
4. *rājasūyakriyākartuḥ paśya dattvā mahāpadam* | III. 116. 7
5. *vyādhasya kāmanām dātum Padmajanmā samāyayau* | VI. ii. 158. 5
6. *muniḥ śāpam adāt tasya mahākāratayāśramah* | VI. ii. 136.12
7. *trṇāder devakāyāntān mā kiñcit tava rocatām* | VI. i. 124.11
8. *ayaṃ nāma bhaved bhartā he tāta tava rocatām* | III. 106. 58
9. *na svadante sutryptasya yathā prativiṣa rasāḥ* | IV. 33. 68
10. *svapnā iva pariññātā na svadante vivekinah* | VI. ii. 51. 32
11. *kasya svadante satyāni* | VI. ii. 51. 35
12. *svadante yasya vastūni svadate sa na kasya ca* | V. 36. 18

NOUNS

Even in the case of nouns there are certain irregularities in the *Yogavāsiṣṭha*. Either the wrong case-affixes are used with them or the case-affixes are not used at all. Thus in the verse 'sthīramaṇinibham ambho vāriṇī vārinile, (V. 67. 45), *vāriṇī* is in construction with the locative singular *vārinile*; the correct form would be *vāriṇī*. *Vāriṇī* is evidently wrong. The lengthening is perhaps due to metrical exigency. The author of the the verse, like so many classical writers, seems to be a believer in the dictum, *apt māṣam maṣam kuryāc chandobhaṅge tyajed giram*. The commentator seems to read *vāriṇe* for *vāriṇī*. He attempts to explain it-as made of *vā* in the sense of *yathā*, and *ariṇo* things like swords having a sharp edge (*ara*). This is a feat of ingenuity. *Ariṇ* in the given sense is obscure. *Vā*, if a *nipāta* in the sense of *yathā*, is also misplaced. It ought to have come after *ariṇaḥ*. It must be conceded that with the reading *vāriṇī* too, the following *vāri* (loc. of *vār*) is redundant.

A case where no case-affix has been used with a word is found in the *Yogavāsiṣṭha* verse '*tatas teṣy atiramyēṣu candraraśmiṣu sampatat*'. The word *sampatat* is here without any case-affix. Since it has to go with *candraraśmiṣu*, which is locative plural, the locative plural suffix *su* should be used with *sampatat*. It should be

sampatatsu. No word without any case-affix can be used in a sentence (*apadam na prayuñjita*). There is no justification for the omission of the suffix.

KRDANTAS

Among the *kṛdantas*, *jighraṇa*, used by the author, is manifestly a wrong formation. A strange aspect of it is that it is used side by side with *ghrāṇa*, as for example, in 'tvagbhāvaṃ sparśanād eti ghrāṇatām eti jighraṇāt' (III. 110. 18). *Jighra* is substituted for *ghrā* only when it is followed by a *seṭ pratyaya*.³ Now, in the word *jighraṇa*, it is followed by *lyuṭ* which is not *seṭ*. Here, therefore, *ghrā* cannot be replaced by *jighra*. The correct word should have been *ghrāṇāt*.

Another *kṛdanta* word which presents some difficulty is *cañēura* in III. 50. 16. It is from the intensive form of the root *car* with the suffix *ac* by Pāṇini 3.1.134, the derivation being *cañcūryate iti cañcūram*. The *ū* in inexplicable. Hence the commentator's remark, *chāndaso dīrghaḥ*.

Pāṇini clearly lays down that the *kṛdanta* suffix *ktivā* is to be replaced by *lyap* (*ya*) when the *kṛdanta* form enters into a compound with an indeclinable other than *nañ*, giving us a *Gati-samāsa*. The presence of a preposition (*pra*, *parā*, etc.) or a word termed *gati* is, therefore, the necessary condition when *ktivā* can be replaced by *lyap*. In the epics and the Purāṇas there is no dearth of such usage. It is pointed out by Mm. Pt. Shiva Datta Shastri, annotator of the *Siddhānta Kaumudī*, that in the *Jāmbavatīvijaya* (ascribed to Pāṇini) the line '*sandhyākarān gṛhya kareṇa bhānuḥ*' occurs, wherein we have the *lyabanta* form *gṛhya* without any *pūrvapada*. There are instances in the *Yogavāsiṣṭha* when the *lyap* appears even without a preposition coming before the root. Some such cases are :

1. *vyapnoti tailam iva vāriṇi vārya saṅkām* | III. 84. 45
2. *śirasā dhārya sarvātmā sarvān prāha ghrāṇanidhiḥ* ¹
VI. i. 128. 104
3. *dehākāśam iha sthāpya dhyāneneha yathāsthitam* |
VI. i. 59.11
4. *sa tatropāviśad vṛttiś cetasaś tanutām nayan* ¹
antaḥsuddhavapuḥ sṛṅge vṛṣya mūka ivāmbudaḥ || V. 52. 5
5. *aśāsatāvapūrnatve tvam evam sarvaduḥkhadam* ¹
tyajya yāhi param śreyah param ekāntasundaram || V. 52.11.

