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KAIVALJANAVANĪTA
a veannta pobm.
$\qquad$
OUTLINE OF TAMIL GRAMMAR.
$\qquad$

## BIBLIOTHECA TAMULICA

SIVE:

## 0PERA PRAECIPUA .TAMULIENSIUM

EDITA

'TRANSLA'TA ADNOTATIONIBUS GLOSSARIISQUE
INSTRUCITA

A

## CAROLO GRAUL, D. TH.

TOMUS SECUNDUS:
kaivaljanavanitae textus tamuliensis CUM INTERPRETATIONE ANGLICA, ITEM GLOSSARIO ADNOTATIONIBUSQUE. aćcoilit grammatica tamuliensis.

LIPSIAE 1855 DÖKFFLING \& FRANKE.

LONDINI 1855 WILLIAMS \& NORGATE.

## . KAIVALJANAVANİTA

A VEDANTA POEM

THE TAMLL PGXT WITH A TRANSLATION
${ }^{\prime}$ a ghóssary
AND GRAMMATICAL NOTES
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TO Wricu is ApDED

## AN 0UTLINE OF TAMII GRAMMAR

Wini specimess of tamil strectithe
and comparative tables of the flexional sistem in other dravida languagess.

## CHARLES GRAUL, D. D.,

director of the leiphig evangelical- lutheiran misionary institution, memmer of the historical-theolotical and of the german orifntal. societies.

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LEIPZIG 1855
DÖRFFLIAG\& FRANKE.

LONDON 1855
WILIIAMS \& NORGATE.

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## TO

## THE CELEBRATED INTERPRETER

OF ANCIENT AND MODERN FINDUISAI

## horace hayman wilson, M. a.,

 BODEX PIROFESSOR OF SANSCRET AT OXNORD
## THIS HUMBLE ATTEMPT

AT INTRODUCING:

## 'THE TAMIL LANGUAGE AND LITERATURE

mito the spfere of guropean studies


BY THR AUTHOR.

## PREFACE.

It will not, I trust, be attributed to any presumption on my part, that, although a Germen, I accompany the publication of the Tamil text, promised in the first volume of the "Bibliotheca Tamulica", with various keys in the English language; it is merely owing to the consideration, that most of the Tamil students are to be found among the English, whereas those of my own countrymen, who are likely to take an interest in this work, are certainly so far acquainted with the English language, as to make use, without any difficulty whatever, of a Tamil glossary or a grammar written in English.

The Tamil text of the Kaivaljanavanita is a reprint of the edition published in 1845 by some natives at Madras, with the improvement of a more correct orthography. The beautiful types - the best in point of elegance and precision I have hitherto seen - with which the whole is printed, will be, I doult not, an acceptable addition. I cannot forbear, on this occasion, mentioning the obliging readiness, with which Messrs. Giesecke and Derrient have given their assistance towards the preparation of good Tamil types.

In order to facilitate the study of the Tamil text, I have added an English translation at the bottom, and a glossary, with gramuatical notes at the end of it; for explanations concerning the contents I must refer to the first volume.

I think it a proper plan, to give the philosophical terms derived from the Sanscrit in their genuine form, and accurately to transliterate them. An horizontal stroke over-a vowel marks the length of it; $r$ : with a dot beneath indicates that peculiar sound which is half vowel and half consonant. Consonauts, withra dot beneath, belong to the lingual class;
those, with an apostrophe above, are palatals. A spiritus asper over a consonant denotes it as an aspirate. - The guttural, the palatal, and the dental in leave, for obvious reasons, undistinguished.

The "List of Sanscrit Vedanta Terms explained" will, perhaps, be welcome also to other besides Tamil students, as it may serve as an introduction to the study of the orthodox philosophy of the Hindus generally.

It is by the urgent advice of my honoured countryman and friend, Dr. M. Mueller in Oxford, the learned editor of the RigVeda, that I have added an "Outline of Tamil Grammar" with "Specimens of Tamil Structure" principally for the benefit of the general linguist. Although but a slight sketch, it may, I hope, prove useful in the beginning also to those who are desirous of making a special study of Tamil. In the arrangement of the whole, $I$ have been led both by scientific principles and by practical views*.

The "Comparative tables of the declension and conjugation in other Dravida dialects" are mere additions, perhaps not altogether unacceptable to the comparative linguist.

In the next volume I shall, D. V., publish the most celebrated Tamil work, the Kural, together with a translation, a commentary, and a glossary. If I am spared, a comprechensive anthology, gathered from the various branches of Tamil litérature shall follow, furnished with every means for facilitating its study.

May Almighty God bless this humble work, undertaken, not so much for the advancement of sicience, as for the furtherance, although indirectly, of the very best cause on earth, the promotion of the holy Gospel among the heathen.

Leipzig, march 1855.

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## INTRODU்CTIOXN:

1. பொன்சிலம்த்தாசைபொர்ந்நினர்பொருந் - 'தாநுள்ள

 . மேலா

2. ஈ்்றளித்தழித்குஞ்செய்கை்்கே कுவாமயலுப LOTロリT
 ய்நிற்றும்
3. Praise be unto the feet of the only Lord, who, solely as Gïva-Säksin, dwelleth in the licart both of thoso, that are possessed of lust after gold, estates, and women, and of those who are not, - and who occupieth that good station, which is the most exalted among those seven stations (II, 149), that are superior to any other whatever:
4. I bow dowu to the spotless substance of wisdom, which is the cause of that action, hy which (the world) is produced, preserved and destroycd, - which standeth forth in the shape II.
 ब゙ந்
 ண்தேனே.
5. எவருடையாுளால்யானேயெ|்குடாட்பிெட மென்பாற்
கவருடைப்புவனடெல்லா ந்கற்பிதிெென்ற

சுவரிடைவெயிடோவ்யானேவெனтரட்ச்டாด ェானே
 - றேனே.
 டென் னுடையறிவிலிலைபிேவிபுன்னிமடே யாக்கி
பென் இைைநீயுநா னடொடெென்றைக்தியஞ் செய்ய
வென் ணைையுருவாய்த்தோன்றுடீசூய யி றைத்சனேனே.

* of Brahmā, Viṣnu and the excellent Ruler (Siva) and in countless other shapes, - and which for ever appeareth as the perfect Free one and as the Sun of the ocean of bliss.

3. Evcry day I bow down to the lotus-foot of Him, through whose grace I came to know, that I am the omnipresent Brahma and that the whole expanding world is a fiction in me (II, 171), - and so, like the ether in the wall, to partake of the nature of the (absolute) substance (Brahma).
4. I adore İsa, who appeareth in the shape of teacher, in order to change, through my knowledge, my faculties of perception and of reflexion, my senses and my whole body into dew before the sun, - to show my "Thou" and my "I" as one and so to establish (perfect) unity.


 $L \pi$
மைந்தருடுணருமா றுவ்்ள துநक்துவஞ்சொல் வேனே.

டொாண்டுபுன்ான்
குட்்களினிறறத்தநவைத்தாா்துதவா்களெல் வாங்காப்ச்சிக்
 क्षத்கை
 จாேே.
 கொண்ட
 ほைक்
5. Praising the feet of the true teacher of wisdom, "who, without end, middle and begimning, is continually shining forth, like the ether - in order to show both the bondage and the emancipation - I will explain the true nature of the (absolute) being in such a mauncr; that even people, unable to examine extensive works, may comprehend it.
6. The classic writers drew from the milk-sca of the far spreading Vēdinnta, and having filled the pitchers of their authoritative works, they placed them at our disposal. I boiled and chumed the whole and then benevolently presented it. Those, who have obtained this fresh butter of bliss, will they ever again stray about, enjoying the dust of (worldly) objects? ( No ) ; they are without hunger.
7. Adoring the Emancipated one, the passionless Lord

தத்துவவிளக்கடென் றுஞ்சந்டேதகந்தெளிெ ளென் றுi்
 னே.
of Tirupati (Viṣnu), the Master, who made me his slave, I am about to sing the "Fresh butter of eternal Bliss". I shall divide it into two chapters, called "Illustration of the truc Essence" and "Clearing away of all Doubts" and now begin to explain.

## FIRST PART．

## ILLUŞ＇TRATION OF THE TRUE ESSENCE

8．நி．த்தியவமித்கிய்்கணிண்ணயந்தெரிவிவேக 1த்்தியவிெடリந்கள்வருடோக்்்களினிதாசை


なとし
 நான்கே．
9．சமந்த i்ம்விடல்சிி்்தல்ச்மாதானஞ்செத்தை แாバずす

8．They enumerate these four Sādanas：1）the discrimi－ nating intellect，that clearly understands the pinilosophically es－ tablished decision about eternal and perishable things；2）the freedom from lust after the enjoyments，happening in this middle－and that upper－world；3）the assemblage of those six，as tranquillity and so on，requiring an exact definition ．（s．v．9）and 4）the desire of（final）emancipation．

9．Those six are：Tranquillity of mind，self－restraint，re－ nunciation，patience，composure and faith．Tranquillity of mind，is chastising the internal facultics；self－restraint，is chastising the external senses and organs．Abandoning the oc－

டロレiriெ そனவிபகார்்களருகலேவிடலென்ருயு
 தல்．
10．Яெவணப்பொருன்த்தானேசித்தஞ்சந்திக்க்
Lorgy

சதசமாய்வைக்குமித்ளைச்சடாकான மென் பிா் டேひோர்
பரமச்்குரூநாவன்புபற்றலே円ெத்தையாகும்ம் வதமிகுंேமாதியா துவகையாஞ்சொற்பொருளி कாடே．
11．சாதனமின்றியொன்றைக்சாதிப்பாருலகி ல்்ช
 L
நூதனவிவேகியுள்ளிஷுையபா து நுழையுiமா की $\dot{p}$
பூதசென்டங்கள்கோiிபுனிதனம்புுடன
கே．
cupations of the household，is renunciation；subinitting to the assailing sensations of pleasure，sorrow and so on；is patience．

10．When in the way of spiritual meditation on the（su－ preme）substance，of which you heard（from the teacher），you make that（substance）tasty to yourself，then the superior－ minded speak of composure．Lovingly taking hold of the supreme teacher of truth and of the sacred books，is faith． This is the meaning of the term＂the most excollent tran－ quillity of mind and the five other kinds＂．

11．There are none on earth，who can accomplish any thing without a＂Sādana＂；so knowledge will accruc only to such as have obtained those four．It does not enter the heart of one，who is but a novice in discrimination；if it really en－
12. இவனதிகாரிய்ாஞேனிந்திரியங்களாலு்்
 தவனセூன்றடை ந் துவெய்யிி்சதித்திடாட்பு ழுப்போல்வெம்பிப்

13. ஆூவி்்ம மவிிெக்களர்த்தவே ஆக கண் ецன்றிறற்
கானவர்வてேயிற்பட்டுக்கைத்்பிய்ாடுமாான் Cோij
போனவன்வெ துங்கையோடேபோகாத வண்ணஞ்சென் $\boldsymbol{y}$
 னே.
 ஊஞ்சோகத்தா
ters, he is one, who, through ten millions of births, has already been cleansed.
12. He is the man, entitled (to obtain the knowledge of the way of salvation). From his own Sclf, from Providence, from the elements and the elementary formations (i. e. from other beings), he was assailed by three fires (fiery pains). So languishing like an insect, that caunot bear the heat of the sun, he hastened to dive into the holy tank of wisdom, by which the (future) birth is made to cease.
13. He who - like the decr, that having fallen into the nets of the hunters, escaping runs aways - had fled from the love of his wife, his clildren and his goods, now procecded so, that he did not go with an empty hand, and having come in sight of the trutlfful teacher of wisdom, rightfully worshipped him.'
14. Worshipping he stood and said with tears: "Through

இுணங்கனேใேயனேดென்்்்்ளடேகுளி ருட்வண்ண ட்
பிணங்கியகோ சடாசுப்பின்ன ல்ச்月ன்ன LDாக்லி
யிணங்ழியகுருவேயென் ஜ் u：ைட்சு்கவேண் கிெென்லுன்．
15．அன்てனத்சிசுவையையஞைை்மீன்பறவை போல்்
தன்ன க்்்ருதிதோக்கித்துடவிச்சன்ளிதிபி
－ருक்
புன்ன துபுிறவிடொற்றுடுபாயடெென்் றுண்டு சொவ்வேன்
சொன்னதுகேட்பாயாकி்றொடர்பவ்தெொ でリுெென்சுர்．
 கே்டடநぁத்ந்
தடமடியூழ்கின்ற்டோற்சர்படுங்ருளி்்ந்துள் ளாறி
the sorrow of vain life I dried up，my master！$O$ readily complying teacher，you ought to break the close fetters of the（five）Köstas into pieces and save me，so that my inmost． heart may be refreshed．＂Thus he spoke．

15．The teacher－like a（true）mother，－placed his little son before himself．Like a tortoise he mused within himself，like a fish he looked at him（with a full，soft eye）； like a bird he fondled him．At last he spoke：＂There is one means to prevent your（future）birth；I will tell it to you：If you follow what I say，the successipn of births will come to an end．＂

16．When the pupil heard his master say：＂The succession of births will come to an end＂，he became like＇one，who has dived into a spacious tank；his body even got refreshed and

- ULாநும்்.பொடுகுடாடோலான்ந்தபாஷ்பங் ‘காட்டி’
 செர்வ்வான்.

17. சொன்ன துகேட்கமா்ட்டாத்்த்ா்்டலல) ஆஞ்சுவாய்

 டென்றீாே
யின்னதெक்றத்றீர்காட்டியீடேற்றல்வேண் (4) ெென்யுன்:
18. அடங்சியவிருத்தியானென்றறிந்த்பின்செறிந் தமண்ணின்
சுடட்பையுட゙பழுடுன் றாதுங்ளுளவியின் கொள்கைபோலத்
தொட்க்யளுருவுமா்்்மசொூூயடேம்ருவ . வேண்டி
 வாத்.
his heart was recreated; he shed tears, as if abounding love were dropping down, worshipped once more the (teacher's). foot, resembling an expanding flower, and spoke in the following strain:
19. O Lord, although $I$ am a slave, umable to act up to what you said, you will be able to rule me by your grace. $>$ You said: One means to prevent your (future) birth there is. . Now you ought to explain the nature of this means and so save me.
20. Then the teacher knew that in the pupil the activity (of Ahankāra) was sublued, and in the manner of a wasp, buzzing before the insect in the compact earth-nost, he desired that he might attain to the true nature of Self, and fixing


 றிப்
பேபாநகாலநேமிப்பிரமையிற்றிரிவன்டோத LDா リாயுநந்த் ชனத்தானென்றறியுமவ்வளவுந் ョானே．
 னேற்
 பு்்நூ்வ
ஞன் 2ன் நீயறிவாயரிலின்்்ெொருகோு ம்ல்ட
பென் ใனநீகேட்கையாலேயீதூட்கேேசித்தே ஷே．
21．என்ச்த்தான சடலகவெண்ணியோிொன் かீதையா
his eye upon the Giviva within the body，began to chant his instruction：

19．Come here，my son！He，who has forgotten his own Self，is（alternatively）born and dies．Like dry leaves，seized by a never－ceasing whirlwind，he constantly strays about and revolves within the never ending gyration of the wheel of time，－．until he comprehends that his wisdom－searehing Self is the（absolute）Self．

20．But when a man comes to know his Self（Gíva） and．the directing principle（Kuitasia），that forms the sulb－ stratum of it，then this directing principle appears as the （absolute）Self，as Bralma，and so he will get rid of birth．． If you know yourself，ruin will not befall you．This I toách you，because you asked me．

21．＂Do you take me for an idiot，that you thus speak to
 ருண்டோ
பின் ใன்்தானவi்களெல்லாட்பிறந்திறந்துபு ＇இリவானே
 ேே：
22．இன் னூதேகந்டேகியிவఫெனவுணர்வன்்
リா！வ

டெロ்்சு்
சொன்னடின்றேஷிபாரித்தூலடவ்லாடலென்
ாுன்
பின் னதுகேட்ட＿வையா்பீகையுந்கையுங்
Сொண்டார்．


 சொல்லாய்
me，my master？Are there really any people on this earth， who do not know themselves？（I think not）；but then，how does it come to pass，that they all are alternatively borm and die and in this way whirl about．Vouchsafe to tell the truth to me，who have put iny trust in you．＂

22．Whosoever understands the true nature of the body and of the spirit，such a one will soon come to know，that he is the Self．Thus（the master）＇spoke．To this the pupil answered： ＂Who is the spiritbesides this gross matter？＂When the master heard him say so，he felt sorrow and pleasure at once．

23．You say：＂Who is the spirit as something separate from the body？I do not see（him）．＂Pray，tell me：Who is He，that in the dream，full of passion，gradually steps forth？ Pray，tell me：Who is He ，that in the profound sleep，where

சோகமாா்்கனவுதோன்ாசுச்சுடுக்க்கிகண்டள் ஞர்சொல்லா
யாகநீநனவிலெண் ணும்றிவ்｜்ானேேதுசொல் ๑ส゙u๋．
24．நூனவுகண்டதநநான் கண்டநநனவுளநினவவுநீ்் कां்
 （3）$\dot{1}$


> セே
> மனकினிலுகிக்குட்பின்ன் மறைக்குமதருளு வீாே．

25．தாவ்த்தின்மதங்கள்காட்டித்தனிப்ப்றைகாட்（4 வாா்போ ．
 போற்
றூலத்தைடுன்புகாட்டிச்சூக்குடிசொரூப
IDTன
வூலத்ஞை ட்பின்புகாட்டடுனிவヨர்தொடங்ல （2）ே．
the sad dream does not make its appearance，is conscious （of that condition）？Pray，tell me：What is that knowledge you reflect on，when awake？

24．＂We see，when awake；we see，when aslecp，while our waking－thoughts retire；we see，when in profound sleep，where neither the one nor the other is appearing：this is every day experienced and therefore quite consistent：Still I am far from understanding it．In a moment it rises within the mind－ and then hides itself again．Graciously explain this unto me．＂

25．Like those，who first show the trees on earth and then the lonely disk of the young moon，－like those，who first show the stars and then Arumdhatî，－the best of sages

26．அக்கியாாபோபடென் றுமப்வாதமென் துஞ் சொல்ல
டுத்தியாற்பந்தட்வீடென் றுளைக்குi்வேதா；் தமெல்லா
－மித்ண்தயாடாதோபத்தாற்பந்தமாமபவாதத் ． தாஷ்
 ศாய：
 டோபோர்வவ்துவினனேேேயோேோர்வல் துவெனவோா்த
ஞூூடபணியாத்தோன்றனナனகத்தறியிி் なேுன்ற
 なேன்றற்．
28．இப்படிப்போலநாமரூப்்ぁளிபண்ாுயின்றி யொப்பமாயிிண்ட்ட்வெுன்ளுயுைர்வொளி ，நறறறவாய்றிற்கு
commenced to show gross matter and then the fundament in the shàpe of atom．

26．All the Vēdānta books deçlare，that bondage and omancipation are brought about by the methods of Ārōpa and Apavāda．The illusive Ārōpa is the origin of bondage，Apa－ vāda that of emancipation：Now hear me first explain the method of Āropa．

27．Whategver they call＂Ārōpa，Adjāsa，Kalpana＂，is taking one thing for another：as，for instance，the appearing of a serpent in the rope，of a man in the post；of water in the （heated）sand（of the desert），of a＂continuum＂in the ether．

28．In a similar way all the modifications of the five ele－ ments appear in the Brahma，which is botli without name and shape，self－consistent，free from any duality，full of in－


$$
\begin{aligned}
& \text { லாஞ் } \\
& 1 \\
& \text { செப்பியக்்பிதத்தா } \dot{\dot{\eta}} ச ெ ன ி \dot{த} த வ ெ ன ் ற ற ி \dot{ந} \text { து } \\
& \text { கொள்ளே. }
\end{aligned}
$$

 ூெவ்லாட்
囚ியு்தந்ந்த்னி

 G1．
30：உத்தடவெஞ்ப்பநீலடுட்ルルロாஞ்タவப்புமா குஞ்
 கொவ்லு்்


บைன் $்$
 －IDIClo．

tellectual light．You ought to know，that they originated in the way of the before－mentioned fiction．

29．If you ask：How did that（fiction）originate？I an－ swer：The eternal Giivas all are contained in the Avjakta， as in universal Susupti．This is a denotation of temporal cir－ cumstance．Through the imaginary sight of İsia the three Gunas have，out of old original Nature，developed them－ selves．

30．They are excellent white，black and red，that partakes of each，and are denominated：pure essence，darkness and impure nature．But although these Gunas，which are called essence，filth and gloom，as three are equal：one among theni may preponderate．

31．ஒருவழியிி துவாமித்தையொருவழிவேசுச் சொல்வார்
மருவுமவ்வியத்தந்தர்னேபகதத்குவம்ாுு மென் று
 றுங்
 டென் घுட்．
32．．இக்குண்்களிலேவிண்டோன்றிர்க்குஞ்ஷத்

முக்குணங்களி இு்தூாப்தாடுதற்குணமாயை யாரு

 10ாLீீசன்．


かぁぁ்

31．This is the one method（of explaining the origin of the world）．They explain it still in another way．（According to that other way）the existing Avjakta itself assumes the shape of Mahat；the most gracious Mahat becomes Ahanḳãra； and the embryo－liko Ahankāra divides itself into three and so is transformed into the before－said Gunas．

32．Ćiééjiat，which resembles the ether，appears within： these Gunas．The first anong the three，the pure one，is Mijiat． The Brahna－Reflex within this Guna represents Antarjàmin， and He ，who remains untouched by any Guṇa of Mājã，is İśa， the causa cfficiens．

33．This（Mäjă）is Susupti，Kâraṇa Siarīa and Ananda－ majakōśa with regard to İśal．（The second）Ragō－Guna is Avidjā．The Ćićciajās through all the light－less Aviljās re－
 கோํ
 ஞஆமே．
34．அடுக்கொடுப்் துஞ்த்வ்ர்க்க துவேயானந்ந் கோச்்

Cொாக
டுடூக்குண்்்தின்டால்வந்தூூロவாதோட்்் சொன்தேட்
வடுத்த்சூக்ளுமவாதோபவழியுநீடெロாழியக் கேளாயப．
35i ஏடம்ாயாவிநேஈதவீசளுதருளிலலே ． प्रமம்லியுயி！் कட்கெல்லா்்ட்டाாकनா டாகத்

घ10
வீடமாாセூடல்ன் றுட்விவிதேடாந்தோ்்ற ${ }^{\prime}$
மென் றுட்．
present the myriads of Gĩivas．The Gíva，tending to（self－） destruction，is then called Präǵna．

34．This（Avidjā）is Ānandamajalkōśá，Suṣupti and Kärana－ Sariña with regard to the Gīvas，meddling with the filth（i．e． the Rago－Guna）．Thus far we have explained the causative forms（Kärana－Sarirra），owing their origin to two of all the illusive Gunas．Now hear also the way，in which the praise－ worthy subtle form（Süksma－Síaira）originated：

35．Through the grace of İsa，playing with the bewilder－ ing Mājā，the Tamō－Guṇa divides itself into two energies （Sakti）；viz．：dreadful obscuration and multiform（false） appearance，－to the end that an organ of sensation may fall to the share of the beautiful Givivas：

36．தோற்றமாஞ்சத்கிதன்ணிற்சொல்லியவிண் ணம்விண் ணிற்
 ணis
 றும்பேリாஞ்
சாற்றறறமற்றிவற்றிற்போகசாதனத ஊவுண்டா厄゙ம்．
 நிற்குண்
 யாரு
 ஞみன



> றைத்துதும்ம்

பிோண்வாயுக்களென் றுட்பெருந்தெெழிற்கன் 10மென் றுட்

36 In the S＇akti of（false）appearance originates ether， in ether wind，in wind fire，in fire water，in water earth． These praisewortly Five are called subtle elements，and out of them originates that body，which is the organ of sensation．

37．Those three original Gunas combine with all these elements．Five（single）portions of the Guna of blameless white become the（five）instruments of perception．Then the five（together）form both Manas and Buddi．These seven categorics constitute the instrument of knowledge through the distribution of the Sattra－Guna．

38．Five portions of the Rago－Guna together produce the （five）processes of breathing，and five separate portions the （five）organs of action．These serenteen categories constitute II．
 கஞ்

 ன் சுயு

 $\boldsymbol{\varepsilon} \mathfrak{r o}^{\circ}!$
 Cレロ．
 றூォ
 க்கேளர்ய்
ゅாக்குமிவ்வுயிர்க்சுக்கூவத் னுவு்டொகபுபு ண்டாகக்
காக்குடிவ்வீசன் பத்சுகைணங்கள்செய்தான் バனே．
the refined body with regard to all the Gīvas，appearing in the shape of god，demon，man and beast．

39．The Givas，in connection with this body，receive the name of the brillant＂Taigasa＂；but Ísa，in connection with the same body，is Hiranjagarlia．．This body is，with regard to both „Sūkṣına Śarīra＂．Three of the（five）Kōsias（Prāṇa－ maja－Manōmaja－and Viginānamaja）belong to it and（among the three states）that of sleep．

40．Hitherto we have spoken only of the refined material world．Henceforth hear me describe methodically also that Ârōpa，which forms gross matter．The preserving İsa hinn－ self made the Pancikarana to the end，that a gross materia body and sensation might accrue to the uniting Givas．



 கட்.


- ís

தூఎஞ்சாக்ஷிரவ்வத்ளைசொன்ளதோリன்ன கோசந்
 கொள்வாய்.
 லா:クியகுரூவேபேதமறிவிெெ்ப்டியென்ற்் கл $\dot{\boldsymbol{p}}$

41. He divided the five elements into ten (viz. by halving each), and the half (of each) into four. Thus leaving untouched one half, he compounded the four portions with the (other) four portions. What thus originated, is gross element, and what resulted from that great-element, is fourfold: the gross material body, the (mundane) embryo, the world, and sensation.
42. Gĩva, in connexion with the gross -material body is the well known Vista, and Ísa in comnexion with the came, is the comprehending Viräg'. (This)'gross-materiad body is (with regard to both Giva and Ísia) the state of waking and the incomparable Annamajakōśa. This exact classification of the Kalpanas of gross matter you ought to deposit in your memory.
'43. "If there is only one and the same Upadi to both the excellent Isa and the Gívas, pray, my honored master, how are we to know the difference?" If you ask me in that way, I answer: To Giiva belongs the Upädi of effect; to Iśa that

காாியவுபாकிषிவன் காずணவுபாकியீசண்
 44．ம＇தந்கள்டோல்வியப்ட்டெணம்வனமெனல்ச மட்டதே த்
ச．தウ்கடடாபリウ்கள்டேதந்த னியு！ ดென்பார்
ப！்்்ியவெல்லாウ்னとட்டிப்பாiப்பதுசட்்டி யென்ப்ா

45．கற்பனவவந்தவாாைகாட்ட்லேங்காண்பவெல் லாஞ்
சொற்பனம்போலவெண்ணித்துணிந்தவன் ஞானியாவன் செற்புதைமழைக்காலi்டோய்த்தெெெிி்தவா காயம்போல
வற்புकடுத்கிசேருமபவாதவழியு்்கே งли่．
of cause．İśa and Gíva are distinguished from each other as extensive universality is from individuality．

44．The notion of tree represents the category of＂in－ dividuality＂，the notion of forest that of＂universality＂．The various single forms of movealle and immoveable things are called＂individuality＂；but comprehending the extending universe into one view is＂universality＂．Now this is the dif－ ference between the merciful Gĩivas and Ísa．

45．We have now shown the way，in which the Kalpanas originated．He，who has so far become decided as to see the whole visille world in the light of a dream，is the real wise one．Now hear me also explain the nature of Apavāda，＂by which the most precious emancipation is obtained，－like the ether，clearing up，when the clond－covered rainy－season goes off．

46．அுவன் றுகயிறென் சுற்போலாளன் றுணறி யென் ハுற்போற்
குエவன்ற ஹடுதெசத்தாற்றூ து நூல்வெளி்்சங் बொண்டு－
புரமன் றுபுவிமன் றுபூத்்களன் றுஞூன்்
 வாक்்்காண்．
．47．LILடுதூ இட்ட்டiாற்செய்துணணிபட்பொன் இம்டோற்பாா்்்்ந்
 ணங்க

 10лடே．
48.
 ทีリ

46．＇This is not a serpent，but a rope；this is not a man， but a post：when in a similar manner，through the light of －the Vēdanta books，according to the oral instruction of the teacher，you distinctly see：this is not a body，this is not a world，this is not an element，but substantial intellect and Bralma，－then this is Apavaida．

47．Caise and effect are one，－just as the cloth and the thread，just as the ornament，that has been worked，and the gold，just as the pitcher and the clay．Now when through philosophical abstraction you make things－from the body up to the absolute substance－gradually recede in the same manner，in which they have，one out of another，procceded，－ thien this is the method of Apavida．

48．＂Hitherto you have detailed unto me the modifi－ cations．of that desire，which is produced by the Sakti of

CLL டேவிகாナஞ்சொன்னீரிபண்டுசத்திக ளென்றீடே．
டுட ᄂேஞ்சத்கிசெய்யுடோகடுள்சொல்லு மையா
கேட＇றா்்ளுருக்வெெ்ன்ன்க்ருபுபையோடரு ள்செய்வாேே．
 ぁண்ட
 eூனிறைறுயயிர் களுள்ளி ஊா்்லிழிக்குருடா்்் வண் ணட்
வானிலந்திசைகண்டூடுடயை நிசியிருள்போ ன்セூடி்．
＇50．பூன்ற்மாம்பிெமத்துக்யும்புறத்துளவிகாコ்்க ட்（ভ）

Viksēpa，springing from the reproachful Tamō－Guna．You have however mentioned two Saktis． 0 master，free from destruction！please explain also the confusion，created by the Sakti of Āvarana．＂Then graciously spoke the teacher：：

49．As the midnight－darkness of the rainy season en－ velops sky and earth，so the Āvarana obscures the intellectual eye of the flesh－inhabiting Givas，who（in their mental dark－ ness）say：＂It（viz．the Brahna）exists not；it appears not＂ to such a degree，that they become perfectly blind；but it does not obscure that İsa，whose Self is equal to the absolute Self，nor those wise ones，who have themselves seen their Solf（i．e．Kütasta）：

50．That Upãdi，which veils the difference between the perfect Brahma aud the external modifications on the one hand，and on the other between the excellent Kitanta and the internal modifications，so as not to allow it（viz．that diffe－

தோன்றியடேத்்சற்றுத்தோன்டுட்்்மறை்் काएூ டூன்றியபவவியாாதியுண்டாக்குபுபாதியீதே. 51. ஆூாதமறைந்துபோலுாபோபடெண்கே -தோன் று


 6ゅ.
52. ச்மமிிலிதுவெனசுட்டாச்சமானக்கண் மறை

$$
\dot{\bar{b}} \hat{6} \text { L } \quad \text { क }
$$

மிகவுறைகயி றுட்பாா்்பும்விசேட்ந்கண்யறை ந. துபோாுு
பெஆமெெ ஞ்்சமான ்்தன் னாயஞ்ஞூன்மறைத்

> कीLாक्ञा
 આைerロi்.
rence) to appear in the least, and which in such manner engenders the stubborn disease of (never-ending) births, (that very Ujã di) is the Āvarana,

51: "If the hypostasis is veiled, where will the Āröpa appear? and if the hypostasis is not veiled, there ean be no Āropa." To this your objection I answer: The hypostasis has a twofold relation: as universality (Sama) and speciality (Viśésa). The Sama is the omnipresent hypostasis (in the proper sensé), whereas the Viśesa is the Ärōpa itself.
52. The universal sight, that does not distinguish any thing special in this world, is never veiled; but specialities, as e.g. the often mentioned "rope aind serpent" may be veiled. In a similar manner ignorance cann never obscure the universal "I"; but it may obscure the specialities, called Gíiva and İśa.
 チஞ்
சவன்்சகத்கூルாசிச்செனித்தவிட்சேபபன் セேே
வாவリண ந்தாடேபாழனர்த்தดெロ் றுறைத்த『ெ 戶ோ
டேவருங்ளுருவேவியன் றுவிலவினமெனே Cௌாய்．
 （2）ญノ
 LDாகு
 かくைா
 துமிகப்டொல்லாழே．
 －LDாண்ா

53．＂O my master，hard to be approached！is not that， which hinders the perfect state of salvation from manifesting： itself，rather the Viksẹpa，that arose in the shape of the Giva， endowed with the five Kōsas，and of tho（whole material） world？Why then did you stigmatize the Avarana by the name of inane nonsense？＂My son，who thus have asked， hear now．

54．Although the Śaktiof Viksēpa is itsclf painful existence， still to those，who by exertion attain to emancipation，it lends a most gracious assistance．Does the（helpless）midnight afford the same benefit as the helpful noon？What shall I say，my son？（Subjective）obscuration（Āvarana，ạnd not oljective development，Viksepa）is the great evil．

55．At the final as well as at the periodical dissolution the


ருவருがடோ
 （ு゙ங
 CL．
 เ்ாゥ
 வந்த
முத்தியு்்பொய்யாமென் هின்டொகந்த்திைை விఎங்தா
 ル゙ルスしょ．
 லெய่แ
world will perisis；still are there any who（in mere con－ sequence of that dissolution）have been freed from depress－ ing existence and obtained emancipation？Every thing，be－ longing to Viksēpa，may lead towards perfect emancipation； but gross Avarana is that ruin，which so corrupts，that one cannot attain to emancipation．

50．＂Well，if the Sakti of Viksepa，appearing like the silver in the conch－shell，is a lie，then surely also the eman－ cipation，produced through the instrumentality of that Salkti will be a lic．＂To this your objection I answer：（No．）As， out of the bonds of fanciful sleep，sleep gradually clears up （into the real state of waking），so is the state of dissolution （into the universal Brahnia，although resulting from medi－ tation，－an effect of the illusive Viksēpa－）perfect reality．．

57．Poison you destroy by poison，iron by iron，the ar－ row that has been discharged（you meet）by another arrow，
 LDIUL்Lİ
 ர்பின் てன்்
 Cேルぐo．
58．இந்்்டாளையின்்சிவா்க்கேழவத்தைகள்ண் டாகு
மந்தலேழ்்்த்தைதi்டையடை வினின்டொா ழியக்கேள்ாய்
 னஞ்

> சந்தத்்கண்ட ■ான ந்தழுல்கெட்்குளி்ைை யாதல்.
 னi

the dirt that has settled（you remove）with dirt（i．e：an－ other substance，which，though comparatively purer，is not quite free from impurity）：So（wise men）destroy the mean－ natured Mājā through the Maja（of a superior quality）．Then the enchanting Mäjä goes off together（with the other of an inferior rank）－just as the stirring－stick，that（first）helped to burn the corpse，at last is burned．

58．Through the instruinentality of this Mäjā，the Gïvas enter seven states．Hear me now explain these seven states one after the other．（Their names are：）Ignorance，obscu－ ration，（false）appearance，indirect knowledge，direct know－ ledge，annihilation of sorrow，refreshing bliss．

59．The folly，that forgot the Self，the Brahma，is igno－ rance．．Saying＂there is no supreme being，we do not see any＂is obscuration．When a man，in his one－sided thoughts，
『சுற்ற்
குபவன்வாக்கியக்தாற்றன் ใ்க்யுறிக்கொளவ் பதோட்த ஞ斤னi.
60. क்த்வுவிசாத்்செய்துசகయச ந்தோடுட்டோ


 Giv.
61. இதுநினக்கறியுட்வண்ணமிப்பாியொர்திட் ㄴாந்தio
 றை!ீந்த
 ண் ணி
 மின்ளூன்.
declares: I am Gīva (instead of, "I am Brahma"), then this is false appearance. In accordance with the word of the teacher, getting an idea of the Sclf, is indirect knowledge.
60. Whien inquiring into the true essence (of things), you see every doubt vanish and the Advaita-Being transform itself into your own Self, this is called direct knowledge. When the differences of the various actors, the Gīvas; cease, amnihilation of sorrow (yill result). As soon as you, in the character of one, who is emancipated, have done all you were bound to do, (you will enjoy) eternal bliss.
61. For the sake of further illustration, hear, as an example, a very curious tale. One day ten persons swam through a certain river and after they had ascended the shore; one of them counted but nine persons; forgetting that he himself' was the tenth, he stood quite perplexed.

62．அறியாரூடயலஞ்ஞான．டவஷில்க்காமேேடெ ன்ற $\dot{\eta}$
பிரியாவாவரணமாகும்பீணைகொண்டடுல்லி＇
$\therefore$ $\therefore$ சேப
 சொல்ல்க்
குறியாகவெண் ணிநோக்கிக்கொள்வதுபுேோ ட்சஞான்்．
63．புண் ணியபிிகன்பின் இு்புுுடெொன்பதின் மi゙कட்றை
むெண் ணியநீடுத்தாவானென்னவே்தன்．ன் காணふ்
 ஜோய்டோक
 64．தசபுமான்றでみக்கண்ட்்்றோற்றேசிகடூர்த்தி セயดென்

62．Well．That perplexity，which does not know the own Self，is ignorance．Declaring＂He（the tenth）is not，we see him not＂is obscuration，inseparably connected with igno－ rance．Sorrowfully weeping（over the tenth，as having been carried of by the current），is（false）appearance．Attending to the word of the passer－by＂the tenth exists；there he stands，＂and looking round，is indirect（prop．non－intuitive， discursive）knowledge．

63．According to the word of the virtuous passer－by： ＂You，who have counted the nine，are yourself the tenth！＂ secing his own Self，is direct knowledge（prop．knowledge， seen through the eye，intuitive）．The ceasing of lamentation， is amnililation of sorrow．The clearing up of doults within the vigorous mind，is bliss．

64．＂Venerable preceptor！Pray，let ine see my very

னிச．வாிவினனயான் காண ரீர்காட்ட்லேவே் （6லென்ாுன்
சுசிபெறுமிலக்கியா்்த்த்தொட்பஞந்कற்பक ウ்ぁ
ளசிபதமைக்லியள்செய்யுமकிசயவுண்மைகே ๓ாய்．
65．விண்ணெண்றேוெகாவிண்ணென் றுடேகவி ண்ணொ் றுட்பாாிற்
மண்ணென்றகடவிண்ணென் றுமுுுவியசல விண்ஞென்று
டெண் ணுங்கற்பでபபோலொன்றேயெங்யு மாாட்பி』LமLீச
 மாセே．

 LDI
 டைந்தெமிக்கு
shape in the same way，as that tenth person saw himself．＂ Thus the pupil spoke．The master answered：Hear then that wonderful fact how，according to the hidden sense，the term． ＂Es＂unites the term＂Tu＂with the term＂Hoc＂．

G5．The one ether is considered as＂grand－cther＂，as ＂sky－ether＂，as＂cther in the earthen pitcher＂，and as＂ether in the water，contained therein＂．In the way of such fictitious conception also the one Caitanja represents itself as four：viz． as the all－pervading Brahma，İsu，Kūtasta，and Giva．

66．The inane I＇sa and Gīva are the literal meanings of the two terms（Hoc and Tu）；the spotless Brahma and At－ man（Kütasta）are the intended meanings．Both being mixed up in each other as the butter is in the boiled milk，they，are
 இொள்ளே.
 னென் னு

Lロன்
 கா
லெறிபிொண்ன் நீயவ்ல்யிிாச்தசுணவிகாத்்..
68. கரண மாடன துபுத்कிகருத்காவாமவையான் மாவோ

 விதவியநுமவஞ்தூானவிருத்தியின்விகாரடா

セை.
one. Through self-knowledge you ought to secrete yourself (Out of the Giva) like the butter, which by churning is taken out (of the milk)..
67. "But how is that secretion to be effected?" To this your question I answer: You ought to destroy that knowledge, which declares the body, that once will become a corpse, to be the "I": for is this not a mere modification of the five elements? Neither are you the breath, which is cast out by the way of the nose, just as an empty bag lets out the wind: for this is a mere modification of the Tamō-Guna.
68. Manas and Buddi, those instruments (of the soul), are agents: how should they be the Self? They form two different Kōśas (Manömajakōsia and Vignannamajakōśa); they are modifications of the Sattya-Guna; they refer to the worthless state of dream. (Moreover) do not call Änandamajakōśa your "I": for this is a modification of the state of ignorance, connected with the Tamō-Guna.


 आால
குத்कிபபஞ்சககாசக்குகைவிட்லவெணியிலா வா்்.
70. பத்சகோசடும்மிட்டப்பாற்டルர்்்க்ன்றடோ துபாழே
Lமஞ்சியததுவல்லாமல்டேவேுன் றுந்தெரியக் காணே

- னஞ்சனவிருயாயோநானகமெனவ இுப்விப் பேன்
வஞ்சடில்குருவேயெய்ற்றகன்மிிிெெியச் சொவ்வார்.