There are also instances of the reverse tendency where the suffix *ktivā* coming after a root is not replaced by *lyap* even though it (the root)

3. By the Pāṇini sūtra '*pāghrādhmāsthāmnā*' etc. (7.3.78).

is preceded by a preposition. The following are noted by way of illustration :

1. *Śarīram asthīram api santyaktvā ghanasobhanam |*
vītamuktāvalītantum cinmātram avalokayet || IV. 61. 16
2. *samūlam api santyaktvā vyoma saumyaprasāntadhīh |*
yas tvam bhavasi sadbuddhe sa bhavān astu satkṛtāh ||

IV. 57. 24

The correct form in both the verses would be *santyaajya*.

Among the other irregular *kṛdanta* forms mention may be made of *jahran* in the verse '*nilān acalakākolān jahran salilajalakāih*' (VI. ii. 78.16). The present participial form from the root *hṛ* is *haran* and not *jahran*. The re-duplication here is irregular. The commentator offers the explanation *harateh śatus chāndaso liḍvadbhāvah*, that is, *śatṛ* coming after $\sqrt{hṛ}$ irregularly is treated as a perfect suffix and thus re-duplication appears here.

The absence of the augment *muk* by Pāṇini '*āne muk*' (7.3.22) is the irregularity in the form *cintayānam* found in the verse '*sarvasthaṇ cintayānaṇ tu nityadhyāne'tha Bhārgavaḥ*' (V. 26. 2). The regular form here should have been *cintayamānam*. The non-addition of this augment to the *a*-ending stems is a phenomenon which is very frequent in the epics and the Purāṇas. It appears that this augment came to be dropped in the case of some roots of the Tenth conjugation.

The past participial form *praṇaṣṭa* in VI. i. 113. 17 from the root *naś* with the preposition *pra* is irregular in that the *ṇ* appears in the word although Pāṇini clearly rules against it. The rule '*naśeh śāntasya*' (8.4.36) prohibits *ṇatva* otherwise due by the *sūtra*, '*upasargād asamāse'pi ṇopadeśasya*' (8.4.14).

Another *kṛdanta* form which has nothing wrong so far as its *kṛt* suffix is concerned but which is nevertheless irregular in other respects is *hṛṣyatīh* used the verse :

kaccit kalamakedāraṇasthāneṣu hṛṣyatīh |

pratigrāmam kumāryas te gāyanty anandanam yaśah || V. 61. 36

The feminine form of the present participial form *hṛṣyat* should be *hṛṣyantī* and in the nominative plural the form should have been *hṛṣyantyaḥ* for the sake of concord, the noun qualified, *kumāryaḥ*, being plural. The irregularity lies first in omitting the augment *nu* and then in adding a wrong case-suffix.

The form *jāgrti* is very much in vogue these days. It has come to be accepted as a correct form while the fact is that it is wrong.

Guṇa is inevitable here. It is enjoined by Pāṇini 7.3.85. The proper form should be *jāgarti*. The *Yogavāsiṣṭha* uses this form in the verse 'jāgratsvapnaś cīram rūḍho jāgrtāv eva gacchati' (III. 117. 25). The form *jāgarti*, it may be pointed out, is not from √jāgr with *ktin*, but with *ktic*, for *ktin* is superseded by *a* and *sa* ordained by the *vārttika*, *jāgarter akāro vā*.

Another *kr̥danta* form which is very popular these days and which has very frequently been used in the *Yogavāsiṣṭha* is *viśrāma*. Bhaṭṭoji-dikṣita definitely declares it to be an un-Pāṇinian form. Says he, '*viśrāma iti tv apāṇinīyam*.' (Vide his comment on Pāṇini *sūtra*, '*nodāttopadeśasya māntasyānācameḥ*' (7. 3. 34). The *Yogavāsiṣṭha* reads *viśrāma* thrice :

1. *svasaṃvinmātraviśrāmatām amanasām satām* |
2. *atyahaṃ śramito deva kṣaṇaṃ viśrāmatām gataḥ* | V. 41. 3.
3. *śrānto viśrāma āyataḥ kṣīnacittabhavabhramah* |

The Pāṇinian form is *viśrama* and not *viśrāma*. A word may be termed correct if it has been used by master-writers or authorities on the language even though it may not be sanctioned by grammar. Viewed in this light *viśrāma* will have to be pronounced as correct for it has been adopted in usage (*vyavahāra*). However, we propose to list all forms which are un-Pāṇinian, though some of them may have been accepted by pre-Pāṇinian grammar or sanctioned by usage.

Along with the word *viśrāma* in one of the verses quoted above (V. 41. 3.) is used the obviously indefensible form *śramita*. The √śram, though *udāttopadeśa*, is debarred from taking the augment *it̄* before a *niṣṭhā pratyaya* (*ktā* and *ktavatu*) by '*yasya vibhāṣā*' (Pāṇini 7 2. 15). The correct form would therefore be *śrānta* and not *śramita*. If justification has to be sought for this form (*sthitasya gatiś cintaniyā*) *śramita* may be looked upon as a form with the suffix *ṇic* added to the root *śram* in the sense of the root itself (*svārthe*). There is, however, nothing unnatural or unusual about it if the author of the *Yogavāsiṣṭha* is wont to add to roots the suffix *ṇic* in the *svārtha*-sense. The following are examples where the suffix *ṇic* has been used in the *Yogavāsiṣṭha* in the sense of the roots themselves (*svārtha*) :

1. *kiṃ karoti kathaṃ dūrvaś carvayaty urvarāspadaḥ* | VI. ii. 129. 45
2. *bhramanto viciśṛṅgeṣu makarebhāḥ karokataiḥ* |
haranti śikarāmbhodā meghānudrāvītā iva || VI. ii. 114. 13

¶ the first example *carvayati* means only *carvati*. In the second, *anudrāvita* gives only the sense of *anudruta*.

Just as the suffix *ñic* appears in the *Yogavāsiṣṭha* even where it is not wanted, the reverse tendency is also noticeable, that is, it is not used or, if at all used, is dropped arbitrarily. An interesting example of this is provided by the verse 'svāntaṃ hi nahi kenapi śakyate nāsitum kvacit' (III, 90. 8) where the form *nāsitum* is used in place of the regular *nāsayitum*. The *ṛddhi* here is due to the suffix *ñic*, which is arbitrarily dropped.

The author shows unusual skill in the use of *taddhita* formations. There are only a few instances where he uses un-Pāṇinian *taddhita* forms. One such is *auṣṇyatva* in the verse 'auṣṇyatvād eti hy agnitām' (VI. i. 81. 96). Here *auṣṇya* would do. The suffix *ṣyañ* is added to the word *uṣṇa* in the sense of *bhāva* or *being*. The suffix *tva* is also added in this very sense⁴ and, therefore, one of them is superfluous.

The list of un-Pāṇinian *taddhita* words would be incomplete if mention is not made of the word *śārvara* which is not sanctioned by Pāṇini but which has been used by ancient authors like Kālidāsa.⁵ The *Yogavāsiṣṭha* uses this form at least thrice. The verses in which it occurs are :

1. *atha puṇyakṣaye jāte nīhara iva śārvare* | IV. 10. 55
2. *vīlyate manomohaḥ sacchāstrapravicāraṇāt |
nabhoviharaṇād bhānoḥ śārvaram timiram yathā* || IV. 13. 6
3. *śārvare timire śante prātaḥ sandhyām ivāmbujam* | V. 54. 45

According to Pāṇini the suffix *ṭhāñ* (*ika*) should come after the word *śārvārī* in the sense of belonging to it (*śārvaryāṃ bhavam*) by the *sūtra*, 'kālat ṭhāñ' (4.3.11). This would give us the form *śārvarika*.

An illustration of wrong *Taddhita* suffix is found in the form *āsmika* used in the verse :

iti sañcintya taṃ dehaṃ vidam bhūsatayā 'smikam |
tyaktvā cidātma tat prāṇāt pavane yojito mayā || VI. ii. 50. 25.

The suffix *añ* is added to the word *asmāka*; a substitute of *asmad*. The proper form should, therefore, be *āsmāka* or *āsmākina* and not *āsmika* as used in the *Yogavāsiṣṭha*.

An interesting case where the *Taddhita* suffix should have been used but is actually not used is found in the *Yogavāsiṣṭha* verse 'bālyayauvanavṛddheṣu duḥkheṣu ca sukheṣu ca' (V. 50, 33). Uttered

4. Vide Pāṇini, 'tasya bhāvas tvatalau' (6.1.111).

5. 'śārvarasya tamaso nīṣiddhaye', Kumārasambhava, VIII. 58.

in the same breath with *bālya* and *yauvana* which express the first two stages of life, *ṛddha* must also stand for a stage of life, viz. old age. But the suffix expressive of it is wanting. Our author should have used the word *ṛddhatva* ending in the *Taddhita* suffix *tvā* in the sense of *bhāva*. But this is nothing strange. Even the great Ācārya Pāṇini uses *dvi* and *eka* in place of *dvitva* and *ekatva* in the sutra, 'dvekeyor dvivacanaikavacane' (1.4.22). Such uses are accepted as good Sanskrit and are called *Bhāvapradhāna-nirdeśa*. The fact of the matter is that such cryptic uses are compelled by considerations of metre or are resorted to with a view to achieving aphoristic brevity. *Sotsukam* for *sautsukyam*, met with elsewhere is an instance in point.

GENDER

The author sometimes uses wrong gender. For example, the word *āsava* which is masculine is used by him as neuter in the verse :

pītaṃ Carmanvatīṭire gāyantya madhurākṣaram |
pulindya suratānteṣu nālikerarasāsavam || III. 27.48

It is very rarely that writers disobey the well-known rule of gender, 'ghanabantāḥ pumsī' (*Līṅgānuśāsana*, 35).