71. டுன்புகறசமன்டுத்திமோகத்தாலெண் ணிபெ ண்ணி
 க்காணத
72. .TheSelfis essence, intellect, bliss, tranquillity, strength wituess, one, eternal, pervading. Now recognizing your "Iu" as "Hoc" forsake the cavern of the five Kósias, that being affected with inanity and with the pain of the matter, are full. of contradiction and of deceit, - and assume the nature of ether.
73. "Whei you closely look at it, nothing but vacuum is left, after you have stript off the five Kösias. Any thing else I do not see appear. I shall then enjoy-black darkness as my own Self, my teacher without deceit!" Thus spoke the son, and to this (the spiritual father) replied, to enlighten the mind (of his pupil):
74. Is the before-mentioned Tenth, - who at first did not see the one, his own Self, - who spiritually blind, though
 LITIT
 がくய．
 ふைதா புங்
 லலா வ்்க்்
 CLIの
（ே）வடர் セル．
 ஷேளென்று




counting and again counting，saw only nine persons－laut who then saw it within himself－a great vacuum？Only think，my loving son！You will be the spectator，as soon as the visible things withdraw．

72．（The body of）gross matter－（the hody of）refined mat－ ter and unconsciousness i．e．the cansative hody－moreover the three states，which appear（within the three bodies）－and the three times come on and go off，like waves rising in the ocean of birth．To what extent？I shall now say．At the comr mand of the God，dwelling（at the end of the world）beneath the Banyan－trec，you will be a wituess to all this．

73．Do not say：＂Through what shall I know myelf，that see and know all？＂Is there another may（necessary）to the ray having its own light？Even that Tenth has，in the
 Cl＿ா Lルコルルi．
 றெண் ணு


 －ウீயைவ்ชด
 ธே．
75．10 தூரமாங்கட்டிசுட்டi்ாட்பண்க்ாதடெல்லா
 Cேロ
வதுவிதுவெனஞ்சடங்களறிவாகவறிவைத்क्र ந்क्क
 ตீなu．
presence of many，recognized himself through himself．Or is there an Eleventh one in him？Only think！

74．Those ignorant fools，who are given to sophistry， declare：＂As to knowledge，there exists a second knowledge， which makes one know．＂But their inconsistency will get its （duc）reward．You are neither a being that can be known （through perception），nor a being which cannot be known． You are substantial knowledge，and therefore will come to a lknowledge of yourself by self－experience．

75．Here is a picee of sweet sugar；it has sweetened all these sweet－mcats，which the baker has prepared from flour． To it（the piece of sugar）sweetness is natural；is it not？ You will now know that inmost substance，distributing know－ ledge to invest this and that material being with knowledge， and still existing without the dualism of＂This＂and of＂That＂． II．

#  டென் றுi் <br>    

 77．பேதடான துவுங்க்ளாய்ப்போா லுடிடங்க ளா இリ Q1்
 $\dot{\boldsymbol{p}}_{\mathrm{L}}^{\boldsymbol{\prime}} \boldsymbol{\pi}$
ォォதலாலிவா்க்கெウ்நாளுைைக்கிிபடென்ட து कर LIIOg
78．வட நூவ்வவ்வவர்கள்சொவ்லுட்வ்சகட்

 றைルாウ்கொள்வா்

76．This＂Thou＂（in the sense of Kütasta）is the intended sense of the term＂Tu＂，and the unfettered Brahma the in－ tended sense of the term＂Hoc＂．The ending Giivas and İsa form（respectively）the literal sense（of the terms＂Tu＂and ＂Hoc＂）．（The two latter）are affected with difference；they will never coalesce into oneness．

77．At present hear me explain also that which is affected with difference．They（the Gīva＇s and Îsia），through name， place，Upādi，body and intellectual capacity，recede from＊ each other，in various degrees of difference，to the distance of hell from heaven，and so can never coalesce into oneuess．

78．Those who are well versed in northern literature， take－for the sake of getting a proper sense－a passage ac－ cording to the intended meaning，whenever there is a difficulty in the literal one．This well－founded method they represent

> 6ெெண் ற1ட
> விடலிலாதென் றுi்வி்டாவிiாததெ ன் றiீClITオG゙ロ.
 டோலிெெ ன் クリウ்
தந்தியுசேயந்துதவத்த்தனென் றுஞ்சொ்்வா ． ＇iís
ளிங்யூதாத றந்ககளா க்சியிி்த లூன் துைை களா． ๑ே
துண்क நூவ்விசோதடான சௌல்லெலாட்டொ ்்ுளாந்தானே．
 யார்த்த
－Lロன் ஷியதேய்்காலடவவிவனென்டவெல் บாஞ்
 கயப்வவிட＿ா10
 காi－（bi்．
as threefold：Giving up，Not－giving up，Giving up and not－giving up．

79．On the Ganges（i．e．on the bank of it）is a cow－pen； the black（viz．cow）runs away with the red（viz．horse）；this one is that－Devadatta：thus they say for the sake of exempli－ fication．Through these three exegetical methods any reluctant word of the classical writings whatever may yield a sense．

80．The sounding of that common expression，＂This one is that one＂，will distinctly show Dẹvadatta as numerically one，whenever you reflect on it，giving up all those contra－ dictory notions of other place and time，of＂This one＂，and ＂That one＂，but not giving up the intended meaning．
 டான
 －$B$



82．கடநீரின்ட்ட கநீரிற்கண்டவானிォண்டிட்டொ ルடル
 படோது


> கெகந்
 டィダル．
 LITLI $\dot{\boldsymbol{D}}$

81．So the uniting power of the term＂ Es ＇．will show，that the sense of the expression，＂That is．You＂；and that of the other expression，＂You are That＂，are for ever undivided，pro－ vided you give up the discordant literal meaning of the phi－ losophical terms（＂Hoc＂and＂Tu＂），without giving up the be－ ing which，as Sākṣin，is Brahma．

82．The cther，scen in the water of the pitcher，and the other，seen in the water of the cloud，are both unreal；but the ether，contained within the pitcher and the great（i．e．uni－ versal）etherunite for ever into one．Thus the all－pervading Brahma and the Sāksin（within the humain body）are both one for ever．In the way of self－experience，firmly acquiese in the conviction：＂I enjoy eternal bliss！＂

83．Not missing the philosophical way，the asylum－like master had just explained，the pupil overstepped the five

பஞ்த கெ ளीi்

คெロ் னை
க்க்ை L்ான்．
 1

 ぁாळा
 （ロ）ண் ．
 ดெロள்ள
 そみ க்கண் ட＿ான்

Konsas，removed the（then appearing）vacuum，gave up his very indifferent memory，and dropping even the idea of ＂Kūtasta－Brahma＂attained to the intuition of that one plenitude．

84．He dived into the flood of self－enjoying bliss；he assumed the nature of undivided being；he became spirit， while the bodily orgaus and all similau things died away；So， in the sight of the truthful master，in whom absolute spirit had embodied itself，the good son，though waking，obtained supreme unconscigusness and with it his real nature．

85．After the noble－niinded son had for a lung while re－ mained in such a condition，his intellect at last extricated itself， and consciousness came back．His look＇fell on his spotless teacher．Tears gushed forth from his eyes；he fell down to worship his foot，rose again and walked around him．Then
 ந்துசூழ்ந்தான்
 ．சொல்வான்．
86．ஐய்ன்யயெனத்ளே நின் $ற$ ந்தசென் $ம \dot{\text { ங்க }}$円ாண்ட
மெய்யனேவுபுதுதிக்கவெளிவந்தகுரூவே
போற்ற
யுய்யவேடுத்திஈ்்லு யுதவி்்கோருதவிநா
யேன்
செய்யவேவெேன் று்காடேன்றிருவா்டோேற் ガடோற்றி．


> நோக்க்க்
 செய்வா்


> வொரூபஞான

he lifted up his joined hands to the breast，in order to ask the mild－faced teacher，and thus standing spoke：

86．O Lord，you True one，who，dwelling within me， have governed me through an infinite succession of births！ O master，who manifested himself for the sake of instructing me！＂Praise be unto you！For the assistance，you lent me Aanto salvation，I do not see any other assistance，which I， who am a dog，could lend unto you．O praise，praise unto vour holy feet！

87．While the pupil thus spoke，the master full of joy looked at him．Come near unto me！he exclaimed，and plac－ ing his pupil before himself，most graciously spoke：If you per－ severe in meditation on essential wisdom，so as to keep off
 யெウ்கு

ன்ருன்

が $\boldsymbol{y}$
 $\llcorner\pi$ な．
89．தடைகளேதெ ஞிலஞ்ஞானஞ்சந்குக கம்விபாரீ कந்க்ள்
படiசெயுமிந்தயூன் றும்ட்்்ச்் டமப்பழக்தத் தாலே
 மிவற்றைத்

ศிதலாலே．
the wicked three obstacles，then this is the best return，you possibly can give me．

88．＂That wisdom，which；free from the difference of Thou and $I$ ，existing everywhere in perfect plenitude，has recognised itself as the（absolute）I，－（I say）should that wisdom ever fail，my master？＂Thus said the pupil．（The master replied：）Although the true nature of Brahua，which is the Self，shines forth both in the lessons of the true teacher and in the sacred writings，－if there are obstacles，－self－ knowledge cannot strike roots．

89．＂What then are the obstacles？＂（To this your ques－ tion I answer：）Ignorance，doubt and contrariety．These three mischievous obstacles will often appear through the intercourse of many births，and whenever they appear，wis－ dom dies away．You ought firmly to destroy them through hearing，thinking and constant meditation．

90．அக்கிஆிகட்டுப்டルட்டாலற்டハுஞ்சுட LOாட்
L＿ா தु


ญாセே
 ดัル．
91．பிォமடா வஜனயைセூiிப்பேதங்காட்லிவதஞ் ஞானங்
 Gேक

ஸ்ளே
 லோா்．
92．फ्रத்துவவனுபோぁ்்தான் சாकித்தவ்கேட்ட லென்டIT
 லெண்பார்

90．When fire is stopped（by incantation），it cannot burn in the least；so the fetter is not consumed by defective wis－ dom．Diligently applying yourself to philosophical practice hear，think，and meditate，and so remove those obstacles： stupidity，doubt，and contrariety．

91．That which，obscuring the idea of Brahma，shows ＂nothing but difference，is＂ignorance＂．A mind which，with－ out belief in the word of the teacher，deals with confusion， is＂doubt＂．＇That＇bewilderment，which takes the unstable world for truth and the body for Self，is called＂contrariety＂ by the superior－minded．

92．The acquisition of philosophical experience（as it is deposited in the Védañta books）is＂hearing＂；the rational
 Lini


93. எத்தன்னநாண் ஞாதாவுஞாஷுுமிருக்குடெ ன்ヵி
 ம்வேண்டா
 ய்ச்ச்வன்
டுத்कதானவா்விதநகழுத்कிபெற்றிருப்பெென் g1ib.
94. ஞாளเDார்சுவன்டுத்தர்நால்வண்கயாவா்்கை แாய்


$$
\because!
$$


perquisition of the harmonious meaning (of the Vêdānta books) is "thinking", and the philosophical view, connected with an entirely abstracted mind, they will call "meditation". If you continually do so, you will attain to dissolution (into Brahma).
93. As long as there is one who knows on the one hand, and knowledge on the other, so long (the practice just described) is necessary. After that any exertion will be unnecessary. The life-omancipated wise will dissolve into the pure nature of the object of knowledge, which; like ether, remains for ever untouched, and thus obtain the emancipation from body.
94. There are four kinds of life-emancipated wise. Only hear! The ether-like Brahma-knower, the dear one, the dearer one, and the dearest one: such are their names. I shall

## சுனடுபற்றையூவா்ஞாரத ட்மியハுஞ்சொவ்

 வேன்． புன்ன i்
 னன

 தர்．


 4வாழ்வாi்
 あாட゙ட
 कர்．
now describe the condition of the Brahma＇－knower，and then also the respective rank of the three others．

95．Those，who have clearediup into wise ones，into Brahma－ knowers，used，before their having cleared up，for the benefit of the multitude nicely to observe all that has been enjoined with regard to their respective caste and condition of life，al－ though they found it a heavy burden，－those life－emanci－ pated（Brahma－knowers），who never abandoned their perfect station．

96．If lust and the like should befall them，it will desist in a moment；they do not fix it in their mind．They converse with the world like the water on the lotus－leaf，assume the appearance of idiots，conceal their scientific ability，and act even the part of mutes，－those life－emancipated（Brahma－ knowers），who，within their heart，are in continual rapture．

 10ாதவஞ்செயிஞ்ஞ்செய்வா்வாணிகஞ்செயி ஆத்செய்வர்
 काi.
 ண்டுன்
ศிண்றதநபுசிட்பார்வெய்யிஷிலவாப்ஷிண்வி ழு சுுவீழ்ந்து|i்
பொன்றினசவம்வ்ாழ்ந்தாலு்்புதுமையா
पொன் ற்ட்பாாாா்்
 фர்.
 あ方
97. The Prārabda, resulting from different actions, differs very much; therefore the occupations on earth will be conformable to the respective individuals. If any one performs great- penance, let him do so; if he exercises commerce, let him do so. They will even rule the earth or submit to the beggar's life, - those life - emancipated (Brahma-knowers).
98. They reflect not on what is past, they mind not what is to come ; they eat and drink such things, as are just before their eyes. Notling they look upon as a novelty, if even the noonday-sun were to shoot down from the sky in the shape of ambrosia, and the corpse of a deceased person should revive: They do not call any thing good or bad, - those lifeemancipated (Brahma-knowers), who are Säksin-natured, equanimous.
99. Two of the three others (the Brahma-dear one, and the Brahma-dearer one) devote themselves to the excrcise

क्ञा(0)

ன்வ!ியாாது


> L-லட.

 ன் $\nrightarrow \dot{\boldsymbol{p}}$
 டі்
 பாய்வாழ்வேர்.
101. பி்மஞூனிகளூங்ன் மப்ட்தையா்டேலே வாழ்ந்தா $\dot{\boldsymbol{m}}$
றிエடூறுட்்ஞான்்டோய்்்செனியாதவழி கயதென்ளிற்
of contemplation. He 'who, with regerd to the preservation of his body, thinks for himself, is the Bralma-dear one; he, who suffers himself to be minded by another, is the Brahma-dearer one; and he, who (from perfect absorption. into centemplation) does not know either through himself or through another, is the Brahma-dearest one.
100. Although these rare poeple are, in such a way, a great many, still the emancipation will be equal. "But thon what is the use of the very troublesome Samādi?" To this your question I answer: The Brahma-knower has to submit to all the sufferings, appointed for him (by the rewarding Fate), whereas the Brahma-dear one, -dearer one, and -dearest one, live happily in this world.
101. "But if the Brahma-knowers live like the fools who seek salvation in works, how then will tenacious igno-
 இம்
விェவினதோடுங்ஙn டும்லிதடிருவோருமுா வார். .
102. சிவ்்டுத்த்தை்்சேவித்தோா்்வனயனெலு LOT ๑ான
 $\dot{\boldsymbol{\circ}}<\square$
 டルன்
 ๙ாய்.
103. ட்்சன்யூழித்த்டேடாற்டவசன்மவிவிதவி்் कாஞ்
 ாூ்்கு்
ஒஞ்ூிலாகாமியந்தான்கடடடாாம்விட்டுப் Climéioz .
rance give way, and the state of not being born again result?" To this your question $I$ answer: The all-comprehending ether mixes and unites with the four other elements, without taking hold of any of them. Well, this is the way of those two.

10̈2. Those, who vencrate the life-cmancipated wise, have performed all penance and become pure from existence to the delight of Brahma, Viṣnu, and siva. Thus many Vedas declare. Now hear me also explain, how the life-emancipated wise, hard to be approached, attain to the emancipation from body.
103. As the fire at the end of the world will consume its wick (i. e. the five elements), so the flame of wisdom will burn and reduce to white ashes all the Sancita, the manifold seed of
 இிகும்.
 செய்தகன்ェ
 வழியேதென்ளி்
 கொள்வ
 பாேே.
105. அரியடெய்்்ஞூனத்கியாலவித்றையாடுட かீயுகே
 6.5.
 டோi்
many births. The Āgānja will keep aloof, without approaching in the least, and the remaining deeds of the Priatrabda will, by patient submission to them, come to an end.
104. "While thus we submit with patience to the Prärabda, how will our actions so die away, that they camot follow us into another existence?" To this your question I answer: The mean-minded, reviling (wise poeple), take to themselves their sins; but intelligent people know (their value), worship them and appropriate to themselves their virtue.
105. Through the fire of the precious knowledge of truth, the body of ignorance (i. e. the Kārana- Sariña, resulting from Avidjat) is reduced to ashes. The body of gross matter (StulaSurira) falls down in the course of time, as a corpse. Then the body of refined matter (Sūkṣa-Sarīra), like the water on a hot iron, will (evaporate) into spirit, and assuming a

クリரியாமாப்விபுவாய் றின் $\boldsymbol{p ச ெ ா ர ூ ட த ் த ் த ி ல ி ற ந ் ~}$ துடோமே．
 ற்டோல
வுடலெஆகுடாாதேபானவுக்कுத்ீீவன்டு क்த

 ெென் றுட்．
107．ூொவ்லியبகனேயெ்்்க்ஞ்சூட்வெளியிருக் －கமண் ணாக்
கல்லியபின்புழேதான் றுந்ல்ணற்றிறகாயட் LேIIロ

कௌன்：リ
 कーロールル・
（matter－）pervading nature，precipitate in the unchangeable Essence．

106．As soon as the fictitions form of the pitcher is des－ troyed，the ether（formerly contained in the pitcher）will unite into one（with the universal ether）．In a similar way the life－ emancipated wise will，without beginning，middle，and end， without interior and exterior，for ever attain to the quite un－ changeable state of the emancipation from body，as soon as the fictitions form of the body is gone．

107．You，who have unfolded（your mind），my son！ The surrounding ether is every where；but when you dig up the ground，the ether in the well appears，（as if just arisen）．In a similar way the ancient Bralma steps forth，as just created by sacred writ．In the persuasion：„We endless beings are for ever one！＂quietly persevere for ever！
 ஞவூ்
 ウ்கோ
 Olmingu


$$
\pi \pi \mathscr{C x}
$$

108: A's the water in the heated sand of tie desert, as the silver in the conch as the toun of the Gandoyvas, as a place in dyenn; as the lahe color of the ether, as the serpent in the rope, as the son of a sterile mompo as the horn of the have, as the man in the tall pillar, so the whole universe is a lie. Wisdom (only) is truth; my son! You must never. forget your Self; this is our commanal.

## SECOND．PART． CLEARING AWAY OF DOUBTS．

 டுエடுPறக்குத்கிக்குத்தியுォப்பிக்குகுபாயம்டோ －லப் பリLLLாஞ்சொரூபந்தன் னிற்பற்றியாமேவிரு．安家
திபநிலிடெทச்சந்தேகத்தெளிதலலடொழிக்ன் றேனே．
 வுன்
ம்்க்கடநியாாயம்டோலமகாபூதூவிகான்தெொ

$$
\dot{ட} \text { (b) }
$$

1．Imitating the method of those who，having dug a hole and cautiously erected therein a long pole，drive it in by con－ tinual pushing，I shall now sing „The clearing away of doubts＂to the end that the intellectual function，which has taken hold of the supreme being，may get á stable footing．

2．There the pupil stood，full of good intentions，a wise one．After the manner of the monkey，never leaving his truthful master，who had explained unto him every thing，from н．

Second Part：
 ண்ன

 லன்பா
 セோ
月ந்தையிலயルவெல்லாந்க்ர்ந்தவோதெளிவின ஸ்ளே
யந்தリウ்கலந்தது்டோவனபவடுண்தசெய் வாセே．
4．எனவுரைத்தருளுமாசானிருடுதம்வணங்ஒியெ ந்தாய்
சみみவன்காட்டின்டோ कத்த ம்த்தெடுடேதப் பேய்क
 ன்றி
டனவிழிதெரியஞானவான் கதிiபபரந்துா லுண்． Cடi
the modification of the great－element up to the state of final emancipation free from body and quality，he followed him every where．

3．Then looking at his，dear son who，as a shadow，never left him，the master said：Do you now exist solcly as Sākșin？ Has every doubt vanished from your mind？Have all diffe－ rences within your intellect coalcsced into unity？Tell me your experience about these things．

4．Worshipping both fect of his master，who thus had spoken，the pupil replied：O my mother！The devils，（I mean）those differences that，in the formidable jungle of births，rise out of the darkness of mental bewilderment，when on the matutinal hill of your grace the sun of instruction ap－
 டெந்திிெெெபுதிக்கட்டியினிவைாவகைசெய் வாா்டோன்
டுந்தியுன் இுபேேசத்தான்டோகட்போலலு
மையリா
பு்்திநி்் றுறைக்கவின்ன்்புகலு்விண்ணப் படுண்டே．
6．ஆூகட்ப்பினLDாணத்தாலறிழயன் றுட்வ்ாக்குக் செடடட
தேகடிாட்டி』டமென் றுமிதயத்தாலுணர்வாயெ ன் றுஞ்

றுஞ்சொன்னீர்
 のォ．
 டாதே
pears，and the glorious beam of wisdom spreads，to illumine the eye of spirit，－how could they possibly remain？

5．But although the devils，expelled by the conjurer，have left，one writes and ties up diagrams for preventing their re－ turn．In a similar way，although through your previous in－ struction the bewilderment of my mind has ceased，I have still a request，completely to fortify my intellect．

6．You said，＂By the rule of revelation you ought to know the only Brahma！＂and，＂It is beyond the reach of description＂．（You said moreover，）＂Within your heart you ought to perceive it＂，and，＂That being，that shineth forth in its own light，is beyond the reach of our miserable spirit．＂ These two perplexing doubts sprang up within me．O master， graciously pull them out！＂

7．The master answered：Neither through the three other
$\because \dot{\text { யுற்றதோr்லிடயi்பூதகுபயயம்ாயுதலாலே }}$ குற்றமாா்குணவிசேடங்சூடாமலிருக்தையா ธே
யிற்ற துவாக்குக்கெட்டாकென் பதுபமறிவாப் நீ
8．வாக்கியந்திக்கெட்டாதவள்்துவென் துளைத் ゅவேதம் வாக்க்யவிருத்தியாலவ்வவ்துவைக்காட்டிற்ற ன்கு
வாக்தியங்களிலேடானเロாவதேதென்ருயாகில் வாக்கியமிரண்ாுடெய்யேபறைதள்டொய்பா நீ கேளாய்．
9．தன்பகியவ்வாப்டோ்கடைையல்லனல்ல்னெ ன்ハு
ளன்பனக்கேட்டநேதமவள்வெட்க்பௌன மா＠
rules（of knowledge）the（supreme）being can be deter－ mined．It is neither object，nor something caused，nor has it a match（and so it cannot be apprehended either in the way of＂perception，or of inference，or of analogy＂）．Therefore （every positive definition）would be a fault．As there is no assemblage of distinctive attributes（in that supreme being）， it is beyond the reach of description．This truth you will now clearly see．

8：The same Vēdas which declare：＂The（supreme）being is beyond the reach of words＂，show this very being through examination of their own words．Is it not？＂Now which of both declarations is then the true own？＂To this your ques－ tion I answer：Both；sacred writnever tells lies．Only hear me！．

9．The woman who，with regard to those who were not her lovers，said：＂That is not he，that is not he！＂bash－ fully became mute，when they questioned her about the real

ளென்பதுடோ.ல ஜீக்கியிதன்றிதன்றெォச்கே 4.த்த

பின̈ாபேப்பிெமந்தன்ன்ப்பேசாமற்டேசும்வே कio.
10. முந்கியச்்கைதுபடொழிந்ததையறிந்துகொள் வாய்

 ங்கள்
பு்்தியுமனடுமென்றேபுறத்த கத்:துலாவியாா (b)
11. 2ன்டுகழ்போற்கண் யிடி்குள்ளொருகுகங் கண்டா $\dot{\rho}$ டோ $\dot{\rho}$.
சின்டயவடிவின்சாளைசித்துப்போற்புக்தி தோன்று
 தன்மநன்மகனேயித்றதத்த்ானன்டேேோன மென்பாாi.
one. In a similar manner holy writ first pushes back, declaring: "This is not (Brahma); this is not (Brahma)!" but then whiat remains is Brahma, and about this it speaks, although not speaking.
10. You will now understand what I have said to remove the first doubt. Hear at present my reply in order to remove also the second one. The mind is the king of the senses; its thoughts, in the shape of Manas and of Buddi, play without and within.
11. Resembling your face, another face is seen in the mirror; so the reflex of the absolute. spirit appears, like spirit, in the human intellect. By its way, the spotless mental function always proceeds. O my good virtuous son! this, of course, they call "intelligence".

#  விருத்क्நிகள்டபடாிலிடயமாயபபபரிணしமி க்கு <br> மருப்பலலிட்யமெல்லாமாபாசன்டோ்ற்றி க்கு <br> மிருட்டினில்ஷிளக்குங்கண் ணுமில்லாம்ற் பொருள் காணூத. 

13. எரிகி்றறவிளக்கா்்கண்ணலிருட்பொருள்கா ணல்வேண்டி்்
நெரிகின் றபரிதிகாண்்சென்றிடி்்கண்ணே டோாதும்
விரிகன் $ற$ சகத்தைக்காணவிருத்தியு்யலமுi் வேண்டிம்
புரிகன்றலிருத்தியொன்றேடோதுமெய்ப் பொருள்காண்போi்க்க்.
 ன்பார்கள்


14. Molten copper may assume various shapes; thus the mental perceptions are changed into the (respective) corporeal objects. The reflex (of the absolute spirit), being endowed with wonderful power, illumines them all. Things in darkness cannot be seen without both light and eyc.
15. Dark objects must be seen through the assistance of the light and the eye; but to sce the bright sun, the eye is sufficient.- In a similar mannér you want mental intellect as well as mental faculty, to see this extending universe; but to those, who are looking for the absolute being, the sole intellect is sufficient.

- 14. That modification, in which intellect and faculty combine, is called Manas. Now as far as the intellect, rising

வருத்தியபலமாமிந்த！ロனத்कிற்கெட்டாதுக ண்டா
 ᄃாゼus．
 அறிந்தேனினிட்ாா்வசனந்கேளீா்
 ュமாவதன்セேுசடாாதியயாக


 டைவதெப்படிசோ நீர்சொல்வீதே．
16．கருது｜மல்ளுண கூன்ளுயூன் றிலொன் றுகதிக்

within the mind，is required（for recognizing the absolute being），this is within the reach of the Manas．But it cannot be reached by the Manas in the shape of busy faculty；do you not sec？Thus you ought to take it，and letting go every doubt，clear up within yourself．
－15．O supreme，never－deceiving teacher！All you have explained unto me I understand．Hear only one word． Spirit，of course，is that which，void of fluctuation，in un－ ＇divided plenitude，is to assume the shape of That（i．e． Brahma）．But alas！Sámãdi itself（the only means for ac－ complishing this）is wavering like a swing．How then may this mind，suddenly rising in the shape of many worlds，at－ tain to its own nature，and resting unshaken within the （supreme）being，oltain the state of a lamp sheltered from every blast．O master，graciously tell me！

16．The Gunas of the reflecting Manas are three．As soon as，among these three，one rises with prevailing power，the two others hide themselses．When the bountiful Sattva－

# தூருLLLDகுசத்துவடிடロானபோதுசன் டாா்்க் Lாானெெெ்வசட்பத்துண்டா 



LருுLロ கனே தாடெடேலானடோதிலசுリசட்பத்， துண்டாகுமறிி்்துெொ்ளே．
 ந்தனவவ $\dot{\eta} ற ை ட ா \dot{p}$ றிஞற்டோ்்
 மததடுமிதாசぁடுஞ்சமிக்கும்பின்ன்க் கனபாிணம்்சலனம்டேபோட்போன்க்ாற்க

 விகற்டசடாதியிலேணிற்குந்தானே．
 －கம்்றகண்ணிி कாட்குட்போது

Guna is uppermost，divine perfection results．Where the Ragọo－ Guna preponderates，there a propendency towards the body， world，and（wordly）science ensues．But demoniac perfectionis brought about，whenever the Tamō－Guna prevails，dear son！

17．The Manas is essentially Sattva；the two other Gunas accede only in the way of accident．Whencver you try to remove them，they will yicld．If you do not abandon the ${ }^{*}$ good path leading to＂Self＂，the Tamō－Guna as well as the Rago－Guna must perish．Then all change and motion will come to an end，and the Manas resemble the spotless un－ changeable ether．Thus it will fare with your mind．Uniting to that Brahma，it obtains a firm footing in the Samadi， which is free from difference（doubt and error）．

18．When before a spotless mirror you place another of the same kind，it will participate in its brillient nature，and every difference between both will disappear．In a similar way

விளங்கியதன்மயடாகியபடேதமாசிவிகற்பயை．：

 யான ந்துமாா்்பிபம்த்தைக்குயபமா ன
வுளந்தெெकி்ந்தபடியிருந்தா ாலலகடெம்கேயு உலவெம்கேயென் றுசங்கையொழித்திடாயே．
 டுட்பிதாリத்வமெकிலலுண்டாா்
月ித்தாலுமனந்தா இம்போனதன்றே
சோகமாடனமீறந்்த்்ற்டோகமில்டூதோன் று மெனின் டுத்தெெெ்் துசொலக்ஙூடாதே
மோகமாமிதுதெளியக்குருவேதன் ருடொழிி் தருளவேண்டுிெெ்்ருன்டுழுதுமாவேன்．
20．மனநாச்்சொரூூடமென் றுமர゙நபடென் றும்வ

the mind clears up，that has attained to unity with the Brahma， which，immeasurably pervading every thing；＇is essence， spirit，and bliss．Now when you are changed into this nature， where is the world，and where is that fluctuation？

19．＂If uniting to the Brahma，the Manas goes down， wherewith will the life－emancipated wise，as long as they exist，enjoy and suffer the dealings of rewarding destiny？ （Prārabda）；the Prārabda will never cease，unless you enjoy （or suffer）it．Now if this is the case，－the Manas itself is gone，and wherever the Minas perishes，there is no sen－ sation．Should it however appear，then you cannot speak of life－emancipation．Now explain this well unto me，my master， to the end that this confusion may clear away．＂

20．They distinguish a double destruction of the Manas： one refers to the own shape（Svarüpa näsa）and the other refers to the absence of any shape whatever（Arüpa näśa）．

ぞ; வினவாதசிவன்டுத்தாிட்்தலலென் தும்விதே

 மிதாசதநசித்தல்சொரூபநநாச
 போதடங்சுவதேயரூடநநாசம்.
21. சுத்தமாஞ்ச்்துவமேயுண்மையுாகு்்துகளிரு ள்போனன்மனடென்சொ்்லும்டோட் போட்

 கர்क்தபாட விருத்திகளவத்தை காண்டாபா்சி

The one of these two (Svarūpa-nāśa) belongs to the life-emancipated wise, who (knowing all) never asks, whereas the other is found among those who have attained to the emancipation from body, my son! When the Mamas remains in the shape of Sattv́a, its proper nature, while the Raǵō-Gunaa and the TamōGuṇa perish, then this is the destruction that refers to the ownn - (innermost) shape, But when, at the dissolution of the SülksmaSarina, the Sattva-Guna too dissolves, then this is the destruction that refers to the absence of any shape whatever.

- 21. The pure Sattva-Guna is the true nature (in the lifeemancipated wise). When dust (Rago-Guna) and darkness (Tan̄̄-Guna) perish, then cven the word "Manas" will perish. $\Lambda s$ to the present, (the life-cmancipated wise) submit to those enjoyments (and sufferings) which may have happened; when they think of what will come, or what has gone, they neither rejoice; nor grieve. Abandoning that egotism which declares: "I am the actor!" and as one who does not act at all, (quietly) looking at the function of the faculties, senses, and organs as well as at the three states, you may


## 



 வவதானநழுவுமன்வ்ருவென் ளுயாகிலதற் கொருதிடடாந்தந்கேளானைகொண்(ு|


 कடுவிய இபவித்தசுகந்தஉனவிடாதே.
 ெமமாய்த்தெளி்்தடுத்தன்.
போகத்தையண்பனென்ளுற்கர்த்தாவாடேபூர ணமாம கர்த்த் ஆ்்குப்போகடுண்டோ
bedome a life-cmancipated one, and at the same time submit to enjoying (or suffering) the Prärabda. There is no hindrance whatever. Recognizing the truth of this, you ought to free yourself of your doult. .
;22. "If you speak of Samãdi, while (worldly) occupation is going on, such Samãdi, of course, cannot be free from difference. Or'does not the Manas stray about? If it strays about, that Samādi will slip down; will it not?" With regard to this your question I propose the following example. The heart of that woman who has recently embraced her paramowr, will even while she is performing the troublesome business of the houschold, continually dwell on the pleasure she enjoyed, when embracing her lover.
23. "If the life-emancipated one who, no longer identifying himself.with his body, and.being free from action and devoid of Ǵiva, has cleared up into Brahma, is said to enjoy (or suffer), he must be an actor. Or is there any sitch thing possible for one, frec from every action? You who have.
9. சோகத்தைய றுத்தருளூங்குருவேயி்்்த்்துகள றுக்கவேண்டுடென் றுசொன் ஜியாகின் Lா கர்த்தன் மாடோகி டாத்தியிாகவகையூன்ளு யுவரிருக்குமகமைைகேளாய்.
24. செய்கைபுஞ்செய்விக்கையுமற்றிரிருக்குங்காந்த ச்சாமமலடுன் னிரும்புகள்சேட்டிக்கு மாாபோற்
செய்கையத்செய்விக்கையுமற்றிருக்கூமென் டுன்சடடானவுலகமெல்லாஞ்சேட்டை செயய니
 த्र்க்வுவிருத்திதாா
ம்ய்யலந்தசடாகிக்குஞ்சாட்னவேநான்வெயி ல்டோலென் றுறைத்தவனேவிபுமாக்்்் த்ன்.
25. அறுசுவையின்குணங்குற்றமுுத்த்்சுத்தLOU த்தியப்ப்த்தியமெனவூணய் ந்திடாம்்
graciously removed my sorrows, my; master! you ought to remove also this doubt." To this y.ur request I answer: Hear me explain the greatness of those three kinds of people, who are called: "Great-actors, great-enjoyers, and greatforsakers."
24. As the iron moves before the magnet-mountain, free from acting as well as from causing to act, - so before me, free from acting as well as from causing to act, the material world is busy. Now I will show you the all-pervading greatactor. It is he who stands unshaken in the conviction: "I am, like the sun, a mere spectator both to the busy activity in the shape of the multiform organs joined to the body, as to the Samãdi joining the suppeme essence by the conversion of the (before-mentioned mental) activity into the (real) Self.
25. The great-enjoyer is he who, not selecting his food

பொ புமைイுடன்க்டினதைக்காட்டுத்கீப் \％ டொற்கோகங்கள்புச்பவன்டாட゙்ாசி யாகுஞ்
சிறிதுவலிதுகடனதன்னியங்கணன்மைதி． டi் கள்சோி ஞும்டடிகச்செயல்டோற்சி官雨！
வெறிசிருக்குமவனே 1 வாத்கியாாகியாவ்ன்விதத பிi்மூன் றுள்ளவதேவீடி்்ளோரே．
26．பெய்யுங்கொண்டுபிதாதத்வந்த்ருவிதிவழிநின் pிடவு
டுய்யு்்கன்டிகளுக்க ஊகுண Lைாவுறுதொழில் செய்திடவ்்
செய்யுஞ்செய்கைடுடிந்துவனென் றுறைசெப் பவதெப்படிடுルா
நையு ்்துன் படெ $\dot{9}$ றியயுருவேநலடாவருள்வீ． ケォ．
with regard to the superior or inferior qualities of the＂six flavours＂，to their purity or impurity，to their conduciveness or noxiousness，patiently consumes any thing；just as the fire in the jungle eats up whatever lics in its way．But the great－forsaker is that man whose mind，like crystal，remains unsullied in all conceins，be they great or little，his own or strange，＇good or evil．Now those who are possessed of this threefold continence，are the really emancipated．

26．＂How can one say，that（the life－emancipated one） has done all he had to do，when he is living after the manuer of that fate which，through the body，distributes the Prā－ rabda，－and when he，for the bencfit of those who seek salvation in works，is engaged in all occupations that may happen．O you who have removed my sad sorrow，you ought properly to explain this unto me．＂

27．The occupations of men are of three kinds．Those，

2\％．ஆூ வi்செய்தொழின்மூவகையாகுமவித்தை

ளேடாேடமதையகந்தையுளாா்க்கேயிகபリவி வகாリம்
வீட ஹுுவமெ ஞும்ச்சைபுளா்்்்கேவித்தை படிப்பவெல்ாம்
Lாடன்LDகுந்தொழிலாற்பல இண்டோபரிபூ பாடITல்ல்．
28．குுவர்சிகாட ணியேஜீர்கேளீ்சூ＿，றினவழியொ க்குio
 ப்ஞ்ஞான ட்
விசவுடுய்்ஜயின்மீண்டவリதையினிவேண்டி ． வதோவேண்டார்
சிேவணைனஞிிிள்வேண்டாவோசி்்துு றைத்திடவே．
29．கிளர்மகனேகேள்தक்துவமறியார்கேட்டல் செயக்கடனே
who，while under the sway of ignorance，and being possessed of lust，avarice，and pride，exert themselves on behalf of this and the other world．Those who longingly say：＂We must attain to emancipation！＂are engaged in the pursuit of every study．But whencver you obtain perfection，what is the ad－ vantage to be derived from the great business of learning？

28．＂$O$ head－jewel of teachers，vouchsafe to hear me！ What you have explained unto me，is quite consistent．Those who have got rid．both of this wofld and the other one，are such who will devote themselves to the study of true wisdom； is it not so？Or should they who have escaped from the turbulent pursuits（of the world），ever fix again this desire on them？No never．But is not hearing，reflecting，and the like required to the end，that the mind may obtain a firm footing？＂
 ங்களூளார்
தெளிதலஞிற்பார்விபரீதப்பேய்タிதாவிாத்ன யோா்
வெளியருுவாயறிவாய், மிறைவாயினா்வேண்டு வெெொன் றுண்டோ.
30. ஐ

ஐயாகேளீர்தத்தவஞாளியுமஞ்ஞானிகள்
போல்்
செய்யா மின்றேன்கண்டேனண்டேன்சென் றேனெனலாடோ
பொய்யாட்விபரீத்்களவர்்்துப்டேபாயினதெ ன்றீรே
மெய்யாட்பிதம்ிிகாェமிதன்றேவெளியாயுறை யீதே.

##  வாத ठாயா

29. My glorious son, hear me! To such who are in "ignorance" about the true nature of things, hearing (the lectures of a teacher) is quite a duty. Some who are in "doubt", ought to give themselves up to reflecting, by which the wavering (of the mind) is removed. Those at last who are incessantly tormented by the devil of "contraricty", will have recourse to constant meditation. But is there any thing wanting to people who have assumed the shape of ether, who are essential knowledge, and enjoy full perfection?
30. O master, graciously hear me! Are philosophers indeed allowed to express themsclves like fools: "I did, I saw, I ate, I went?" You said that, with regard to them, all unreal "contrarictics" (Viparita) are gone. Now a real change of Braluma, who is absolute truth, camnot be acknowledged in such (occurrences of life).
31. There is one who, fully conscious, tells the singular

- லாய்ந்தறிவுற்றவனப்படிசெப்புவஞபாச ŋ Lロாகான்
மாய்ந்தத இடல்வேம்ளவும்விண்ணவன்ம ஷிதளௌப்படுவான்
வீய்ந்தசிதாபாாசன்டோடலவவுட்விவகாைந்தொ டரும்.