As a rule the adjectives follow the number and gender of the words they qualify. But our author often makes a departure from it, for in the verse 'nadiṣu kṣeṇācchāsu varakeṣv abjapaṅktiṣu' (III. 38.2) he uses the word *varaka* in the masculine, which, however, being an adjective of *abjapaṅkti* should have been used in the feminine. Another case where an adjective has the wrong gender is in the verse 'vāsanaḥprāvṛṣi kṣiṇe saṁsthītau Rāmam āgute' (IV. 35.57). Here the locative singular *kṣiṇe* in the masculine or the neuter gender is in apposition with *prāvṛṣi*, the locative singular of the feminine word *prāvṛṣ*. The correct expression should be *vāsanaḥprāvṛṣi kṣiṇāyām*. The present case is one on a par with 'duhitā kṛpaṇam param' of *Manu* (4.185).

A glaring case of wrong gender is found in the verse :

sargo vidyata evāyaṃ na yatra kila kiñcana |
tasya dharmāṇi karmāṇi na caivākṣaramālika || VI. i. 143. 7

Here *dharmāṇi* is used in the neuter. *Dharma* is a masculine word. *Dharmāṇi* is, therefore, manifestly wrong. It should be *dharmāḥ*. Because the author was to say *karmāṇi*, of this word he said *dharmāṇi*. Or it may be that an earlier Vedic verse 'yāni dharmāṇi prathamāny āsan',⁶ where *dharmāṇi* is used in the neuter, was present in the sub-conscious mind of the writer, and it was on account of this that he

6. *Rgveda* 10. 90. 16.

permitted himself this use. The form *dharmāṇi* in the Vedic verse is sought to be justified on the basis of *dharma* being one of the *Ardharcādi* words which are used both in the masculine and neuter. In the case of *dharma*, the sense in which it is used also governs the choice of the permissible gender. Commenting on *ardharcāḥ puṃsi ca* (Pāṇini 2. 4.31) the author of the *Kāśikā* says: “*Dharma* is masculine in the sense of *merit* but neuter in the sense of *means of merit*.”⁷ If in the *Yogavāsishtha*, too, the word *dharmāṇi* could be interpreted in the sense of *dharmasādhanāni* the use of *dharmāṇi* in the neuter would have been permissible. But obviously this is not the meaning intended here.

A clear case of indefensible gender is in the verse ‘*ajñasyājñatayā deyo jñasya tu jñatayottaraḥ*’ (VI. ii. 29.32), where the word *uttara* in the sense of ‘reply’ is used in the masculine. *Uttara*, originally an adjective, meaning *later, latter, subsequent*, was used in earlier literature with the word *vākya* or a synonym thereof, and the two together stood for ‘reply’ Later, *vākya* etc. was dropped and *uttara* alone was deemed sufficient to convey the sense.⁸ Being an adjective used for a noun, it should not be used in a gender other than the neuter (*sāmānye napuṃsakam*). This is how *uttara* in the sense of ‘answer’ or ‘reply’ came to be used regularly in the neuter. As it is, the use of *uttaraḥ* has to be included among cases of wrong gender which are unfortunately not a few in the *Yogavāsishtha*.

It is possible that the text of the *Yogavāsishtha*, like the texts of most of the earlier Sanskrit works, has suffered in the process of being handed down from generation to generation. And, it is probably because of this that such manifestly wrong forms as *patre ubhau* in the verse ‘*tasmād ankurataḥ patre ubhau vikaṣataḥ svayam*’ (VI. ii. 44. 18) have crept into the work. The word *patra* meaning a *leaf* is positively neuter. The word *ubha* used as an adjective must therefore follow its gender and number. *Patre ubhau* should, therefore, be *patre ubhe*. The change of *ubha* to *ubhe* does not affect the metre. It may be that the original reading was *ubhe* and here is only a case of scribal error.

According to the *Amarakośa* the gender of the word *sthala* is neuter or feminine,⁹ but the *Yogavāsishtha* uses it in the masculine, as for example, ‘*uḍḍiyamānam ātmānaṃ śilāḥ śailasthalān iva*’ (VI. ii. 145. 36). Similarly the well-known word *āvaraṇa* which is admittedly neuter is

7. Cf. *dharma ity apūrve puṃlingaḥ, tatsādhanē napuṃsakam* | ‘*tāni dharmāṇi prathamāny āsan*’ | *Kāśikā*, Kashi Sanskrit Series, p. 130.

8. On this see the author’s book, *The Rāmāyaṇa—A Linguistic Study*, Munshi Ram Manohar Lal, Delhi, 1963.

9. *dvavapy anyalingau sthalaṃ sthalī*, *Amara.*, 2. 1. 5.

used in masculine in the *Yogavāsiṣṭha* verse 'tāv ivāsritya tiṣṭhanti jalādyāvarenaṣ tatah' (VI. ii. 129. 23). In the same verse we have the use of the neuter word *krīḍanaka* in the masculine gender :

trṇaṃ trṇaṃ kalpayati bālāḥ krīḍanakān iva |

Krīḍanaka in the masculine is grammatically unjustifiable. In the *yāvādigāṇa* (*Gaṇapāṭha* 196, under Pāṇini 5 4. 29) also, we have *krīḍanaka* used in the neuter in the expression *kumārī krīḍanakāni ca*.