32. ஆஞஷலயாகுருவேகாண்பெசத்தியமென் வுலு நாஞலிவகாபந்துயリல்வோஞானசுகந்நரு

டோ
 ண்டாவோ
தாஞந்ட்டைபுரிந்தா்்செய்கைதவி்்ந்தவனெ ப்படியோ:
33. தெரிதருமகனேயார்்பத்தொாுதீருட்விவ காग
story he saw in a dream, that is now past. He who through philosophical inquiry has come to a knowledge of things, will express himself in a similar way, without becoming himself Cidā̄āsa. Till the corpse is consumed by the fire, the heavenly one is styled "man". Thus the practice of the world will not leave off; till the Cidābēsa, who (philosophically) died away, is entirely gone.
32. "Well, my master and teacher! The visible things are all unreal; should then the various occupations of the world nevertheless afford the pleasiure of wisdom?" (They will produce) sorrow, will they not? Only when they cease, it will be well; is it not so? But (to this end) one ought to give one's self up to meditation; must one not? Now if one ought to perform meditation teading to the (real) Self, how is it possible to remain free from action?
33. O my intelligent son! Activity will end through (spiritual) practice. The Samādi which refers to the own self,

முரியசடாதியுi்விவ்காதங்களூபுள்ளத்தெெழிி வன்டு
துரியபபェ்்பொருホானவர்வேவேுருதொ்ழி்் செய்வதுடுண்டோ
வரியசமாதிகள்டiழகுவனேலவலரட்னும ウ்றே．
34
 வருள்
ஆத்தLDட்்யுकியாஞकிகள்சல்செய்குவதென் னென்கு ．•
லித்कலமருவுட்மிறாதத்வப்பிாிவெப்படியப்ப டியே
குத்தருட்வெகுவிதமாகுவவென் பதுயுன்னே சொன்ன்னே．
35．நல்லவனேகேளுலகுபகாதஞானிகள்விவकாリ
 பிணคிய｜
as well as the（common）occupations are，of course，inter－ nal functions．Is there any other thing to be done by those， who have attained to the state of the suppeme being？Who－ socver dovotes himself to the practice of precious Samadid，will most surely become a perfect one（Ārüla）．

34．＂My excellent teacher！Why do some among them who，having become perfect are rid of all occupations，en－ gage in mind－restraining meditation？＂To this your question I answer：I already told you that，quite in accordance with the difference of the Pranabdial on earth，even the life－ emancipated appear in various conditions．
$3 \overline{0}$ ．My good son，hear！The activity of the wise is a benefit to the wordd．Any other advantage they will not de－ rive from it；but neither will it pain them．So all the merit and defnerit springing from the mighty act of creation and

வல்லசிுுட்டிடுதற்பலதொழிலால்வருபுண்． ணியபாரவ
மெல்லவருக்குடி ஆக்கிナகஞ்செயுமீசனடை்் कல்னே．
36．ஈチ ூைாயருவாயருுவாக்யெயுந்நருளூ்்குரு வே
யீғ ஞஞானியுமொப்பென்றீேேயெப்படி யொப்பென்ாு
 லொப்பா
மீச னமாட்பலசிவருமாகுலகெல்லாடிவ்ன Clo．
37．எல்லாச்சுவருடிவஞடென்றீரிவன் ハுன்டுத்க्र
－யடை，
 ชைルா
வெல்லாச்சவரும்வெவ்வேஷு．லிலினெல் லாடロலனே
 ぁைஜீர்டொழியீธே．
all other actions（in consequence of this first one）falls to the lot，not of Isa affording assistance to all，（but to the Ġīvas）．
－36．＂You who，being Ísa and spirit，have condescended to appear in human shape，－my master！You said that Ísa and the wise one are alike．How is this？＂To this your question I answer：They are alike as far as they have given up the notion of＂Mine＂and＂ I ＂．The wise one is I＇sa as well as the multitude of the Ǵivas，yea，the whole world．

37．„You said：He is even the multitude of the Ǵivas． But then，why do not all obtain emancipation，he himself obtaining it，my master？All the Givas differ from each other；

38．அகமெ ஆுமான்டாபூபணடேகமனேகவிதஸ் ช゚வ
ன＇க்மெ மும்த்க்தコணவுபாதிகளளவிใชயாத லிற்ற்
சகடுழு து｜ங்குளி்் சந்திபனேகள்சலசந்திபருு்்்
பவவாஞ்

சகமதிலேரிகுளஞ்சிறுகுழிசால்சட்டிகுட்ப லவாவ்．
39．சட்டிகுடங்களிலலன் றுநசத்திடவெ னட்சல \＆$\dot{\text { केकी }}$
லெட்டுடுதற்சந்திлலேடுணாடெெொழிந்தவை あ゙டாவே
 வி்்
 काฮே．
40．இவனயன்பாவ்சிவலேயயவீசபொடெப்படி யொப்பாளூஞ்
he therefore camnot be all．O my teacher，you have graciously ${ }^{*}$ told me all；now explain unto ine this too．＂

38．The Self called＂$\overline{\mathrm{I}}$＂，is one absolute being；but there is a great variety of Givas：for the Upãdis of the mental fa－ culties called＂ I ＂，are countless．The moon by which the whole universe is refreshed，is only one；but the moons，（re－ flected in the）water，are manifold，because there is a multitude of lakes，tanks，pools，pails，jars，and pitchers in the world．

39．Now when one of the pails or pitchers is destroyed， the moon reflected in the water thercin unites with its ori－ ginal moon，the others do not．Thus Gíva returns into oneness with the original Self，as soon as the fettering Upãdi ceases． Those whose Upãdi is not yet gone，cannot attain to unity．

40．＂How can there be any likeness between the＇wise one

Second Part:
 ள்செய்வா
!வா்பிறா்டமகிகளதுுக்கா ఎ்்களுமறிவார்விப| வாவார்
 காணேனே.
 த2ூக்காக்குண்


 กிவில்ช்க்
கெடித்துமாயையின் வுணங்களான்மேலென்

42. நரரின்ம் னใனச்சித்தைைட்டோ』வேநார ணன்டுதலான
சுIர்கண்டாாயவல்லவேணிமாதிகடொ்்க மாதுவமி்க்ார்
*and İśa, who is Brahma, Viṣ̣nu, and Siva? Ṡiva and the other two perforin the whole creation, preservation, and destruction. Thy know moreover the mind of others and the three times, and are all-pervading. O master, abourding in penance! 'The like is not seen among the wise at all."
41. By the water of the tank and the light of the torch these two things - a whole village is bencfited, whereas the water of the piteher and the light of the lamp are profitable only to one household. My affectionate son! There is no difference between Ísa and the wise one in point of knowledge. The only difference, resulting from the qualities of the pernicious Mijija, is that of "above" and "below".
42. Among men there are kings and magicians. So are Viṣnu-and the other gods most powerful in Māja, being
 வுளபாலல்்்

 சி்கிடூபியிற்கண்டி-ருக்கவும்ந்த்செச்வமீச னדெक்ற்ர்
 சใேவேண்டிப்
பத்திசெய்திகுi்தவத்कில்்யோ கத்தாற்பலி்் தெெென்றカிவாயே.
 களிதண்டிற்
தவகுளோபடையுவபெカிலவா் ஃள்போற்சை லருடடைவாதோ
distinguished by great-penance, in which (the power of assuming) the shape of an atom and the other (seven magieal powers) are combined. The inhabitants of this earth are not possessed of (the-just-mentioned powers); so they are inferior (in this regard), but in the philosophical view of Brahma there is no difference between "This one and That one". Only reflect!
43. "O bliss-granting truthful master! Those cight magical powers are found also on carth among many Munis, and still you said that they are a privilege of İśa. I pray you, speak so that it may he consistent with reason!" To this your request I say: "By imploring the praise-worthy İsit and performing faithful penance and methodic contemplation (Jōga), they oltained (those magical powers)."
44. O bliss-natured teacher! If ascetics obtain both magical power and final emancipation, - will all, like them,

வவர்க்ள்பூருவசி்்தியுஞான டுமுடைந்த து｜ங் ォண்டோடே
யிவர்கண்ஞா ஞிக்ளென் வுற்றிற்்கிகளிவர்க்கி லாவぁையேதோ．
 தவமென் றும்
பூமியிற்றவயிருவகைசி்்தியும்போதடுந்தரு மைந்தா வாம்வற்றிலொன்றியற்றிறிவொன்றையேய டை－குவாி து｜
 ホபொியேлேே．
அனகடைத்தனேடுத்कிஞான்்தையேயடை ந்தனுவ்லாம்்
சனகன்மாபலிபகூததன்டுதலலே்்சி்க்கிகள்
Lル．த்தாரா
 டைபடுயன் ハுர்கண்
gbtain both these things？We surely see that those（ac－ cetics）have received the before－mentioned power as well as the emancipation．Now if these men are called wise，how is it that they are not possessed of the magical powers？

45．There are two kinds of penance on carth，the one according to one＇s own desire，the other irrespective of any desire；they afford（respectively）magical power and final emancipation．Whosoever performs only one of both，will obtain but one of the two results．This is my decision：The superior－minded of that time performed both the kinds we have spoken of．

46．O guiltless son！Ġanaka，Mahābali，Bagīrata etc． obtained the wisdom－（granting）emancipation；but did．they ever learn magic？Only some aspired to sweet magic，and
 ルルத்தாதாவே．
 क्र कித்திகள்வேண்டி டோகமாயுட்ல்வருந்திலர்சலிிலடுத்தர் क ளேனென்ாா்ற
போக்டாய்வருட்டிொாத்வகன்ட்்கள்புசித்த ண்கேுநித்தேகு
பாகையாலந்தச்சித்கிகள்்பிறாாத்வமாகுமென் றறிவாயே．
48．இலக்கเธாuி』ஞ்சுருதியா லர கத்தா லென்டロன மசைルாடロ $\dot{9}$
பலக்கவேண்டுடென் $\boldsymbol{ு ர ு ட ் க ு ர ு வ ே ய ெ ப ் ப ி ெ ா ~}$
ந்திபோய்த்தெளிவாடேன்


 あடெவிட்டாவே．
some gave themselves up to both．The magical powers of the Munis afford nothing but pastime，－emancipation never！

47．＂If only wisdom with its uniting power affords eman－ cipation，why then have some who enjoyed emancipation， desiring also the powers of magic，in mental bewilderment， tormented，their body？＂Answer：The Prairabda occurring in the shape of enjoyment（or suffering），does not perish away， unless by enjoying（or suffering）．Those magical powers are Prārabda．．

48．＂You who have said that，through a thousand lacs of sacred writings as well as philosophical deductions，my mind ought to be strengthencd，－gracious teacher！The giddy disposition of my mind is gone，$I$ am quite illumined．But it is surely no harm，if again and agaịn you cleanse a mirror ${ }^{-}$
 แாலெனனルாளு
மையனேளுருவேயெவதாケிலப் யைவித்தால ன் $\boldsymbol{\text { 月 }} \dot{\boldsymbol{f}}$
செய்த கன்டங்கள் விட்ூென்றவவசனடுஞ்செ ன் டசஞ்சி，நட்வேகத்
 தெப்படிநானே．
50．சவவ்டதங்களளவ்உலைைந்தனனனசெய்க்யு மளவிவ்ல
 க்कிப
பூவலர்ந்துபின் ட்லங்கள் எாட்டிவன டோற்பூ ருவள்சித்தாந்ந்் காவல்வேதங்களிெண்ைையு்வசனிக்குந்கா ண்டடூவகைルாலே．
already clean．I am never loath of the ambrosia of your words， my sorrow－removing lord！＂

49．Should our sacred books ever tell an untruth？O mas－ ter whose grace has made me a slave！How may I recon－ cile these two sentences：the one which declares that the works，formerly done，will never leave，unless you submit to all their consequences，and the other which says that the former works，（the seed of）births，can be only，consumed by the pure flame of wisdom．

50．（Answer：）Thedifferences of the Givas are countless，so are their occupations．They are adapted（to the respective in－ dividuals）．The asylum－granting Vēdas are well aware of the various capacities，and regarding the degree of maturity， express themselves both in an cexoteric（Pürvapaksa）and in an esoteric（Siddantapaksa）mamer，－according to the －division（of spiritual conditions）into three（work，faith，and

51．ஆூ டாலிகளடைவனநரகங்களவசியLロா（ு） இ1；
தான்்மந்திரவிபதடோเா்களாற்றவிருடெロ்் ட துபொய்ஷோ
 யா（ி）
ஞானடாங்கன வ்சுடுடென் றடறைடெொழிெட்ப்் ツல்வீடிண்டே．
52．என் டெ ந்திருக்கோயிலாத்தினங்குடியிருந்த ருள்குருயூர்க்கல
சென்ம்ச்்சிதவினனயைவேத றுத்திடிந்தேவரீ ர்டெய்ஞ்ஞானந்
தன்டயந்தருடகிைையைவிபுத்்சகத்துளோ ทカியدா เ๐ $\dot{\boldsymbol{g}}$ கウ் டDLDாங்குழியினிவ்விடுந்தழிகி் றகா リண டுறையீதை．
knowledge）．In this they resemble the blossom，first un－ folding，and then yiedding fruit．
b1．That which obdurate sinners at last obtain，is hell； there is no doubt of this．It is nevertheless by no means a lie，when（holy writ）declares：（Hell）may be avoided by donation；prayer，continence，and burnt offering．However great the guilt，engendered by works and producing many miserable births，may bappen to be，the fire of wisdom will consume it．Thus say the Vēdas，and if you believe it，eter－ ual bliss is at hand：

52．＂You who daily dwell in my mind，as in a holy temple，my master！You who pull out with the root every gruilt engendered by works，my lird！Why do gods and men，ignoring the excelloney of your wisdom leading to the truc Self，fall into the pit of works and perish therein？I pray you，tell me the reason！＂

53．அழிவிலாதுத்்பதந்தனனைைந்தனேயகடுகத் தவi்சேர்வார் வழிநடப்பவர்பபாபுகடロாகினன் Lலலர்ந்த கண் ணிருத்தா லா் （3ழியில゙லவீழ்வா்காணப்டாிிவெிிுக்்கொ ண்டிகாடிக்ளாடோ் Lழிதருi்பிiறவிக்கடலுழு லவார்டதகதியடை ルாதே．
 செயலன்டு
 ழைசொ லும்வகைட゙தோ
 பொருண்டாா்்க்
 －ந்தனேயதுகேளாய்．

53．Those whose attention is turned inward，attain to the station of the imperishable Brahma．When those who walk about，turn their looks elsewhere，they will，even with open eyes，fall into the pit．In a similar manner will those who，by turning their attention outward，have become ad－ dicted to sensual pleasure，stray about in the ocean of blame－ ful birth．They will never enjoy supreme bliss．

54．＂Good as well as evil are the doing of İsa who causes it to be done；is it not？Now what can the Givas， born in this world，do（in this regard）？How may any guilt be imputed to them，my master abounding in penance！＂To this your question I answer：＂This is the stupid speech of the fools who forgot the true path of holy writ．Hear me， my son！＂

55．The creation of the shining IIsa is different from that of the Giva：The productions of the common Ísa are the move－
55. क्రகழ்ந்தவீசலர்சுருட்டியஞ்சிவலர்சிருட்டியு ட்வெவ்வேதே
சகந்த்திற்பொதுவீசனா்சிருட்டிகள்சதாசர ப்பெருளெல்லா மகந்தையாமபிமான்்கள்கோபங்களாசைக ளிவையெல்லா
நிகழ்ந்தசிவஞர்சிருட்டிகளாகுங்காணிLロலஞ ர்செயலன்தே
56. டூவதாம்பைன்சிருட்டிகளுயிர்க்கெலாடுத்தி

-     - சாதனLाセுஞ்

பிணியாகுந
த்ாவளாकிகணசி்்திடிலொருவா்்்குள்சனன்் ఉண சயயாவாங்
 விகள்போட்ட்.

57. ஈசர்காரிய்்மிரளயத்தெெழியவுவெவர்பவ

டொழிந்தார்க
able and immoveable creatures. Passion of pride, wrath, lust - all these things are the productions of the existing Givas, and by no means the actions of the spotless (İsia).
56. The productions of the Lord (Ísa), existing in a threcfold shape (of Brahma, Viṣnm, and Siva), are a means of salvation to all the Givas; but the Giva - creations are that plague which engenders the Self again and again. May the material world, as mountains etc. perish, this will never destroy the liability to birth of any one. But as soon as the spiritual world, as wrath etc. dics away, the cruel birth, that fetter, - will cease at once.
57. Who have ever got rid of birth, although the works of İsa were destroyed in the deluge (at the end of a BrahmaKalpa)? On the other hand there are many who, through

டெチகாலதே காாிிகளிருக்கவுஞ்சிகாாிய மோக
 தர்கぁளான்்
Lா சடோகங்கள் பசுக்களின்செயலன்றிப்பசு ப官செயலன்றே．
58.
 றவைகள்வாடு
நச்சும்்கொருபறவையப்மபதக்கனிநன் று｜நன் றெォक்कின் 囚ு
மெச்சும்்கொருபறவையின்னிதெனவியங்கி யப்பொருளாக
வைச்சுமாமமறைசவவனயீசனவளு்்தவாற்றி வாセே」．
இந்தச்லீவ＠வ்வருமறுடகையெல்ாமிவன் செயலவ்லாเம
the assistance of pliilosophically discriminating intellect，ob－ tained，during their life－time，the emancipation of wisdom， merely because their mental bewilderment，the work of Giva， perished，－although time，place，and body continued to exist．That mental bewilderment which fetters man is the work of the Givas，and by no means of（İsa），the Lord of them．

58．On a tree called Aśvatta live two rare birds．The one of them，of a concupiscent nature，likes the fruit of that tree very much and enjoys it；hat the other praiseworthy bird will never eat thercof．This allegory has been placed before us by the sublime Vēdas，which thus have distinguished be－ tween Giiva and İsa．You ought to know this．

59．The fools who think that the sixfold hatred（lust， wrath，avarice，passion，arrogance，and envy），originating from this Giva，is not ouly his（the Giva＇s）work，but ema－

வ்்தத்தேவலவ்வரு【ென் றடூட ர் களதோ கதி ルடைவார்க்
ளிந்தச்சவனவ்வருடロ றுடைையெலாடிவன் செயலவ்லாレ


- வீடடைவா!ே.

60．நல்டெய்பையலே்யெல்லவர்க்®ுந்தேவாய கன்டொதுவாஞற்
円ఎエைவாழ்வித்துஞ்சவபொடுகொபித்துஞ் செய்வதேனென்யுடேற் சுவவுடைந்தறைத்தந்தைடோற்சிட்டைைக்கு ளி்்ந்துதுட்டைைக்காu்வன்
கてலகணல்வழிவரச்செயு்்தண்டடுங்கருாே டென்றறிவாடே．
 ＇＇னண் டூன் றுந்
தனாயடைத்தவா்வ றுமையு்சுதடுந்தா கடுந் தவிர்த்தூளு
nates also from that god（lisa），will go down to the infernal regions．Only the discriminating wise who hold that the whole sixfold hatred，originating from this Giva，is his （Gंīa＇s）work，and by no means emanates from that god （İśa），will at．last obtain spotless emancipation．

CO．＂O Lord of excellent truth！If the chief of the gods （İsa）is common to all（cfr．V．50），why then does he make some prosper and why is he angry with others？＂To this your question I answer：Just as a father his children，so he glad－ dens the good ones and afflicts the．wicked ones．But even his punishment，intending to lead them to the good path of knowledge，is pure grace．You ought to know this．

61．O my son，free from the bonds of houschold！The Kalpa－tree（in Indras paradise），fre and water remove the
 ன்றவர்க்கரு்்செய்யா
กிてனயகுற்ற்்களெロா்குற்றடெகுபெம்்றெண் ணிநீய！ி円ா யே．
62．ஒன் றுகேண்ェெனேப்பான் டுயெற்சியால்றைத் துமானிடர்க்கச
னன் றுசெய்யவேழுட்டியநாவ்வழிந！－ந்தூநவ் வவர்பின்னே
 மின் துஞான த்தையட்ட்்தவா்ட்வங்க்்டோ நிச் சயல் துதானே．
63．இந்தஞானந்தான்வருவதெப்ட்யuஷில டைவிடாவிசா ்்்தால்
வந்தடை，்கிலுவ்விசாபந்தானேதெனின்டல •

லி்்தநானெ வன்சி்தெकुசடடெெ துவிரண்（ுி் பொன்றுக்கூடிட்
want，cold，and thirst only of those who have recourse to them．In a similar manner İsa shows grace but to those who approach him，and by no means to such as flee from him． Now whose guilt then is that guilt？Consider this！

62．Heár one thing，my son！Those who walk by the good path of scripture，Ísa has shown in order to benefit men through spiritual efforts；those who，following close after the virtuous，lay aside their wicked inclinations；those who， being endowed with discriminating intellect，repel the existing illusion and so attain to wisdom，will at last get rid of the liability to be born again．This is most certain．

63．＂What is the manner in which this wisdom comes？＂ Through uninterrupted investigation？＂What is investi－ gation？＂It is the inquiry：Who is this＂I＂within 悬e body，

பந்தமேது்ீீடிடெனவுசாவுதல்லிசாコமென் றறவாயே．
64．பேர்னசென் மங்கடமிலஇட்டித்தநற்ப்ண்ணி யப！ரிபாक
ஞானடாகுமேவிசாரடேனென்றிிி－லுுறைத் क्रடக்க்ளா யானபுண்ணியமீசுリார்ப்பணஞ்செயினசுசி போஞ்சுசியா்ு
மானதம்பினனவிசாாித்துஞானத்அதமருவுடெ ன்றறிவாயே．

LDT ${ }^{\text {Q }}$
Яி்தியுந்தவநிட்டையும்யோ ஆகுந்தி்யான டுஞ் சார்ூப
 い．த்திெந்தள்ள்ம்
consisting of Manas etc．？What is spirit？What is matter？ What is the bond，in which both combine？and what is emancipation？

64．＂The maturity of excellent merit，acquired in former births，will transform itself into wisdom．To what purpose then is investigation？＂If you thus ask，hear me explain！ As soon as İsa rewards the existing merit，impurity leaves off and purity steps in．Now then the mind begins to investi－ gate，and attains at last to wisdom．This you ought to know．＊

65．＂The manifold works effect faith，purity from worldly desires，heavenly reward，magical power，ascetical specu－ lation，contemplation，（Jōga），meditation，and the bliss of being converted into the very nature of the worshipped deity， and they should fail only to effect that knowledgewhich drives away mental bewilderment？（I therefore ask onee more）：To what puwpose is investigation？my most virtuons teacher！＂

பு்்தியுந்துறலருமைロயோவிசா 5 டென்புண்ணி யகுருய்ர்த்कி．
66．வ்ட IDாறியவேர்கஜாயறியவேவேண்டினன் டகனேகேள்
कh LLDA LO வI்சு LIா வந்கள்சீ லந்கள் கூறிகளாய் ந்தறியா
 ルத்தேறி
யாடியும்பலகன்டிங்கள்செய்யி னுமவருண் மைதொியாந55．
67．இன்னவாற்்த ப்பிேட்தையறிவிக்குமிலக்க ணத்த்ாவ்வேதத்
சொன்னஞூனடும்விசாரத்தால்வருL்ன்றிச் சுருதி நூவ்படித்தா இ
 கள்யாகi்க
ளென்னவெய்யி னு ந்தன்ூன்்தானறிக்்றதி வைகளாவ்வாォாな్த．

66．Hear，my son！Suppose，you want to recognise people who have disguised themselves；－if you neglect to inquire into their secret nature，qualities，and marks，their true character wifl not appaar，although you run，jump， place yourself on your head，ascend a high pole，and per－ form a great many works．

67．In this manner also that wisdom，the Vedas have deposited in obscurely hinting terms communicating the knowledge of Brahma，results solely from investigation． Otherwise you may learn the holy scriptures by heart，and perform any donations，penance，prayer，cercmonies，and sa－ crifices whatever，－self－knowledge will never arise from these and similar actions．
68. தூவங்குதi்ப்பண்புடுக்கறக்கைக்கொண்டிதி லக்லலற்டோமன்றி



 நருள்வீ!ே.
69. தர்ப்பணத்தினிற்களிட்புவாவ்தூவமலஞ்சகச Lமாதலின்பை்ந்தா
 சுேோப方
த்ர்ப்பண்்திளிலடுக்கறவேண்டிலற்சாதன்த் தொழில்வேண்டிங்
 10円 மடோா தும்.
 டொய்மூன் று்
68. "When, in order perfectly to cleanse a shining mirror (of copper), you take it into your hand and polish it, the filth will go off; but who has ever cleansed such a mirror through bright intellect? my spotless teacher! Thus one ought to purify also foul ignorance through ${ }^{\circ}$ works; if not, how should it be removed through knowledge, devised within the mind. This you ought to tell me."
69. The rust of the mirror is real filth, on account of its being natural, my son! Not so the black colour in the crystal; it is not natural, but fictitious. Now thercfore when you want to cleanse away the filth of the mirror, it requires external performance by means of certriin instruments. But to recognise that the black colour of the crystal is merely fictitious, the mind will suffice.
II.
 வルம்ன்ற
 செயாாதுறவாக்கூந்
 96நநுப்டாடே．


 வ๑ான்ட゙ $வ$ வு
 றிவிஞ官கா ணiレ $\dot{9}$
 டோகாண马्ன刀．
 யெனு்வேす்ந்．
 குகண் பிாந்துா்

70．Just so here．Three things appear ịn Saććidānanda： sadness，matter，and non－entity；but they are a mere fiction of Mäjă，and by no means reality．Works，instead of being inimical to sinful ignorance，will rather befriend it．Lofty wisdom is the fire，by which work－ignorance（i．e．ignorance resulting from and leading to works）may be consumed．

71．He who has．forgotten things，he placed somewhere within his house；may weep a hundred years；only when，re－ flecting，he recollects them，will they be found．In like manner you may perform most heavy works for a hundred ages；the spotless self will never be seen，unless you see it by self－knowledge which destroys irrational self－oblivion．

72．＂O bountiful teacher！That which affords bliss，is wisdom．Thus say the Vedas．But why then do the same

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 பெண் ，ற1ธன்ルக 1ヵハுைைル゚セே．


 ரூ ஆயா ற்தாப்டோல
 Lロ லா்ந்தவாாசகஞ்சொல் இ


 துமியல்பேகா


Vedas declare in the section about works that the good，bad， and mixed actions（respectively）give birth to gods，trees， animals，and men，－and that the performance of duty in accordance with the caste－precepts affords blessedness．Tell me，what is the reason for such an arrangement？＂．

73．There is a merciful mother who pities her child daily eating sand：．Holding out sweet－meats，and concealing the bitter physic，she calls it to herself．In a similar way the． thought，intended by the open text of the Vēdas：＂Perform the duties of houschold！perform also sacrifices！this is very good！＂is a very different one．To those who lust after the rewards of heaven，this idea will never come home．

74．To the G̛ivas；abounding in enjoyment，it is natural to enjoy and embrace whatever they see．Should the holy scriptures order things，which are quite natural？Should the ignorance be so great？It is；indeed，not necessary that

#  டேநீ 

 திடல்வேண்டாவே.
 த்क्रன் Lமனத!@ற்
கொள்ளும்பெண்ட்ாடுெலவிசெய்யெ்னில் வன்ளுறையெலாந்தொடானென்டிற


விள்ளுமிவ்விक्रிெண்னெ னிற்றூூூுுயநியபLDLDI i்லிதியு்றேே.
 ்்துபாதெனல்பாதாய்
 டென்றவிதிடITாா
any one should order: "Crow, put on black! Fire, burn! Vēmbu-fruit, be bitter! Swift wind, move about!" .
75. It is said: "If you wish for toddy, only perform sacrifices! If you are carnally minded, take a wife and embrace her!" In this manner the Vedas dismiss (the lasciviousminded), upon the conviction that he would not touch any thing that falls short of (those carnal enjoyments); but their connivence has the positive meaning, that one ought to rid one's self of all. Now such a command is not a command; it is rather a direction for a subordinate condition.

- 76. The sacred seriptures first declare: Only try intoxicating liquor and meat! but then they say: Smell! (and let this be enough!) They prescribe also: You may enjuy the intercourse with the other sex, on account of begetting clildren! There is no blame to the Sanjāsin renouncing also this, and to the student resolving to stay in his teacher's house! As


 ந்தடைைロாセル．
 வழிक्ष（6）


 आத்தோடே
 டேロாளூரூய゙アi்த்क．
 சோकிஞான புமிபண்டாஞ்


 த்தியிற்கண்டாயே
to you＇，you understand（the last meaning of holy writ），and abandoning every attachment to works，will attain to（real） bliss．

77．＂Declaring that worldly ignorance and works be－ friend each other，is quite consistent．But if it be true that manifold ignorance and wisdom are natural foes，how then can ignorance，like the spots in the moon，unite with spot－ less wisdom and call forth these ćreations，my teacher？＂

78．Bright wisdom is of two linds：the one is essential （S＇varūpagnāna），and the other produced by the mental facul－ ties（Vỵttignāna）．The former one assumes the shape of the latter one；－nothing else，my son！In the Susupti you have already seen，that essential wisdom is a foe to igno－ rance．The wisdom，produced by the mental facultics，

சொரூபப்ூனத்தின் மரூவுயஞ்ஞூாத்தைச்சு ரூபஞான்ந்ானே
 வெய்யிலாலுவெெ்குு்
 แान
யொித்தவாதுபோல்சடாकியில்விருத்கியாாலெ ரிக்சு｜ெ்்்றறிவாセు．
80．அருளுமையனேசிரிவித कリ ற்த்தால்ாகிய தொழிலெல்லாங்
கருமமம்்லவோவிருத்திஞானடும்்த்க்ぁரண காாியப்ன்ீேு
வுரியகன் மமட்்ஞானத்னதக்கெலுக்சுமெெ் なுதிலலாகாதோ
consumes that ignorance which has settled within essential wisdom．

79．＂The essential wisdom that，in the Susupti＂，could not consume the gross－natured Mājā，－how should it，in the shape of that wisdom which is produced by the mental faculties，consume it？＂To this your question I answer： The sun which by its beams sustains the whole world，is caught in the so－called＂Sun－Stone＂，and there converting itself into fire，consumes every thing．．So will（essential wis－ dom），when engaged in the performance of Samãdi，through ，the mental faculties，consume（all ignorance）．You ought to know this．

80．＂O gracious teacher！Every performance through the three instruments（mind，mouth，body，）belongs to the category of works．Does it not？Now knowledge，produced by the mental faculties，is，of course，an effect of these fa－

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 ரூைைறையுைையீே．
லஇリமைந்தா
 कெі்லுウぁண்டோடே
 வைடோே


 ன்ருக்கவுங்கண：（b）
 ぁஞானடும்டேேறே
செகத்திலொன்றையொன் ருவிேன்பாவி்்கு

culties．But is it not an absurdity to say that a work will destroy ignorance？I pray you，explain unto me that ex－ cellence on account of which they have distinguished it by the incomparable name of excellent knowledge．＂

81．Vittignãna；in connexion with the mental faculties． is indeed action，my son！But we see everywhere in this world that the children of the very same mother do hate each other．（So works and Vrttignana，although produced by the same mental faculties，go one against the other）． Works（in the common sense）are personal actions，engen－ dered by egotism；not so Vrttignnāna，which is by no means an action referring to person，but rather to thing．

82．The works in their different divisions are doing，un－ doing，and otherwise doing．Not so that excellent knowledge． There is a difference between meditation and discriminating． knowledge（Vivèkagnanna）．The meditation of him who fan－
 ぁレாா்படயங்கா தே．
 பル வனனயோகா்
 ண்ட்துாறவாதே
கண்டவவ்ப் துடெய்தியானவவ்துக்கள்டொ ப்க றுவியு்்ஞான்்தை்்
 ன்றறிவாடu．
 ட்ன்றென்குல்
சருவடுத்திய்்ச்்தியடென்றென் றுச்்கியாதே
நீகே

ளூருவங்கெட்ட வன்றியா லி்க்குட்பொடி कில வ்வுருவ்்வாவ்தவட்்றே
cics one thing to be another，is unreal speculation．But（dis－ criminating）knowledge，seen，as it were，face to face，is real and beyond all confusion．

83．That which is known in the way of intuition，is （real）knowledge（Vivēkaǵnāna）；fancy reflecting on what has been heard，we call meditation．What you hear from people who saw，is easily forgotten，－not so what you saw yourself．Things seen are truth；things meditated on are un－ truth．That which，as soon as it discovers ignorance，enrages and kills it，is knowledge，and not woṛk．This you ought to know．

84．Do not object in this way：＂Now if even meditation， granting final emancipation，be umreal，then also this very emancipation must be unrcal．＂Only hear！Suppose，some－ body has heard of the shape（of the absolute being）；when he sets himself to reflect on it，this shape will prove un－
 வட்லாவ்தோடாடேட．
 ந்்குந்
कிடடெதான்தெப்படியெனிலவைவா்कியான Cேபிறப்பாகு
டுடலமாசையாற்றியா ஞித்தவுடல்களாகுவா் ஹைந்தா
தொடi Lவウ்கெட்்சொரூபடைதியானிக்கி்் சொரூபレாயுவி்்ெெய்யே．
 குவதென் $\because ア$
ォリசரீリடாங்குリவனேவிசாリடென்ஞானடெ ணென்ஞதே


 ゅாセே．
real；but as soon as he is converted into it，the very shape， evidently seen，will be real．

85．＂From whence that power by which matter－natured meditation leads to final emancipation？＂To this your ques－ tion I answer：Every one＇s meditation is born（i．e．that on which every one meditates，he is converted into）．Those who passionately reflect on corporeal objects，will be transformed into them，my son！＇But when，for the sake of destroying the succession of births，any one reflects on the absolute being， he will be transmuted into this very being．This is a truth．

86．＂If those who meditate on the substance of Brahma， are converted into it，－my teacher in the appearance of man！－to what purpose is inquiry？to what purpose is knowledge？＂You should not say so．The philosophical
 னடுந்சூ-டி்்


 ஞுண்ணெடொாுு சூடிஞானடூமமிவிலாயையைக்கொித்தொக் க்வேகெலு:ந்தானே.
 17-யென் யுு $\mathfrak{D}$

Lோா்றூுあமாவா்

ர்சொலினகையாா
 வர்கஆாநகையா்தோ.
thought is first beyond intuition, and then becomes intuitive. Now this knowledge, the fruit of mature inquiry, will prove emancipation. This is the decision.
87. "If Vrttignaña so unites with the blissful all-perfect substance, that it continues to exiist as something separate, how can the enjoyment of the undivided being ever result?" To this your question I auswer: The clearing - powder, after it has removed the filth of the water in the jar, perishes with the filth itself. Knowledge, enraging, kills ignorance, and then dies away with it.
88. "What is the inward feeling of the emancipated, enjoying this certain conviction?" Auswer: They feel happy like the mindless ruler of the earth and like the infant. They will smile, when many say: "Bondage will be forgotten; emancipation is at hand!" Should one not smile at those who say: A gnat has swallowed down the ether'and then spit it out again?
 Lロ オi டுடிசூ゙ி
 ஜபேケக்
 வருடமா்டா
ェலகையாயிலெெல்்விவகா ウ்டிங்காலே．
90．மi்யையென்ப துபொய்யெ்னில துபெற்ற』ィ கைியலாட்ดцாய்யாடே． தாயையன்றிமக்க்ுக்கொருபிறவிபு்ச்சிகு｜ு ட்வேறுணாேோ
சேயசொர்க்கடுநத்கடுநன்மையு；ந்தமமையு்்

 ப்பாセே．
 セேேருண்

89．There were the son of a barren woman and a pillar－ man．They put on a wreath of etherflowers，and in the glit－ tering town of the Gandarbas，discussing on the price of the conch－silver，began to quarrel．In the meanwhile a rope－ serpent bit them；they both died and became demons．He who knows this story，is never alarmed．

90．If Māja be a lie，all its offspring will also be a lie．Or is the nature and kind of the children different from their mo－－ thers？Disregarding heaven and hell，good and evil（as the offspring of Maijā），you will be converted into the perfect na－ ture of Saććidānanda．

91．＂Our lord！would it not be wrong to say：He who is sitting on the lotus（Brahma），and all the other gods，the great people on earth，the Ganges and the other sacred loca－
 றைநா 4
 பெனச்ச்ான்ஞ
லெம்கணயயகனேயぁண்ற்ற்ற்றங்களிவ்ட்யோ மொழியீதே．
92．சொウ்பனந்த னிற்கண்டறைப்பொப்யென் தை

จற்படமாயயயிற்தேேன்றியசகங்கでாயசத்தெ னல்பிழையாடேே
சொற்பனந்தனிற்கண்ட்சைப்பொய்பென் று
சொல்லலாட்ம்னின்மைந்தா
 டௌலாடே．
93．பொய்யைமெய்ட்்்றூூடiபண் ணியดென்＊

ிெи்யைடெய்பென் $ற$ ஞூனிக்சுக்க்ற்ற்்கள்
விकித்தசா்்திதடுண்டே：ா
டொய்யதேதெனிஞ்மரூபங்கேளா்்பூத் மாசிய பாゅை
lities，place，time，the four Vedas，and the six sciences（auxi－ liary to them）are void of reality？＂

92．If it be wrong to say that the vision in a dream is a lie，it will be also wrong to say that the universe，developed out of mean Mäja，is an untruth．But if onc is allowed to call the vision in a dream a lie，my son！one is allowed also to call the aniverse，developed out of mean Mäjă，an un－ truth．

93．The Puränas denominate such fools who take lie for truth，pious people．But is there any sacred book charging the wise－who call truth truth－with guilt？Now what is lie？ Elementary Mäji，enduwed with（different）names and shapes．

வெய்யதேதௌிற்சச்சிதானந்தடாய்வியாபி்் குடான் Lロாவே．
 வருவானேன்！
 வ்துவுமிதண்டாடேLD
 வ்துவ்பெ பெய்பாடே
 कவுருமூர்த்कி．
 லவாச்சியவルவா せை
 வருடைセோர்கன்
 டடோிひひைை市தா
 10 ற்றதஞலே．••

And what is truth？The Self that，in the shape of Saceid－ ananda，pervades（the universe）．

94．＂You who are a violent storm to the clouds of Majā， my master！What is Mäjā？Who is possessed of it？How．did it come？and why？If what you call Majā，differs from Brahma，we get two（sipreme）beings，－and if both wre one，the（absolute）being will be converted into a mere illusion．＂

95．As with regard to Majja one camnot say：＂It is of such a kind＂it must exist in the shape of something unde－ finalle．－They who say：＂This is mine；the body is my ＇ 1 ＇；the world is a reality；＂are the persons possessed of it．－Nobody has seen，how that lic（Mäjā）which has no history，came on，my son！And if you ask，why sad Maja

96．அருுயடロாகுமாயாவிவித்சைகள்விூாயாாுடு ウ்றொியாவே．
 வெकीயாलூं்


 ம்ஹெளியாடீை．
 comuid
பாரினின் றமாயாவியுஞ்சேனாயுட்டாா்படபவா் கண் கா ணு i்
வீクリத்திகட்லித்தையாயின்ச்்திலெளிப்படா

 ๑ண்டிட．：
ever came on，I answer：Beçause it is destitute of spiritual investigation．

96．The invisible powers of thre juggler are unknown， －before the play begins；but as soon as they step forth in the shape of the visible Gundarba－hosts，they become manifest． Thus also the energies of Brahma are infinite，and it is quite impossible，to seize them with the eye．But by looking at the cxtending elements，they become manifest even to many through inference．

97．The effects as well as the substratum of the operating energy are scen；the rest is hidden power．On earth the juggler as well as his hosts（engendered by magic）strike the eye of the spectators；but the magic power，that grand abi lity，is not manifest．So there are separate energics standing in the midst between the world and the lofty－natured Brahma．

98．Power is not any thing separate from its possessor．

 வா囚்ட்ட்லப்
 1Dाவிண்
 வழிகண்(ดிெெெௌிவாயே.
亿ெ்னக்டேட் की $\dot{\text { ® }}$









The power - endowed juggler remains in the character of artist, while the juggling tricks by which he has shown his art, vanish a!way. O my intelligent son! From this example you may easily see the true nature of the perfect spirit who is also power-endowed.
99. "How can the unreal Maja be said to exist?" Answer: Look at the grass and the other irrational things, how they bloom and bear fruit. O my excellent son, if the power of spirit did not move therein, all the beings, moveable and immoveable, coming down from olden times, would undergo a change.
-100. Look at the various-colored formations of the birds within the embryo-endowed eggs. If there were not that most precious directing power, the universe would soon re-

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 நகர்போ வாநெருப்பநீ்்களாங்கசப்பட்டம துாபா நீசன 10 றைゼせா 可i品
 பவனம்ப்டルிடாடேロ．
101．ஆூ்க்குங்காணவும றியவுட்டルடிெெक் றுடம வாச்சியவடிவெம் றுஞ்
－சேர்க்கூநாடமரூபப்பயிர்வித்தென் று்தெெப் 1




 レウந்தாலே
 களெங்கே •
semble a town without a ruler．The fire would become water； bitter，sweet；even the Ciandēla would recite the Vēdas；the mount would transform itself into a cloud，the whole ocean into sand，and so the whole world（would change its nature）．

101．What is the method of removing that power of spirit （Mäja）which，according to description，is neither seen nor known ly any one，cannot be defined，and affords the seed to the plants of these things affected with name and shape？In case it cannot be severed，how is it possible to see but one， when viewing Brahma，and how may emancipation ever be brought about？

102．When wind，water，and fire，are stopped by amulets， magic formulas，and pharmaceutic means，where are their respective powers？As soom as you are converted into the

நீயு்ச்ச்சிதா ன ந்தடாய்வேவெுன் று நினன ந்தி டாकிரப்டiா யயன்
 คணるしロ．
103．மேவுபே்்ணிலவ்விய்்தடเロவிய்்்தம்ாம்வி
வகாித்திடவேண்டி

ムதூநாவாலே
 பリ゙டாா்்்தத்．
 வாக゙ル．
 துயர்டூன் தy：்
 ப்டதெப்டிியன்கு
 ใロயிஞுநேコாய்
nature of that Saćcidānanda and think of nothing else，the power of Majia is over．Another advice is not to be found in the Vēdas．

103．The undeveloped energy of the clay is developed （in the pitcher formed from it）．In common life they will call that clay，pitcher．This is a mere phrase，and so is the ＂destruction of the pitcher＂．Whenever you forget the cur－ rent names and shapes，and see（in a vessel formed from the clay）nothing but clay，then this is true reality．Forgetting the different Giva－fictions，you will assume the shape of spirit．

104．＂Although lie，matter，and sadness are far from the perfect and glorious Saćcidannanda，inane contrariety（Vipa－ rīta）will certainly emerge．How is it to be swept away？＂ II．
 ப்மிழவ்ดொய்ルாடேே．
105．ஞானங்கா பைவறிவுகாண்காரியநாடமரூபル்
டேர்க
 あவ்பலனன்றே
Lロா னைைத்தன்தோ்க்கசொர்ப்பனசகம்வந்

 ェாயிருப்பாட゙ル！．
106．அச்்திலெம்டட்டுட்ட்டட்டுட்டリராடுあ上ா $ி$ லயப்பட்டு
மிசத்திலு்்ிழிப்டார்வையாயிப்டルி நிே்்த リப்டழக்கத்தால்
 कிடின்டை
 ゅவாவாடே．

Answer：The own shadow moves，the head below，in the mirror of the water；but look attentively at the real Self standing on the border，and that inanc shadow will show itsolf as a lie．

105．Knowledge of the（supreme）cause is wisdom；but inquiring how the effects（of this cause）．－the different names and shapes－arise and perish，is useless，my son！ Without examining how the universe resembling a long dream originates，and without reflecting how it is destroyed， you will attain to perfection in self－knowledge．

106．As long as you converse with unieality，you are one whose face is turned in a wrong direction．But when you turn your look inward unto reality，and，subduing your mind throurgh never ceasing practice，are converted into the shape
107. தானன் றிவேவேுன் றுமில்லாதபூதணச்ச்்ச தானந்தயுணமா
யூணின்றவுயிi்தோ றுமொன் ருகுமென்யுல தொக்தினறபாிிகண்டிலே (9னென்ற்சிவா் கள் சத்தானவகையொக்சூ - ஞூான்கள்வெளிகண்டதா மான ்்தமமிவைபோலவெளியாகவுकியாதவ ஷைவேதுருருநாதனே.
108. உருுங்களிைசங்கள்பாிச்்க்ளொருபூவ் லொன்ளுகுமென் வுலுடீே
 கணகकன் मीவாராதுகா
 விவ்வடிவாकினi்
 ங்களாமைந்தனே.
of spirit, niny son! you will assume the nature of the ocean of. bliss, although abiding still in your miserable body.
107. If it is said: "All living creatures dwelling in bodies participate in the qualities of the perfect Sacédidnanda, besides which there is nothing else, and so are one with it;" I see not how this may be consistent. It is quite consistent. that the self-conscious Ǵvas have a share in "reality"; also "spirituality" is evident, (with regard to them). But why does not blessedness as well (as reality and spirituality) clearly manifest itsclf?
108. Shape, taste, and touch combino in one flower; but cach of these qualities manifests itself respectively only to one sense; there is no other way. Although the properties of that most precious Sacédananda constitute the essence of the Self, there will be differences on account of the different conditions of mental'susceptibility in the created beings.
 ரும்லிருக்குகியூன்ருுு
 பிதானம!ருமுகனே

- யேகுறவிருக்கின்றசச்சிதானந்த்்களென்
 நாடுறை்்கும்லிரு்்கிப்பிரிலிற்்சொருப ஞூ (9)திிிிவாகுடே.
 ன் றுடைதேோன்றுமாவ்


 ந்தசூன் றுட்வெஷியா



109. There are three conditions of mental susceptibility originating from Sattvaguṇa, Ragogunà, and Tamōguṇa. Stupor, passion, and tranquillity are their names, my son! The properties of the delightful Sat, Cit, Ãnanda are for cver one (in the supreme being); but, in consequence of the before-mentioned different conditions, the absolute substance divides into spirituality etc, (reality and blessedness).
110. Only "reality" appears in "tree, stone, earth" - as in things affected with the stupor of matter. In the condition of concupiscence and other poisonous passions, blessedness cannot thrive; but the two other properties are found. All the three: reality, spirituality, and blessedness, manifest themselves in the state of tranquillity abounding in perfect repose and the like. Whereever a tranquil mind renounces dull stupor and passion, blessedness will be fourd.
111. "You who descended into this world, my lord! I am
112. 