Just as in the instances quoted above, the author of the *Yogavāsiṣṭha* uses some neuter words in the masculine gender, he uses some acknowledgedly masculine words in the neuter gender. Thus the word *lāja*, which according to the *Amarakośa*, is always to be used in the plural and in the masculine gender,¹⁰ has been used in the neuter gender in the *Yogavāsiṣṭha*, as may be seen from the verse 'sa hutvā tilalājāni pāvakāya Śikhidhvajaḥ' (VI. i. 106. 56).

Similar is the use of the masculine word *kumāra* in the neuter in the verse 'kadā nu tānikṣurasābdhitire.....drakṣyema bhūyo guḍamodakāni | tathā kumārāṇy api śarkarāyāḥ' (VI. i. 134. 52). *Kumārāṇi* is wrong and it is inconceivable that the author of the *Yogavāsiṣṭha* could commit it. If we assume that the author read *kumārān* only, the form would be perfectly correct, leaving the metre intact. *Kumāra* is used here in the sense of a doll, *kumāra-pratikṛti*. The suffix *kan* ordained by the *sūtra* *ive pratikṛtau* (Pāṇini 5. 3. 96) is dropped by the *sūtra*, *devapathādibhyaś ca* (Pāṇini 5. 3. 100). This elision is technically called *lup*; hence the *lūbanta* form must take the gender and number of the base (*kumāra*), which is masculine. Hence *kumārapratikṛtayāḥ kumārāḥ*. The neuter *kumārāṇi* has no justification.

VERBAL FORMS

In the case of verbs too, there have been many lapses in the *Yogavāsiṣṭha*. In the verse quoted above where *kumāra* is used in the wrong gender, we have the verbal form *drakṣyema*. It is palpably wrong. It should either be *paśyema* if the optative sense is intended, or *drakṣyāmaḥ* if simple futurity is meant. If we substitute *paśyema* for *drakṣyema* the metre is not violated, while *drakṣyāmaḥ* would go against the metre. Strangely enough, in *drakṣyema*, the optative suffix has been added to the future base of √*drś*. Such forms occur in the epics and the Purāṇas, but are unheard of in classical literature.

10. See *Amarā.*, II. 9. 47, *lājāḥ pumbhūmni cakṣatāḥ*.

The causal form *kṣipayati* from the root *kṣip*, 'to throw' has been used thrice in the *Yogavāsīṣṭha*.¹¹ It appears rather strange that every time this very form should have been used by the author. By Pāṇini *pugantalaghūpadhasya ca* (7. 3. 86) *guṇa* must take place in *kṣipayati*. It is only once that the correct form with *guṇa* in the imperative second person singular is used ; but the *guṇa*-less form is also used alongside :

Pāṇḍoh putro'rjuno nāma sukhaṃ jīvitam ātmanaḥ |
kṣipayiṣyati nirduḥkhaṃ tathā kṣepaya jīvitam || VI. i. 52. 9

In the Present and the Future tenses the *guṇa*-less form has been used by the author with a consistency that is surprising. As the simple *anuṣṭubh* metre has been used in the two stanzas, there is no question of the infringement of the metre even if *kṣepayati* and *kṣepayiṣyati* are read for *kṣipayati* and *kṣipayiṣyati* respectively.

In the verse given below the form *hīmsati* has been used in the place of *hinasti* in common use.

rūpakardamam etan mānayanāsvādayādharma |
naśyaty etan nimeṣeṇa bhavantam api hīmsati || V. 80. 4.

The commentator offers the comment *chāndaso vikaraṇavyatyayaḥ* on the word *hīmsati*. The root *hīms* belongs to the seventh conjugation. The conjugational suffix for it is *śnam (na)*. The correct form therefore would be *hinasti*. But in the *Yogavāsīṣṭha* $\sqrt{hīms}$ is made to take the conjugational suffix (*vikaraṇa*) 'a' which comes after the roots of the first conjugation. This kind of use of wrong conjugational suffix (*vikaraṇavyatyāsa*) is common in popular works like the *Rāmāyaṇa* and the *Mahābhārata*. It is, however, incorrect to say, as the commentator does, that there is *vikaraṇavyatyaya* in the form *hīmsati* ; for $\sqrt{hīms}$ is read in the Tenth conjugation and is *Ādhr̥ṣīya*, and so it takes *ṇic* optionally. Thus *hīmsati* and *hīmsayati* are also correct by the side of *hinasti* of the 7th conjugation. *Hīmsati* is, therefore, not strictly un-Pāṇinian. We have listed it as an un-Pāṇinian form, following the commentator. Grammar apart, usage seems to have extended progressively the treatment of the roots of the First Conjugation to roots assigned to other groups, for the forms thus evolved are far more easy.