 டெロதெक் gிட்ன்
 - घுடாடறிதல்சித்தா
 ழ்வென் பதானந்தடைட.
 வाக்கிய
 டடாகுடெெ ஷி இு

இுமனுவவெம்நாே
 க்ளுருநாதூே.

ignorant of the propertics of Sacéidananda. What is the never-ceasing Sat? What is Cit? What Ānanda?" To this your question I answer: That which never perishes within the three times, is Sat; that which perceives the difference (between spirit and body etc.), is Cit; and the pleasure of self-experience affording a satisfaction as at the enjoyment of a very dear wish, is Ānanda.
112. "The Mahañakja of the four Yédas ('Hoc tu es!') says to the inhabitant of the perishing body: Thou art Saćcidananda! The teacher declares: Thou art Brahma! May pe. But of what kind is the lasting experience of him who says: I am the spotless Saćcidānanda. Tell me this, you who, like an elephant in rut, have pulled and bruken down the habitations of the Kösas, - my teacher and my lord!"
113. If the actions performed. in a previous life procreate the body, it necessarily follows that He existed in the

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 $\dot{p}$ செல்காலமவனண்டலோ கன் மாா பவநத கசொா்்்க்மெலில்வருகின் $\boldsymbol{\text { கா லத்துமுவ ஞண்டல்ா }}$ வுன்டாதயாதலவுட்்கடவுலடன்！ிலட
 தன் i்ாயவுடல்கெடினுமிவனிருப்பதுகொ ண்டுசத்தென்பதொக்சும ேனே．


Lரருளா மலிருல்பு்்பொருஷாு்தெெொிின்ற வகைகொண்டுசி்த்தாரூமே பெருவாழ்வுமிக்கதானேதன்னிடத்தினிற் டேリாதடி円ியடைதல
ญハுகாதபிரியய்்சுகத்தில்வருமாதலாலான் துமாமைந்தூனே．
115．அன்னடா லிதுககசாதனடிாகையாலார்க்கு i்வெயுபிாியமாகு
past；and if heaven and hell reward the works（done in this worid），He must exist also in the future．Your dull and tor－－ mented body alternatively assumes divine and human shapes， and perishes．Now let your illusive body die away，-He will last，and therefore it is quite consistent to say： He is Sat．

114．In the profound sleep covering with darkness as well as in the night，whilo there is no sunlight at all，IIe per－ ceives both darkness and objects，and so he must be Citit． Because the most happy Self finds a never－ceasing pleasure in the Self，this never－failing pleasure turns into bliss，my son！Thercfore He is also Ämanda．

115．Eating and drinking are means of cujoyment，and therefore dear to all．But taking，in a similar manner，the Self for a means of enjoyment，is without any foundation．If
 கருஞல்பொருளல்ல்வே
 ஆொடிசொல்லவாயாத்ன்ம ேனே
 பயயவான்iமாவுடுளவோ．
 வெயுபிரியLமான் டாவிコாi்
 வெகுடிரியமராயு துகாண்
 ウைவிடுவதெவi்ெௌ்்வதெவர்டாi்
 டப்டா毋ொாுநநாளூமே．
 றுவி（6）
 சாவனெனல்ச்்்கையலவே
you reckon the Self among the means of the one（incompa： rable）enjoyment，－well，is your bliss something separate （from your Self）？Have you perhaps a second Self that cujoys？

116．The pleasure originating from the delight in ob－ jects，is moderate；great is the pleasure in the Self．The pleasure originating from the delight in oljects，is of a
1 shifting nature；not so the great pleasure in the Self．The－ delight in objeets is abandoned and resumed．But who ever abandons and then resumes his own Self？He who aban－ dons the enjoyment of pleasure in objects，will never be abandoned by IIIm（thic Self）．

117．Because there are some who，in glowing wrath，de－ clare，＂I will kill myself！＂－and so die，people say，＂He will
 து, கமவனல்லன்டெனே
 ன்டாவெறுப்பதாயேய.
118. தாகப்ட(ுுட்டொருருளி@ு்்டகன்பிரியமாந்த னய்னிலுடடடல்பிரியமா
மாகத்திலு்்பிரியபமி்்கிிியபமாங்கதண மெதனி லும்பிரியடுயிிோ
பேゅப்பிொண னிஷம்வெகுபிாியமான் LDா லிலிந்தவான் மாடுக்கிய
 டொன்றிஆென் 9 全ெமகனே.
119. கெடலானடொடூதிவன் காணிக்குமகலனன கௌணவான் Lராுுக்कியi்
விடலாதவுடல்்டாிக்குநாளுடலானமித்தை யான்LDாடுக்கியு்
kill himself." ' But this is quite wrong. He is not the body, -given up by him who killed the body, - my son! The Self abhors (in such cases) only the loody, never the (real) Self.
118. The pleasure of the father in his son is greater than that in his goods, after which people are thirsting. The pleasure in one's own body is greater than that in the son. The pleasure in the senses (organs and facultics) is greater than that in the body. The pleasure in (the breath of). life is greater than in those instruments (senses, organs, faculties). The - pleasure in the Self is greater than in the unique breath (of life). Now this Solf is the important one. But, upon close examination, the three (inferior) Selfs, the secondary one, the seeming one, apd the acting one, surpass one another in dignity.
119. At the time of decease, the secondary Self, the son, is of importance with regard to property. As to the time, the

कெடமானநன்றை ケவவாண் டாடுக்க்யிய்
சட்பாயடுத்க்கியினின் ஞூனவான்்டாவாள தூனேைொாடுக்கியட்.
 $\dot{\text { முபதல்வனெணி@ப்வெறுப்பா }}$
 আமாமாதலான்


அ லசிலானந்தவடிவாகுகுன்சொரூபத்தை

inhoring body is taken care of, the seeming Self, the body, is of importance. But in case, you wish for the secure and beautiful beatitude, the acting Self, the sentient soul, is of importance. Now as to the time of emancipation, when allmatter dies away, that Self which constitutes the soul of wisdom, is of absolute importance.
120. When a tiger shows kindness unto you, he will become your friend; when somebody inflicts harm on you, although he were your son, you abhor him. (Only) towards grass, and similar objects doing neither harm nor good, you are indifferent. Even he, therefore, who has assumed the - shape of the spotloss spirit, in the midst of his spiritual pleasure, does not always repudiate inclination. You ought closely to infuire into the absolute being, before you are converted into the shape of immeasurable bliss.
121. "Most honored teacher and lord! How many kinds of pleasure are there?" To this your question I answer: "Delight in Brahma", abounding in wisdom, "conscious de-
 விடயானந்தபென்் சுன்்நடூன் துவிதெடட்டிகையென்பா்சி வリவ்வைந்துமிதிவடக்கம்் யானந்தவகையொலக்க்ண்மைந்தனேயெ ட்டிமி००，कின்னதின்னதெனவே．
122．ட்ா கத்கில்வருசுகட்விடயசுக நித்திளைப் போ काள काபி』LDசுகLロா
 பிரியடロான் 10 சுகடா in
 கநிசசுகடத斤
மெகத்தைநோக்கலத்தூவிதசுऊi்வாக்கிய

123．8வ்வர் றுைைசெய்தசுகடேதங்களினியல்டII மவைசொலாゥகனேே
light＂and＂objective deliglit＂，these three kinds．Some enu－ merate even eight．But the five other kinds are already in－ cluded．I will now describe the nature of the eight kinds； hear me，my son！

122．The pleasure in enjoyment is＂objective delight＂． The＂delight in Brahma＂arises at the time of（profound） sleep．When the confusion（of the dream）gives way，＂con－ scious delight＂is at hand．Thorough＇－delight is＂delight in Self＂．That which arises in contemplation，they call＂para－ mount－delight＂．The pleasure connected with perfect equa－． bility，is＂natural delight＂．Seeing（all as）one they denominate ＂non－dualistic delight＂，and the pleasure emanating from the word（of the teacher and the scripture？）is＂intellectual delight＂．

123．Now hear me；my son！more accuratcly characterize the different kinds of delight I have thas mentioned．At tho

ளொவ்வாநனவினிญும்வ்ானிட்்்கெடவு

 சு历 நிடுல்சேருர்கா
 ன்விட்பசுகான்ந்ந்்்
 بசசயாடம $\dot{9}$
சேனந்க்ன்துகுலாயந்தனில்விழுசெய்்் போளி்்திபைசெறிசிவன்
 ல்லதுபிற றினனயாம
 ェடானந்தi்.
 பொருள்விழித்ாில்வோ்் ร5.
time, when you reposo on your couch, the excellent Manas will be turned inward, so that all the sorrow of him who was whirled about in the harsh time of waking; must perish. A ray of bliss from the shining Spirit will fall into the Manas. Then the heart of such one will become all delight. Now this experience is the "objective delight".
124. The imperfect objectige pleasure is still connected with the miscry of the three categorics (of "knower, object of knowledge, and knowledge"). Therefore the slecpful Gंiva, without any wavering of Manas, unites with the endless Brahma, - like the hawk which rapidly rushes down inte his own nest. Thinking of the one Self, and of nothing clse ber sides, be assumes the shape of bliss. Now this condition full of pleasure, is the elevated "delight in Brahma".
125. Calling this sleeping-pleasure Brahma-pleasure, is the meaning of revelation. There are some waking-slecpers
 हाதானசுக்ந


งாங்குற்வெளிகளூமறியாவன பவடதஞல ஞுபிiமாானந்த்்．
126．2தவுட்புவியிஞிலொருவன்ன னுபடெ டே ருவன் பனकினிலுகியாதே
ப்திய｜்்கொசிற ன் ுுுசுகடு றுசின் ヘு
 ய்வ்்திலிடெனவ்கண் டென்
ケதைவிண் ே்்ப்கு்ளுருவேநீரிதுசொல்லீ ர்சகன டுட்வல்லீエே．
127．Фெய்யு்்ஹெண்ஸெயுமிருடேர்க்ளுமிிநியன விற்பிரிவறிவினிலில்ช
who acquire a beautiful flower－couch on which they repose． This is the pleasure of a＂firm position＂．On account of the internal experience，quite ignorant of the differencébetween good and evil，man and woman and－as when asleep－un－ conscious of within and without，this condition of mind is denominated＂Brahma－pleasure＂．

126．（The pupil said：）＂The（inner）experience of onc who occupies this salutary station，never enters the mind of any one else，and he who enjoys the bliss，receives it in un－ conscious sleep．Now I am well aware of some people saying that this（inner experience）enters the discriminating mind by the way of reminiscence．But you ought to explain it unto me，my teacher praised even by the ambrosian gods！＂

127．The two terms＂ghee＂and＂butter＂differ only in the abstraction of thought，not in（concrete）knowledge（by taste）．The spirit－shaped＂Intelligens＂，connected with the
毋ி் เカルவிள்ஞ்ான்
 ச்சுகடு ண1மான ற்த்்்
 டோலிவர்பிாிவன்றே．
 வெளிவருவானே
னென் ハுன் டுன் செய்தகருமட்வெஸியிளில டுக்குஞ்சுடுத்திவிட்டெடடிந்தோா இை ．நன்ருயுின சுகiமகலான்வெளியிலுநட யான் மロறकிபும்டெறமாட்டா
 வேவாசனயான் ந்த்ம்．



Manas which consolidates in the busy state of waking，- and the＂Gaudens＂，enjoying the bliss of knowledge which is experienced，when the sorrowful Manas sinks down－，are， like the falling drop and the water，the tank and the（encom－ passing）bank，by no means separate from each other．

123．＂Why is it that the pleasure of him who delights in the one Bralma，again ceases？Why should he come out （of his ecstasy）again？＂Answer．The works，previously per－ formed，pull him out．But even after having abondoned the sleep，he elings to the salutary bliss（just experienced）：He neither comes entirely out（of ecstasy），nor does he obtain （perfect）oblivion．A certain amount of activity，while dream－ ing in a state of＂yes and of no＂，一 this is the＂conseious delight＂．

129．But then suddenly again he strays about in the mi－ sery arising from the fancy：my body is my＂I＂，－and the

131. L மிடன்ட முடக்்தருவன்றேவकந்தருவன் பிதிா்டிறவி்்தேன்
(before experienced) bliss is forgotten. The actions, performed in a previous life, produce sorrow and pleasure. But the silence (of the soul) engenders equability of mind. Then steps in that experience which enables you to say: "I was without any sentient soul; without any thought", and so the pleasure of self-indifference is brought about. Now this is what we call "natural delight".
130. "Is this natural delight perhaps synonymous with paramrount delight?" (Certainly): the water in the pitcher is the same as the water witliout. When the suljected Ahankara hides itself, and the own nature settles, paramount delight arises: That condition of mind in which you ignore the visible things within the four quarters, and in which, without being oppressed by slecp, the body, like a pillar, remains without motion, and the spirit is equably gathered, we call "paramount delight".
 Lध्कीயாலேன்
கனவிராட்டணித ணியக்ருப்பன் कருது|டிப்ப क्ञிலருபோின்
பி்னவான ந்தங்க ணுறையாட்பிரளயவெ்்ள க்கடல்பிதLロானந்ந்i்.
 யிலிருந்தானே
வவஞுதன்சுகன் சிவன் LOாலய்ன்புத லறி
வோர னபவசுகடோதi்
 சொவ்லியவியகாரி
 டிளென்டுடிலேலே.
 சுசடினிழே்்ெொவ்வோ •
131. There is the human being, the Gantarba who formerly was a human being, the Gandarba who later became a god, the Pitri, the god born (at the beginning of a Kalpa) the god who has attained this rank by ceremonial works, the god (like Jama), Indra, the (heavenly) teacher (Vrthaspati), Pragapati (progenitor generis humanis, Brahma), the honored Viragg, and Firanjagariba. The partial pleasures of these cleven. will be changed into foam on the ocean of the last flood in the Brahma-pleasure.
132. Whosover perseveres in Turijatita, on the seventh. station (V.151), will be converted into the-self-knowledgerejoicing spirit of Närada, Suka, Siva, Viṣnu, Brahină, and the other Rishis. Now you ought to understand, my son, the similitude of the "actor", by recognizing the object of activity in self-knowledge. The dust, falling down from the feet of suich an one, upon my head!

டுந்்தெடாறயயுஞ்ச்்சிதான்்நப்பொருளு Cேடொழிபு்டோி
 கெசொன்லே゙ジ
தொந்த்iロாற்றியட கனேயயி்னடுனக்கைய டுண்டே ற்சொல்லவாயே．
 ருள்ங்ளுருவேகேளீா
 டேபொருள்வேயுனு
 தந்கயூப்டோ இபறவுங்காணே ， ゥகண்டLDாயொருசுவையாய்த்தேனீக்தூட் டியமத துவாவறிவிப்பீதே．
135．சுளிாிள கவ்வெண்ாைையென்றபத்க்ளில


133．Thus we have spoken of five kinds of delight．We shall speak hereafter of the＂intellectual delight．＂Treating of Maija and Saććidānanda，we spoke at the same time both of thie non－dualistic delight，－the end（of the Vēdạs）－and of the delight in｀Self．You who have removed every duality， my son！if you have still another doubt，speak out！

134．＂You who have called into existence me，Kārtikẽja and all the world，－my teacher！If each of the three terms ＂Sat，Cit，Ānanda＂has a different meaning，how then may the leaping Manas ever attain to stability？Like the successive order of synonymes，I cannot see here even any kindred． You ought to show it unto me as one undivided，in itself equal substance，as one bee－gathered sweet mass．＂

135．Does water，through the three terms＂cool，humid， and white＂divide into three？Or does fire，through the three －terms＂lucid；hot，and red＂divide into three？The Vēedas

வொளிதவனஞ்செம்மையென்றபத்்்ளா லக்ினிபெெொருeூன்ハுடேடா
 ரித்துவிலக்கிவேத
மெளித றியடுதண்டொழிந்தச்்தாதியெல ம் பிெடகேぁந்தானே．
 மமதிதானஞ்சாந்நஞ்
 வ்தன்சாடசடோதஞ்
சுத்தமீலக்கியஞ்சனதனஞ்சவ்்ற்்துவம்வி ண்சோதியான்டோ
முத்தம்விபுகூ்க்குமடென் pிவ்வண் ணட்விதி குண்்கண்மொழியுi்வேதட்．
 ட்வச〇ிந5
『iちடाகண்ட
which through the three terms＂Unreality，（elementary）stupor， and sadness＂divide the ether－headed world（into three），and so remove it，denominate，for the sake of facilitating the understanding，the Brahma，by way of contradistinction（as ＂reality，spirituality，and blessedness＂）．It is nevertheless only one substance．

136．The scriptures mention the following and similar positive attributes：Duration，plenitude，singleness，supreme sübstance，supreme Brahma，treasure，tranquillity，truth，en－ tireness，absolute nature，cquanimity，intelligence，Kūtasta， witness，knowledge，purity，aim（of the Vēdas），eternity，life， reality，ether，lustre，Self，emancipation，pervader，subtleness．

137．But there are also n great many negative attributes， as＂Immoveable，untroubled，inmortal，insearchable，spoti－ II．
 ルட゙（6）
யசரீதமவிகார Lமத்துலிதமெனவில்க்கு10னே கடுண்டே．
138．இன்னவகைவிதிவிலக்குக்குணா்ககணன் ளுச் சோ்்்தொருமித்தெல்லாங்ஙூடி－்் சொன்னடொருளொன்றன்றியிரண்டில்ல் யொருபொரூா்ச்சொவ்இஞ்சொற்கள்
பின் னபதுடாடெ ஞ ற்சத்தாசி．குணப்பொரு ホாட்பிெமடேேே
மன்னபொருளொருமையுறிந்துண்டடாிபூ コணレロルாவாய்நீセே．
139．மிர்க்குணவள்துவின்குணங்கஞூறைப்பது தூய்மலடியெனனிகெென்னூே சற்குணனேவவ்்துமியுயுறையாடロலறியவவ் லசதுபருண்டோ
less，ineffable，immaterial，painless，unmixed，weightless，fréc from interstice，without atoms，shapeless，undivided，not born， endless，free from destruction，unbound by place，- without member，beginning，body，change，and duality．＂

138．The substance which，by well combining such posi－ tive and negative attributes，has been denoted，is only one； there is no duality．The words which express one single being，are only separate terms；but the being to which reality and the other qualities are attributed，is the only Brahma． Recognizing the oneness of this being，you will attain to un－ divided all－perfection．

139．Do not say：＂Attributing qualities to the being，void of qualities，is equivalent to saying－a sterile mother＂．My most glorious pupil！Are there any so perfectly clever，as to understand the true nature of Brahma，without being told？ The qualities，mentioned by the excellent Vedas to the end
 ェடஞானジநேேேன்றத்
 ＇ெமமாஞ்சொரூபுந்தானே．
140．மோகவிருள்கெடக்கோடியருணனெனவரு குருமேபமொழியக்க்ளீ
 த்கிலறுகும்வண்ண்
Lாா கமங்கள்சொன்னபாிியென்னயேண்டா ர்த்தடா வทிந்தேひேபா
இூகடுமொத்कிடவுறைத்தாற்பசுமリத்திலாணி டோஇறைத்குநெஞ்சே．
141．சத்தேசி்த்தகுLDயலலெனிலசத்தாடெசத்தான்் テாட்சியெ்்ே


that，for the sake of obtaining the cmancipation of this life， the knowledge of Bralma may be brought about，are by no means qualities of Brahma，but the very substance of Brahma itsclf．

140．＂You who came like myriads of suns to destroy the darkness of mental bewilderment，－my teacher！Hear me， I have，according to the word of holy writ，recognized myself as the one undivided substance in such manner that my real nature，which is the one all－perfect being，has consolidated within me．Now if you explain it unto me according to the． method of philosophical deduction，my heart will be perfectly fixed，－like a nail in green wood．＂

141．Sat is Cit；if the latter were foreign to the former， it would be unreal，and if so，where would be the（unchange－ able）Sākșin？－Cit is Sat；if the latter were foreign to the former，it would be matter，and then，where would be the

யொத்தேதோன்றியசத்துஞ்சித்துநல்லசுக மாகுயூகத்துக்கோ்
வித்தேயன் னியமாகிற்சட LDசத்தாஞ்சுகா இு பவட்விஞந்திடாஜூ．
 லோவேவேன் ருலோ
வாயா்ல்வேறெனிலதுவுi் சத்தோச்்தோ்வ சத்தேன் மロルーைை்த்ன்
பேயாகாกியஞ்செயடொாசத்தெனவிப்டாி

 விட்டொழிி்கதிடாயே：
143．சுருதியுத்கியொத்ததுடோல யுவவுு்்கேள்

முருதிவாிவாதலிலவ்வான்்தடேயயிவாi் வேறங்ต்ல்て்க்
preserving power to dull matter？The Sat and the Cit，ap－ pearing in full harmony，are Ānanda．In philosophical con－ sideration there is only one（original）seed（cause）；otherwise， it would be matcrial and unreal，and the experience of bliss would never grow up．

142．Is it through itself or through something else，that the imperishable Sat shines forth（as Cit）？If you say＂through something else＂，I ask，is this Sat or not？If not，－you foolish man！－can the son of the sterile woman perform any kind of action？－But should you declare that this very action is（entirely）destitute of reality，it will result into a never end－ ing state（i．e．cycle of births）．Avoid the contradictions of sophistry！

143．Revelation and philosophical deduction agree；now hear also experience！The pleasure，（felt）in the profound sleep，is affected with recollection，and so surely is of an intel－
 ருஷாக்காணூிி் ハூயே

－நூந்திடாハே．
 ம ஆடவம்விடாம்ற்
 ன் வும்பப
பலடொடுதுங்கண்ரூடிச்ச1Dாதியிருந்தான்
விழித்தூப்பார்த்தபோாூ
பンவடிவாஞ்சபாசைசி்்திறங்களெல்லா்
தோன் றுமொருபடடாலனனே．
145．இதயடொத்தசற்குருவே்நம்்கிதுவேவிேே தLன்i，றியினிவே றுண்டோ
 ஞேேூாளிகளுக்காゥ நீீ
lectual character；therc is nothing else（able to recollect）．At the time of the final flood as well as during the profound sleep you remain，and remaining perceive the darkness（of vacuity）． Now giving yourself up to this intuition，be converted into the one all－perfect being！

144．According to the word of the teacher；well versed in many sciences，the pupil，following up his inmost expe－ ricnce，shut his eyes for a long＇while，and steadfastly con－ templated that supreme being in which，like the honey from many flowers，reality，intellectuality，and blessedness are united．Now when he looked up（with the eye of his spirit） he was converted into that one cloth（i．e．Brahma），on which＇ the various pictures of both the moveable and immoveable things appear．＊

145．＂O my teacher whose spirit is quite harmonious！ My present question is a mere pastime；what could it be else？
 कியம்ாமென்ற
பதடுடெதின்வகையுமெனக்வ்களிதா கத்தெ ளிழு்வவண்ண ட் டіணித்திடீேே.
146. வினவுமுட்த்ஞ்ஞானபூமிகளேட்ஞூனபூூமி களேழென்பா
.ிினியவற்றுளஞ்ஞ்ானபூமிெளேழையுுுந்தி யியப்பக்கேளாய்
 க்கி力த்தைச்சார்ந்த்
கனவுகஞ்க்கனவுசாக்க்த்்சுடுத்தியென்றெ ழுபோ்கணித்தார்மேலோர். ,
147. டுந்தவகண்ட்்தெடூடோரிிவுமாத்திபL தூ தான்டுதல்வித்தாரு
Lி.ந்தவறிவிற்பண்டில்லாவகந்ஆைடுூூபோ ๑ாமிதுநனவாம்

Speaking and thinking of this (Brahma) is the proper character of the wise; is it not? The before-mentioned Turijantịta, the seventh station of wisdom, that step which is called the highest, and the nature of it, graciously explain unto me in such manner that it may be easily understood."
146. If you want to know this, - the superior-minded mention seven stations of ignorance, and just as many of wisdom: First hear me explain the seven stations of ignorance. They give the following seven names: 1) Waking of the single seed (i. e. of the being in which, as in its cause, all was, at the beginning, comprehended); 2) Waking ; 3) Greatwaking; 4) Waking-sleep; 5) Sleep; 6) Sleep-waking;
7) Profound sleep.
147. The sole knowledge , originally pising within the undivided being, is "Waking of the (original) seed (cause)". Egotism (the abstract "Ego") which was not before, germi-

வ்்்்ுள்ந்துபிறவிதொறுமகமமமதைவளர்ட்ம தुणமகாந（வா
 செயலே历இக்கலவே．
148．உண்டிறі்கிமஞேொச்சியஞ்செயல்சொா்்ப்ப அமெ ன்பேருடையத்ாகும்
பண்டிநன்க்கண்டிடறந்த்்தமீண்டிநினனப்ப த்சொர்ப்டனநன்ா்்்
மண்டுமிருண்セூடுவதுசுழுத்கியாம்ஞ்ஞான வகைகள்சொன்சேட்ம்
விண்டிநிறைபுத்திதருஞானபூமி்்ளேடும்லி ளம்ப்க்கேளாய்．
149．புலவா்புகழ்டுதற்பூடிசுடேச்சைவிசாைணய リண்டாட்பூபமயயாகு
 Бாலாi்பூப்
nates，like a shoot，out of that knowledge：this is（simple） ＂Waking＂．Then gradually，through all births，the passion of＂I and mine！＂grows up；this is＂Great－waking＂．Now， in the state of waking，the Manas rules and sways through the perishable＂ 1 ＂；this is＂Waking－sleep＂．

148．Eating and sleeping，and so giving one＇s self up to fancies they call＂Sleeping＂．Seeing，forgetting and then again remembering it，in the state of waking，is＂Sleep－waking＂． Being wrapt up in thick darkness represents＂Profound sleep＂，Hitherto I have explained the different kinds of darkness；now here me also enlarge upon the seven stations
＊of wisdom．grainting，when fully developed，perfect．eman－ cipation．

149．The first station，praised by the learned，is wish for purity，the second inquiry，the third laudable restraint of mind，the fourth attachment to reality，the fifth renunciation，

## சொலுமச்்.ச்்திப்பேரும்பதாi்்த்தாபாவ 2னப்டேருந்துரியப்டேபு

மலினம றுமெ கனேயை ந்தாறேடூபூபிகளாவை குத்தார்டேலோ்்.
 வதுசுபேச்சையாகு
நற்ச்்கமொழிவினவிஞான நாவ்பழகல்வி சாத ひயாநட்பி
டுற்சங்கவேஷ.ண கள்விடற யுமானधயி்்்த
யூன்றிலல்்
சற்சங்கமனதில்்மையயறிவுक्रித்த்்ச்்து வாபத்कிக்தாேே.
151. ஏத்துவத்தின்மனடுறைத்தூமிம்த்றெயெலாம

 क்தாபாவினயதாயுi் வவ்து|மிலயயிருந்தபாியிருந்த மவுனசுபாவ म்த्यानीயமாரு
the sixth the state of not minding word and thing, and the seventh Turija. Thus the superior-minded have divided the stations of wisdom, my spotless son!
150. Abandoning bad company, and longing for saving knowledge is "wish for purity"; asking about that which is spoken by good company, and studying the works of wisdom "inquiry"; faithfully giving up all the desires of the former company "restraint of mind". Now when, through these three, knowledge. of truth is engendered in the mind formed in good company, we call this "attachment to reality".
151. Establishing the Manas within the truth, and forgetting all illusion, is "renunciation". Now the "non-dualistic pleasure" stepping forth, the three categories (of "knower, knowledge, and object of knowledge") recede. This is "for-

மித்துயியபூமியைடுன் றுாியாதிதப்பு மென் றதவுங்கேளாய்.
 கெெமாiமeூன்றற்கப்பாற்
சொர்ப்பனLமாமதுவுமெள்ளநகுவுமஞ்சாட் பூமயேசுடுத்தியாகு
ம்்புதமாஞ்சுவா னுவயிகுட்ாரும்புவி துாி யиロதற்கப்பாலோா்
கற்பாயிலாதவிட மதூதமென் றுமவுனமாக் காட்டுட்வேதம்.
153. துரிய நிவந்தனிற்றறாியாகதமெெனின் மெயக்க பென்்றுசுருதடேலோ பரியதொருவிதேகடுத்தியதிதமென்பாேதுகு

மருவுசுடூத்தியிற்காட்சிசுழுத்தியென்பாரெ ன்பகுநீம்த்திறி்கொள்வாய்
getting word and thing". That condition of (mental) silence in which the state of the (supreme) being continues unaltered, is denominated Turija. This station of Turija we have called also Turijatita: Hear me explain also this.
152. The first three stations belong to the category of waking, for there the universe is appearing. Beyond (on the fourth station) is dream. The fifth, where even this (dream) gradually vanishes away, we call profound sleep. The sixth on which the wonderful self-experience prevails, is Turija. Beyond (on the seventh station), which is free from any phantasma whatever, we have Atita. Thus it is called by the Vēdas which represent it as (mental) silence.
153. The wise, acquainted with the Vedas, thinking that speaking, at the Turija-station, of Turijatita, might produce confusion, designate the one most precious unancipation of body by the term of "Atīta" (or Tưij̄ãtita, while the

## டெருடைததருஞானடி மியின் விகற்புமின்ன முண்டுடெசக்கேளாய்．

154．புன் னிலங்களே றியமூவரும்ப்டியாசிகளா டுத்தリவ்லi
பின் னில்்கள்வரன்வரியேன்வாிட்டனெ இு்ூிவன் டுத்த்்டேதமாகுஞ் சொன்னநடுப்பூடிவந்தஞானிகளேபிெ தாந்தூயடுத்த
ரின்னடுமப்பூயிகளின்பெருணைதてன நீயறி யயான்சொல்வேனே．
155．நாலாட்பூடியில்வருடுன் டூன் றுபூபியு！மடை
 டெலானபதடடைந்துபிறந்துடெ ளவந்துவீடுகைர்வார் மாலானபவத்தில்லிழிா்்டுத்பூடிகிடைட்ル தும்வள்்த்தடைந்தா •
emancipation of life is called Turija）．For the same reason they denote the state of profound sleep，connected with the sixth station，the＂seeing＂profound sleep．This you ought well to mind！But there are still other differences in the ex－ alting stations of wisdom．

154．The three who have ascended the first（three）sta－ tions，are only＂practisers＂，not emancipated．Those who occupy the last（three），are the different life－emancipated， called＂Dear one，Dearer one，Dearest one＂．Such wise ones，as have attained to the middle station，are those ex－ cellent emancipated men who are denoted by the term of ＂Brahma－knowers＂．I will tell you still more about the ex－ cellence of these stations of wisdom．

155．Those who，before reaching the fourth station，after having oltained the three（first），suddenly died away，will go to a superior place，but；being born again，only gradually
 வ்ந்நずすしே．
156．இப்புவியிலஞ்ஞானப்டமியொன்றிலிதண்டி லடைந்திருந்தாரா（ひ） ぃப்பருடர்மிலேச்சராிிலபுத்தர்குருபாதத் தாஜぁடெய்லே தப்புைை iென்றவா்கெடுவார்நடிவானцロறைக ஊநீச்்சியாதே
செட்டடொழிவழிதிடாாயகட்பிிடலடெேனி ருந்துதெளிந்திடாழே．
157．பொல்லாதเமிலேச்சருச்குட்விதேகடுத்திकரு ஞானபூடியென் று
 குருனேநர்ர்சென்னீஜே
 குந்தோாங்கியாஞே
arrive at the state of emancipation．Then they will not fall again into passionate existence．Attaining to the first station is very difficult，my son！But as soon as the fundamental first station is won，－emancipation too is won．

150．Whosoever attains to the first or second station of wisdom，will（finally）obtain emancipation，even if he were a barbarian．The authoritative command of the sacred teacher is truth．They who declare it to be faulty，will perish．Be－ ware of douibting the holy scriptures full of impartial equity！ Aliding in the path of the doctrine propounded unto you， and persevering in the conviction＂I am Brahma！＂you ought to clear up！

157．＂You who converted me growing as a grain of rice in its husk，into a grain without husk（i．e．you who rid me of the liabitity of being born again）－，my teacher！You said that even to perverse barbarians the stations of wisdom will．

தல்லாம்ன்டுத்கிிொேென் றுசில்ா்சொன் $ம$ யக்கレゥ $\dot{\mathfrak{y}} \boldsymbol{\text { リுவீதே．}}$
158．சட்டர்புகு்ட கனே நீசங்ழித்த＇சங்கைநன் று தெரியக்கேளாய்
कட்டழியுந்துறவுநால்வகையாயுடவைகளுக் கந்காருட்டேட் கள்
 リレாட்ச்்
 வேடレன்டேற
 கைவிதாகட்

வெ றுத்தூவருட்விதா்க்ட்து
டிந்தவுடலルவுமானதன்்வேண்டாடெனன． விடறீவிதடென் பார்ெ
grant final emancipation．Now you ought to remove．my perplexity arising from the fact that some have declared， ＂Unless you abandon wife and family，and submitting to as－ cetic life，become a hermit，you cannot be saved．＂

158．O my son，praised by the good！The question you ask I shall distinctly answer；hear me！The unfettered condition of ascetic life is fourfold，and the respective terms are，the sorrow－destroying condition Kutićaka，Bahū－ daka，Hansa，and Paramahansa．The motive for ascetic life，free from bonds，is renunciation，not munmery．

155．Renunciation is of three kinds：Manda，Tīvra，Tīv－ ratara．That renunciation which springs up，when at the time of sore affliction the family－life is abhorred，we call Manda．That renunciation which，until the end of this body， abstains from lusting after family and wealth，is Tivra．Re－ cognizing the writings of the theologers（in which＂salvation

आந்தணர் நூன்மித்தையெ்னவிடலதுதிலிெத ォமாம றிந்திடாயே.
160. Liாவிமந்தவிதாகத்திற்சன் னியா சウ்களொன் றுட்பலித்தடாதே
 (B)
 ஞ்ச. बங்களெங்கு
 டௌவிதித்தாா்மேேேர்.
 மாம்சனென் துஞ்சொல்வாா் வருமi்ச இக்குயுத்कிகத்தியலோகத்தன்றி வாதாதென்பார்
பபமாi்ச இுக்குயூத்தியிவ்வுலின்ஞானத் தாற்பலி்குமெ ன்பாா்்
by works" is taught) as untruth, and therefore giving them up, constitutes Tìvratara.
160. Ascetic life, arising from the renunciation of the wicked Manda, is of no use at all. The condition of the Ku ticalka, and that of the Bahüdaka spring up within the Tìvra. The former onc has, by the superior-minded, been appointed for those who are not able everywhere freely to walk about, but the latter one for those who are.
161. Two kinds (of ascétic life) are distinguished also in the Tivratara, the condition of the Hansa and that of the Paramahansa. They say that the Hansa obtains emancipation only in the "World of trutli" (i.e. the heaven of Brahmă), whereas the Paramahansa, through knowledge, attains to it already in this world. The well established Paramahansas are again divided into two classes. I will tell you; hear!
162. The inquirer and the knower - these are the two
 ஞ்செப்பக்கேளாய்.
162. சஞ்ஞாசுஞானவானென்றிரண்டுபேர்களவ ா!ற்சிச்ஞாாசு
டெய்ஞ்ஞானபூபியின்டுன்மூன் றுபூமுயுண டக்கும்விரேேியாேேன் சுஞ்ஞானவானென்டோன்சீவன்டுத்கிய டைந்திருக்ருந்தூயலேலோ னஞ்ஞானமகலும்்த்ச்சிஞ்ஞூசுமிருவகை யாமததவுங்கேளாய்.
 வா்பேமஞான
LDந்தணர்மன்னவர்வணிக்்சூத்திபリாuிருந் தசிலリடைவர்ஞான
 கண்டிருந்துமைந்தா
Яந்தூனயின் LDயயக்கமென்னசுருகுயுத்கிய ய

classes. The inquirer is he who, walking within the first three stations of wisdom, discriminates. But knower we call that pure superior-minded wise one who is in the possession of emancipation. Also the inquirers from whom ignorance flees, are divided into two classes. Only hear!
163. Some abandon the fettering family, and wandering about as guests, oltain supreme wisdom; others attain to it as theologers, rulers, husbandmen, and mechanics. Thus we see it expounded in holy writ and exemplified in life. Why, in spite of this, doubt, my son? Through revelation, philosophical deduction, and experience you ought to clear up.
164. Only where there is something arisen, something that decays, will be found; is it not so? The Brahma, free from any thing that arose, is " I " (Kūtasta). Now if any thing

164．ப்றந்நதூண்டா இலன்டசுபிறகுசாவ ண்டா ம்
 நானேே

 165．நானென் றபிதLDLDானானேநானறியேனெ ன்கு
円ी $\dot{\square}$
ハுன்துயயக்க்்தன் னிற்சாகுடேசாவாதாகி ஞனென நிறை官திருந்தஞானடாநாநேநா னே．
166．நிறைந்தவாறெந்தவாறு நிலிதொி்்திலனெ லறி்்தததா்்சுடுத்திதன்னிலான ந்துமதுவே யாகுங்
குறைந்ததுக்கானந்த்ந்தான்குவலயந்தன்னி ல்்ชช
arisen is not＂ I ＂，this is the Brahma－called＂ I ＂．The Brahma－ being＂ I ＂，free from arising and decaying，is＂ I ＂．

165．If you say：I do not know my＂I＂which is the I－called Brahma！I answer：Well what is＂ I ＂？Somebody perhaps might say：Our intellect！But intellect dies away in the confusion（of profound sleep，swoon cte．）．If the＂ I ＂is never dying，－I，I am that perfect wisdom existing in the shape of＂$I$＂．

166．＂The way in which perfection is brought about，－ what way is it？The nature of it I do not fully see．＂To this your question I answer：＂The bliss，experienced in profound sleep，is that（perfection）．The imperfect sorrows and plea－ sures are，for such one，no longer in this world．That which

## நிறைந்कூதேயி்்தோன் $ம ா$ மிதானமிவ்வறிவு

 தானே.167. மஅத்திணலெண்ணித்தானேவ ந்திவ்வுவக மாलு
 ஜேு
 தாமென்
றெனத்த் னிவிசா ரித்திட்டாலேகமாய் मிற்ற ந்தோனனே.
168. அந்துவாறிருந்துகொண்ட்டயானந்தம இப விக்க
வெந்தவா றிரு்் துகொண்டாலென்்கிதுதெ
ரியுெென் னி
ல்்்டூன்றவத்தைத்்டுளெடுந்துமுட்லிருத் कीநீக்क
லந்தவாதிருந்து|நீயுமானந்தமட்யலா 6ı.
has become perfect, is Self, and this knowledge is the (real) resting-place (of the soul).
169. What has originated through the thoughts of Manas, is this world. When you think, many worlds arise within this knowledge; do they not? When I step over this all, and in the conviction that knowledge, being infinite, is this (Brahma), continue to search myself thoroughly, I am converted into the one and perfect being.
170. "Persisting in that way I want to enjoy supreme bliss; but in what way must I persist to the end that I.may clearly experience it?" Answer: Suppressing the (mental) functions arising within the three states (of waking, sleep, and profound sleep), and persevering in this way, you may obtain eternal bliss.

169．வாத యவசத்திலலேவருகிறவிருத்தியல்லா டெதிலலடக்கலாகுமென் றுதான்விசாナஞ் செய்யின்
 களெல்லா；
 はே．
170．விருத்திக்டாடுமின் இட்விலேதமாா்யோக த்தாலே
 かிற்கும்
கருத்தத $\dot{\mathfrak{y}}$ 位ல்யெயென்னிற்காリணசரீதமா कं்
பெருத்ததேோவித்றைதன் னபபபிடுங்ஷிடிலட ウ்குந்தூனே．
171．காரணசரீபந்தன்னக்கச்வவதெவ்வாறென் なேேு

169．If you inquire：＂In what way may all those func－ tions，springing from the dominion of innate inclination，be suppressed？＂I answer：As soon as king＂Spirit＂，in the shape of Self，succeeds in subjugating the intellect and all the senses，the whole will be suppressed．

170．Those functions can be stopped also through the playful exertion of methodic contemplation，－in case you suppress with pleasure your breath blowing like a pair of bellows．But if you have no inclination to do that，＇only pull out that one ignorance which has consolidated into the Kārana－S่arīra，and they will be suppressed．

171．If you ask：＂In what way is the Kärana－Sariira to be pulled off？＂I answer：Holy writ does not tell lies． When，byreflecting on the meaning of it，through the con－ viction：＂Upon me；the all－perfect being（as a cloth），the II．

ఎா！ ぁத்：कிலன்னிப்
 மென் yு
 бғ．
172．அப்டルிியுுக்க்்சித்தம రலதலால்விவकான த்कி
 ன் றுமிவ்てல
 படடோற்
 னே．
173．भித்த்நநானிறைi்தோனனன்றதிடமறவாकிரு ந்தா

மென்ன
 போல
whole universe appears（as a picture）！＂steadiness of mind． is gained，－where then will ignorance harbour？

172．You say：＂The mind strays about in worldly oc－ cupation；how should it be possible，to persevere in that way？＂The spirit that declares：＂Besides me there is noth－ ing；all ${ }^{-1}$ see appears in my own shape；like my dream ${ }_{2}$ it is a mere fiction＂－he is＂ I ＂：

173．If you do not loose the certainty：＂I am spirit，－ all－perfect！＂you may think and do what and how much you ever please；what matters it？Like the dream，after you have become conscious of your sleep，this all has the ap－ pearance of a lic．The shape of bliss is＂I＂．
 னே．
174．நானெனவுடஷல்்தானேநi்பினேனனேை சென்เம
 ゅிபடேோ
 ๑லே．
 னே．
 แடோぁாணே
 แாலே

ロெண்
 றேண்．

174．Being born now as a low and then as a great man， －I believed，through many births，that the body is＂I＂．But at present I consider all that as the water in the heated sand of the desert．Through the grace of the true teacher I have been led to believe that my（spiritual）＂ I ＂is the（true）＂ I ＂， and so am saved．

175．What meritorious work have I done？Or what hip－ pincss is this？I know not．Through the mercy of Narrajana （the teacher of the author）who appeared at this beautiful place，I have become enriched．My upper garment I throw into the air；I am rich；I now dance the Tandava（a frantic dance of Siva and his votaries）．

176．My mother and my father，distinguished by so much

ஷித்த மாாுுவன் காணென்றநிலலடுன்னமேய றிந்த
சத்தியமத லலன்டேேதாண்டவாவென்றழை த்தா

- பத்தனனமகமையுள்ளோJன்னாுும்பிதாவுந் தлஜெ.