11. *tathā cidghanaś cittam cittvāc ca sarvāḥ śaktiḥ karmamayīr vāsana-mayīr manomayīs cinoti darśayati, bibharti, janayati, kṣipayati ceti. IV. 39. 5.*
kṣipayanti surā Rāma bhuvō bhāranivṛttaye | VI. i. 52. 21.

Pāṇḍoh putro'rjuno nāma sukhaṃ jīvitam ātmanaḥ |
kṣipayiṣyati nirduḥkhaṃ tathā kṣepaya jīvitam || VI. i. 52. 9.

Although the *Yogavāsiṣṭha* is a later work and cannot claim the antiquity of the *Rāmāyaṇa* and the *Mahābhārata* it seeks to approximate older works in freestyle language with an amount of laxity in grammar and other things. We are tempted to make here the assertion which, due to its sweep, may not be acceptable to many, that these grammatical aberrations were introduced into the *Yogavāsiṣṭha* deliberately to give it an old look. This is also perhaps the purpose of a sprinkling of prose passages here and there which are reminiscent of the style of the prose works of the later Vedic age. Otherwise the work is written in a highly ornate classical style with its special characteristics of excessive alliteration and rhyme.

There are a few forms in the *Yogavāsiṣṭha* where in the imperfect or the aorist the augment *a* (*aṭ*) or *ā* (*āṭ*) is not prefixed. One such form is *vyavatiṣṭhata* in the verse '*kevalam suṣuptasamsthāṃ sadaiva vyavatiṣṭhata*' (V.12. 2). The correct form would be *vyavātiṣṭhata*. Similarly, *vibudhyata* in the verse '*vibudhyata dīnasyānte sva evopavane nṛpaḥ*,' (III. 115. 32), should be *vyabudhyata*. Another form where the augment is omitted is *viśam* found in the verse '*tathā suṣuptavīśrānteh svapne nidrām ahaṃ viśam*' (VI. ii. 146. 9). *Viśam* is imperfect. The correct form would be *aviśam*. It may be pointed out that forms like *viśam* are quite interesting and are reminiscent of the Vedic injunctive which too is augmentless. The augmentless forms are quite common in the *Rāmāyaṇa* and the *Mahābhārata*. Still another augmentless form in the *Yogavāsiṣṭha* is found in the verse '*apālya yad asad Brahma tarāṅgān iva sāgaraḥ*' (IV. 59. 22). The correct form here should have been *āsthat*. By Pāṇini *asyates thuk* (7.4.17) the augment *thuk* (*th*) is added to the root *as* in the aorist. Besides, *√as* should take the augment *ā* (*āṭ*) since it begins with a vowel. In the form *as* it occurs in the *Yogavāsiṣṭha* both the augments *ā* (*āṭ*) and *th* (*thuk*) are missing.

A verbal form which, as it exists, is clearly, indefensible is *kārṣa* in the verse '*tāni mā kārṣa bhos tasmāl lokadvitayasiddhaye*' (VI. ii. 101. 27). The correct form should be *kārṣih*, the aorist second person singular from the root *kr*, 'to do'. The commentator accepts this reading and explains it as a *chāṇḍasa* form.

In place of the regular form *pratyeti* from the root *ṇ*, 'to go' with the preposition *prati* the *Yogavāsiṣṭha* uses the irregular form *pratyayeti* in the verse '*naṣṭam bhūyas tad utpannam iti pratyayeti kaḥ*' (VI. ii. 52. 17). This is clearly indefensible.

The *Yogavāsiṣṭha* uses the desiderative form *prajīsete* in the verse :

*agnīṣomau mithaḥ kāryakāraṇe ca vyavasthite |
paryāyena samam caitau prajīṣete parasparam || VI. i. 81. 80*

The regular form would be *jigīṣete*, though the *ātmanepada* would be open to objection. There is a twofold irregularity in *prajīṣete*. First, there is no usual reduplication by Pāṇini *sanyaḥoḥ* (6.1.9). Second, there is no *kutva* by Pāṇini *saṅhītor jeḥ* (7.3.57). In the words of the commentator, “*jeḥ sani dvitvakutvayor abhāvaś chāndasaḥ*”. *Prajīṣete* of the text is, therefore, ungrammatical.

Ātmanepada and Parasmaipada

So far as the *ātmanepada* and *parasmaipada* are concerned there is a lot of confusion in the *Yogavāsīṣṭha*. Very often the *parasmaipada* terminations are added in the place of the regular *ātmanepada* and the *ātmanepada* terminations used at times in lieu of the regular *parasmaipada*. In common with the *Purāṇas*, the *Yogavāsīṣṭha* frequently contravenes Pāṇini's regulations on the use of these terminations. A few of these are selected for discussion below.