177. வந்தவோாிவ்வானந்தமகிழ்ந்ததாறோடே சொல்வேன்
சி்்தையிலெடுந்துபொ்்சிச்சகமெலாநி றைந்துதேங்கி
யந்தம்வ்லாநकதாயிற்றப்பாி-ூருவேதாந்த


> னே.
178. வித்தியான ந்தமிந்தலிதடௌவிளம்பிஜே

> Co

பத்தியாயிந்த நூ உலப்பார்த்த அபவித்தடோ்க
 வன்

excellence, called Tãndavā! (dancer!), surely because they foresaw the circumstance that people would say: Look at him! From the abundance of delight in laving obtained philosophical knowledge, he always dances.
177. To whom shall I tell the unparalleled pleasure I feel? Within my mind it rose, bubbled up, spread over the universe, swelled and so became boundless. So I worship the flower - foot of the teacher, the lord who entrusted to me the secret of the Vēdānta.
178. In this manner we have described the nature of "intellectual delight". They who faithfully inquire into this work, and realise it by inner experience, will become Munis'- ங்கவேது்
காுண்்குறைவில்லாடமற்கைவல்யுவநீததத் कைப்
பூபூண மாக்கவேண்டிப்பூர்வமாநன் ளிலத்தி （ூリண ுுருநடக்குநவிள் றனர்கனவில்வந் कே．
180．அண்ணறன்னருளிஷலேயகம்புறமின்றி யொன்ா்ா
பெண்ணமிலிலக்கியார்த்தक்தி்ற்பொருளது நானென்ゥ
நண்ணின சரீリமாक्நிநாதक்தி புாதியென் ®ே
கண் ஈதாயனனத்துந்கா ண க்காட்டினன் $\mathscr{C}$ ண்டவேசன்．
vara＇s（Muni－chiefs）who，well acquainted with continual true contemplation，have obtained the emancipation of life．

179．The Guru Närajana，appearing in a dream at the ${ }^{\circ}$ ancient＂beautiful pláce＂，has spoken unto me．He wished to make this work＂Kaivaljanavanīta＂so perfect that it
－should not be wanting even in one means（of salvation），to the end that the＂intellectual delight＂，intended by the Vēdas， might shine forth．

180．Through the grace of his lord，Tāndavēsa（the author） has shown how，frec from＂interior and，exterior＂，oue may be converted into the One；and being convinced that the substance of the thought－surpassing intended sense of the Vēdas is＂ I ＂，and the body and similar things are but an Upādi of sound（the first production of Māj $\bar{a})$ ，－one may become all eye and so see every thing．

181．They who，without any wavering，recognise the Ćai－ tanja of a lustre freely shining forth — that Turijatita which is
 பொருளி்்
 ண்சைதன்ணிய


தொன்றித்தானேதாツவா்துலங்ளுடவா்க்கே சுவாஇுவவ்．
182．எ ன் ஜுடாவாக்கியநான்குடிசைக்கும்வித்யா

 நொா்ன
 レதத்தே
 ஜே．
 லாญリ
perfected in the moaning of the three most excellent words： Hoc tu es！－they will undo the confusion of＂differences＂， and removing every obstacle on their way；be themsolves converted into Self．Unto them brightens self－experience．

182．This is the＂delight in knowledge＂，spoken of by the four Mahāvākjas（of the four Vedas）．Those that worship and praise the foot of Narajana who has described，it，are spotless；they who，through the teacher of this pupil，ap－ proach the station in which every doubt is terminated，and so steadfastly perfect theniselves，will obtain pure emanci－ pation．

183．He（the author）has，through the two sections＂Il－ lustration of the true essence＂and＂Clearing away of doubts＂ kindled the sublime light of the spirit，to the end that the

மொர்திதுருள்விடாதமாயாவுள்ளிருளிாிய வோங்ளுஞ்
月த்ததாடொளிலிளங்க்்செய்துபின்விருத்தி பேकு
பு்தியால்வருமையத்தைப்புறையற்்தெளி வித்தாண்டான்．
184．ஆண்டதேசிலறையツதணனனந்தன்பா $55^{\circ}$
 ந்தक்தை
LDாண்டநவ்லபவாதத்தான்பாய்த்த்ருணேக்க த்தென் துந்
காண்டிடவைத்தளித்தகாரணபோற்றிடோா $\dot{p} \boldsymbol{p}$ ．

ठொண்டா
இ்லகளிற்றீர்த்தமெல்லாடுற்றடேறடைவா் போロ
internal darkness of Mijaj，never free from darkness may pe－ rish－，and clearing away the doubt rising from the know－ ledge of the mentad faculties which is affected with difference， he has subjected（the disciple）unto himself．

184．Praise，praise unto the author（of my salvation）！He put on his head the foot of the endless Närajana，the lord who， as teacher，had made him his slave，and through the salutary Apavīda destroying what from the three Ārōpas（Ǵiva，İsa， and world）had risen as a mere fictitious appearance，placed me into such a condition that $I$ ，with eyes of grace，can for ever act the part of spectator．

185．By applying the cool flood of the feet of the slining Guru to your head，you receive a blessing，as if you had bathed in all the sacred waters of the world．Thus by learn－
ing this weik "Kaivalijanavanita" which leads unte salutary truth, your attain to the bliss of the wise ones who are acquadiated with the midtifanious works of wisdom.

## GLOSSARY．

The mark of 8 refers to the＂Outline of Tamil Grammar＂；the word＇List＇to the＂List of Vedantn Terms explained＂．A number added to a verbal root denotos the class，to which it belongs．（Sec Ontline of Tamil（ F （ Smmar Page $\mathbf{3 8}$ and 39）．

## 2

\＆（§．23）that．
2）（before a vowel gன்）negatives the substantive to which it is prefixed．
ஆக்்கनண்் internal agency，i．e． mental faculty．
みぁந்めை egotism，pride．
ஆகடுதத்தவன் one whose face （view）is turned inward，i．e．one who is philosoph．－minded．
श्ஙக்் house，inside，mind，place．
みбம்（Sans．agha）sin．

அø்்க்தம் a non－ageut，i．e．one who is free from action．
 §． 9,4 ．Note I）to recede，to yield．
ஆぁற்றy（transitive，＂from the pre－ ceding）3．to remove．
भ\＆ல் entire．
भं்கனி fire．
وウ்கம் inember，part，division．
அウ்es there．
وச்ウ்க் that which does not ad－
here；that which is not attached．
وチレம் that which is not matter．
அ゙チடன் block－head．
و\＆i that which is not born．
அச்்ச்்தி the state of not being attached．

அசரரீ
月\＆（Sansc．：asi）－uதம் the word＂es＂in the term：Tu hoc es．See List 50. भ다月 impurity．
ஆ升我ぁம் impurity．
அசுர் denon，．．
அுசே মணம் that which is destitute of the faculty of reasoning． भணை 2 ．to move．
 ligiosa．
அஞ்சனம் dark colour．
அஞ்ஞாணம் ignorance．
அஞ்ஞானி one who is ignorant， unwise．
みட்்்ம suppression，comprehen－ sion，inclusion．
அட்்கு 3．to suppress．
அடங்கல்ம all together．
وん安© 3．to be subdued，to settle， to be contained．
タレர்（ஆட（5）2．to thicken．
24 foot，bottom，begiming．
அடிக்கடி（ $ி ட ி க ் க ு ~ அ ட ி) ~ r e p e a t-~$ edly．
여⑹ 6．to approach．
அ๙ை 2．to join，to obtain．
அ이니 access，method，manner， order．
भணflion one of the eight Siddhis or
magical powers，to be obtained by self－imposed penance；viz．the power of assuming a shape as subtle as an atom．
Яணை（5）3．to approach，to come to． भ\％or couch．
भண்ண்ல் chieftain，elder brother， god．
भத्रीषம் abundance，advantage．
2， $\mathbf{5} \AA \pi த \dot{\omega}$ ability，capacity，power．
भ\＆
the perusal and study of a cer－ tain work）．
भダチயம் wonder，preciousness．
T： 8 国 guest．
\＃\＄that．Often a mere expletive， affixed to the singular of low－
 $\boldsymbol{u}_{\text {gy }}$ knife．§ 21，Note V）．
भதుலi absence of weight．
ஆதொேத going downward，infer－
nal region，state of damnation．


 List 14.

ஆウ்க்க்கே๒ம் See List 8.
அங்தணணான்（prop．，one of a beauti－ ful coolness）ascetic，sage，philo－ sopher，theologer，brahmin，god． அम்த்i end．
ஆந்தロம் distance，difference，space， ether．

அப்்திய் want of conduciveness． அபடோட்ச் that which can be seen；evidence．See List 12.
भப வா
भபா வண the state of not thinking， fancying etc．
भபத தான் appellation，name．
ஆபிமானம் worldly attachment， egotism，pride．

அபேதம் absence of difference．
शய்படி in that manner，in that
way．
அப்பால் that part，that side，be－ yond．
शப்பியuாЯ one who practises．

be measured loy any human rule；
unsearchable．
وம்ர்（2மரூ5）2．to become sub－
dued，to agree，to be at hand．
وம் battle．
शமமளி sleep．
 immortality．
அடுதம் $=$ அしிர்ぁம்．
$2 \dot{9} 44^{\text {arrow．}}$
2யல் what is outward；foreign．
Яயான் Brahıâ．
भुすチ king．
2斤ロ scrpent．
भाँ＝भाவு．
शளीक（from அரு rare）＂it is rare， difficult，precious＂（』ひன்க்தி $\dot{ப} ப(0 \dot{m} 9, ~ § 44)$ or＂something that is rare etc．＂（هிணக்குிிப் ப்ப்ே்்，§ 44）．
அ（1）something without shape；
atom，spirit，god．
அரு rare，precious，difficult．
அ（ுகு 3．to draw near，to become reduced．
அருக்கன் sun．
அருணன் sun．
அருத்क்் $=$ அர்த்த்．
அர்ுுத5 Arundhati，the wife of Vasishtha；a star．
அருமை rareness，preciousness，dif－ ficulty．
அருளூ 3．to be gracious，to grant graciously，to vouchsafe；some－
times，to speak．
அருள் grace．
அeூபio absence of shape．

अா்்்தím thing，wealth；meaning． भणகு number， भणळぁ demon．
அூச்க்்்＇sdrrow，pain．
शकत் 2．to bloom．
அ®o 2．to stray about．
ஆ200（lluctuation．
タல் a tenseless verb（\＄44）which denies the quality，whereas இல் denies thie existence．
அல்லாร5 besides．
भல்லாமல் $=$ ஆல்லாத．
み凶சய｜
அவதான்் meditation．
அய்்ぁぁs state，condition．
ஆவள் she（that womau）．
ஆவாக்タum that which cannot be said，defined．
அهிகாनம் absence of change．
அவ்ண்ぁぁ ignorance，unconscious－ ness．
அํㅇำ that which is free from destruction．
அவ்விய்்்ம் that which is indis－ tinct，undeveloped．See List 23.
भழி 6．to destroy．
அழிவு destmotion．
அழு 1．to weep，to lament．
அடுக்கு dist．
அழுத்தை 3．to press，to depress．
அழு क்த to dive．
அゅை 6．to call．
भள 7．to measure．
शबन0 measure．
அबவும் until，
शyf grace，humanity．
\＆ึff 6．to grant，to preserve．
وpம்＇virtue．
وyD 2．to know．
அท®ㅇ knowledge．
2oy 4．to be cut off，to cease．भim． （inf．），when added to a noum： ＂without＂；when referring to a whole sentence：＂entirely＂．

2oy 6．（transit．form of the pre－ ceding）to cut off．
وற்ப் sinallness．

शみぁம் absence of guilt．
அबேன் one who is free from guilt．
Far that which is not com－
posed of atoms．
அயந்த்ம் infinity．
Яみர்க்த் non－entity，nonsense．
அயவத்ணை absence of ஆவத்றぁ，
want of philosophical principle；
inconsistency．
அయ0\％absence of beginning；eter－ nity．
அனமயம் absence of disease，－ health．
அனுகுயா் complacency，favour， benefit．
அனை㇒－ம் inclination，grace．
அனய்்லேே்் assistance，favour．
भனுசள 6．to follow，to observe．
وன்்டி 6．to perform，to practise．
அனுதையம் daily．
அ헌 \＆6．to experience（in the sense of sorrow as well as of pleasure）．
அனுதை $=$ அனுபவ் percep－
tion，knowledge，experience．＊
みனமாணம் inference，conclusion．
Яணோ்் several，various．
Я，\％ெur such，in that manuer．
अன்பன் lover．
அன்ப love．
みன் $y$ at that time．
அ்் $\mathfrak{y}$（instead of ஆல்தூ；§ 9，4，
Note I）from the tenseless verb
（\＄44）gio่：＂it is not＂．
அब்ன such．
भன்ாேேோசம் Sée List 10.
அচ்ய்ம் food，espec．boiled rice．
அன்ळவன் such one．
धங்னிய other，foreign．
Яன்னみ mother．

ஆ 1．（pt．ஆசேன்，contracted from ஆயூணேன்－prop．ஆற்னேண் from अवु 3．）to originate，to be fit，to suit．
$\mathscr{\&}=$ \＆（see the following）．
ஆक inf．of ஆூ 3．，used also like ஆயㄹ（§ 48）；when affixed to the future，it forms a kind of opta－ tive（§ 32）．
ஆஆமம் sacred book．
ஆぁ்் body，
ஆகாசம் ether．
ஆஆாாமியयं See List 6.
ஆぁாயம் ஆ ஆகா\＆ம்．
ஆல்்（三 ஆல்்）if it happens， if（ $\S 49, \mathrm{II}, \mathrm{c})$ ．
ஆசு 3．（pt．ஆயßேேண் inst．of ஆல்ண்）＝ 1 ．
ஆக்கு 3．to make．
कम்
ஆfாாம் any ceremony prescribed．
ஆசான் preceptor．
ஆணை desire．
ஆச்சியம் ghee，butter．
ஆச்னூமம் condition of life．
ஆடவன் man．
\＆（3）3．to move，to play．
ஆட்கொள் 1 ．（ஆட்டொள் ளூ）from ஆள்（man，slave）and இொள்（to take）：to make one a slave（a vo－ tary）．
ஆணी nail．
fim command．
ஆஆீலால்（instrument．of the fol－ ．lowing）therefore（ $\$ 49, \mathrm{r}, \mathrm{c}$ ）．
ஆぁ்்（verb．noun－$\$ 55$－，from
\＆1．）originating，happening．
ஆதவன் sun．［tum）．
कதாゥí a base（érósađчs，subtra－
\％，8 beginning．It is also used in cases of enumeration（＂and so
on＂）like the Sans．adi，and the Tam．டுゅவ்．
ஆक்மா See List 18.

இூபாசன் reflex（Яதாபாசன்）．See List 1.
ஆळை tortoise．
कம் 3 ．pers．neut．sing．fut．of of 1 ．
＂it will happen，it is practicable，
it is allowed，certainly，yes＂（ $\$ 74$ ，
N．III，IV）－and ptc．fit．of the
same verb，sometimes used like ஆன（§47）．
ஆய（properly ஆ囚யय，from ஆகு
3 to originate）$=$ ஆぁ．
ஆuタェம் thousand．
ஆயीன（prop．ஆ母ி，from ஆ夭ு
3 to originate）＝कぁ．
ஆயின்＝ஆणல் if it happens； it（§ 49, II，c）．
ஆய்（properly कुषी，from कृக 3. to originate）adverb．pte．；when affixed to a substantive，this is converted into an adverb（§48）． कó an affix to the pers．II sing． imperat．（§ 31；Note）．
कुयं 2 ．to seclet．
ஆनあ i holy writ．
［tice．
ஆூம்பு் beginning，exertion，prac－ \％$\sigma \pi \dot{u}^{2} 2$ to investigate．
ஆரியi honour，wisdom，beauty， prosperity．
ஆூூடன் one who has obtained， a perfect one．See List 15.
ஆூோேப் attribution．See List 14. कम who？
ஆர் 2．to abound，to be full．
ஆण் rain，sky．
ஆ்்（ஆఖ）2．（pt．ஆன்றேன்． $\S 9,4$ ，Note I）to be complete， to be accomplished，to be perfect．

ஆல் banyau－tree．
कல่ the mark of the instrument．； a mere expletive．
\％ه8s verb：noum（\＄54）from of 1．， ＂that which will originate＂；nsed also like தुणத（\＄79，Note）． ஆறங்ळ்்（ஆறy وங்ळ்）the six divisious of science（auxiliary to the Vedas）：Pronunciation，Gran－ mar，Prosody，Explanation of obscure terms，Exposition of reli－ gious rites，and Astronomy．
\＆y six．
\＆g river，way，manner．
\＆夕y 3 ．to grow cool，refreshed，ap－ peased；to be healed．

சிற்ற 3．to endure，to exert one－ self，to do．
ஆणr ptc．pt．of $1 .$, or कु 3 ； when affixed to a substant．，this is converted into au adjective．$\$ 47$. ஆனவன்（ஆணவள்，ஆ円த）verb． noun，fron of＂he．（stre，itt）that ori－ ginated＂；when added to a noun， it directs the attention to it（§54）． ஆब कृषம் pleasure，delight． ஆయஇy் from of 1．＂even if it happens＂，although．
ஆஞல் from \＆1．＂if it hapıens＂，if． ஆன்டo the Self．Sce List 18.
ஆன்றல் verb．noun（\＄55）from ஆல்
2．（1ヶop．ஆல்தல்：§ 9，4，Notel）．

இக to pass，to retire from．
இぁம் this world．
（இக்் 2 to revile，to repudiate．

（இக்கு bere．
இぁை 6．to join together，to ac－ cord，to tell．
இி்்ண desire．
இட் place（used also to denote the Brahma）；refuge，greatness， prosperity：
இடர் affliction，difficulty．
（24．6．to pull down．
（814．to give．－This verb may be joined to the adv．ptc．of any other，without altering the signi－ fication of the latter．（ $\S 74,4$ ）．
இடை middle，intermediate space， pause：Besides it is a particle which，when affixed to a noun， marks the locative．$\S 13, \mathrm{~N} . \mathrm{IV}$ ．
இட்ட் something wished for； pleasantness，friendship．
இண ங்க 3．to agree，to adapt one＇s self，tó consent to，to comply with．

இ\＆யைi heart，mind．
இதy this（the accus．also இத்ळぁ）．
இ，க்， $\boldsymbol{t}$ this．
இ்்தியு் $=$ இத்திாியம்．

（2）．ंक्रोfluin sense，organ．
இiviq this mamer，thus．
இப்பால் this side；here，now， henceforth．
இமம் dew．
இம்ப் this world．
இயப்ப 3．to speak．
இயல் uature，natural quality，na－
tural proceeding，ingenuity．
இயธ்பு nature．
（2） $\mathbf{\dot { n }} \mathbf{\infty} 3$ to perform．
（2r்்கு 3 to be incrciful．
இూசぁம silver．
இゥசோகுணம் quality of passion．
இெட்தி 6．tō save．
இлணியக்ரூப்பன் gold－egg，the mundane egg．See List 41.
இர』 sun．
இராசதம்＝இரேோகுயய்．
இதாசன் king．

இரி 2 to decline，to die awayं．
இ（ு） 7 to be，to＇sit，to remain．

இ（5ட்（4）darkness．
＇இநுத்து（caus．form，from இரு 7．） 3．to make to sit，to place，to press dowin．
இருப்பு dwelling，dwelling－place， recollection．
இரும்4 iron．
இருவோ் both．
இருள் darkness．
இலகு 3．to twinkle（like a star）．
இலக்கணாம் indication，attribute， property，rule，good disposition．
இலக்கம் a million．
இலக்கியப்＝இலக்கியாா்த்தம்．
இல்்லயயாா்த்ぁம் the secret mean－ ing．See List 49.
இல்்（ت）3．to shine．
இலான் one who is not，or aliquis， cui non est $=$ one who has not （the reverse of உウ்ளவன்）．
－இலங்கதேேம்＝சூக்குமதேகம்． See List 75.
இo兀 leaf．
இஃை＝இவ்ஷ๐．
இல்（tenseless verb，§ 44）to be not

இல் partic．apocopatum of the pre－ ceding＝இல்லாぁ．
இல் place，house；when affixed to a subst．，it denotes the abl．loc．
இல்லாள் house－wife．§ 58.
இல்て๐ not（it negatives the exis－ tence）．
இழ 7．to loose．
（ழு 6 to pull．
இளகல்（verb：noun－§55－from இள்த5 3．）being wet，soft，pliant．
இo 7．to die，to expire，to cease．
இறy（E 3．to be close，thick，hard．
（இறைச்சி flesh，meat．
இறைஞ்சு 3．to adore．
இற்றதy that which bas such na－ ture．
இனிய sweet．§46，B．
（2）யய such．
இன்பம் pleasure，bliss．
இன்றி without．
இன் $y$（from the tenseless இல்）in－ stead of இல்து（ 9,4 ，Note I） it is not．It distinguishes itself from அன் $m$ ，in the same way as இல்ல from タல்ல．
இன்ळ of such kind（adj．）．
இன்னத something of such ${ }^{\text {kind．}}$

## F

ஈசன் ruler，Siva．See List 42.
H（B）gift，reward，pawn，security．氏どㄴ́3 3．to be saved．
F．CL $\dot{\mathfrak{p}} \boldsymbol{g}$ 3．（caus．form－$\S 43$ ，
N．I —，from ஈடேgy）to save． F．8ு＝（8）this（ntr．）．
fro $\dot{\text { humidity，water．}}$
Fr．my end．
ஈனம் want，meanness．
ஈனன் a low man．
ஈன 3．（pt．ஈன்றேன்，from ஈன்， $\S 9,4$ ）to produce，to bring forth．
$\boldsymbol{q}$

உ．க்் a certain period of time．
உகள்（உகஞூ）\＆1．（pt．உகண் டேб்；§9，4，Note II）to leap， to jump．

உ\＆ாவு 3．to ponder，to inquire，to examine，to consider．
உஞ்ச் $=$ ゅச்் a swing．
e．L－$\dot{\omega}$ body．

உ L வí body．
உடல் body．
eடன் with，immediately；when doubled：＇now and then．
e（6）arrow，star．
உடை possession；sometimes used like $\downarrow$ цu，§ 13，Note III．
உடையன் one who possesses．§ 44 ．
உゅையோன்＝உைைルங்．
உணங்கு 3．to dry up，to wither．
உணர்（உணர）2．to perceive，to understand．
உண வ food．
உ ண் 5：（pt．உ ண்டடண்，§ 9，4） to eat，to drink，to enjoy，to suffer．
உண்டா（உண்（6）ஆ1．）to become
：something that exists，to origi－ nate，to spring forth．
உண்（3 from the tenseless $2 \dot{\operatorname{con}}$ ，in－


e，$\Phi \dot{\omega}$ water．
உ．$\ddagger \dot{\omega}$ rising（of the sun etc．）．
е．$த ஷ 3$ ．to help，to assist．
உதாசூனம் impartiality，indiffe－ rence．
உ．$\varnothing ா ன ண \dot{ம}$ example．
甲，6 6．to rise，to originate．
e．Sif 2 to fall off．
உ－த்தமம் excellence．
2 $\mathbf{\&} \boldsymbol{\delta} \sigma \dot{0}$ something subsequent；re： ply．When added to the past partic．，it is $=\triangle$ ब்டு．
உ安ゅf゙uம் upper garment．

உபகாதம் benefit．
உ பதேチ்் instruction．
－உபதேன 6．to instruct．
2بாधी See List 87.
Q $\llcorner\pi u \leq i \circ$ means．
e 10 ழ 2．to spit．
2uif 2．to be elevated．
உயr் high̆，grand．
உயUா் life，soul $=$ சவம் and $\dot{8}$
e $u r^{\prime 2} 2$ to live，to obtain salvation．
உgப $\boldsymbol{Q}$ 6．（caus．form — $\S 43$ —，
from e＿J 6 ．to bestrong）to fasten．
உ． $\boldsymbol{\square} \dot{0}$ firmness．
e＿flus proper，peculiar．（ $\$ 46$, B．）
உருக்கூ 3．to liquify；
உருவு $=$ உருப்．
ع－ரூபio shape．
உஜை word，comment．
உ்ை 6．to speak，to explain．
உலகம் world．
உலகு $=$ உ இぁம்．
உ．லாவு 3．to walk，to proceed．
ュ $\prec$ forge．
セவகை gladnciss．
உழல்（உழஇ）2．（pt．உழன்றேன்， $\S 9,4$ ，Note I）to revolve，to ． whirl abont．
உள sométimes $=$ உள்ள（partic． of the tenseless $\varnothing \dot{-}$ to be）．
உள（பலஷன்டால் of the tense－ less $உ \dot{\text { d }}$ to be）they are（ea sunt）．
உளதி（sce உண்（B）it is．Also， that which is．（As \＆ூனக்குறிப் பப்பேர்，§44，Note．）
உளண்（from the tenseless உள் to be）he is．Also：he who is（as வினக்குமிபபப்டோ்，§44，N．）．
உளான்＝உளன் he who is．
உ－்（a tenseless verb，§ 44）to be． （The reverse of இல்）．
உ． $\boldsymbol{\pi}$ the part within，the mind；within．
உள்ள（partic．of the tenseless உ－ள் to be）some one，or something that is，or aliquis（etc．），cui est （サன்புள்ள மகன் filius cui est amor；filius carus）．
உ－்ளம் inside，mind．
Q P（inf．of $\sum$－g 4．to be）is also used，like ஆக，to form adverbs （உதடுற＝உлமாக firmly）．

em시 friendship，$\quad[i n$, to be． 2－21 4．to draw near，to be caught

உゅை 6．to be pungent，sharp，vi－ gorous．
உம்மாதம் madness．

உண்னத＝உ ்் thy． உவ்னு 3．to think．

๑๙

2mぁín conjecture，reflexion，philo sophical deduction．
©（4）the inmost part，between．
ஊ（3）3．to be angry．
ゅぁ ண் food．
©® 3．to blow，to sound，to buze， to puff．
๗ம்ா dumb．

๓n் place，village，town．
ழித் world．
ஹ்்ற்் stability，refuge．
Dİ flesh．
ஹான்றy 3．to lean，to stick in，to be firm，to be pertinacious．
－எ an interrogative prefix（§ 23）．
எங்க்க் any where．
எங்கே where．
எங்ぁぁ் how．
எ（6）6．to lift up，to take．
எட்（4）3．to reach at．
Фட்（B）eight．
எண்ண் thought．
बண் ைைリ 3．to count，to think．
எதிர் against，over ．against．
எதy what？
எத்தभன what kind？how much？ எ官包ロம் engine，diagram（amulet）． बப்யடி what manner？in what way？ बuे 1．to shoot．
எாி 2．to burn（intrans．）．
எกी 6．to burn（trans．），to consume． எกी fire．
எவ்லவரும் $=$ எவ்லாரும்．
எல்லாம் all．§ 28.
எல்லாரூம் all．§ 28 \＆
สล่ช๐ limit，boundary．

எவன்，எவா் who？
$\sigma ழ ு ~ 2 . ~ t o ~ r i s e . ~$.
$\sigma_{\mathscr{L}}=\sigma \mathscr{~ s e v e n . ~}$
बளிது（frou बள் to be little？）it is easy．（هிみ்்கு．ழுற்றy，§44）． Also，that which is eásy（as 』 ஓ்க்கு．ப்டோ்，§ 44）．
बゅ 2．to cast．
எண் 5．（pt．என்றேன்，§ 9，4）to say．
எஜ்பது（verb．noun from என்） that which one will call；that which is．（§ 79，Note）．Used also like என்றy＂that＂（óvu）． § 85 ．
என்போண்＝எண்பவன் he who is called；he who is（\＄79）．
எண்றy（adv．part．of ब்்̈ 5．）say－ ing；that（ơzu）．§49，II，b．§ 85.
என்ந்ம் alyays．
என்Qெண் gyம் for éver．
எஜ்ळ what，why．

## ■



ఐகாウ்தம் state of isolation，soli－ tude．
』ट天 3．to pass over．
ஏLथぁ désire．
ஏத $=$ बதi what？${ }^{-}$
$\sigma$ ஏ cause，motive．
бLoio delight，passion．

बCுற（inf．of the following）de－ lightfully．
■ Cுற゙（எட் உ－gi）4．to be delighted．
бல்（contract．from б்னில்）if． எழூ seven．
बgy 3．to climb up，to ascend． б元 why．

## ஐ

ஐ（with a corresp．nasal before $\pi$ ， $\boldsymbol{\Phi}, \boldsymbol{4})$ five．
ஐக்கிய்் communion，unity，same－ ness．

ஐஜ்த five．
ஐயம் doubt．
ஐuio a beggars vessel．
ஐயன் master，priest，teacher．

## Я

9 6．to be equal，to resemhle，to agree．
Рக்க（inf：of the preceding）to－ gether．

و（4்கு 3．$=$ भட்க்．
و두（B）3．to，stick，to be at hand，to permit．
இடப $\dot{\text { Li }}$ sameness．
Qú4 likeness．
शரு one，unique，incomparable． Яருத்தி one（female）．
அருமி 6．to be united．

शருவன் one（man）．
冖ํ์ல่ใ andiquity．
$\mathscr{|}$ 2．to cease，to remain，to be left．
وடுகு．3．to flow，to walk，to act righty．
ร่ளி 6．to hide．
शளிர் 2．to shine．＇
இன்பதிண்மri nine persons．
Яன்ப த nine．
இிண்ற one（thing）．
Я்னறy 3．to be one，to unite，to comply with．

## ஓ

Р்்கு 3．to be elevated．
®（6）3．to run．
Я『த 3．to sing，to chant，totrecite．
QLeio burnt offering．

கぁळம் ether．
க்்கை the river Ganges．
ळ\＆7．to be bitter，miserable．
ஓui 2．to leave off，to pause，to dis－ continue．．
ஜா்（ஓரு）2．to ponder，to meditate， to examine．

あ
கL 7．to step over，to cross，to transgress，to transcend．
$\dot{\Phi}$ ட．$\dot{\omega}$ pitcher．

கடவ் sea，ocean．
கடவள்（that in which necessity is inherent）fate，deity，god．
बடண் duty：
बLி 6．to bite．
कாை 2．to churn．
கட்டி a lump（of sugar）．
ェட்（B tie，fetter．
ぁட்（6）3．to bind，to tie al ．
கட்（ி்்ப（ 5．to be tied，stopped （by incantation）．
ெண்்க் computation，account，mo－ tive，cause，manner．
ఉணம் moment．
$\Phi$ 玉f 6．to compute．
கண்யூடி looking－glass．
कதி going（to heavenly bliss or
hell，or to being born again）．
$\Phi$ © to increase，to prevail．
क्ிர் ray，beam．
$\dot{\Phi}$ ぁ tale，story．
எத்தன் $=\AA \dot{\text { п்த்தன் actor．}}$
ぁ்்த்்ப்பன் Gandharva；celestial
musician．
ォம்ப் pole，pillar．
ma 7 ．to hide．
எஏணம் agency，cause，instrument，
faculty，organ，sense．
$\pm$ ©
$\dot{\mathscr{A}} \dot{\text { © }}$ black．

ぁருத゙ 3．to think．
கருத்தை thought．
ஆருப்பை＝ぁருப்ப் embryo．
ஆ๓ைத்்（verb．noun from காை
2．）melting，pitying．
ぁர்த்தன்（one who makes）actor， creator，master．
க๐ 7．to mix，to unite．
கலळம் confusion．
க ఎ囚（copulation．
ఉЪて science，portion．
கல் stone．
கல்லு 3，to dig．

கவ்லோல்் wave．
$\sigma ه \dot{\pi}$ bifurcation，expansion．
$\varpi \mathscr{(}$ 2．to be full，to go off．
ぁழுவ 3．to wash．
ぁளங்க்் spof，blame．
बளிம்பு rust．
கढึ 2．to pull off．
கள் ளூ＝கள் todly．
ぁ $y^{6} 6$ ．to turn black．
ヵறைப்ப black colour．

ォற்பぁம் a fabulous tree in Indra＇s heaven．
ぁற்பா fiction．
шற்லதத்்（that which is made）arti－ ficial，fictitious．
ぁன 6．to be heavy．
கøம் heaviness，weightiness，ho－ nour，importance．
கனவ் fire，warmth．
கனவு dream．
ぁனり $\doteq \varnothing வ ு . ~$
बनी fruit．
கண்மம் $\doteq \propto \dot{n} ம \dot{\omega}$ ．
சன்மி one who is engaged in works．
ळா 6．to preserve．
$\boldsymbol{\varnothing} \pi($（B）jungle．
$\varnothing \pi ட$（1）（caus．form，from காண் to see）to show，to exhibit．
காळி property．
சாண் 5．（pt．சண்டேன்）to see．
காண்டம் section．
காண்ப＝காண்பன that which sees or is seen；visible things．
காண் $L$（（caus．form，from ぁாண்）to make see，to show，to simulate．
கா
шாமம் lust．
${ }_{\square} \pi \pi_{r} \ell$ one who is possessed of lust； a lascivious man．
காமியத்தவம் self－imposed pe－ nance．
ฮாமीयini that which is to be desired； desire．

बாui 2．to burn，to be feverish，to grow dry，to enrage．
காய் 6．to bear fruit．
ゅாய்ச்சு 3．＇to boil．
＊காசணைரீリம் See List 44.
காரணாம் cause．
காリ ணणன் the author of any thing． காாியம் effect，affair．
बாலம் time．
கால்＝காலம்．
காவல் preservation，custody．
$\boldsymbol{க} \boldsymbol{\pi} \dot{\boldsymbol{m}} \boldsymbol{y}$ wind．
கானல் sand appearing like water， in consequence of excessive heat．
கானவன் a man living in the fo－ rest；a lmmter．
\＆ம்சி் a little．

母ிட்（6 3．to approach．
கணறy a well．
இிருயை grace．
कीलi 2．to rise，to shine．
கள்்்்சல் a conch．
$8 \dot{8}$ below．
குகண் Kârtikêja，son of Siva，god of war．
குळぁ a hole．
（ுஞ்சுர்் elephant．
குட $\dot{\circ}=$ கட $\dot{0}$ pitcher．
CSடி habitation，inhabitant，subject．
．குடீசக10 the condition of him who， remaining in his own house，lives at the expence of his son．
（ுு囚ioLio family．
குゅர்க்கம் sophistry．
Cुकी 6．to jump．
குத்திதio meanness，cruclty，lie，im－ posture．
Cுষ্す力 3．to push．
©ும் $\dot{( })$ 4．to worship with joined and uplifted hands．
குரவன் any person，we ought to respect：king，teacher，father， pricst，senior，guardian．

குரு teacher．
குளு ${ }^{(6)}$ blindness．
குலவ．3．＝குலாவு 3.
குலாயம் nest．
குலாவ्य 3．to join，to surround，to converse，to shine，to praise．
Cு வலய山் a water lily；the earth．
குழு் 3．to grow thick；to be－ come engrossed，confused．
குள வி wasp．
குளிர்（குளிரு）2．to be cold，to be refireshed．
©ூ $\sigma$ fir coolness，refreshment，mild－ ness．
（รளிி்ணை the state of being cool， refreshed，mild．
கु $\boldsymbol{m}$ mark，aim，character．
குறி 6．to mark，to point out，to aim at．
குறிக்வொள் 1．（குறி Qொள்）to take an aim，to mark．
குறை want；that which falls short； that which is left．
குற்றம் shortcoming，fault．
EnLL（inf，of orm（3））together，at the same time．
on L $\dot{\operatorname{co}}$ that which is hidden．
5n－（b）3．to join，to assemble．
． niLCB $^{\circ}$ 3．to assemble，to join，to －compound．
कーப்மி 4．to call．
on my proclamatoin，attribute，part portion，
En－g）3．to say，to describe，to pro－ claim．
Qெட்்（verb．noun from Qெ（4）4．） perishing，dying．
बெ（ 4 ．to perish，to die．
बெ（6）6．to spoil，to destroy，to per－ vert．＇
C훈 corruption，ruin．
கேட்கை（verb，noun from கேள் 5．），learing，obeying，asking， studying．

கேட்டவ் $=$ கேட்கை．
கேள் 5．（கேட்சிஜ்்，§ 9，3；கே ட்டோ $, ~ 59,4$ ；கேட்டேன்， §9，3）to hear，to obey，to ask， to study．
$\infty \infty$ hand．
毋ைதவம் untruth．
毋ைவ்்யு் the state of absolute oneness；eternal bliss（in the sense of the Advaita－System）．
ดொசுகு a gnat．
கொ（4）$=$ ดொண்（ 4 ．
Qொண்ட（verb．part．of Qொゥ் 1．） taking；through．
இொவ்（இொல்இ）1．（pt．Qொன் றேன்，§ 9，4，Note I）to kill， to destroy．
बொடூ 6．to be fat，gross，insolent， proud：

சகத்து world．
சே்் world．
செல்ம the whole．
சөாயம் help assistance．
\＆母 6．to be able，to endure，to undergo，to forbear．
ғ凮为6．to opine，to doubt，to ob－ ject，to inquire，to honor．
சா்கை doubt，question．
ச்சிதான ந்ぁ்ம் See List 65.
זம்சலம் motion．
சஞ்சாரம் wandering，conversation， existence．
ச்்்தெம் See List 45.
சடம் matter．
சட்டி a jar．
சண்டம் violence．
சதுன்（prop．one who knows the four se．Vedas）a dexterous，a clever man．
$\mathscr{\Phi} \dot{( }(\dot{\mathscr{\eta}}$, when followed by a nounbe－ ginning with ©）real，true，good．

Qகாள்（Qொள்ள）1．（pt．இொண் டேன்，§9，4，Note II）to take． When joined to the gerund of another verb，it sometimes forms． a kind of medium（ $\$ 74,1$ ）．
வொள்ணை（verb．noun from Qொ ஸi 1．）getting，opinion，nature， manner．
கோசம் See List 46.
Cோடி，ten millions．
கோ（6）horn．
Cோஷிம் village inhabited by she－ pherds．
Cோ $\quad$ blame．
கோமம் wrath．
CோLी 6．to be angry．
சோயில்（கோவி்）temple；sacred
dwelling－plaçe．
கோேம் passion．

ச்்தன் one possessed of power．
ғத்：power，energy．
சத்திமான்＝சத்த்்．
 ச்துவும் essence，reality，truth， goodness．
சத்துரு
சத்தぁம் perpetually．
சர்தேக்் doubt．
ச்்்நி＝\＆ன்னிதி．
சந்்ியாச＝சன்னியாாி．
ச்்்ியாச்்் ச்ன்னியாசம்．
சமட்டி generality．
சமாதர்னம் composure．
சமா母ด（Sans．śama âdi）traaquillity and so on．
\＆மா团（Sans．samâdhi）contempla－ tion．
சமம்̣（Sans．śama）tranquillity．
சமம்（Sans，sama）sameness，uni－ versality．
［versality．
சமானம் equality，confornity，uni－
$\& \otimes 0$ 6．to endure，to suffer，to perish． சம்ப்த் perfection，prosperity． சம்மதம் consent，permissiop．

சлசi palatableness，agreeableness．
\＆пம that which moves．
சォாรைம்（Sans．ćarûćara）move－
able and immovenble creatures．
\＆ff equal，same．
frisi body．
சலம் water．
சவம் corpse．
$\notin \dot{m}$ s．ғぁ்．
ச்றுகுன் one who is possessed of good qualities．
ச $\dot{\mathfrak{g}} \boldsymbol{y}$ a little．
சهぁळ் a king of Mithila．
சனனம் birth．
சஞぁぁம் eternity．
ச்்மார்க்க்் good path，religion．
சன் みிதி presence．
சன்னியாச்் renunciation，asectic life．
சண்னிய！ாசி an ascetic．
சாக்கினம் state of waking．
$8 \pi<4$ a jar．
சாதன்ம் means，instrument．
\＆ात最 6．to perfect．
\＆$\pi$ g birth，race，tribe，kind．

சா்்தூவிக் © the quality of goodness．

\＆ாmul shadow，reflex．
சாनुபic identity of shape，of es－ sence．
ғпா்（originally $=$ Сோ்） 2.
சால்（pt．\＆ாண்தேன்，§9，4，N．I） to be full．
சால் a large vessel for keeping water．
\＆$\pi \dot{m} \dot{m}$ 3．to tell．
Яொமணி liead－jewel．
Яக்வென resolutely，fast．
Ffor child，infant．

คஞ்ஞாசு desirous of knowledge．
சட்டன் one who has been taught and trained；one who is well edu－ cated．
毋ொபாசன் See List 30.
円िத்क्ष the faculty of thinking； mind．
－சி்தன் an ascetic magician．
 lished truth．
Øத்தி magical power in consequence of selfrimposed severe penance．
Oígy that which thinks；the think－ ing principle；spirit．
円
月，$\dot{5}$ 因 6．to meditate．
 6．）thinking．

Яூロணை் hearing（the lectures of a master）．

คณப்ப red colour．
毋வம் bliss．
Яவோக்்（Sans．sivô ’lam）I am happy，blessed．：
$\mathscr{A} \mathfrak{g}$ 7．to be distinguished．
செカியவス் mean people．
ஜிற்த்தி power of spirit．
Яற்சாळuIS．List 29.
சி்ன்ம் piece，smallness．
$\mathscr{F} \Phi \dot{\omega}$ coolness，cold．
\＆iflu cxcellent（tenseless partic．of the noun $£ f \dot{r} ;$ ； 44 ）．
$\mathscr{\&}$ ©i quality，（good）disposition．
சவசசாட் $毋$ the witness of the indi－ vidual soul $=$ कூட ட்தன்．See List 37.
ஜ®i life．
சவன் See List 35.
днгі் pleasure．
செணன் Suka，son of Vjâsa，narrator of the Bhagavat－Purâna．：
ff f purity．

சூஞ்ஞானவான்，one who knows well．
சf L $\dot{\pi}$ ray，beam．
कृ（B）4．to burn，to bake．

சுதை a anbrosia．
of $\dot{\Phi} \Phi \dot{\Phi}$ purity．
of $\dot{\Phi}$ 禺 purity，fragment of a couch： shell．
சுபாவம் nature．
சுபேச்ணை wish for purity．
சுயயம own．
சுлஜ் god．
©f（5，局 revelation，holy writ．
சவா் wall．
சுவர்க்கம் heaven．
சுவாமி master，lord，god．
சுவை taste，Havour．
\＆ $\mathscr{L}^{\circ} \mathrm{a}$ a whirl．
சுழல்（சுழல）1．（pt．சழன்றேன்， $\S 9,4$ ，Note I）to whirl round， to revolve：
 final dissolution of the world into Brahma．See List 76.
சுற்ற 3．to go round．
சூச்கும்ம் refined matter．
©（6）3．to put on（as a wreath）．
சூு்திரன் Sûdra，mechanic．
சூரியைாா்்த்ம் a stone of fabulous properties．
Cکத 2．to surround，to consider with attention，to walk round（a person，from the left to the right， in token of reverence）．
Qெெம் $=$ ғக்．
செத்ஞை dry leaves．
Qெப்ப 3．to say，to mention．
Qெப் $4=$ 丹வப்ப red colour．
Qெெல்（verb．noun，from Qெü 1．） doing，action．
செய் 1．（ft．also வெய்கூவேன் from the iengthened form बெui （5）to do，to act．

வெய்ணை（verb．noun，from இெய் 1．） doing，action．
Qசய்ஷ 6．（caus．form，from இெய் 1．）to cause to do．
Qெவ் cloud．
Qசல்（செல்இy）1．（pt．வென்றேன்， $\S 9,4$ ，Note I）to proceed，to be current，to be valid．
ிெல்வம் prosperity；power．
செவ்வ beauty．
－Qச்றி 2 ．to be thronged，to be com－ pact．
बெனி 6．to be born，to originate．
செனிப்பி 6．to cause to originate， to engender．
வென்ம்ம் birth．

CேL io that which is left．
Cேடி 6．to remain．
சேட் 47 6．to act，to move．
சேட்டை action，motion．
சேய（tenseless part．from Cே red colour）beautiful．
Cேய் son．
சே』 6．to serve，to venerate，to worship．
சேனம் hawk．
சேன் army，multitude．
ळைதன் னியம் Sec List 28.
बொாी 2．to shower down．
சொரூூம் shape，nature，substance．

சொா்பபயம்＝Qொற்பळம்．
வொவ்（சொவ்இ）3．（pt．commonly
－contracted into هொஜ்னேன்） to speak，to say，to explnin．
Qசாற்பனம் dream．
சோக்ம sorrow，pain．
C\＆ே多 lustre，light．
சோळி 6．to examine，to try．
சோயப்（Sans．sô＇jam）＝ஆவன் இவன் this one is that one．
$\dot{\text { ஸ் தiம்னம் stopping，suppression }}$ （by incautation）．

бூாதா one tho knows．
ஞூாாம் knowledge，wisdom．

தெत 6．to break．
த்்கு 3．to stop，to dwell．

தசமன்（Sansc．）＝பத்தான் the tenth．
தஞ்சம் refuge．
தடi extent，tank．
$\Phi\llcorner$ 이 3．to grope，to rub softy，to
fondle．
\＄44 stick，poker．
ゅ®ட obstacle．
தख்்ட் punislment，chastisement．
தண்லலi் rice unhusked．

＇（prop．cool water，fresh water）．
தぁ்（Sans．tat）this（Brahma）．
தத்தy＠i் essence，true nature．

industry？

$\$ \dot{ப} ப$ 3．to err，to escape．
$\$ \dot{\$} \dot{4}$ mistake，fault，lie．
\＄மம்（Sansc．dama）self－restraint． gமoi（Sansc．tama）darkness，the quality of darkness．［ness．
தமோகுண்ா the quality of dark－
øம்ப்் pillar，stand，enchantment．
का ळf earth．
தூO்（verb．noun，from $\varnothing$（J to give） giving．
தIf mixture of copper and zinc．
Фாी 6．to stay．

\＄（5）tree．
தரு 2．（pt．த்்தேன்，contracted
from $\Phi$（ர்்தேன்）to grant，to
．Ђनணி（ஞானவான்）a wise man．
Cூஞuin that which is to be known．

8
give，to result（sich ergeben）．
Фருமí law，right，duty，virtue， charity．
ゅர்ப்பषை் a mirror（of copper）．
ゅர்மம்＝$=$ ருமம்．
தஜூهவ் one who is at the head．
あぁம் mortification，penance，aus－
tere life，trouble，special duty．
ゅவனம் heat，afliction．
$\bar{y} \$$ it 2 ．to be dismissed，to be free from．
த®ிர் 6．to remove．
தழல் sorrow．
ゅகுவ 3．to embrace．
ゅளா்미 staggering．
$\nsubseteq, 0$ post．
$\Phi \dot{m}$（Sansc．tat）－$-\dot{\Phi} \dot{0}$ the term ＂hoe＂in the Mahâvâkja：Hoc tu es．
த்னயன் son．
தனி alone，single，solitary，unique．
『ூ body．
ஐலும்ா円 restraint of mind．
தன் cas．obliquus of தான்．This， and the other cases formed from it，are often mere expletives． § $21,5$.
ゅன்மம்＝ぁருமம்．
தன்ஷியன் a rich man．
ஏாळம் thirst．
தாக்க் 3．to fight，to dash against．
தாசண் servant．
தாதன்＝தாசன்．
का \％oy post，pillar．
தாண்டவவ் the frantic dance of Siva and his votaries．

தாபர்ம that which is immoveable， as plants，stones etc．（the reverse of $\& \pi \dot{\omega})$ ．
ゅாமசம் $=\Phi ட ே ா க ு ண \dot{~}$
$\Phi \pi \omega \infty s$ lotus．
Фпй mother．
தாォたぁ firmity．
தாத்தம்மமியப் rank．
தால்் earth．

का®ㄹ 3．to stretch forth，to rush in， to jump．
कாழ்வு depression，defect，humility．
தாळiம donation．
\＄ானம் place：
தாண் limself，herself，itself；the Self（like the Sanscr．âtman）．
馬षத் 2．to shine，to exist．
தி\＆ை region of the world．
易し $\dot{\boldsymbol{\varphi}}$ strength，firmness，certainty．
勿Lட $L \dot{\omega}$ something set，regulated， appointed，certain．
कிட்டாக்க்ம் instance，example．
திண்ணிய1（tenseless partic．from包ண் strength）strong．
की
தியாாळம் meditation．
த्रीurraf 6．to meditate．
कிெம் firmness．
छीाf 2 ．to stray，to whirl．
क्रिमीप4 the three categories：
knower，object of knowledge， and knowledge．
क्रित्र holy．
இிரிருக்கு that which sees；the eye．

இاர்タயம் $=$＝
is to be seen；an object．
甸立めo ability．
Apie natural disposition，quality， capacity，perfection，share，por－ tion．
தினம் day．
户ின் 5．（pt．தின்றேன்；§9，4）to eat．

8 sweet．
$\$$ fire．
$\%$ evil．

$\oint$ evil；§44）that which is evil；
badness．

## தíbi lamp．

ஜூன் one who possesses wisdom．
\％ici 2．to come to an end．
．த்க்க்ம any holy place，especially for bathing．
க்வ்வை decision．
துக்ं fault，dust，doubt．
துக்தi் pain，sorrow．
தூங்ळ்் lofiness，excellence．
த1ாை 6．to sweep away．
कुட்ட் wickedness，abomination． துட்ட் one who is abominable， wicked．
தூை 2．to perceive distinctly，to decide，to venture．
தயゥம்＝தиா்，
gymir affiction．
 ø்，§9，4，Note I）to sleep．
துய்து（இிய்க்குற゙பப்பேே்் from sjú？§44）that which is pure；purity．
தुரியம் Sec List 85.
துருக்． 8 bag，a pair of bellows，body （when spoken of with contenpt）． தூர்ச்க்கம் bad company．
துயக்ぁம் brightness．
தலக்கு 3．（trans．，from தூல்்கு 3．）
to make to shine，to cleanse．
தロロ்்（5）3．to shine．
कुளी drop．
துன்பம் afliction，sorrow．
あ
あூ
бुתfí distance．
தூல்் gross element．
Qெи்هம் divinty＇，fate．
Qெெकी 2．to be elear，to perceive．

தெロிட்（4 3．to nauseate．
Qெबी 2．to clear up．
Qெளிெவ்（verb．noun，from Qெஞी
2．）clearing up（through con－ stant meditation）．
Фெளிவ 6．（caus．form，from ఏெளி
2．）to make clear．
வெளிவு clear understanding．

கத8 the inhabitant of the body， the soul．
தேங்கு 3．to stand full，to abound．
கேசம் country，place．
ஞெசென் traveller，preceptor．
தேசு lustre，light，fire．
கெெயம் $=$ தெசம்．
தேய $=$ தேசு．
தெ்்சும்வபாடி clearing－powder （the powder of the seed of Strych－ nos potatorum）．
கெனி（தேன் ஈ＂honcy－fly＂）bee．
ぁெசதன் Sce List 80.
बொत्ड 4．to be united．
இொகு 6．to sum up，to classify．

## $\sqrt{5}$

$Б \propto \dot{\pi}$ town．
Бぁぁ laugh，pleasure．
நணை 6．to laugh．
万月 6．to perish．
万ச்ச் 3．to desire．
万ஞ்சr poison．
56 middle，equity；equanimity．
Бண் 3．to approach，to unite．
trig 3．to be ruined，to prosper．
ரத்்ான்கு four and four．
 not appear．
万ம் 4 3．to believe，to trust．
万иu 7．to desire，to long．
 who for ever remains in the house，of his Guru．

Qொணぁ assemblage，sum，genus， end．
Qொடட்கு 3．to begin．
QதாLா்（Qெொட（5）2．to follow after，to succeed．
Qொ（B）4．to touch．
Qொட்（4）（partic．of தொ（1） 4. ＂touching＂）concerning，because， beginning from．
Qொண்டன் slave．
Q $\varnothing \pi$ 衣 $\Phi \dot{\omega}$ dualism．
Qெொ்்（Sause．tvan）$山 \Phi \dot{\omega}$ the term ＂Tu＂in the Mahâvâkja＂Hoc tu es＂．
இெொல 2．to end，to perish．
Qொఒல 6．to end，to destroy．
Qொவ்ண antiquity．
Qெொிி்் occupation．
Qதாடூ 1．to worship．
தொறுட்（from கோனு＂multitude herd＂and $\varnothing \dot{\omega}$ ）every．
தோற்றம் appearance．
தோன் 3 ．to appear．

நேன் man．
Гலம் goodness．
$5 \dot{\text { á }}$ goodness；（as adj．）good．
万வ்கு 3．to grant．
เธல்ல tenseless part．（§44），from ๓ล் ．good．
நவமீ $\dot{5}$ 官 fresh butter．
历ゆில் 1．（pt．ங்இன்டேன்．§ 9．4，
Note I）to speak．
历டூவ 3．to slip off，to perish．
मனவு state of waking．
5 ロの $=$ ஈனவு．
நன்மை goodness．
Бண்று（from $5 \dot{\text { and }}$ and இினக் கு．Cே $\dot{\pi}, \S 44$－＂that which pos－ sesses the quality of good＂）good－ ாாசம் destruction，ruin．［ness．
 654
$15 \pi \dot{L}^{\text {（6）}} 3$ ．to fix，to plant，to erect． $5 \pi த \dot{\infty}$ sound．
Бпनாт many，various．
हாமம் name．
万ாயெகன் leader，master．
$Б \pi \dot{\sim}$ dog．
ராリேண் Vishnu．
$ூ \pi 5$ தன் Nârada，son of Brahmâ．
நாாfி woman．
$\sqrt{\pi} \pi \dot{\pi}$ rope，cord．
$\boldsymbol{\square} \pi$ \＆four．
ஈாஞம் daily，always．
๓п\％）to－morrow，in fiture．
๘ாள் day，time．
ゥான் I，
நான்கு $=$ ஈாஷு．
$ూ ா \dot{ஸ} Я$（nâsti，from the Sanscr．na asti）it does not exist．
मிகர் likeness，similar．
கிகழ் 2．to go，to shine．
万िチம் innate，indigenous，own，ve－ ritable，perpetual．
कीधि night．
நிச்சயம் certainty，conclusion．
हिடதகளio want of place．
हिட்டண் one engaged in pious meditation．
மிண்ணயயம் established truth．

कीத்தம்（二 निத்தியi்）with உ．ம்， for ever．
लीத்தியைம் eternity．
 contradistinction to＂cauśsa ma－ terialis＂）．
मीunois coercion，direction，rule．
मிேஞ்சணi் absence of collyrium，of darkness，of impurity，of misery．

मிரவu்் member．
ती
हिलுவாணாம dissolution，emanci－ Fीeすபi

கிர்க்குணாம் absence of quality， मीலம் stạtion，ground，earth，estate．
நฺிலவு moon，nectar．
கிலாக்சிளி torch．
 நேே் § 9,4 ，Note I，மிற்பேன் $\S 9,3$ ）to stand，to stay；to be durable．
கிவாத்ம் absence of wind．
Bிவí்．8 cessation，removing．
Bிழல் shadow，reflex．
मीறம் colour．
－मிறை 2．to be full．
Bी $\infty p$ 6．to fill．
कிணறறவு fulncss，plenitude．
कीळ 6．and 7．to think．
कிळ்டலலio＝Bிர்மலட் absence of impurity．
மிண்று（ptc．of கில் 5．to stand） used like இருந்தy，from．（§ 13， Note II）．

மின்ன
fo thou．
たீக்கு 3．to remove．
நீ ந்கு 3．to recede，to ceasc．
மீசன் a mean person．
โீ 日 conduct．
周雨鸟 3．to swim，to cross．
－fir thou（honorific form）．
ஜீர் water．
ถ์ லம black colour．
fog powder，ashes．
Бுகர் 2．to swallow，to enjoy．
万ुைை foam：
万ுழை 2．to creep in，to penetrate．
万ூ தனம் novelty．
நூธ் thread，scientific work，rule．
5丆 $\pi$ g one hundred．
வெஞ்சம் 二 ூெஞ்சு．
Qெ戶்ன
 extension，$\S 44$ ）extensive，loug， tall．

Q15（6）exteusive，long．
Qruiu ghee，（sometimes）butter．
 Qान，way，patb．

C5 40 wheel．
Cெேдй time．
Cீெゥ straightness，rightness，aceu－－

ఐon 2．to grow soft，tender，thin； to be spoiled；to pine away．
Qбпшंय（tenseless partic．，from ，Q1гтui minuteness）minute，subtle．
Cூோ்க 3．to look at，to attend to．
Cேோй pain．
Сோன்ப penance．

## L

பぁர் 2．to speak，to tell．
Uธல் dividing，light，day－time，noon．
பசிததன்（Bhagīratha）a king fa－ mous for austere penance．
பळை aversion，hatred．
นங்க்் mud，corruption，sin．
பந்ぁயாசனன் he who is sitting on a lotus，Bralimâ．
山Я hunger．
Lff green，fresli，young．
Wer auimal；the individual life．
Lசு $\omega$ 局 lord of animal life，lord of the Giva＇s $=$ İsa．
山ஞ்ச cotton，wick．
LLio cloth，picture．
UL $\dot{r}$ ăfliction，mischief．．
นடா் 2．to spread，to extend．
Lடலம் chapter：
44 mauner．
$\omega 44$ 2．to sink to the bottom，to submerge，to sulmit．
படிш் crystal．
L（4）4．to happen，to hit，to be canght，to suffer．When added to the inf．of another verb，it forms the passive voice．
山æio money，reward．
பळी 2．to bow down．
นळி 6．to bestow，to speak．
$\omega \nsim \mathrm{lnail}$ ，ornament．
山ணிகாரம் sweet cake．
นண்ட ட் any kind of utensil，wares， eatables etc．

பண்டிடிம் learning．
uண்（B）antiquity，formerly．
U $\mathbf{\Phi} \dot{\boldsymbol{L}}$ foot，place，station i word．
U\＄gy 3．to hurry．
山官 husband，lover．
山曷ぁன் traveller．

யதினன்் ருன் the eleventh．

பத்தாவாண் the tenth．
பத்தாா்ூ＝பத்தாவான்．
山安沓 taith，contidence．

$\omega \dot{\text { के }}$
பந்ぁம் bond，fetter．
uwiri corn in the field，any vege－ tible，cultivation．
ug 7．to be extended，to grow extensive．
Lوமம் superiority．
ugம that which is．different，su－ preme；excellency；the supreme being；the other world．
பதம்ப 3．to spread．
woop 3．to spread，to expatiate on， to praise．
นォळ் the supreme one，（an appel－ lation of Ísa，in contradistiniction to the Givas）．
 fromi wad 3.
பூாடுஈம் a face looking in a wrong direction．
uff 6．to sustain，to protect．
นரி\＆்ம் feeling，touch，palpability．
பாிணா
பffயomi change．
Luf：
பfிபாகமio full maturity．
นரிய்ந்த் end，till．
$ப$ பியாயய் methodical arrangement， order of synonymes．

$\omega$ தோட்ச் that which cannot be seen．
山ல several．
น๑ம் power，faculty，fruit，use．
山هín several．
பலळ் fruit，gain，merit．
น＠6．to be strong，to be profi－ table，to result．
นல்லார்＝ப்ல்்．
นهம் birth，existence．
$\omega \mathscr{L}$ © 3 ．to be used to，to practise， to be conversant with．
นழ்க்க்்（antiquity）use，practice， habit，familiarity．
பழ宸கぁょ old story；singular ac－ cident．
$\omega \ell$ fault，vengeance．
$\omega_{\text {Cூg fault．}}$
பளிங் ©ு crystal．
பறぬை bird．
LDC 2．to esćape．
LDी 6．to pluck off，to take away．
L $\dot{p} \mathfrak{m}$ 3．to take hold of，to aim at， to adhere to，to stick to．
นாக்க்யயம் happiness．
$\omega \pi \& \dot{\omega}$ fetter．
பாஷ்ப்் tear．
பாட்்்（verb．noun，from $\llcorner\pi(6) 3$.
to sing）singing，reciting，study－ ing．
$\omega \pi(Q)$ suffering，affliction，trouble：
$\omega \pi$ क्ष $\mathbf{~ f o o t . ~}$
นाゅல் hell．
山ா易 half．

## Sinf

## பாமேฉ் idiot．

unfí weight，trouble．
Luni land，earth，shore．
$u n \dot{\pi}$ 6．to look，to see，to inquire into，to comprehend．
பார்ळை sight，intuition．
แกล่ side，part；when affixed to a noun，it denotes the locative， like இல்（§ 13，N．IV）．
பாลั milk．
பாவம் $\sin$ ．
பாவனம் purification，purity．
பாவひை conception，idea．
นாவி 6．to fancy．
ن்ா®ி sinner．
$\omega \pi$＠－ 3 ．to take hold，to fix in the ground，to spread（trans．and in－ trans．）to be current，to pass over．
$\omega \pi \dot{\varphi}$ desolation，barreness，empti－ ness，evil．
பானம் potation．
$\Delta_{L Q}$ 6．to catch，to seize．
பி்்கு 3．to pull out．
Sணங்கு 3．to be close，to be cross．
$\Delta$ ゆ⿱亠凶禸 corpse．
பிணி pain，illness．
பூசசாப気 a name of Brahinâ，as creator of the human race．
Slyoié Brahma．
பிெபஞ்ச்் expanse，world．
 Brahma．
Sெமாணம் measure，rule，proof， authority．
Slyms whirling，confusion．
பிg』u｜dissolution（of the world at the end of a Kalpa）．
பிதாஞ்ஞன் See List 61.

［ணம்．
 SIgr，$\dot{\boldsymbol{\xi}} ; \mathbf{y}$ giddiness，confusion．

$\Delta$ If 2．to separate，to part with，to go off．

DAfumi pleasure，love．
ดிfவவ division，difference．
Soos fault．
Ls 7．to be born，to originate
So other．
$S_{m \dot{L}}$ nature，innate quality．
$\Delta \rho \otimes l$ birth．
Simळ் another，a stranger．
Sind something clse．
$\Delta \infty y$ the crescent moon．
பின் after．
பன்ப $=$ பி்．
பவ்யம் that which is split，sepa－
rate；division，diversity，portion， wrath．
பி்்øல் verb．．noun，from Sி்்＇ ๒ 3.
பத்னு 3．（பின்）to twist．
பின்ひ $=\Delta$ 『்ன
レீஜை pain，sorrow．
டீஐம் stoutness．
புக்்（4ゅஇy）1．（pt．புகன்றேன்．
§ 9，4，Note I）to speak．
$4 \sigma \dot{\mathscr{L}} 2$ ．to praise．
प्ऽக 2．（pt．also 4）to enter．
$4^{9} 6$ to eat，to enjoy，to suffer．
4 4ப் 4 eating，enjoying，suffering．
பணாfी ocean．
प ய்் ணியய் merit，virtue．
4
rious，interesting．
பぁぁ 2．to be interred，to be hid－
den，to be obscure．
$4 \dot{\Phi} \boldsymbol{j}_{8}^{8}$ mind（as faculty of reason－
－ing．）
பு்்திதோற்ப்்：legetting of sons．

புமான் man．
$4 \pi$ 7．to preserve，to protect．
4官它 town，house，body．
पनी 2．to do，to desire．
பளூடன் the principle of life in
man；man，husband．
$4 ळ ை$ fault．

புல் seuse，object of the senses．
40 tiger．
ப்்் grass．
புவனம் world．
4 行 earth，station．
$4 \mathscr{C}$ worm，insect．
4 $\mathbf{் க ் க ர ண ण ம ் ~ e x t e r n a l ~ a g e n c y , ~ i . ~ e . ~}$
any sense of perception or organ
of action．
4mío outside．
புண்் water．
पுளிதன் one who is pure．
ty 6．to blossom．
कf flower，beauty．
பூச 6．to worship．
சூச்சuic any thing to be worship－ ped；raireness；emptiuess．
பூண்ர 5．to put on（pt．பூண்டேட்， § 9,4 ）．
th $5 \dot{6}$（that which has come into existence）element，living being；
something past．
by 8 © the earth．
தமமண்ட $\llcorner\dot{\omega}$ orlis terrarum．
பூமான் man．
पூनी 6．to be full．
ூூூூம் anteriority．
לூब்ற்ம் plenitude，perfection．
Cெண்ளு woman，wife．
Quii 1．to rain．
Qunfg something great．
Qu菏 great．
Qug 4．to get，to beget，to bring
Cuff 3．to speak．［forth．
பேதைை folly．
பேதம் difference．
டேゅை a fool．
Cuí devil．
Cேff（4）4，to give a name，to de－ nominate．
பேர் name．
Cோ் 2．to be moved，to be re－ moved．
Cuí 6．to move，to remove．

Cேy gain，advantáge．
Qபாங்கு 3．to boil over（also figu－ ratively）with rage，joy etc．
Quாth powder，dust．－
Quigy general，universal．
Quாத்து lie，nonsense．
Qொய் 6．to tell a lie．
๑ொய் lie；false appearance．
Qபாரு，்து 3．to join，to agree，to possess．
Qொரூப்ப hill，mount．
Qொரேள் thing，meaning，truth．
Qொல்லா it is evil；that which $^{\text {a }}$ is evil，perverse．
Qungyons patience．
பொன் gold．
Qொன்றy 3．to die away．
＇டோ 1．（pt．போயดனேன்－in－ stead of போஇிேேன்－from

போகு 3．，or போனேன்，con－ tract．from போuடळேன்）to go． போக்கு 3．（caus．form，from போ） to cause to go off，to drive out． بோதம் knowledge，wisdom．
மோதல்（verb．noun，from டோ） going，going off．
Cோத 2．（pt．போத்தேன்）to go and come；to suffice．
போல（inf．of டோல் 3．）used as an adverb：like．
போல்（போஜV）3．（pt．Cோன் றேன்，§ 9,4 ，Note I）to re－ semble．
போவ்＝போே like．
போற்றி praise．－［ciate． Cோற்றy 3．to praise，to appre－ பெளிிக் any thing consisting of or formed from th $\boldsymbol{p}_{\dot{\circ}}^{0}$（element）．

## LD

மぁぁத்தூவம் the intellectual prin－ ciple．
เшक io sacrifice．
$\omega \not \omega \pi$ great，powerful．
L06me greatness．
เ尼电 pleasure．

மळ்ச்ச்த pleasure，delight．
மக்்ळ் sons，people．
மக்கு to assume the colour of earth；
to grow dirty，rusty，mouldy，
dim；to vanish；to perish．
ioL $\dot{1}$ stupidity．
Lட்ல any thing flat and long．
$\omega\left(\begin{array}{l}\text { pool，tank．}\end{array}\right.$
மட்（6）limit．இம்மட் $\mathbf{B} \dot{\boldsymbol{\omega}}$ su far．
wor 6．to smell．
மணf gemi，pearl，jewel；a stone which extracts poison；grain， bead（espec．of the Rudraksha berry）．
மண் earth，dust，filth．

மண்（G4 3．to be pressed，compact． மकぁ் $\dot{\text { delight，pride，fury，intoxica－}}$ tion，rut（of an elephant）．
ம）［liquor． $\omega^{2} \boldsymbol{g}_{1}$ any thing sweet；－intoxicating மதைரம் swectness．

மถிதன் $=$ மனிதன்：



மய゙்்் 3．to be perplexed．
மume（an affix，from Sansc．：）that －wlich is made of，has the na－ ture of．
மய｜ல் confusion，perplexity．
மயன்（an affix，from Sansc．）one who is endowed with．
மருக்தy medicine．
ம（5＠3．to approach，to join．
மருஸ்（மரூரூ）2．（pt．மருண்டே玉்，§ 9,4, N．II）to be bewildered

மர்க்கடம் monkey． $\omega \circlearrowleft \angle q$ a sterile woman．
மわri flower，blossom．
｜மலர் 2．to open（fike a blossom）．
เロி 2．to abound．
toழy rain．
மo 7．to forget．
மوy spot．
LOy other．
மதிமை（another state）another life．
மゅை 6．to hide（also，to be hid）．
மゅை a secret（the Vedas）．
$\omega \dot{p} p$ other．
$\omega \varnothing$ 厉 mind（as faculty of percep－ tion）；desire．
மぁம்＝$=$ மあす．
மணிதष் man．
ぃ\％\％house，hbuschold，house－wife．
L०ひ囚 house－wife．
மடூனுணi் quality of the Manas．
மமேனாச்சியம்（dominion of the
Manas）fancy，imagination．
ャமேவிருத்கி function of the Ma－ nas；intellectual faculty．
மன் ஓின் king．
மண்னy 3．to be stable，to last．
$\omega \pi=~\llcorner ь \pi$ great．

மாகா்த்தன் great－actor．
$\omega \boldsymbol{r} \dot{\llcorner }(B)$ 3．to entangle，to hook in； in the future tense，to be able． шпட்（b）is generally used in the neg．form（ $w \pi L \dot{C}$ ட் I can－ not）．
மாळக்க்் disciple．
$\quad$ пп $\oiint \dot{r}$ women；beauty，desire．
$\omega \pi \dot{\Phi}, \boldsymbol{\varnothing} \boldsymbol{u \pi}$ क great－forsaker．


மாபலி（Mahâbali）a king over－ come by Vishnu，and made sove－ reign of the infernal regions．
шாடோดด great－enjoyer（and suf－ ferer）．

மrwis inherent power，magic，il－ lusion，vanity．
மாuル』 juggler．
மாゅuノ See List 51.
மாuiu 6．to kill，to destroy．
Larui 2．to vanish，to perish．
மாருゅம் storm．［nu．${ }^{\text {．}}$
மால் concupiscence，passion；Vish－
மாள்（மாள்）1．（pt．டாண்டேண்，
$\S 9,4$ ，Note II），to be consumed， to perish，to die．
Lorms 3．to change（intrans．）．
மா $\dot{\text { g}} \dot{\boldsymbol{ம}}$ change，reply，refutation， word．
மாற்று 3．to change，to remove．
மாळதம் mind．
மானம் honour（also $=$ Slgம $^{\circ}$ іொணம்）．
மாळிடன் man．
மான் deer．
மीக（inf．of $\boldsymbol{\theta}_{\mathcal{F}} 4$ 4．）much．
மிகு 4．to be great，to be exalted．
 neither good nor bad．
Lीஞ்சr 3．to exceed，to surpass，to remain（as a rest）．
LO துळட் couple，copulation．
Lித்ळs false appearance．
10 何 $\mathbf{D}_{\text {i }}$ recollection．
மிலேச்சன் Mlêčča，barbarian．
மீள்（டீஞூ）1．（pt．மீண்டிடன்， $\S 9,4$ ，Note II）to turn，to escape．
18ீ்（6）（part．of $\llcorner ீ \dot{1}$ 1．）again， back．
மீண் fisl．
மு＝ழூண் $\mathfrak{y}$ three；§ 25 ．
முळம fitce．
முக்்தம் visibility，evitdence，
முக்இியio importance．
முகு க்தன் one free from passion．
（6）4．top，end．
（C）டி 2．to come to an end，to come to perfection．
（ $\operatorname{Lb}$ LG obstacle．

முゅம் first，original．It is used in enumerations like the Sansc．ûdi （＂and so on＂）．
brgo old，
முத்．


（ $\varphi$ 雨禺 3．to be first．
முi்めை formerly．
டுயல் hare．
டுயல்（டுயஇy）1．（pt．டுயன் றேன்，$\S 9,4$ ，Note I）to exert one＇s self．
முயறற்த effort，endeavour．
முyண் opposition，contrariety，dis－ tiaction．
முழゅங்கு 3．to sound，to declare．
முழுத்தை 3．to plunge（trans．）．
c＜e $20 \pi$ ．to germinate，to grow；to appear．

6．）shooting up，appearing $=$ Cோற்றம் $=$ viksêpa．S．List93． முனி a sage．
குன் before（with regard to place and time）．
டுன்னம்＝டுன்．
டுன்ஜால்（டுன் before；आா்் work）any authoritative work．
$\mathscr{~ e}=$ eூன்றy threc．§ 25.
மூக்கு nose．
eூச்ध breath．
eூூடம் dullness，stupor．＂
ழூடண் fool．
e20（6）2．to cover．
eூriक्षंक्र shape．［cause．
ஜ̧லí root，foundation，origia，
eூロர் three（persons）．
eூழ்கு 3．to bathe．
Qமச்சு 3．to praise．
Quí body，truth，reality．
Qமய்யயண் one who is truth and reality．
Qமo்்ள softly，slowly，gralually．
மேேம் clond．
மேடோன் one who is superior．
மேல் above．
மம $\dot{\dot{H}}$ Qெண் son（in the pl．also． men）．
Qொள்（மொள்ளூ）1．（pt．Qொா ண்டேண்，9，4，N．II）to draw （water etc．）．
Qொ்டி 2．to speak．
மோぁ்் confusion in consequence of passion．
மோЯ 6．to destroy，
மொனம்＝ゆௌみம்．
Qௌぁம் absolute tranquillity．
$u$
u（G）Sannjâsin．
шாбம் sacrifice．
$\omega \pi$ g\％afliction，misery．
шா\＆／what？
யாவ்் who？

шான் $=$ Бான் I.
Cuாகம் application，business，union （in a myst．sense），contemplative methodism，ascetic contempla－ tion．

வ

هகு 6．to divide．
வணை division，kind，species，man－ ner，opportunity，reason． வசம் subjection，lominion．

வசண்் word．

speech；ineffable．
வசணி 6．to speak．

வஸ்தy being，substance，nature． வஞ்ょャロ் deceit．
هLம் north－country，Sanscrit．
－ 4 டி이 slape．
வணா்் © 3．to worship．
வணிெ ண் merchant，farmer，Vaisja．
வண்ணம் colour，caste，quality， manner．
வத்த $=$ வஸ்து．
هம் instability，indecency，inso－ lency，quarrel．
 passion．
வரம் excellency，boon，talent．
வதன் one who is excellent，dear．
வளிட்டன் one who is most excel－ lent，most dear．
வாியான் one whois more excellent， more dear．
வரூ2．（imp．வா；pt．வந்தேன்，con－

 trouble．
வருக்த 3．to tronble．
வரு்்தூ to be troubled，to suffer．
هர்த்தமான்் the present．
வலி（囚ிணக்துிபபு்டேர்， from ๑ல் power，§44）that which is strong，great．
ఎఙ๐ net．
வல்（in composition வ்்）power， strength，harshuess．
ธล่๐（tenseless partic．，from ๑ล่ power）powerful．
வல்மவன் one who is powerful， able，clever．
هழி way，mamer，method．
வழுக்து 3．to hail，to praise，to congratulate．
வyைை waut．
வみம் wood，forest，grove，water， way，beauty．
வண் see வவ்．
வன்னி religious student．

வாக்கியம் word．
வாக்கு word，description．
هாசぁம் word，text．
வாசぁம்＝ஹாச\％．
வாச\％み abiding，garment；know－
ledge，cousciousness；natural
propendency，trust，ignorance； smell．
 List 88.
வாஸ்தவம் that which is வ்்து： that which is real．
வா（3）3，to wither，to linger，to be sad．
வாணிக்் trade，commerce．
هாணிபі் $=$ வாळfぁ்．
வாதধ口 torment．
வாயு wind，air．
®ார் sbare，property．
வாழ்ஷி 6．（caus．form，from வாட் 2．）
to cause to live，to render happy．
ఎாழ்வ happy life，prosperity．
வாண் greatness，ether
هி๘ற்பம் difference，doubt，error， finult．
 tivity．
ه்க்இேம் impediment．
இசாゥம் inquiry．
هித்திர் that which is variegated， beautiful，wonderful．
இெiம்ப，sky，ether，heaven．
இசிவ் See List 95.
』சேL attribute．
ه／டயi object．
』（4）4．to leave，to abandon，to send．
هண் sky，ether．
இிண்ணரLLம் request．
வி ண்ணாவன் a heavenly one，a god．
هெம் manner．
இிதぁம் $=$ விசळ்ம molestation， pain．
（ி）arrangement，order，com－ mand，rule，fate．
囚ி\＆6．to arrange，to order，to command．
வதேகம் absence of the body．
வித்து seed．
வித்ை knowledge，science．
囚ிபகாத்ं occupation，usage．
இிபfிதம்＝விபரீதம்．．
விபரீதம் contrariety．
囚ी 4 pervading．
』 பெ $\ddagger$ di deity．
இிமலம் spotlessnes．
هி 1 人
இியா்்கிய் intimation，indication．
இியட்டி particularity．
வியத்த்் Sèe List 98.
هum， 8 indisposition，illness．
\＆uTt $\Omega$ pervading．
இிததம் vow，continency．
வीைவு 3．to mingle，to mix，to unite．
இிரォக ம் absence of earthly passion． விராட்புுஷஷ் $=$ Virâg．See விカ 2．to＇extend．［List 94．
ऽிருக்தி action（usually，of the men－ tal faculties），state，perception， examination，explication．
விருப்பi desire，inclination．
Q
விதேぁம் hostility，opposition，con－ tradiction．
இிலக்கு to remove．
விலக்கு prohibition．
囚ிலங்க் fetter；beast．
ญை๗ price．

விவிண்ம varicty．
விவேக்் discriminating inteHect． இிவே（6）one endowed with இிவே $\Phi \dot{\sigma}^{\circ}$ ．
هி ழி look，eye，waking．
－囚ிடு 2．（pt．also வீழ் $\dot{ந}$ கேб்，and ft．alsu வீழ்வேன்）to fall．

囚（C） 5 something that falls down； the hanging root of the Banian tree．
விளக்க்்் light，illustration．
விのக் ©5 a lạnp．
விள்（ஷிள்）2．（pt．ஷி்டடண்， $\S 9,4$ ，Note II）to open（intr．）， to unfold（intr．），to make mani－ வி＠வு 3．to ask．［fest．囚ी ่ं action，excrition，sin． விேே，$\dot{\infty}$ pastime，amusement．囚ிடிதன் one who plays．
ஹீ 2．to die．
வீఠr 3．to lling．
が（6）（from $\boldsymbol{\Delta}$（6）4．）house（like the German＂Gelass＂）；emancipa－ tion，bliss．
வீமம் fear，dread．
வீய் 2．to perish．
வீกிuis strength，vator．
இேகு much，many．
வெட்கு 3．to be ashamed．
Qெண்
இெம்ப 3．to grow hot，hungry， premature；to fade，to languish．
வெய்யில் sunshine，heat．
Qெடேறy that which differs from each other；different．
இைளி that which is without，out－ side；ether，light．
இெளிச்சம் light：
هெளிடுகம் a face looking out－ ward；worldly－mindedness（in the sense of the Vêdânta）．
வெயுப் white colour．
வெள் white．
இவ்்ளம் flood．
๑ைள்ளி white colour，silver．
 from வெலு，§44）that which is empty，void．
Q®Dlutsy（a variation of the pre－ ceding）that which is empty， mean，miserable．

- Сேண்

Qவதy, empty', ;roid.
Qெ9 6. to abhor.

இெதும emptiness.
Qயற் 4 hill.
வே 2. (pt. வهந்கேன்்) to bum. வேகis velocity.
வேங்தடடச்் loud of Tirupati (Vislnu):
வேட் show, disguise, mummery. வேய் (4) 3. to wish, to beg, to be necessary.

Cேגதா Vedlânta-sysitem; the Vêdâutaarorks.
${ }^{\prime \prime}$

- வேம் contracted from லேயைம், it will burn. See 2.
®ேம்ப $a$ tree ஹோ noot.
வேேி(4) 4. to put 』part.
, வேயோ(3) diversity, difference, modifiation:
வோே time.
毋ه 6. to put, to place.


# GRAMMATICAL NOTES. 

$\qquad$

## Introduction.



 மه ற்றில் = カிலங்களிவ் , § 21, N. V.
3. எண்பால் = என்னில், § 13, N. IV. - கவருணை = बவரு

 in an adject. sense ; § 47, N., and § 14, II, b, N.
5. நளிரூ, participium apocopatum $=$ இளிரும் shining.
6. எண்ஷும், § 68, N. - ஹக்தாா் $=$ ஹைச்தாா்கள், § 29. —
 இல், § 54, N. II. (Page 59.)

## First Part.

8. ஙிக்தியயவமித்திய்்்ள் a sort of Tamil dvandva or copulative compound $=$ the Sansc. Nitjênitjâni "stable and unstable things", according to Tamil Sandhi (insertion of $\dot{\alpha}$ instead of transmuting the
 a copul. compound (இக்் and பர்்). - எ்்றy $=$ எब்னைம். .
 க் முதலான円வகள்:


 ஈாண்கும் see § 25 , N. II.




9. Бுளிரும் வண்ணா் = குளிரும் படி.
 （The rhet．tigure हीォணிறை＂Row－placing＂．）
 போவ்，§ 78，N．－кது＝இது．

17．मिன்னது（directly from ீீ）＝உன்னது．
 pound＂one who has an activity that is suppressed $=$ one in whom ac－ tivity is suppressed＂．
 Яவ்வளவும்，§ 84，N．I．

21．உழிவானேன் adv．part．of the future with ஏண்．§35．－ ஈட்ப்்்்கு（நம்பிஜேண் கு，§ 9,3 ）＂to me who have trusted＂， §44，N．－मின்ぁ＝உ்்ண．

 and அவன்，§54（Page 58），＂he who will step forth＂－சொல்லா $ш \pi க=$ சொல்லாய் 三 இொல்இ，§ 31，N．＇

24．உள＝உள்ள tenseless part．of உள்，§ 44．The conformity

 the sense of Lompuும்（intransit．）．
 டோல் தூலத்கை，§ $9,4$.

27．ஆவ் ஆவみ，§79，N．－வஸ்துவின $=$ வஸ்துゅவ，


28．செணித்த＝செணித்தன，§ 29 ，＂they originated＂or＂they are things which originated＂；§ $44, N$ ．

30．உள（＂they exist＂）பலஇிஜ்பா்் of the இானக்குறிபுடு ற்ற உள்．§ 44.





35．உயிர்கட்கு உ உ




 அண்டடுiம 4வனடும் போக டும்．

42．சொன்ணタy something that one has said．Here the verbal noun is，like any other noun，used adjectively（ $=$ Qொख்னぁாळிய），by placing it，in the shape of the nominative，before the substantive to which it refers（§ $47, \mathrm{~N}$ ．）．

45．ஃாண்ப $=$ காண்பன or காண்பळை．
47．பார்க்ல்்，if you look at it（mere expletive）．
 （ $\$ 21, \mathrm{~N} . \mathrm{V}$ ）．

52．பゅர்வ்y something that one will say（used like Qசான்னது， v． 42 ，as an expletive）．

53．Фழோ；the interrog．particle $\mathscr{F}$ gives a peculiar emphasis to the interrog．pronoun ब\＄．

 மாபோ்் $=$ இெளியுமாற்போல்，§ 78，N．

61．மெயக்கு＝உாக்து．
63．ぁண்ணிணில்＝ぁண் ணிவ்，§ 13，N．I．
65．பாரின் $=~ ப \pi ர ் க ் க ் ல, ~ v . ~ 47 . ~$
69．வெஎ冂யயல்் like ether，§ 81 ．
 ぁண்ட，காணூத，கண்ட are to be comected with Яவஞே．－ொ

 $\dot{\mathfrak{a}}(\underset{G}{ }$＂to withdraw＂which is formed by adding $\mathscr{\infty} \dot{\omega}$ to the verbal noun －அடட்க்் —，and which implies the notion＂as soon as＂）or＂you till see every thing that is to be seen＂（then وட்亡ぁஇம் stands in the scnse of＂all＂）．

75．© $\dot{C}$ டி சுㄷㄴㄴ＂baked with sugar＂properly＂sugar－baked＂
 ©

77．அゅரும்＂hard to be described＂，a mere expletive（அரும்＂drf－ ficult＂is here connected with the mere root of the verb ஜgi）．

93．என்னில்＂if one ought to say it＂，a mere expletive．
 § $21, \mathrm{~N} . \mathrm{V}$ ）$\%=$ Cюேдтब．

97．ஆன＝ஆனゅை．


## Second Part．



19．ஆடூன＝ஆணهன்．
21．என்＝என்னும்（partic．apocop．）．

 vrihi；compare（．I，v．18．）

30．Cோuிォத（prop．போ＠बத，from Cோது）$=$ போனதி．
31．வேம் contract．from வேயும்．
45．அடைகுவ் lengthened form，instead of அயை $வ \dot{\pi}$（ $=$ அณைவார்கள்）．

48．தேவரீா＂you who are god（lord）＂（هியக்குறிப்பு் மேர்，§゙44）．

50．母ه＝தهன＂things which are fit＂．
53．وகமுகத்தவர்＂people who have a face turned inward＂，§ 59.
－ஆकில்（regularly from ஆகு 3．）＝ஆன்்．
58．வவ்சு $=$ வைத்து（rather vulgar．）．
72．ஆகுவ $=$ ஆகுவぁ（ஆவぁ）．
 stantive（＂the state of being below＂）．

105．ஆய்குதல் lengthened form for ஆய்தல்，verbal noun from कुن 1．＂to examine＂．

106．ஆகடின் or ஆஆடில்（ஆகு 3．＂to become＂and இด， $\S 74,4)=$ ஆலல்．Here（2 ${ }^{(2}$ is added to the root，instead of being added to the verbal participle．

110．தல் in Cொன்றுறிாவ் is a mere expletive．
111．भறிகில்்＝ஆறிக்திலேன்＂I do not know＂．（Here the tenseless verb இல் is added to the lengthened root of و⿻𨈑 2.

 denote here the passive voice，but means＂it does not happen＂．Lite－ rally：＂Abandoning him through Him never happens $=$ it never hap－ pens，that He should abandon him．＂
 to the verbal root（囚）（囚）4．），forms negative participles，is here affixed to the verbal noun（ $\propto /\llcorner\dot{\alpha})$ ，also in a negative sense．

126．வல்லீர்＂you are strong＂，from வல்＂strength＂．§ 44.
143．ぁ（ு，y＂thinking＂mere expletive．
147．Сொด $=$ வொண்்ம．
162．உணட்க்ு்＝உள் நட்க்து்，§ 9,5 ．

－180．भண்ணறன்＝ஆண்ணல் தண்，§ $9,4$.