By *vi parābhyām jeḥ* (1. 3. 19) Pāṇini ordains the *ātmanepada* after the root *ji* when it is preceded by the preposition *vi* and *parā*. The *Yogavāsīṣṭha* contravenes this rule by using *viṣeṣyanti* in ‘*nāhamkāraṃ prayāsyanti viṣeṣyanti ca tān surān*’ (IV. 34. 6). *Viṣeṣyanti* is therefore un-Pāṇinian. Again we read *avatiṣṭhati* in the verse ‘*cid eveyaṃ śīlakāram avatiṣṭhati bibhrati*’ (VI. ii. 70. 21), for the regular *avatiṣṭhate*. Similarly in the verse ‘*bhṛtyāḥ priyāḥ kila tathā santiṣṭhati sa bhikṣukaḥ*’ (VI. i. 66. 11), the form *santiṣṭhati* is used for the regular *santiṣṭhate*. In both these cases, the author has disregarded Pāṇini's well-known rule, ‘*samava pravibhyaḥ sthaḥ*’ (1. 3. 22).

The root *ikṣ* is *anudāttet*. It is, therefore, *ātmanepadi*. The *parasmaipada* form *prekṣa* in the verse ‘*jīvaṇṇ eva mahābāho tattvaṃ prekṣa yathāsthitam*’ (VI. i. 55. 43) is manifestly un-Pāṇinian. It should be *prekṣasva*. The root *rabh* too is *ātmanepadi*. So *samārabhet* in *parasmaipada* optative is irregular. It should be *samārabheta*. It occurs in ‘*abhyāsena bhayaṃ tasmāt samam eva samārabhet*’ (V. 24. 8). The root *sah* has been mentioned among the *anudāttet* roots in the *Dhātupāṭha*. It is, therefore, *ātmanepadi*. Its forms in the *parasmaipada*, would be, therefore, irregular and un-Pāṇinian. In the *Yogavāsīṣṭha* we have *sah* in the *parasmaipada* in the verse ‘*no saṅgam eti gatasāṅgatayā phalena karmodbhavena sahatīva ca dehabhāram*’ (V. 69. 12). Among the *anudāttet* roots which should have the *ātmanepada*, but which are used with the *parasmaipada*, the root *ṛt*, ‘to be’, deserves special notice. *Parasmaipada* suffixes are permitted after this

root only in the future (*lṛt*) and aorist (*luñ*). In other tenses and moods it is to have only *ātmanepada* suffixes. But in the *Yogavāsiṣṭha* even in the Present, the *parasmaipada* is used with the root. Thus we have the form *anuvartāmi* in the Present first person singular for *anuvarte* in the verse 'yathāprāpto 'nuvartāmi ko laṅghayati sadvacah' (VI. ii. 216. 21). There are certain specified senses in which the *parasmaipadī* roots take the *ātmanepada* terminations. Thus, the root *vad* 'to speak', which is *parasmaipadī* takes the *ā manepada* suffixes in certain specified senses of *speaking brilliantly, pacifying, conciliating, knowing, toiling, disagreeing, disputing* etc. The sense of *disagreement* in the root is brought out by the preposition *vi*. *Vi + vad* is accordingly used in the *ātmanepada*. In the *Yogavāsiṣṭha* it is used in the *parasmaipada* instead in the verses 'mitho bodhāt vivadati mātrīm bhajati bodhataḥ' (VI. ii. 45. 61) and 'kevalaṃ vivadanty ete vikalpair āruruḥṣavaḥ' (III. 96. 52).

There are cases where the *ātmanepada* suffixes are added where more appropriately *parasmaipada* suffixes should have been used. Thus, for example, *naś* 'to disappear', is *parasmaipadī*. But we have it with the *ātmanepada* in the verse 'tasmāt kim iva naśyate kim iva jāyate' (VI. ii. 61.4). Again, the *ātmanepada* would be regular after the root *ṛcch* 'to ask', with the preposition *añ* in the sense *to take leave of*, as we have it in Kālidāsa: *āṛcchasva priyasakham amuṃ tuṅgam ālīngya śailam.*, (*Meghadūta*, Pūrva., 9). But the *Yogavāsiṣṭha* has used *āṛcch* in the *parasmaipada* in the verse 'mām āṛcchan namaskṛtya tasminn eva kṣaṇe tataḥ' (VI. ii. 155.28). The form *āṛcchan* should be *āṛcchamānaḥ*.

Seṭ and Anīṭ

There are certain roots which take the augment *iṭ* before an *ārdhadhātuka* suffix beginning with *val* (*pratyāhāra*) and are termed positively *seṭ* while there are others which do not take the augment and are called *anīṭ*. It is an irregular formation if the augment *iṭ* is added to the *anīṭ* roots and if, conversely, the *iṭ* is omitted in the *seṭ* roots. This kind of irregularity is very common in the *Yogavāsiṣṭha*. A glaring example of this is provided by the form *vivecitāraḥ* in the *Yogavāsiṣṭha* verse :

*saṅgād ahlādayanty antaḥ saśāṅkakiraṇā iva |
vivecitāraḥ sāstrāṇāṃ nirnetāraḥ kṣaṇād api || VI. ii. 98.4*

The root *vic* being *anīṭ*, the correct form would be *vivektāraḥ*.