## LIST OF SANSCRIT VEDANTA terms explained.

1. $\bar{A} 15 a ̄ s a$ "Reflection" $=$ Cidābāsa.
2. Alfimānin "owner" sc. of either of the three Sariñas with regard to Gīva as well as to Iśa. The owner of the Kãrana S. of G'iva is called "Prāgna", 一of I's'a "Antarjāmin"; the owner of the Sūkṣma S. of Gīva is called "Taiǵasa", - of İśa "Hiraṇjagarlon (or "Sūtrātman"); the owner of the Stūla S. of Giva is called "Vis'va", - of İsa "Virāg " (or Vaiśvānara).
3. Adjāsa "transfer, translation". (the unphilosophical method of predicating the world's illusive appearance of the absolute Brahma).
4. Advaita "non-duality"; the Brahma, as sole real canse-of the unreal world; the Vedanta-System with the Advaita-Principle at its head.
5. Advaitănanda "non-duality-delight": that philosophical pleasure, from which the dualism of the delight and of him who delights is excluded.
6. Āgāmja, see sub Karman.
7. Ahankāra "I-making": egotism. (See sub Antakarana.) It is threefold: Mukja or essential ("I am the absolute"), Amukja or unessential ("I came, I went"), and Mukjāmukja or essential-nonessential ("There is no single being-in the shape of all-perfection; I - in my common state - am self- essential").
8. Antakaraṇa "internal agency": interual organ, mental faculty. (The human spirit rather in our sense.) This mental faculty consists of Manas (the faculty of imagination and excitation), of Citta (the faculty of reflexion), of Buddi (the faculty of logical decision), and of Ahankara (the faculty of referring all to the I). This is the classification now generally adopted. The author of Bālabōdani uses the word Antakarauna for the whole of the mental faculties with the sole exception of the Ahankāra, - the general base of all the II.
others, - which he, in his description of the human spirit - coordinates with the Antakarana. The Tamil commentator of Atmabōd:a, on the other hand, considers the Antakarana as a single mental faculty, and coordinates $\boldsymbol{i t}$, in favor of the number "five", with the four subdivisions of the Antakaraṇa above-mentioned. Where Manas, Citta, and Buddi are not expressly placed in contradistinction to each other, these expressions frequently serve to denote the mental faculties in a general sense.
9. Ānandamaja-Kṓsa, s. Köśa.
10. Annamaja-Kōśa, s. Kōśa.
11. Antarjāmin "internal rector": İśa as owner of the Kāraụa - Sarīra in a collective sense. Comp. Alfimānin.
12. Aparōkṣa-Ğnāna, s. Ğ́nāna.
13. Apavada "negation": the philosophical method of severing the world's appearance from the Brahma (the reverse of Adjãa).
14. Ārōpa "imposition" $=$ Adjā̃a.
15. Ārūda "one who has attained to": a perfect one.
16. Asanga "one who is not attached": the Brahma, as the absolute being, free from acting, willing - and even knowing (through the medium of the Antakarana).
17. Atita "transcendence": the state of bodyless emancipation (as Turījatíta) Kaiv. II, 153.
18. Ātman "breath, soul, Self (the Tamil tān) = Kūtasta. See the four kinds of Ātman Kaiv. II, 118-119.
19. Atmannanda, the delight of the Self in the Self.
20. Āvaraña "covering, veiling": the state in which one says "The Brahma exists not, - it appears not" Kaiv. I, 49.
21. Avasta " state"; there are seven states of the individ. soul, which see Kaiv. I,58-63, and four states of the Brahma (as Cit or absolute intelligence; as Antarjämin or causing principle; as Hiranjagarba or fine-material principle; as Virăğ or gross-material principle).
22. Avidjā, unconsciousness as characteristic of the Käraụa-Siarīra, or of the Ānandamaja-Kōśa. Kaiv. I, 33-34.
23. Avjakta "that which is not manifest, not developed": original nature when undeveloped.
24. Bahādaka, see Sanujāsin.
25. Brahma (properly Brahman) "the growing one" (the expanding one?): the absolute beeing, causa materialis and causa efficiens of the illusive world.
26. Brahmūnanda, philosophical delight in Brahma.
27. Buddi, see Antakaraụa.
28. Ćaitanja, Brahma as intellectual principle.
29. Ciééajā "adumbration of the spirit": the reflection of the Brahma within the sentient creature (Cētana).
30. Cidābāsa "reflection of the spirit", $=$ the preceding; as it were, the irradiation of the universal Brahma into the individual soul (Gíva).
31. Cit "something that thinks": the intellect.
32. Cítta, s. Antakarana.
33. Djāna-Gnāna "knowledge in the way of meditation": subjective, inadequate knowledge. Kaiv. II, 82.
34. Dvaita "dualism": the world affected with the appearance of dualism.
35. Ğiva "life": the individual soul.
36. Givanmukta "one who is emancipated while living": he who no longer considers the Giva to be his real Self, and is therefore, even in life-time, (philosophically) rid of individual life.
37. Gīva-Süksin "life-witness": the Kütasta, as indifferent witness to the activity of the Give.
38. Gnāna"knowledge". It is twofold: Paröksa ("something beyond the eyes") i. e. transcendent, inevident - and Aparöksa ("something not beyond the eyes") non-transcendent, evident. The former kind is about the same as Djāua-Gnāna; the latter as Vi-vēka-Gināna.
39. Guna "quality". For the three qualities of original nature see Kaivalj. I, 30.
40. Hansa, s. Sannjāsin.
41. Hiranjagarba, İsa as owner of the fine-material body (in a collective sense). Kaiv. I, 39. (Comp. Abimānin.)
42. İsa"lord": all the Givas collected.
43. Kalpana "figment, fiction": = Adjāsa, Āröpa.
44. Kর̈raṇa - Śarīra, s. Śarī̃a.
.45. Karman "work, ceremony". They speak of a threefold Karman: Sancita ("collected") = the demerit formerly collected by works; Prürabda ("commenced") = the consequences of former works still being enjoyed or suffered = destıny; Āgāmja ("coming")= future works.
45. Kösa "sheath": there are five of them: Annamaja (sphere of nut trition), Prūnamaja (sphere of breathing), Manōmaja (sphere of imagination and excitation), Viǵnānamaja (sphere of intellect), Ānandamaja (sphere of blessed feeling).
46. Krtakytja "one who has done all that was to be done": the philosophically perfect one.
47. Kütasta "standing at the head": that portion of the universal Brahma that, dwelling in the heart of men, through its reflection, (Pratibimba, C̈ājā, Āb̄̄̄sa) illumines the Antakaraṇa.
48. Lakgiarita "the sense to be intimatel": the last meaning of the Vèdas.
49. Mahāvākja "Great sentence": there are several of them; the prị. cipal one is "Tat (Hoc, sc. Brahma) tvam (tu) asi (es)".
50. Mājā, the Sakti, inhering in Brahma, of the formation of the illusive world.
51. Manas, s. Antakaraua:
52. Manda "indolent, dull": epithet of the renunciation by despair. Kaiv. II, 159.
53. Manōmaja-Kōṡa, s. Kōśa.
54. Mukjā̄nandạ "paramount delight"; Kaiv. II, 130.
55. Nig'ānanda "gaudium innatum, genuinum"; Kaiv. II, 129.
56. Pakva, philosophical maturity. Compare Tīvra and Tīvratara.
57. Panćíkaraṇa "Five-making, division into five". Kaiv. I, 41.
58. Paramahansa, s. Sannjāsin.
59. Parōkṣa-Ğnāna, s. Ǵnāna.

- 61. Prāgna" "the knowing one": Gíva as owner of the Kāraṇa-Siarïra in its individual singleness. See Absimānin.

62. Prāṇamaja-Kōsia, s. Kōśa.
63. Prärabda, s. Karman.
64. Puruşa "man, person, soul": Gìva as well as Kütasta.
65. Sacécidānanda "one possessed of reality, spirit, and bliss": Brahma.
66. Sādana "id quod perficit": a means of salvation (in the sense of the Vēdanta). For the four preliminary means of salvation see Kaiv. I, 8-10.
67. Sāks̄ātkāra "making present": evidence.
68. Sākṣin = Gī̀va-Sākṣin.
69. Sakti, any evegreic whatever.
70. Samãdi, state of contemplation as the last aim of meditation.
71. Sannjāsin, "oue who lays down sc. his worldly attachment": an ascetic. The four principal kinds of ascetics are: Kuțiéaka (one. who lives at the expences of his sou), Bahūdaka ${ }^{1}$, Hansa (the high one), and Paramahansa (the most high one). See Kaiv. 158-163.
72. Sarita, corporeal form. There are three of them: Kärana (corpus causans), Süksma (the fine-material one), and Stüla (the gross-material one). The two latter ones are the corpora causata (Kārja).
73. Sat "that which is": reality.
74. Stūla-Śarī̃a, s. Śarīra.
75. Sūkẹma-Ṡarīra, s. Saraịra.
76. Susupti "profound sleep". State of the Avjakta (Kaiv. I, 29); state of the Samãdi; characteristic of the Auandamaja-Kīósa.
77. Sütrãtman "thread-Self", or "one who has the nature of a thread": Hiranjagarba, on whom - as on a string - all things are filed.
78. Svänub̄̄̄ti, Self-knowledge; Self-experience; Self-enjoyment.

[^1]79. Svarūpa-Gināna, essential knowledge, i. e. a knowledge that does not require the instrumentality of the mental faculties. Kaiv.II, 79.
S0. Taigasa "the brilliant one": Giva as owner of the fine-material body (in its individual singleness). S. Alfimānin.
81. Tanmātra "this only": smallest particle, atom, elementary rudiment.
82. Tīra "pungent, hot": epithet of the renunciation by real zeal. Kaiv. II, 160.
83. Tīvratara, comparat. of Tivra: epithet of the renunciation by a singular zeal. Kaiv. II, 161.
84. Tivratara pakva, that maturity for the study of philosophy which is manifested by a singular zeal.
85. Turija "the fourth, sc. state": the state of Brahma, as exceeding the three Sarīras (Stīla, Sūksma, Käraụa); the corresponding conditions (waking, slcep, and profound sleep). - The state of the Gīivanmukta. Kaiv. II, 153.
86. Turījātīta, transcendency of Turija: the state of bliss when free from the body. Kaiv. II, 153.
87. Upādi, accidens, modality, illusive form (of Brahma within the world):
88. Vācjarta "the sense to be said": the next sense of the Vēdas.
89. Vaiśvānarą, the vital fire spread through the universe $=$ Virāg.
90. Vāsanānanda "conscious delight". Kaiv. II, 126.
91. Vidjānanda "intellectual delight". Kaiv. II, 122.
92. Viǵnānamaja - Kōs̃a, s. Kīóśa.
93. Vikssepa "throwing asunder": the development of the illusive world; false appearance (in an objective as well as in a subjective sense).
94. Virağ "one beaming forth": İśa as owner of the gross-material body (in a collective sense). Comp. Abimānin.
95. Visva "the penetrator"(?): Giva 'as owner of the gross-material body (in its individual singleness). Comp. Abimānin.
96. Visajānanda "delight in the object". Kaiv. II, 123.
97. Vivēka-Ǵnāna "discriminating knowledge": objective adequate knowledge. Kaiv. II, 82.
98. Vjakta "that which is manifest, developed": original nature when developed.
99. Vertti, being, state, activity (of the mental faculties).
100. Vxtti-Guana, that knowledge which is brought about through the medium of the mental facultics.

## ERRATUM.

Page 14, line 5, for "øா" read "の".

I avail myself of this opportunity to give the following additions and corrections:

## 1. With regard to the "Outline of Tamil Grammar":

Page 22, last line, instead of "§ 12 " read " $\S 13$ ".
Page $40, \S 32$, line 4, after "verbs of the strong f." insert "may - with those of the weak, or of the middle form -". Page 43, add the following note to $\S 36$ : "Such verbs of the middle form, as end in $\dot{\text { oे or }}$ ศ, have usually $\infty$ added to the root; e. g. கிற்க from மி்் to stand (§ 9, 3); கேட்ெ from கேள் to ask $(\S 9,3)$."
2. With regard to the first volume:
S. 3 Z. 7 v. u. statt "Putrēkṣaṇa" lies "Putraiṣanā".
S. 3 Z. 8 v. u. statt "Ïksaṇa traja (eigentlich AugenmerkTrias)" lies "Eṣaṇã traja".
S. 198 Z. 13 v. o. statt "zusammengeht" lies "anhangt".
S. 199 Z. 9 v. o. statt "Lebens-Erlöste" lies "Lebend-Erlöste".

W̌o Antakarana steht, setze stets Anta:karana (dic reine Sanscritform).

## OUTLINE

## OF

## TAMIL GRAMMAR.

## LETTERS.

## § 1.

The three principal kindred dialects of Tamil (Canarese, Telugu, and Malayalam) have invented characters of their own for the whole of Sanscrit sounds. Tamil, the most distiinguished member of the Dravida family, has, by its prevailing tendency to naturalize the Sanscrit words imported, in a far ligher degree preserved the original phonetic system of the Dravida languages. It numbers only 30 letters, viz. 12 vowels and 18 consonants.

$$
\S 2 .
$$

The Tamil letters are as follows:

| Shape. | Pronunciation. | Transliteration. ${ }^{1}$ |
| :--- | :--- | :--- |

## Short Vowels.

| $\mathscr{1}$ | (like the short Italian a) |
| :---: | :---: |
| (8) | (as in mill) |
| 2 | (as $u$ in full) |
| $\sigma$ | (as c in spell) |
| 『 | (like the short Italian o) |

[^2]Shape. . Pronunciation. Transliteration. The-corresponding long vowels.
ஆ (like the. long Italian.a). $\hat{a}$
F. (as ee in steel) . $\hat{1}$

ஊ (as u in rule). .
ฮ (as ey in they) . $\hat{e}$
Р (as o in sole) $\quad 0$

## Diphtongs.

ஐ (as ey in eye) ei

Consonants.
$\dot{\boldsymbol{\sigma}} \quad$ (as k in king, and ch in the k German $\mathfrak{B a d}$; s. §4e andf) ,
$\dot{\text { b }}$ (as ng in long)
$n$
$\dot{\boldsymbol{f}} \quad$ (as s in same; see $\S 4, \mathrm{~g}$ ) $\quad$ s
ஞ் (like the French gn in règne) ñ
$\stackrel{C}{ } \quad$ (like the Sansc. lingual t , and t d , by tuirning the tongue upward to the palate; see § 4 , e and f)
ண் (like the Sanscrit lingual n, $n$ by turning the tongue upward to the palate)
$\dot{\boldsymbol{s}} \quad$ (as t and th: see § $4, \mathrm{e}$ and f$) \cdot \mathrm{t}$
$\dot{\eta} \quad$ (as a common n) ín
$\dot{\dot{L}} \quad($ as p and b ; see § 4, e and f) • p
io (as a common m) $\quad \mathrm{m}$
. $\dot{\boldsymbol{p}}$. (a gnarling: r , half dental and $\mathbf{r}$ half lingual)
ன் $(a$ soft $n)$

Shape.
Pronunciation.
Tramsliteration, Liquidae.
iヒ (as y in yiun) y
$\dot{\boldsymbol{r}} \quad$ (as r in round) . r
$\dot{\text { வ }} \quad(\mathrm{a}$ soft l) $\cdot 1$
வ่ (as vin vain) $v$
$\dot{\text { ஷ }}$ (a hard l, of a lingual charact.) 1
$\dot{\varphi}^{\prime} \quad$ (a sound between $r, 1$, and the $l^{\prime}$
French jin je, also of a lingual character)
Note. The consonant is called $9 \dot{p} \dot{\prime}$, orru (single), or Qoú, mey (body); the vowel $e \omega f i n$, uyir (life) ; the consonant followed by a vowel, éwirQiou (animated body). Also the latter onco is reckoned only as one letter ( $\sqsubset ழ ு \dot{\Phi} \dot{\mathscr{y}}$, cl'uttu).

$$
\text { § } 3 .
$$

The vowels appear in their own shape only when initials. ( $\dot{\operatorname{cic}} \dot{0}^{\mathrm{a} m}$ "yes".) The following table shows in what manner each of them combines ( $\varpi \pi . k \hat{a}$ ) or coalesces.(ด) ki) with the different consonants. (2ul riெoi்" vowel-consonants"; § 2, Note.) 'The short a, when following a consonant, is not expressed at all, this vowel being naturally inherent in every consonant, just as in Sanscrit (क kia). $\Lambda$ dot over the consonant shows the absence of all vowels whatsoever ( $\dot{\sin } ;$ see $\S 2$ ), but is, in native writings, frequently omitted.

Note. In a "vowel-consonant" the vowel is, even when its sign precedes (Qெ ke, Сே kê etc.), or partly precedes and partly follows (இொ ko, கோ kô), always to be pronounced after the respective consonant.

[^3]Tamil Graminar:


## § 4.

Foir the pronunciation of the letters see $\$ 1.1$ here add what is still wanted. ${ }^{1}$
a) The short a before the soft ( $\$ 6)$ letters வ่, $\dot{\text { ண, }}$, and the middle (§6) letters $\dot{i}, \dot{\mathfrak{\infty}}, \dot{\oplus}, \dot{\mathfrak{y}}$, at the end of polysyllabic words, receives a very soft sound (nearly as e in men).

இவ்் (he) pron. aven; ஆォஜ் (wall) pron. aren;
அவ்் (they) pron. aver; பகல் (day) pión. pachel;
夕வள் (she) pron. avel; புகழ் (praise) pron. puchel'.
The pronunciation remains the same, when such polysyllabic words increase by flexion.

அவனை்க் (to him) pron. avenukku.
" b) When joined to a preceding it, the short a receives nearly the same sound.

c) The vowels $c$ and $\hat{e}$, when initials, are usitally pronounced, as if preceded by $y$.

எரூ (manure)-yeru; எர் (plough) yêr.
d) The vowels $\mathrm{i}(\hat{\mathrm{i}})$, e ( $\hat{\mathrm{e}}$ ), when followed by one of those consonants which are linguals or at least
 are respectively pronomeed almost like the German
${ }^{1}$ An attempt at giving the pronumeiation of $\dot{L}, \dot{\infty}, \dot{m}, \dot{\operatorname{m}}$ and $\dot{\mathscr{L}}$, even in a merely approximato sense, being quite useless, I shall even here, wherever these letters oceur, merely tramsliterate them in the manner laid down in $\S 2$, substituting, however, $d$ for $t$, when $L$ assumes the chavater of a media (see fon the following page). The vowels a, it,

$\ddot{u}(\ddot{u} h)^{1}$ and $\ddot{o}(\ddot{\partial h})^{1}$, but with a somewhat deeper sound.
 k̈̈du; Cே® (ruin) kiohdu.
 Cேணை (care!) pöhnu.
வढึr (grow!) vülci ; ஜீளூ (lengthen!) nühlü; வ®ளி'(space) völi; வேஆ (tine) vöhlcị.
$S_{g}$ (be born!) püra; Lீg (tear!) pühru; Qゅgy (receive) pöru; Cேgy (gain) pöhru.
இழி (be humbled!) ül'i; ஈழ்ம (Ceylon) ühl'am; Фெயூணை (opulence) köl'umei; Сேழ் (splendor) kühl'.
e) The consonants $\dot{\boldsymbol{\sigma}}, \dot{\boldsymbol{\delta}}, \dot{\Delta}$ retain the character of tenues (s. § 6), and are consequently pronounced hard, only as initials or when doubled in the middle of a word.

๔ால்் (time) pron. kâlam; ஆ்்க்் (profit) pron. âkkam;

$\Delta \pi ه \dot{\omega}$ (sin) pron. pầvam; $\varnothing \dot{ப} 4$ (fault) prọ̣. tappu.
Note. This rule includes also $\dot{L}$, which however, in purely Tamil words, never appears as initial:

ぁாட்க(3) (show!) káttu.
f) When occuring single in the middle of a word, $\dot{\Phi}, \dot{L}, \dot{\Phi}, \dot{L}$ change - $\dot{\boldsymbol{m}}$ into a flatus sibilans, $\dot{\text { ¢ }}$ into a media aspirata, $\dot{L}$ and $\dot{L}$ into simple mediae - and are consequently pronounced soft. $(\dot{u}=\mathrm{b}$, but rather softer; $\dot{\boldsymbol{j}}=\mathrm{th}$ in the word "breathe" $; \cdot \dot{L}^{\dot{L}}=$ the Sanscrit lingual d, and கं somewhat like the German cl $\cdot$ in $\mathfrak{B a d}$, but rather softer.) woss (hatred) pron. padfei; $\omega(4)$ (suffer!) pron. padu;

[^4] tîvam).
Note. The consonant $\angle$ has, even single in the middle of a word, the character of a tenuis, and is consequently pronounced hard, whenever it is not followed by a vowel.

ஆட் இொள்ளூ (enslave!) pron. ât kollu.
The same is to be said with regard to the consonants $\dot{\operatorname{s}}$ and $\dot{\dot{\prime}}$, whenever they are preceded by the rough consonants $\dot{L}$ and $\dot{\rho}$.
$க \dot{ட} \varnothing \dot{ம}$ (sword) pron. katkam; ぁற்கம் (sediment) pron. karkam;
இட்ப் (strength) pron. tütpam; Фற்பு (chastity) proụ. karpu.
g) The consonant $\dot{f}$ retains the character of a tenuis, also when occuring single in the middle of a word, and is consequently pronounced like the English $s$ at the beginning of words.

மாச்்் (month) mâsam.
When preceded by its nasal ( $\S 6$ ) - $\dot{\sigma}$ - , it sounds, together with ஞ், like nj (nearly like the Italian•ng in angelo).

அஞ்ச (five) pron. auju.
When double or when preceded by $\dot{L}^{\bullet}$ or $\dot{\mathfrak{m}}$, it sounds like ch (nearly like the Italian c in cervo).

Яச்ச் (fear) pron. acham; ஆட்囚 (lordship) pron. atchi; மคum $\dot{9}$ (effort) pron. muyarchi.
h) e with $j$, at the end of a syllable, receives a sound between ci and $\hat{e}$.

Qெи (do!) pron. sê.
i) Double $\dot{\boldsymbol{j}}$ sounds like tt.'

Qه்றி (victory) pron. vetti.

[^5]When preceded by the corresponding nasal (s. § 6) —ன் —, it may be pronounced like d:

- Q®a்ற̣ (venru, vanquishing) pron. vendu.
- Notc. The Tamils assign to the pronunciation of a Qெெடில்
 $\omega \pi \dot{\phi} \neq \varnothing \infty$ (measure sc. of time); to that of a குறில் or short let-
 to that of an $\wp \dot{p} \dot{y}$ or simple consonant (as $\dot{m}$ ) half a measure.

$$
\S \%
$$

The exact pronumciation of the Tamil can be learned only by oral instruction; but the pieces, appended to this Ontline as Specimens of Tamil Structure, may be used also as excreises for reading, a transliteration of the Tamil text, in accordance with $\S 2$, having been added.

$$
\S 6 .
$$

The natives divide the consonants into rough, soft, and middle letters. The first class contains the tenues ( $\dot{\Phi}, \dot{\boldsymbol{F}}, \dot{\dot{C}}, \dot{\boldsymbol{\sigma}}, \dot{\mathcal{L}}, \dot{\boldsymbol{g}}$ ) ; the second the corresponding nasals ( $\dot{\bar{y}}, \dot{\operatorname{\sigma }}, \dot{\boldsymbol{\sigma}}, \dot{\boldsymbol{5}}, \dot{\boldsymbol{L}}, \dot{\operatorname{bin}}$ ), and the third the liquidae $(\dot{u}, \dot{i}, \dot{\boldsymbol{\infty}}, \dot{\text { வ் }} \boldsymbol{-} \dot{\varphi}, \dot{\text { ஷ }})$.

Note. According to the organ through which they are pronounced, they may be thas arranged:

| - - | Tenues: | Nasalcs: | : Liguidac: |
| :---: | :---: | :---: | :---: |
| Qutturals: | , க் | 㐫 |  |
| Palatals: | $\dot{\boldsymbol{r}}$. | ஞ் |  |
| Linguals: | $\llcorner$ | ண่ | $\dot{\text { ள̇, }} \dot{\mathscr{E}}$ |
| Dentals: | ¢ | $\dot{\text { r }}$ (Tl | The other Liquidae dos |
| Labials: | $\dot{L}$ | $\dot{\omega}$ not | wot hold a decided po- |
| Lingual-Dentals: | $\dot{\underline{m}}$ | - | sition.) |

## $\S 7$.

The mode in which the words undergo phonetic changes，is threcfold：

Qெலெ்ல்＂porishing＂pmission；
திளிதல்＂turning＂transmutation；
เமிகல்＂increasing＂augmentation．

## § 8.

The rules for Omission are：
1）When a final $u$（except that of a word con－ sisting of two short letters，like LIf cow）meets with an initial vowel，it is dropped．

هரே அfி円（the grain of a certain plant）varaku arisi $=$ هยฮi月月 varakarisi．
＂
But：


2）When a final io meets with an initial $\dot{\text { is }}$ or $\dot{\boldsymbol{b}}$ ， it is dropped．
 5пமwngyio nuâmamâruin；
๘ாமம் ஈல்லத（the name is good）niânam nallatu $=$ ธ๓மเธอ்லதg nàamańallatu．

$$
\S 9 .
$$

Transmutation takes place：
A．When a final $\dot{\operatorname{Lo}}$ meets with an initial $\dot{\boldsymbol{\infty}}, \dot{\operatorname{y}}$ or $\dot{\operatorname{j}} ;$
B．When a final $\dot{\text { or }}$ or meets with an initial $\dot{\operatorname{D}}$ ；
C．When a final $\dot{\mathbf{x}}, \dot{\oplus}, \dot{ன}$, or ண் meets with an ini－ tial $\dot{\boldsymbol{\Phi}}, \dot{\boldsymbol{\sigma}}, \dot{L}, \dot{\boldsymbol{j}}$ or $\dot{\mathfrak{b}}$ ．

## List of Transmutations．

## A．

 காலம்，தேட்டேன்（I asked the time）＝ォாலண்கேட்டேன； காலம் சொன்னேன்（I said the time）＝காலஞ்்சான்னேன்；


## B．

2）${ }^{2}$ Final வ்（in monosyllables）and initial $\varphi$ make ண்ь； Final ஸ்（in monosyllables）and initial－w make ண்ゥ．
ஊல் முடிவு（book－end）＝ாக்குடிவு；
முள் முடி（thorn－crown）＝முண்டிடி．

## C．





 rald）$=$ ぁற்சாக்்；－ぁவ் படி（flight of stone．steps）$=$

Qப்ா்் கலம்（gold－vessel）＝Quாற்கல்；—Quாண்் \＆ங்囚』 （gold－chain）$=$ Qொற்ஷ்ங்இல；；பொன் பாளம்（gold－ $\mathrm{bar})=$ Qொற்பாள்ம்．

 （man－seizer）$=$ ஆட்பிடியன்．


1 According to the principle that the tenues（ $\S(6$, Note）do not ．allow themselyes to be preceded by a not rorresponding nasal．

2 The nasal $\dot{b}$ converts the preceding $\dot{0}$ and $\dot{\operatorname{co}}$ into nasals（the lingual ஸ் into the lingual nasal ண்ர）．

3 The rough lettsrs க，\＆，$L$ convert the preceding soft，（ண；ண்） and midde oncs（ல்，ஞi）into rough letters（the lingual $\dot{\operatorname{con}}$ and ண் into the lingual $\mathscr{L}^{\circ}$ ）．


4）${ }^{1}$ Final $\dot{\alpha}$ and initial $\oiint$ make $\dot{\rho} \eta^{2} .\left(80^{3} \mathfrak{m}\right)^{4}$ ；

Final ண் and initial $\boldsymbol{\varnothing}$ make д்ற $(\dot{m} m)^{6}$ ；



அவ்் தக்பவ்（her father）＝அவட்டぁப்பன் ；－டுள் \＆த （the thorn is bad）$=$ முீし゚gை．




－NoteI．வ่ $\varnothing$ sometimes also $=\varnothing \dot{\square}$ ，espec．in veribal flexion．Qச்ல் தேன்（I went）வென்றேன்．

NoteII．ब $\Phi$ sometimes also $=\dot{\operatorname{con}}\llcorner$ ，in verbal fle－ xion：Qொள் தேன்（I took）வொண்டட்்．

Final ø் and initial $\dot{\boldsymbol{E}}$ make ø்（ண்ゅ）i；．

Final ண் and initial $\dot{\text { B }}$ make ண் $(\underset{\operatorname{co}}{\infty})^{4}$ ．
1 In the first and second instances the rough－p converts the middle letters $\dot{\text { ó and }} \dot{\boldsymbol{\omega}}$ into rough letters（the lingual $\dot{\operatorname{d}}$ into the lingual $\dot{L_{-}}$）；in the third and fourth instances $\dot{\dot{j}}$ transforms itself into the tenuis corre－ sponding with the preceding nasal．

2 Sometimes a single $\dot{\rho}$ is found．
$3{ }_{\infty}^{\circ}$（aitham）is nearly pronounced like the German ch in mid）．
4 The latter form，when the preceding word is a short monosyllable． （This rule is not always observed．）

5 Sometimes a single $\dot{L}$ is found．
－The latter form，when the preceding word stands in casu obliquo．． （This rule is not always observed．）

7 In the first and third．instances the dental nasal（ $\dot{(j)}$ ）tends to nasa－ lize the preceding $\dot{\alpha}$ and $\dot{\operatorname{j}}$ ；in the second and fourth instances the influence of the dental nasal is simply overcome by the preceding nasals of the lingual－dental（ $\dot{\sigma}$ ）and of the lingual classes（ $\dot{\infty}$ ）．
 （stone－heart）＝ぁண்னெஞ்சு．
கலळ் இெடிதை（the vessel is long）＝்்லஇெடித ；－முன்

 （thorny place）＝ハுண் ணிலí．



$$
\text { § } 10 .
$$

Rules with regard to $A$ ugmentation：
1）A final $\mathrm{a}, \hat{\mathrm{a}}, \mathrm{u}$（the latter only in words con－ sisting of two short letters；$\S 8,1$ ） $\mathfrak{u}, o, \hat{o}$ ，or au re－ quires the insertion of $\dot{\sim}$ ；a final $i, \hat{1}, e, \hat{e}$ ，or ei that of iu（as the most homogeneous consonant） between itself and a following vowel of any de－ scription．
 palavum）．
இ்்்ல（not）எவ்ருண்（he said）＝இல்லலQuண்குண்（illei curân $=$ illcijenrân）．
－2）When a final consonant（with the exception of $\dot{i}$ and $\dot{\varphi}$ ），in short monosyllables，meets with an ini－ tiat vowel，that consonant is doubled．
－கல்（stonc）அருமை（rare quality）＝கல்லரூணை（kal aru－ $\mathrm{mei}=$ kallarumei）．

3）When a final vowel，especially a long one （with the exception of $\hat{o}, \hat{e}$ ，au），mects with one of the four rough letters：க，チ，क，い as an initial，this is doubled．
 புது காfிய｜ம்（a new thing）பதத்்ாாfயம்；



Excepted from this rule are：

$$
\therefore \quad \text { a) The } \mathscr{V} \text { endings }
$$

1）in all verbal forms（but not in the infinitive）；
2）in adjectives，e．g．கல some，ஆன்ळ such， $5 \dot{\text { ®io good（but }}$ not in $\omega \dot{m} \mathfrak{m}$ other ；compare § 23）；
3）in verbal nouis，e．g．உண்ஷぁぁ they arr such（things， creatures）as do not eat；
4）in neuter plural nouns（e．g．yov several things）；
5）in the interjection of allocution giow；
6）\＆as termination of the genit．
 （not 5டக்கிற்்（ு，ி毋ைசள்）；


セண்ண்த்ன ．ததிைை்ள்（the horses do not eat＇）$=$ உண் ணதøகுカிஈைகள்；
ப் இச்ான்னன்（he said many things）＝பலிசான்ஞண்；

b）The $\mathscr{\mathscr { H }}$ endings
1）in verbo finito，e．g．eண்ळ they（ea）eat not；
2）in verbal nouns，e．g．еண்ண things which do not eat；
3）in adverbial participles，e．g．உண்ண not cating，without cating；and
4）in $\omega$ 拉（interj．of allocution），gion（wild cow）．
Notc．These exceptions are restricted to அவ்هழி．This is a connexion in which the noun appears in casu recto．The reverse is $வ \dot{\mathfrak{m}} \boldsymbol{\infty} \infty$ ，a connexion in which the nouns appears in casu obliquo．

$$
\text { c) The } \mathfrak{e} \text { endings }
$$

I．with regard to words composed of two short letters （in the Tamil sense；§ 2，Note）．

1) in the shortened form of the adject. participle, e. g. Ф(5) ' $=\varnothing$ (ும்) giving;
2) in the pronouns (28y (this), அ\$ (that), eg (that there);
3) in numerals, e.'g. இரு (two);

4) in the genit. with அళுு (அவぁன of him).
II. with regard to words not composed of two short letters *
5) in all instances not having, for a penultimate, one of the rough consonants without vowel (consequently in words like காசு, விறகு, எ்கு, வண்ா, வெள்கு, but not in words
 when occurring in அல்வழி. In வேற்றைை, we frequently see them comply with the general rule, especially when they have, for a penultimate, one of the soft consonants without vowel e.g. ண் (வண்று bee, இறமைை smallness: வண்் டச்சிறமை the smallness of the bee).

## d) The mendings

in $\mathfrak{f}$ (thou), and in $\mathscr{S}$ (excrement), when in casu rectó.

$$
\text { e) The இ and } ஷ \text { endings. }
$$

which are to be excepted, camot be defined by rule. When they conclude low-caste words ( $\$ 11$ ) placed in casu obliqnoor standing adjectively; they will be less liable to exception. (ळளி parrot, and கால் foot = 円ளி்்ால்; கோடி new, and ஜீ டை cloth $=$ Cோடிச்ச் ; but கிளிகால்நீட(Bம் the parrot will stretch its leg, and बோடி\& $20,10,000,000$ picces of cloth). - (B in the adv. participle (c. g. 'இொல்லி saying), in இணி henceforth, øணி

 accusative, are never excepted. (Cோ ற்фிபட்பானன praising he went, - எப்படிச்செய்தான் how did he? - ஆவனணைப்ப்் தெ்் his book, - அணை்்சான்னன் he said that.) .

Note．The rough consonants $\varnothing, \mp, \varnothing, \dot{\circ}$ are sometimes doubled also after $\dot{\varphi}, \dot{\pi}, \dot{u}$（always after $\dot{u}$ in the participles وய்＂＂becoming＂and Cோu்＂going＂）．

## NOUNS．

## § 11.

The noun（Cேர் nomen）is either உயா்லிண high－ caste，or அ $0^{\circ}$ かीळ（ $\S 9,4$ ）not（high－）caste，i．e． low－caste．All words signifying personal beings （men，gods，demons）are high－caste，and all words signifying impersonal beings（animals，things，and abstract ideas）are low－caste．There are two num－ bers：ஒருமை singular，and டஎ்றை plural．

The subdivision of nouns into
I．ஆூ்்பurà（＂male－part＂）masculine high－caste in the singular（மшぁ⿱一兀寸 son）；
Qபண்பென்（＂female part＂），feminine high－caste in the singular（மぁぁ் daughter）；
นจர்นกล்（＂several persons－part＂），epicene high－caste

II．ஓன்றன்டாவ்（＂one things－part＂）low－caste in the sin－ gular（ ீீ（ house）；
பヘ円ி்பால்（＂several things－part＂）low－caste in＂the plural（ஹீดぁஸ் houses）
is of importance only with regard to the pronouns，and to the verb．
 five－parts＂）．

Graminar．

There is only one declension வேற்ற $\boldsymbol{y} ம ை$（＂change＂）．
 if the abl．soc．，and the obliquus be reckoned as sepa－ rate cases．

## § 13.

The flexional terminations（வ்ற்றுமையுருபுகள் ＂shapes of change＂）are as follows：

Obliquas．Aecuṣat．Abl．instrun．Abl socialis．

| இன் | $\stackrel{\circ}{\otimes}$ | இல் | 『（b） |
| :---: | :---: | :---: | :---: |
|  |  | ஆன் | ஒ（b） |
|  |  |  | －டன் |

Dat．Abl：separationis．Genit．Abl．localis．Voc．

$$
\begin{align*}
& \text { ฮ } \tag{4}
\end{align*}
$$

The emphatical $\hat{e}$ is frequently added to the fol－ lowing terminations ஆவ்，ஆன்－உடன்，ஒூ，ஓடு －இі்，and இட்தில்（e．g．ஆலே，eடனே ）；but it has almost lost its emphatical power．

Note I．The obliquus in இண் perhaps represents the most ancient form of nominal flexion，especially as it may be still inserted before the termination of any case（with the excep－ tion，of course，of the voc．，a case originally not different from the nomin．），particularly in words not ending in ø்．＇（இணெ， இண்்்，இமேஇ，இஇ்க்－or இற்து，from இன்கு；§9，3－ இனிலர்க்து，இஷையை，இனி்்）．

Note II．The abl．scp．，in இ囚（ᄃுウ்தु，is composed of இல் （Note IV），and இரு்த（＂being＂），and that in இனிळ் $め$ ，of இவ் and $\operatorname{\text {figg（＂standing＂；§9，5）．－Alsotheabl．loc．in（8），}}$ and the obliquus in இळ் are uset in the sense of the abl．sep．

Note III．The obliq．in இه் often supplies the place of the genitive．－Я\＄5（properly the demonstr．pronoun）is the more ancient form of the genitive；sometimes even \＆（the root of the before mentioned pronoun）is found（ $\varnothing$ ण山ぁぁ்ぁぁ்
 of éை＂possession＂）properly means＂possessing＂（Яவ னூடையவீலெ் the he－possessing houses，i．e．the houses he possesses $=$ his houses）：－em itself is often used as the termination of the genitive．

Noter．IV．The termination of the abl．loc．in இல் is， properly speaking，a ioun＂house，place＂，and such are all the other terminations，used in the higher dialect；as for in－ stance：பாவ் part，side，ஃळட place，இळட－middle，ぁூ head， வாய் mouth，கண் eye，கால் foot，，மிசை region，வuின் place， هழி way，و山ष $\dot{\omega}$ the inner part．－The most common termi－ nation of the abl．loc．is இடத்தロ்（இடததத－the obliq．of இட் place；see § 14，II，a－and the above mentioned（இல）．

Note V．Words in இ， ，அ்்，ஆன்，ஜன்，அள் form their vocative in various ways：

2）ம்்்க（woman），மங்காய்，ம்்கா；
 அய்யேே ；
Qெரும்்̈（a great one），Qெருமான்；
4）வண்ண்்（washerman），வண்ண； வாயయ๐ான்（possessor of a gate），வாu乌ஹோயu；
5）ஜூத்தோஜ்（the old one），சமத்தோui ；
6）திங்கள்（moon），இி்காள்．

$$
\text { § } 14 .
$$

Although the flexional terminations do not vary， except for the sake of euphony，we can distinguish two declensions．The first comprehends such nouns ${ }^{\text {．}}$ as do not undergo any internal change，the second sucl as do．（Weak and strong form．）

## I．Weak form．

a）Such as are polysyllables，or long monosyllables （பலன் reward，கால் leg）．

Here only the termination of the dative undergoes a euphonical change．＇ぃமன் ©s would be too hard，therefore the vowel contained in the following（5，viz 2，is inserted （ $\llcorner$ லன लு），and the following $\dot{\Phi}$ ，in accordance with $\S 10,3$ ， doubled（ $\llcorner$ லனு க்கு $=\omega ல ன ு \dot{\Phi}$ ）．
b）Such as are short monosyllables（கல் stone）．
They double the last consonant before all terminations beginning with a vowel（எல் இண்，கல்வி்），in accord．with § 10，2．－As to the dàtive，we first get ぁல் © ，கஇy ©ு（see above sub a），and then the inserted 2 occasions not only the duplication of the following $\dot{\Phi}(\varnothing \oiint \dot{\Phi}(5)$ ，sec above sub a），but， in accordance with $\$ 10,2$ ，also that of the preceding $\dot{\infty}$ （ぁவ்இ க்கு＝எல்இய்கு）．
c）Such as end in vowels．
«）இ，ஈ，ஐ（வாி line，ஆ fire，ைை hand）．
Here the vowel $\dot{\omega}$ is inserted before all termi－ nations beginning with a vowel：هff $¥$ ，هffiu $\mathfrak{ஐ}$ $=$ வரிணை（in accord．with § 10,1 ）；but．هff © ， هாி்க்கு（in accord．with $\S 10,3$ ）．
阝）2，in words of two short letters，ஊ，ஓ；ஆூ


Here the vowel $\dot{\propto}$ is inserted before all termi－
 accord．with § 10，1）＝$๓(\infty)$ ；as to the dative，it
 but here the once inserted $\dot{\circ}$ is retained（ 5 ®®）， and so it becomes $\approx$ விவ்க்கு（see above sub a）．
d） 2 ，in words not composed of two short letters （末ाதु ear，क्रीறப்니 opening）．

Here the 2 is left dut beforc all terminations beginning


## II．Strong form．

a）Such as end in $\mathscr{9} \dot{\infty}$（ $20 \pm \dot{\circ}$ tree）．
They form an obliquus by dropping $\dot{\dot{\rho}}$ ，and adding $\dot{\Phi} \not)^{\prime}$ （ $\omega \sigma \dot{\omega}, \omega \sigma \dot{\mathscr{y}} \boldsymbol{\xi}){ }^{1}$ ．To this form the terminations of all the


b）（bi）and $\mathfrak{y n}$ in words not composed of two short letters（காடு wood，कக（b）flat plate；－\＆戶y river，


They form an obliq．by doubling the respective $L$ and．$\dot{m}$
 the terminations of all the other cases，exc．the voc．，（ $\propto \pi \dot{L}^{\circ}(B) \mathbb{\Xi}$ ，


Note．Words ending in $u$ ，and preceded by a rough letter with its corresponding soft one，sometimes form an ob－ liquus by changing the latter into the former（ $\dot{a}$ into $\dot{\infty}$ ；ஞ into $\dot{\mathscr{F}} ; \dot{\dot{B}}$ into $\dot{\mathscr{\phi}} ; \dot{\varphi}$ into $\dot{\dot{L}}$ ．

குதங்க் monkey，குూக்குக்காவ் a monkey＇s foot；ぁழ்்த் a woight，ぁழச்ச்க்கோவ் a measuring rod；மருத்து medi－
 ஜோல் skin of a snake．
Words ending in is sometimes form an obliq．by merely dropping the $\dot{ம}$（ $ம \dot{ம}$ Фொம்ப，மத்்கொம்ப＂tree－branch＂．）

$$
\S 15 .
$$

A paradigm of the Tamil declension is here in－ serted．（Comp．§ 13 and 14．）

[^6]

1) பலன் பலனிண் பலなை பலன்் பலஞே(4 (§ 14, I, a.)
 ( $\$ 14, \mathrm{I}, \mathrm{b}$.)
 ( $\$ \mathrm{I} 4, \mathrm{I}, \mathrm{e}$, a.)
 $\left(\S 14,{ }^{\prime} \mathrm{I}, \mathrm{c}, \beta.\right)$
 (§ 14, I, d.)