Another example is provided by the form *kṣipta* used in the verse 'harendudhavalā rātryaḥ kṣipitā gaṇagītibhiḥ' (IV. 8.8). The proper form should be *kṣiptāḥ*. The root *kṣip* is *anīṭ*.

The root *iṣ* 'to desire', though *seṭ* is debarred from taking *iṭ* before *kta* and *ktavatu* by the *sūtra*, *yasya vibhāṣā* (Pāṇini 7.2.15). The correct form in the past participle with *kta* would be *aniṣṭa* and not *anicchita* as used in the following verse of the *Yogavāsiṣṭha* :

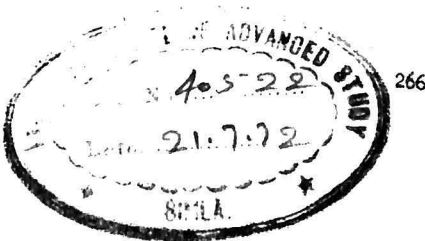
anicchite hitair dūradeśāntaragataih phalam | VI. ii. 206.19

The root *vid* 'to know' is invariably *seṭ*. Now, there is a lot of confusion with regard to this root which is very often used in the work as *aniṭ*. The form *brahmavettṛ* derived from *vid* with *ṛc* has gained wide currency. Yet it is un-Pāṇinian, for, the root, as observed above, is *seṭ*. *Brahmavediṭṛ* is therefore the correct form. The *aniṭ* form with the suffix *ṛc* is found used twice in the *Yogavāsiṣṭha*, first, in the verse :

sarvajñā vedyavettāro vitarāgāgatainasah |
yathāpraptāikakartāro bhavitātmana uttamāḥ || IV. 34, 8

and second, in the verse :

śastrartharasikās tajjñā jñatalokaparavarah |
heyopādeyavettāro yathāpraptābhipatinah || VI. ii. 98,6



V. V. R. I. Cultural Publications

1. **Studies in Indian Cultural History, Volume I**, by Dr. P. K. Gode, M.A., D.Litt. (h.c., Paris). ... Rs. 30.00
2. **Ideologies of War and Peace in Ancient India**, by Prof. Indra. ... Rs. 20.00
3. **Epochs in Hindu Legal History**, by Dr. U. C. Sarkar. ... Rs. 30.00
4. **The Panjab as a Sovereign State**, by Dr. G. L. Chopra, M.A., Ph.D. ... Rs. 15.00
5. **The Foreign Policy of Warren Hastings**, by Prof. Ram Prakash, M.A. ... Rs. 5.00
6. **The Theory of Socialism (Ancient and Medieval)**, by Prof. R. M. Uppal. ... Rs. 1.25
7. **Popular Talks on Psychological Topics**, by Dr. Prem Nath, M.A., Ph.D., P.E.S. ... Rs. 2.50
8. **A Story of Indian Culture**, by Prin. Bahadur Mal... Rs. 5.00
9. **Shri Krishna : His Philosophy and His Spiritual Path**, by Prin. Bahadur Mal. ... Rs. 4.00
10. **Mental Health in Theory and Practice (2nd edition)**, by Prin. Bahadur Mal. ... Rs. 2.50
11. **The Religion of the Buddha and its Relation to Upaniṣadic Thought**, by Prin. Bahadur Mal. ... Rs. 4.50
12. **Hindu America (4th edition)**, by Shri Chaman Lal... Rs. 3.00
13. **Mahārāṇa Pratāp (2nd edition)**, by Prin. Sri Ram Sharma. ... Rs. 2.50
14. **Spiritual Talks**, by Shri Ananda Acharya. ... Rs. 2.00
15. **Character First**, by Shri Chaman Lal. ... Rs. 1.25
16. **Secular State or Ram Rajya**, by Swami Krishnanand. ... Rs. 2.00
17. **Sway of Materialism over India**, by Swami Krishnanand. ... Rs. 1.50
18. **Great Thoughts of Great Men or Ideas and Ideals**, by Prin. Sain Dass. ... Rs. 3.00
19. **An Introduction into Lamaism ; The Mystical Buddhism of Tibet**, by Bhikshu R. P. Anuruddha... Rs. 8.00
20. **Tagore Centenary Volume**,—Edited by Shri Mahendra Kulasreshtha

Standard	...	Rs. 16.00
P I : The Genius of Tagore.	D. L.	Rs. 12.00, Std. Rs. 8.00
P II : Aspects of Indian Culture,	D. L.	Rs. 18.00, Std. Rs. 12.00
21. **Dayanand—A Study in Hinduism**, by Prin. Bahadur Mal. ... Rs. 3.25

V. VEDIC RESEARCH INSTITUTE

P. O. Sadhu Ashram, HOSHIAARPUR