> Strong form.
 ( $\$ \mathbf{1 4}, \mathrm{II}, \mathrm{a}$.
 ( $\$ 14, \mathrm{II}, \mathrm{b}$.)


With the insertion of the obliques இबi be-
 (\$13, Note İ.)

ஞோ

[^7]in the singular．


Weak form．
 －ந்த
 5
各
 ．sis
我馬
Strong form.
 का
的

甘ற்ற்க்கு ஆற்மிலிரு
tween the root and the flexional termination．


[^8]By adding the syllable கண் to the singular，we get the plural．
 மஉ๐ mount，மఙ๐எள் mounts ；வாய் mouth，வாய்கள் mouths．
In some cases a euphonical change will take place：
 துரூ teacher，கருக்க்்（not துருக்்），in accord．with § $10,3^{1}$ ．
 accord．with § $10,3(c, 6)^{2}$ ．
முகம் face，முぁங்கள் faces（not டுகம்கள்），in accord．with
－$\quad \S 9,1$ ．
 ゥாள் day，ゥாட்கள்（not ゥாள்ஃள்）in accord．with $\S 9,3$ ．＇

Words of உயர்கிய in ன் change this into $\dot{\pi}$ ． மனிதன் man，மணிதா் ；but $\omega ல ன ் ~ r e w a r d, ~ ப ல ன ் க ள ் . ~ . ~$

They may even then add கள்：
மळித்்，and மळி்த்்கள்．
Whenever they signify persons we ought to re－
 mination of the plural，affixed to the honorific syllable LOார்）．

தகப்பன் father，தக்ப்்்மார்கள் fathers．

[^9]Sometimes the honorific L゙пri is affixed to the ter－ mination of the plural கள் ，（கள்டォர்）．


## § 17.

The flexional terminations in the plural do not differ from those in the singular．They are joined to the characteristic of the plural without any alteration either in themselves or in the noun，－except in the dative where ©ு becomes உக்கு（comp．§ 14，I；a），un－ less the preceding ள่ of the characteristic of the plural be，in accord．with $\S 9,3$ ，euphonically changed
 कர்கட்சு ${ }^{1}$ from $\boldsymbol{\omega}$ ஞிதர்கள்சு．
Declension of the plural.

| Nom． | นఎฝ゙¢ه่ | Dat． | பவன்கரூூ்் |
| :---: | :---: | :---: | :---: |
| Obl． | பமன்களளின் ． | Abl．mot． |  |
| Acc． | บขன்க | Gen． | பமன்க ¢ூ毋ைய |
| All．instr． | பமன்ாளாவ் | All．loc． | பலब்க ¢fி |
| Abl．soc． | －வゅன்களோ（6） | Voc． | வ囚ฎ்ச๓ |

Note．The vocat．may also be formed by lengthening the a in ๘๓்（ ఎब்காள்）．Comp．§ 13，Note V， 6.

[^10]
## PRONOUNS:

§ 18.

- All the Dravida languages are, like the Tartar dialects, without relative pronouns. ${ }^{1}$ As to the possessive pron., the genitive of thepersonal pronoun supplies its place. The Tamil Grammarians enumerate only interrogativé pronouns, வின (question) $\dot{\text { ச சொவ், and de- }}$ monstrative pronouns, சுட்(b (pointing at) $\dot{\operatorname{c}}$ சொல்: The personal pronouns are reckoned among the latter.

$$
\text { § } 19 .
$$

The declension of the pronouns is nearly the same as that of the nouns. The obliquus however of the I. and II. person of, what we call the personal pronouns ( $Б \boldsymbol{\square} \boldsymbol{I}$, $\boldsymbol{D}^{5}$ thou), and of the reflexive pronoun (தர்ன் himself) is not marked by an external (நான் I, நா னின் of me), but by an internal change, namely by lessening the phonetic mass of the casus rectus (Бான் I , бன் of me), and the dative of these same pronouns has $\mathscr{V}$ inserted instead of a (comp. § $14, \mathrm{a}):$ என். கு, எனக்கு (not ஏ ஞக்கு). - As to அक् "it, that" and (8) "it, this", they should, as words of two short letters, follow § $14, \mathrm{I}, \mathrm{c}, \beta$, but they generally follow $\S 14, \mathrm{I}, \mathrm{d}$ (as for instance அकி்், இத्रல் "in it", not அதுவிவ், இதுவில்). The plural usually is அவை or அவைகள்; இவை

[^11]or இவைகள்，instead of அுூகள்，இதெகள்．More－ over the plurals அவை and இவை may form all their cases by joining the flexional terminations to
 थா and அயற்றை，இவைகだ and இவற்றை．
$$
\$ 20 .
$$

The சுட்டிச்சொல்，when referring to the first person，is called gன்மை（own person）ப்டேர்ச் சொல்；when referring to the second person，டுன் ணிலல（standing before sc．the speaker）ப்டோ்்ச் சொல்；when refering to the third person，Lடர்க் கை（extension，distance）ப்டோ்ச்சொல்．

$$
\text { § } 21 .
$$

ஆண் and டெண் டIா்்．
（Common form．

| Nom． Obl． | $\begin{aligned} & \text { ஈான் I, } \begin{array}{l} \text { हீ thou, } \\ \text { எண் } \\ \text { உண் } \end{array} \end{aligned}$ | $\sqrt{\pi} \dot{\omega}$ we，万 $\dot{\omega}$ | sif you， $2 \dot{0}$ |
| :---: | :---: | :---: | :---: |
| Acc．． | बன்2ை セன்னை | －ரம்மை | உ边边 |
| Abl：instr． | எண்ஞூல் etc． | ¢ம்மால் | etc． |
| Abl．suc． | என்லு ${ }^{\text {b }}$ | ரம்ம்வா（6） |  |
| Dat． | जтঝக்கு | Бம்்கு |  |
| Abl．mot． | என்னிவிரு产த1 |  |  |
| Gen． | என்னுைப |  |  |
| Abl．loc． | என்ணில் | நம்மில் |  |

## பロா்டால்．




A．i．எ்்்ளாவ் 2ங்ளால் A．1．எங்களில்



ஆண்டால்.
பவர்பாவ்.
Common form. Honorific form.
Nom. அவன் he (that அவர் he, भவi்கள் they (those
 ctc. etc. etc.

பெண் பாவ். ஒன்றன்பாவ். பலவின் பால்.
Nom. ஆவ் she, भதit, அவை, அவைகள் they,
 etc. etc. - etc.

Note I. All the honorific forms are properly plurals. Whenever $п \pi \dot{ம}$ is used as real plural ( $\omega ல \dot{T} \omega \pi \dot{O}$ ), it includes

 are sinners, not you.)

Note II. Also ஜீந்கள், and இவவi்கள் may be used as honorific singulars.

Note III. When ஜாங்ぁள் is used as an honorific singular, it becomes a டுன்ணிமைப்டேர்ச்சொல் (they themselves =you),

 the following gradations: ஜீ, ஜீi, கீ்்கள், ゅாங்கள்.

Note IV. இவன், இவள், இத (he, this man; she, this womax ; it, this thing) follows the declension of அவன், शவள், ஆது.

Note V. The pronoun øான் is, in poctical writings, often added to substantives, without changing the sense. The flex-
ional terminations are then added to the pronoun, not to the noun. மணிதன் தக்னில் (ọr தனில்) 〒 மணிதனில் in homine,


A similar use is made of the pronoun ogr, with regard to
 தंதில் in the trec).

$$
\text { § } 22 .
$$

The விலச்சொவ் எவன் or யாவன் who? (எவர், எவர்கள், எтவ், எாது, எவை) is declined in the same manner as அவன் (அดா, அவா் कள், அவ்், -அனை, அவை1.
§ 23.
The demonstrative letters $\mathscr{\text { , இ, எ, from which }}$ the pronouns அவன், இவன், எவன் are formed, are used adjectively. A following consonant is doubled, and to a following vowel a double $\dot{\operatorname{~is}}$ prefixed (Comp. § 10, 1).




They make adjective pronouns also when they are lengthened into அі்த, இந்த, бі்த. 4 following க, $\boldsymbol{F}, \mp$ or $L$ is doubled ( $(10,3$ ), and to a following. vowel வ่ is prefixed (§ 10,1 ).



They may be formed also into அன்ன, இன்ண, என்ன " of that kind - of this kind - of what kind? what? (quid? or Tather quae?)"

1 அவ்बம்னிதன் a main of that kind，such a man；
இன்ன்பெ ண் a woman of this kind，sucle a woman；
என்னசொஜ்னீiக்ள் what have you said？
Note．என்ன் is properly speaking，a neuter noun（ஷஜ் க்கூறிபபுப்பேர்，பலவன்பால்；see § 44）．－Forms like என்ன क்ぁாலே＂through what？＂are derived from எө்ぁம்＂what＂．－ In the higher style also அ்்ண and இண்ண（usually வியக்கூி
 க்குறப்புப்ட்ப்，பலஷின்பா்்）．

## § 24.

The addition of 2 in（＂and＂）to an interrogative pronoun produces the sense of＂every＂．

எவனும் évery one，யாळையும் all things，எவ்வぁையும்


The addition of $\mathscr{A}$ 母 should happen＂），to an interrogative pronoun pro－ duces the sense of＂any one＂sc．among many．

Note．The flexional terminations are affixed to the noun，
 எ்்்மனிகனுமை）hominem quemlibet．

## NUMERALS．

§ 25.
The cardinal nuиbers＇（ $\sigma$ ண் ணிண் டே $i=$＂nouns of number＂）are these：
${ }^{1}$ For thr characters see Appendix $L$

Numerals． 31
وன்ற゙ற ．．．．．．． 1 டுப்ப்்இぁான்று ．．． 31
இரண்（1）．．．．．． 2 ரா $\dot{\text { ற்பு ．．．．．．} 40 ~}$
とூத்றூ ．．．．．．． 3 ஐம்ப
ஈா® ．．．．．．． 4 وயபல ．．．．． 60
ஐウ்த ．．．．．．．$\overline{5}$ எழூபあ ．．．．． 70
ஆத ．．．：．．． 6 ．எ்ாடதூ ．．．．． 80

எட்（4）．．．．．．．． 8 gூmy ．．．．．． 100
وன்பது ：．．．．． 9 आூற்Qயுன்ற ．．．．． 101

பினனன்று ．．．．．． 11 தூற்றுப்பத்து ．．．．． 110





பதிடேழு ．．．．．． 17 இொள்ளாиタgம் 2 ．．． 900



இரு山த்வொன்ற．．．． 21 த த
இருபத்திォண்ா ．．．． 22 இлண்டォயЯゥம் ．．． 2000
இரு山த்துமூன்றy ．．．． 23 بிஞu\ォம் ．．． 10,000

இ்ளுப்்ぁぁந்து
25 தூருயリதi or இல
இருபத்தாற．．．．：． 26 ட்சம்．．．．．100，000
இருபத்தேழு ．．．．． 27 இருநூ ハுய\ォம்．．． 200,000


குப்பத ．．．：．． 30 बோடி ：．．． $10,000,000$

[^12]，They are as nouns regularly declined，whenever they stand alone or are placed after the respective substantive，which then remains undeclined：

शன்றில் in one（thing），டதம் அன்றில் in one tree．
When they are placed adjectively before the re－ spective substantive，ஒன் $\boldsymbol{y}$ must，and இதண்நூ and ஏழு can be changed in ஓர்，ஈri，ஏழ் before vowels：

and in \＆ர் or ஒரு（ஈர் or இிரு，ஏட் or எடு）before consonants：

இா் மணிதன் and அரு மணிதன் onc man，ஈi் $\omega த \dot{\text { ® }}$ and இரு மゥம் two trees，ஏ $\dot{\mathscr{L}}$ கடல் the seven seas，and எழுぁهம் seven kalam（a measure）．
Also the following numbers，when used as adjec－ tives，may undergo a change：
 ＂three kings＂and $=\in \mathscr{C}$ before a consonant，which


 ＂five thousand＂，and before a consonant，which then is
 or preceded by the corresponding nasal，in case it be－ longs to the rough letters（ $¥ \dot{ம} வ\llcorner\pi \boldsymbol{\square}$ the five organs of sense；ஐங்சலம் five kalam）．

எட்க（4）$=$ எண் ${ }^{1}$（எண்ぁலம் eight kalam）．

1 бண் means also＂number＂．Perhaps they originally counted only as far as 8；fur $\omega \dot{\Phi} \boldsymbol{g}^{\prime \prime}$＂ten＂seems to be deriverl from the Sanscr． ＂pankti＂，and இண்பத＂nine＂is a composition＂of தன்த（one）and Lக்தy（ten），i．e．one（deducted from）ten＝nine．（Compare my re－ marks to Qதாண் ணாறு 90，and Qொா்ளாயulgio 900 ，on the preceding page．）

Note I. In multiplications it is customary to place the larger number before the smaller one ( $எ ழ ு க ூ க ் ற y ~ 7 ~ t i m e s ~ 3=$ 21), except in poetry where we find also the reverse.

Note II. The particle $\dot{\infty} \dot{\omega}$, when added to any number, produces the sense of completion ( $\mathbb{\otimes} \dot{Q}$ unm the five senses; by "ஐம்QuñDu|'" the five senses are characterised as something complete, as a whole).

$$
\S 26
$$

Distributive numerals are formed from the 10 digits, with the exception of 9 .

ด̈வ்வான்றy one by one, அ்்வாgy six and six, இவ்ி்ண்(1) two and two, எவ்வேழூ seven and seven, டும்கூன்ற் three and three, எவ்வெட்(4) eight and eight,

ஐணைウ்தூ five and five,
Note. The mode of formation is this. The first letter of the respective number is prefixed - if long, in its shortened form. In case the number begins with a vowel, two $\dot{\infty}$ (one
 gins with a consonant, this is doubled.

$$
\text { § } 27 .
$$

Ordinal numbers, as adjectives, are formed by adding gio (the future participle of $\underset{\Delta}{ }$ to become, "that which will become or be") to the card. number.

இரண்டா்் the second, இォண்டாம்கவி the second verse;

Ordinal numbers, as adverbs, are formed by adding ஆவதை (verbal noun from ஆூ "something that will become or be"):

இதண்டாவத secondly, சூண் Cுவதy thirdly.
Ordinal numbers, as nouns, are formed by adding Hraminar.

ஆூவன்（＂he who has become or is＂）etc．to the adverbial form．

இாண்டடாゅぁாேவக் the second（in rank）．
Sometimes also by adding ஆூன to the fonn of the ordinal number：

山த்தतब் the tenth．

 man，firstly＂，and wherever وண் $g$ appears in composition，it is converted into ஓमi，in order to receive the before mentioned
 eleventh etc．

$$
\text { § } 28 .
$$

Among the indefinite numerals，Lou＂several＂， and 円ெ＂some＂are adjectives．－எவ்லாம்，ғெஃ
 are neuter nouns；they are declined（compare $\$ 24$ ， Note），and placed after the respective substantive， which remains undeclined．．
Nom．ғбォடும்，



Note．Also எல่๐ัம் may affix the particle $£ \dot{\omega}$ ，and then
 termination of the plural，follow the declension of g\％o－

 formed also into nouns of டல்ர்டாவ்．

[^13]

（Compare $\$^{\$} 24$ ，Note．）
Note．எล்லாம் and \＆ぁல் may be placed adjectively be－ fore the respect．substantive．They then drop the io and re－
 லமணித்is ஞுi் all mon）．

## VERBS．

## § 29.

The personal affixes（ ©ூுி，from the Sanscr．vikrti ＂change＂）of the verb（லினச்சொல்＂word of ac－ tion＂）are the personal pronouns themselves，mostly in a sliortened form．

ஆண்பால் ஆண்（அぬண் ${ }^{1}$ ）from அவன் he，

ஒண்றன்பால் भது remains அछு it，
 －นலめின்பால் அண（அ）from サணை they．

They are joined to the root，after the characteristic of the respect．tense（e．g．Яென் $\dot{\mathfrak{y}}$ or 周 $\dot{\mathfrak{v}}$ for the pre－ sent，$\dot{\boldsymbol{j}}$ for the past，and $\dot{\text { a }}$ for the future）has been inserted．

[^14]$$
\because \quad \text { Present Tense (मிகழ்காமம்). }
$$

Root． Char．of the Pers．affix． Tense．

| Qெи் | 毋ன்ற் | －『ன் | வெய்வின்றேன் I do， |
| :---: | :---: | :---: | :---: |
| Qெй | கவ்ற் | ون் | செய்லன்றுவய thou doest， |
| Фெய | ळண்¢ | ¢fir | செய்னன்がi thou doest， |
| Qெய் | ． இ்்் | ஆன் | Qெய்லின்றுவ் he does， |
| Qெй | めன்ற் | ஆள் | Qெu்ல்ன்ருள் she docs， |
| Qெü | めண்ற் | 480 |  |
| Qeui | இன்ற் | 『ம் |  |
| Qsui | बஜ்ற்． | ¢ர்க்ள் |  |
| Qெй | Фன்ற் | 毋ா்¢¢ | செய்வன்ருருர்கள் they do， |
| Qெய | ©®்் $\dot{\operatorname{m}}$ | அ円 | Qெய்க்ன்றன they do． |



Qெи்தேன I did，
செи்தாй thou didst，
 Qெய்தாஜ் he did，． Qெெய்தாள் she did， ிெய்து it did， Qெய்தோம் we did，

 Qєய்ぁ they did．

Qெய்வேன் I shall do， Qெu்هாய் thou wilt do， Qெய்வீர் thou wilt do， செய்வான் he will do， செய்வாள் she will do， बெйயும் it will do， Qெய்வோம் we shall do， Qெய்வீர்கள் you will do， Qசய்வார்்ள் they will do， Qெெйघும் they will do．

Note．The அன்ற்்பால் as well as the பலஇி்பால் of the

 former of which is the Я்ன்றன்பாவ் of a verbal noun，whereas
 will do＂，and＂things which will do＂．This rule regards those verbs that follow the weak form of conjug．，as well as those that follow the middle one（ $\S 30$ ）．－In verbs which fol－
 walk＂，and＂they－．ea－will walk＂）is put instead of $\dot{\dot{u}} \mathrm{~g}_{\mathrm{g}}$

again "a thing which will walk", whereas the latter signifies "things which will walk").
§ 30.
There is a strong, a weak, and a middle form of conjugation. The strong one has $\dot{L} \dot{L}$ in the future, the weak one $\dot{வ}$, and the middle one $\dot{\dot{L}}$ :

Note I. The weak form of conjug. naturally represents the intransitive, and the strong form the transitive verb; although with many exceptions, unless the same root can be conjugated in both ways, in which case there is no exception (அழிவேன் I shall grow corrupt, but அழிப்பேன். I shall corrupt).

Note II. Verbs which follow the middle form, genesally end in बा, ண், ல் or ஸ்.

Note III. All verbs belonging to the third class, end in e, - but not all ending in $\infty$, belong to the third class. Such as consist of three syllables ( $\boldsymbol{L}^{(6)}$ (e) hasten), - such as are composed of two letters (in the sense of the Tamils, § 2, Note) with a long penultimate, and a final e which cannot ad libitum be thrown off from the root (f®oll lengthen, but not
 Note V), - and such as have, for a penultimate, a simple consonant either of the rough or of the soft class ( $\mathfrak{6} \dot{\infty}$ கு take away, इம் ${ }^{4}$ believe) are, for the most part, liable to being conjugated in the manner of the third class.

Note IV. Verbs of two short letters, ending in © , (a) or gy; and following the weak form. of conjug., belong to the fourth class.

Note V. Verbs ending in $\mathscr{C}$ and $\mathscr{C}$, and at the same
 per), generally belong to the second chass.

Note VI. Verbs of the seventh class mostly end in $\mathcal{A}$ :

## I．Weak

| Present． | Past． | Future． | Root．${ }^{2}$ |
| :---: | :---: | :---: | :---: |
|  | $\dot{\text { ¢ }}$ | வ่ | Qெய்（do） |
| 2）கன்ற்，விற் | 兩我 | வ่ | و¢0（know） |
| 3）கன்ற ，هاற் | இன் | வ | ஆக்கு（make） |
| 4）बின் $\dot{\text { ，国官 }}$ | The last cons．doubled． | வ |  |

II．Mịdde

| 5） |
| :---: |
|  |  |

III．Strong


[^15]form.

Present. Past. Future.
Qெu்囚்்றேன் I do, Qெய்தென் I did, Qெயுவேண் I shall do,

 ரகுக்ா்றே்் I laugh. ஈக்கேன் I laughed: ஈகுவேன் I shall laugh.
form.
தின்த்்றேேே் I cat, தி்றேன் I cat, தின்பேன் I shall cat. (inst. of 戶ின்தேன், sce § 9, 4.)
form.


bial participle (I placed myself into the position of doing); see $\S \mathbf{3 5}$, Note.

2 See § 31.
3 The அன்றன்டால் "it made" would regulaty be ஆக்கு இன் அதூ $=$ ஆக்கனது, but this is contracted into ஆ்்க்்று (ஆக்கிஇத, ஆக்க்்த, ஆக்கி்று; § 9,4 ), whereas the uncontracted form is the وன்றண்பால் of a verbal noun "something which made". (Compare § 29, Note.)

4 The aftix of தம்றன்பால் and $\boldsymbol{\text { , }}$ Note.

$$
\text { § } 31 .
$$

The imperrative（बவ்்＂command＂）in the sin－ gular－is the root（Lகு 5 from the Sanscr：prakrti）it－
 and the plural．

$$
\begin{aligned}
& \text { โீ Qெய்: do thou! เீீர Qғu்யுய do you (honor.)! }
\end{aligned}
$$

Note．Another form of the imper．is identical with that． of the negative voice ${ }^{2}$（ $\$ 39$ ）．

> .Qょüumi do thou (and "thou doest not")! Qெưiuீi do you (and "you do not")!
> Qசuiuீiaळ் do you (and "you do not")!

We find even ஆぁ＂may it happen！＂（see § 32）affixed to this form：Qғшіииніпя may you do！

$$
\text { § } 32 .
$$

The optative（விய｜்கோள்＂all－comprehension＂， because it does not，like the ஏவ்่，refer only to the second person）is formed by adding $\boldsymbol{\infty}^{3}$ to the root． This form is however restricted to verbs of the weak or of the middle form；verbs of the strong f．use the infinit．（§36）in an optative sense．


[^16]Also the future tense with 有为（intin．of＂be－ come＂）is used in an optative sense．

செய்யேனி் ${ }^{1}$ may I do，
Qғиіهாயлா mayst thou do．
§33.

The participles in Tamil as well as in other Dravida languages are of two kinds：adjective（டே தெச்சட்＂defective nouns＂）；aiid adverbial．（விใன யெச்சம்＂defective verbs＂）．

$$
\text { § } 34 .
$$

The adjective participles of the present and of the past are gained by adding $\mathscr{\mathscr { }}$ to the characteristics of the respective tenses，－whereas the Яன்றன் பா்் of the finite verb in the future represents at the same time the partic．of this tense．

Qெய்த் $q=$ Qெய்，who or which did，
Qெuilẹ who or which will do（besides＂it will do＂）．

## § 35.

The adverbial participle has no form peculiar to the present，and that referring to the future is now －little used．${ }^{2}$

The latter one is in form identical with the III．pers． masc．sing．fut．

[^17]Qெய்வாண் in order to do（＂as one that will do＂），
$5 ட \dot{ப} ப ா \dot{\square}$ in order to walk（＂as one that will walk＂）．
The adverbial participle referring to the past tense is formed by adding（or rather restoring）$\varnothing$ to the characteristic of the past tense ${ }^{1}$ ：
पெய்த் $2=$ செய்த having done（doing），
万ட 庙我 $2=$ 万ட ந்து having walked（walking）；
except in verbs of the third class（ $ூ \dot{க} \dot{க}$ to make）， where the final ன் of the characteristic of the tense — இன் — is dropped： ஆத்்க்，ஆண்க having made（making）．

Note．There is also an ancient adverbial participle in of
 ciple of the negative voice（ $(39$ ）．Perhaps the of in both was originally one and the same；－the root of that verb which means＂to become＂．（A thing which comes into exis－ tence，partly is，and partly is not．）

## § 36.

The addition of க்க to the root forms the infini－ tive in verbs following the strong form of conju－ gation，－and of a mere $\mathscr{V}$ in verbs following the weak or the middle form．

[^18]1． 5 L walk，ரடக்க to walk，
II．Qெய் do，Qெெயய（the double is according to $\S 10,2$ ）， அ®ை obtain，サயைய（the $\omega$ inserted accord to § 10,1 ）， ஆழு weep，$ஆ ழ$（ the final $e$ dropped against § 10,1 ）．

$$
\S .37
$$

There is still a very peculiar kind of வினみயெண்于io，a sort of conditional mood，which partakès of the character of nouns as far as it is formed－ partly by adding the termination of the obliquus in இன் or of the abl．loc．in இல் to the root，in vèrbs belonging to the weak or to the middle form of con－ jugation：
we etc．）should do＂；
and to the ancient termination of the future（ $\dot{\boldsymbol{\sigma}} \boldsymbol{\int}$ ），in verbs following the strong form：
 we etc．）should walk＂；
－partly by adding the termination of the abl．instr． to the characteristic of the past tense：
 ஆக்கி் ஆல்＝ஆ்்தல்்＂If I（he，we etc．）should make．＂
 doing＂；Qசuiルノウi＂from doing＂．

## § 38.

－By adding $2 \dot{\operatorname{Lo}}$ to the terminations இன்，இல் and ஆஆ，a a general subjunct．with＂although＂is obtained：
 should walk．＂

A similar subjunctive is formed by adding eio to the adverbial participle refeiring to the past tense (§ 35):

ஆக்கி உம் ச ச்்குும் although I (he, we etc.) made.
Note. The latter form supposes a fact, whereas the first. mentioned form implies a supposition.
§ 39.

Thus far of the active voice ini its positive form. There is also a negative one (எक्कीícறை "counterword") with only one tense for all times, formed by adding the personal affixes to the root without the intervention of the temporal characteristic:

$$
\begin{aligned}
& \text { Qெய் ஏன }=\text { Qெயயயேன் I do not, }
\end{aligned}
$$

Qெய் ஈர்கள் $=$ Qெய்யீர்கள் you do not etc.

Note. The ஜண்றன்பால் ends in कூூ (instead of وத5), and



[^19]The adverb．partic．is formed by adding कु파（or ஆமல்），and the adject．partic．by adding कfㅇ（or क）to the root ${ }^{1}$ ：


Here is a tabular view of the negative，together with the positive，for the sake of comparison．

| Present． | Positive． Past． | Future． | Negative． <br> Common tense． |
| :---: | :---: | :---: | :---: |
| Qெய்க்்றேன் | Qெиі戸ேன் | Qச்்வேவ் ， I shall do | Qெب்யோ் I do not |
| बெய்இின் ளுய் | செய்ぁாய் | Qெய்காய் | Сெய்யாயை |
| செய்வன்ளுன் | வெய்தான் | செய்வான் | செய்யாான் |
| செய்®ன்ருள் |  | செய்வாா் | Qெйயıாள் |
|  | Qெu゙ぁதy |  | ：Qெய்யா |
| வெய்லன்டுேும் | Qெய்தொம் | Qெய்வோம் | வெய்டиாம் |
| செயு｜ன்றீதா் | Q\＆u！¢insair | Q\＆ய்வீர்ள் | Qெய்யீர்கள் |
| Qெu்囚்வ்ハுர்கள் |  | செய்வார்கள் | Qெய்யルா்்கள் |
|  | Qச்யுதன | செயெய｜ம் | Qெu＇மur | Adj．Part．

 about to do；：wn not doing． Adv．Part．
 －having done，in order to do，шиாமல்）notdoing．


## § 40.

Another negative－even more general，bécanse referring－also to all persons，genders and numbers－ is gained by adding இல்லல＂not＂to the ஒன்றன் பால் of the ஐம்டால்－verbal noun of the present tense（§ 50 ）：

ゥாண்（ $5 \pi \dot{\omega}$ ete．）செய்囚றறதில்ல（செய்லறறது இல்லல）I（we etc．） do not，did not，shall not do．．（Properly＂The I－doing is hot＂）．
By subjoining இல่ชช to the infinitive，a negative of the past tense for all persons，genders，and num－ bers is gained．
 have not done．

$$
\text { § } 41 .
$$

A complete negative may be formed by adding the verb இரு＂to be＂（இருக்கிறேன் I am，இரு்் தேன் I was，இருப்டேன் I shall be）to the negatiye adverbial participle in ஆதg（or ஆம்ல்）：

 செய்யாாு இரு்்பேன் $=$ செய்யாாிருு்பேன் I shall not do， செய்யாாது இரு，்，தால்＝செய்யாதிருத்தால் If 1 （we ete．） should not do．
Note．It is still more common to use Cேt go！（Cோ毋 ஜேன் I go，டோடேன் I went，போவேன் I shall go）in the same way，and to add the emphatical priticle ø to the ter－ mination of the adverb．part．in कதத（ஆதே）：

Qெயயயルாேே Cோடேன் I did not do बெйルாழே போனல் If I（we etc．）should not do．

## § 42.

The passive voice is formed by adding the verb
 efred，$亡$ ロு『ேன் I shall suffer）to the infinitive：

भடிக்க 1 نப（B）
 அடிக்ぁப்ட்ட்ட் I was beaten， وடிக்்புலசேன் I shall be beaten， அடிக்கப்படேன் I am not beaten etc．；
 டெறுவேன்）；

அடு்்க்்ப்ற்கிறேன் I am beaten．
A passive may be formed also by subjoining the verb உண் ${ }^{2}$ to eat（உண்தேறேன் I eat，உண்டேண் ${ }^{3}$ I ate，உண்ட்ன் I shall eat）to substantives，espe－ cially to such as are formed from a verb（see $\S 49$ ）：
 or are identical with the verbal root（see $\S 49$ ）：
 noun－＂to slap＂and＂a slap＂）．

$$
\S 43 .
$$

Some verbs may be made causal by inserting certain letters after the root－$\dot{\dot{L}} \leq \boldsymbol{Q}$ in verbs follow－ ing the strong or the middle form of conjugation：

[^20]TL
and $\mathfrak{\leftrightarrow}$ ，in verbs following the weak form：

They always follow the strong form of conjugation （class 6）：
ாடப்ப்்்றேன் I cause to walk，வெய்வி்்்றேே் I cause to do， மடப்பித்தேன் I caused to walk，செய்இி்தேன்．I caused to do，＂

．Instead of ப்பி or வி，some vèrbs－whether fol－ lowing the strong or the weak form－insert the let－ ters 梟开：
 இட்்தேேே் I lie down，Bட்த்கிீற்் I cause to lie down．
．These always follow the weak form（class 3 ）：

Note．Causal verbs are formed alsa by a more internal change of the root：

1）Roots in © or $y$ double the last consonant（ஜロவிேேன் I run，ஜட்ககாேேன் I cause to run；எதுகிேே்் I ascend， ஏ்்றுறேேே் I cause to ascend）．
2）Roots in $\dot{\operatorname{m}}$ © $\operatorname{s}$ and $\dot{\omega} 4$ change the preceding soft letter into the following rough one（ $\dot{\operatorname{t}}$ in $\dot{\dot{x}}$ ，and $\dot{\dot{\omega}}$ in $\dot{\varphi}$ ）：


Also these follow the weak form（class 3 ）．

$$
\S 44 .:
$$

There are some roots in 2 and（8），used adjectively （அイு difficult，இனி sweet），from which a kind of

tum＂）may be formed that，like the negative，is tense－ less，and consequently affixes the personal terminations （partly in a somewhat ancient form）without the intervention of the temporal characteristics．（A final 2 is changed into இ；e．g．பெரு＂great＂into பெரி）．

## Verbum finitum．

பெரி ஏன் $=$ Qொியயய்் I am a great man， Qंபாி $\mathbb{O}=$ Qunfow thou art a great man； Qொி शன்＝Qufியண்，he is a great man，， Qெfி அள் $=$ पொfuள் she is a great woman， Quनी 81 （அ， Qunf aí＝Quffeuis we are great men， Qெfी frí $=$ Quffuீi you are great men， Quff＇gin＝Quffuri they are great men，


## Participle．

Quffur being great．
Also•nouns may become வினனக்குறிப்புும்று； e．g．கண் eye：
＇ゅண்னோ் I possess an cye，ぁண்டே thou possessest etc．， ぁண்ணண் he etc．，ぁண்ணாள் she etc．，கட்（4）（instead of கண்தூ see § 9，4）it etc．，єண்ஜா（partic．）having cyes．

They often join the person．terminations to the ob－ liquus；e．g．விவ்லின்（obliqu．of வில் bow），and＜ு

 வன் he etc．，வி்லினள் she cte．，வல்லிற்ற（instead of வி்்ல்்த，see § 9，4）it etc．
முகத்தேன் I have a face，முகத்ゅぁ thou etc．，முகத்ぁண்
 （partic．）having 9 face．

These verbs may be also declined; they then are called ' வினக்குறிப்புப்போ் ("action-intimating rouns"), as for instance:

Qெfியேன் I am a great man, Qெfியேனன me who am a great man, வெரியேலல் through me who am a great man, and so on.
Qெfிळu thon who ait a great man, Qபfிळயணை thee who art etc.
Qufியன் he who is a great man, Quflu\% him who is a great man, Qufியனல் through him who etc.
Note. Any finite verb may be considered as a noun, and consequently declined. It then receives the name \&ใன்போ் ("verb-noun"):
 me who walked etc. $;-$ - $ட \dot{\boldsymbol{b}} \dot{\boldsymbol{\phi}} \boldsymbol{\operatorname { l i g }}$ "he walked" and "he who walked", $ட ட \dot{்} \Phi \pi ன ல ் ~ t h r o u g h ~ h i m ~ w h o ~ w a l k e d ~ e t c . ~$

## ADJECTIVES AND ADVERBS.

$$
\text { § } 45 .
$$

Adjectives and adverbs are called in Tamil $\_$пf $\dot{\boldsymbol{f}}$ சொல் ("piroperty-word"), and when distinguished, the former reccives the name of டேருரி்சொவ் ("noun-property-word"), the latter that of விใன யூிச்சொல் ("yerb - property - word").

$$
\text { § } 46 .
$$

They may be arranged into the following groups:

## A.

1) பல1 (from هล் power?) several, Яல ${ }^{1}$ (from Яล் fewness) some, เธல்வ ${ }^{1}$ (from ${ }^{\text {万ல் }}$ goodness) good;
[^21]2）Qொகத（common），மறை other（ $\dot{\dot{p}} \dot{\dot{p}}^{3}$ before vowels），வேறு other（ ேே $\dot{\mathfrak{p}} \dot{m}^{3}$ before vowels）．

## B．

1）இணி，இனிய ${ }^{1}$ sweet，உளி，セカึu，${ }^{1}$ ．proper ；
2）தொ（ด，Фொடிய ${ }^{1}$ ．cruel，க（3）கடிய ${ }^{1}$ violent．

## C．

1）Qப்ரு，Qunfu ${ }^{1}$ ，－Cein ${ }^{2}$（always before vowels）great （டோின்ப் great pleasure）．
 sп（B）Wlack shcep）．
 （ஆூுu9ir precious life）．
 － 20 green leaf）．
 （Q15ட்Qட（4，்்த long letter）．
 （க்்றெகூ்்த short letter）．
4 ffด new rice）．
$\Re \mathscr{y}$ ，Bnlu ${ }^{1},-\Omega \dot{m} \dot{p}^{3}$（always before vowels）mean（ $\varnothing \dot{m}$ カின்பம் mean pleasure）．
 have，before a rough initial，the corresponding nasal affixed （ $\varnothing$ ®்கட ழுது a long time，எருஞ்சூல a black stone．

## § 47.

In the way of combiuation，adjectives may be formed from nouns of quantity，－by adding ஆன

[^22]（contract．from ஆூகன），the adject．participle of the verb ஆூகு＂to become＂，－or உள்ள，the adject．par－ tic．of the விசன்்கூறிப்படுற்று உள்＂being＂（§ 44）．

Note．Also in Tamil，nouns themselves are not seldom used adjectively（ $\llcorner$ กணை ถி๐ம் stone－ground，i．e．stony ground）． Whenever they follow the strong form of declension，they will be put into the obliq．，mostly in its shortest form：ஞ斤ாळ்் ＇（wisdom）போசனம்（food）＝ஏூஈ போேணம் spiritual food；


## § 48.

Very few of the adverbs in Tamil are genuine， like：

இங்ட் here，タி்்கே there，எ்்கே where？இனி hereafter （formed from the demonst．letters இ，\＆，எ，§ 23）．
Most of them are infinitives，sometimes with the addition of the participle $2 \dot{ம}$ ，like：

சால or ধாஸロும்（from \＆ாவ்， 1 to be full）much；（from
 3 to assemble）together； $\boldsymbol{\omega}^{(\infty)}$（from $\omega^{\circ}$ ©， 4 to be strong） or＇ஸிळథும் very；
or participles like：
 again；
or nouns like：
 step－step）frequently．

[^23]In the way of combination, adverbs may be formed also from nouns of quality, by adding the adverbial partic. of the past tense of the verb ஆூ夭ூ "to become",
 same verb $\boldsymbol{ஆ}^{\boldsymbol{\epsilon}}$ :

Сோนம் anger, - Сோபіமாய், Сஎпபமாळ angrily.

## PREPOSITIONS AND CONJUNCTPONS.

$$
\mathfrak{\S} 49 .
$$

If Tamil has but few genuine adverbs, it has, besides $2 \dot{1}$ "and", scarcely any prepositions and conjunctions of an indubitably genuine stamp, for even கட் "under", டேல் "over", and 2டன் "with" seem to have been originally nouns, and டுன் (டுன்டு, குவ்ன்்) "before", and பின் (பின்பு, பின்னர்) "after" may be still regularly declined.

The Tamil prepositions and conjunctions are nearly all:
I. Nouns - a) in the nom., b) in the dat., c) in the abl. inst., d) in the abl. loc., and e) in the obliq.;
II. Verbal forms - a) infinitives, b) participles, and c) subjunctives.

## I.




[^24]as；மரேங்கு（side）near；Qurழூத（time）when；இட் （place）where；இபாளுட்ல（cause）for the purpose of； Lடி（manner）according to；जीமித்தம（motive）for the －sake of．

 far as．
c）ஆகையாவ்，ஆதலால்（ஆணை and ஆதல் being）therefore； படியாா்்（ $\llcorner ட ி ~ m a n n e r$ ）on account of．
d）வஜையில்（வゅை bound）until；இடத்தி்்（இட்் place） near，at；－when．
e）இடத（இixi place）near，at；－when．

## II．

 resemble）like；मிகை（用கர்， 2 to be like）like；Сேே（டோ்， 2 to be near）like；ونப（ancient infin．fut．of $\mathscr{F}, 6$ to be
 （وழி， 2 to cease）except；அゅ（உற， 4 to be cut off）off； बூழ（சு்， 2 to surround）round about；எぁ（எब்， 5 to say）that（öri）．
 2 to surround）round aboit ；ச́ற்றD（夭 $\dot{m} \dot{g}, 3$ to surround） round about；வட்ட（இி， 4 to leave）from；எண்ற（எண்， 5 to say）that（örı）；இல்லாமล்（adv．part．of இல்²）with－ out；அல்லாம்வ்（adv．part．of भவ் ${ }^{2}$ ）besides．
c）ஆయ்்，ஆல்்，ஆக்，ஆயன்（ஆகு to become，to happen） if（properly＂if it happens＂）；
 ＂even if it should happen＂）；
எศிய்（எळ்， 5 to say）if（properly＂if you say＂）； எனின்் although（properly＂even if you say＂）．
${ }^{1}$ Here the particie $2 \dot{\infty}$ is added．
 tives the existence，\＆o the quality．

## PARTICLES.

## § 50.

The Tamulians enumerate eight classes of particles (இடை்ச்சொ்் "middle. word"):


 ゆைய்ல்);
4) உவயைம்்சால் "words of similárity";
 ing respectively a different sense";
 ticles" ( $Q_{\text {дшіи }}$ and $\mathscr{\rho}(\mathbb{)}$ );
 pletives on account of the metre ( $\theta \mathscr{G} \pi, \mathcal{L} p$ etc.);
8) . $\operatorname{c} \boldsymbol{A} \dot{ப} ப$ ப particles" ( $\sigma \mathrm{g} y \dot{\mathrm{~L}} \mathrm{C}$, a particle that imitates the noise of water etc.). .
Note. We shall not now trouble ourselves with this confused list of what the Tamil grammarians reckon among the இळைச்Qசாற்கள்.

Many of them are adverbs, prepositions, and conjunctions in the shape of verbal forms and of nouns (especially those mentioned sub 4 and 5); some are rather thoroughly misunderstood.

Besides we have already made the acquaintance of a great many.of them, in treating of the manner in which nouns are *declined, and verbs conjugated.

$$
\text { § } 51 .
$$

The three following particles are practically very important: \&, ஓ, ஏ. The first principally inti-
mates a question，the second a doubt，the third certainty．

タவன் ஆ＝அவன he？
அவ்் அ＝அவமே he indeed？
みவன் ஏ＝Яவனே he surely！
§ 52.
Thus far the etymological part．What we call
 ＂Application＂．They treat in it of the manner－in which，by the use of the cases，sentences are formed （बாナேட்＂agency＂），compounds framed（சமாசசட் or தெлகை＂＂combination＂），and primitives as well as derivatives gained．

Note．The details of the first point are，for the most part，needless for the European student；the second point is an imitation of Sanscr．grammar，not always very happy ${ }^{1}$ ． The following paragraphs will offer some remarks on the third point，and then conclude with a few words on con－ struction．

## FORMATION OF WORDS．

§ 53.
Some roots do not undergo any change in assum－ ing the character of substantives：

[^25]டゅை secret，from $\operatorname{L\infty m,2} 2$ to be concealed； கணி ripe fruit，from கணf， 6 to be ripe．
Some are internally changed，either by lengthening the radical vowel：
$15 \pi(6)$ cultivated country，from $15(6,4$ to plant；
囚ீ囚 emancipation，from 』ில， 4 to leave；
Бே（6）ruin，from இெல； 4 to perish；
or by doubling the final consonant：
$\omega \pi \dot{m} y$ change，from $\omega \pi g y, 3$ to change；
$\omega \pi \dot{L}(6)$ song，from $\omega \pi B, 3$ to sing；
๗ei．gy fountain，from ay， 3 to spring forth．
Some again take an affix：
செиіயள் poctry，from बெиі， 1 to make；
－டோல likencss，from டோல்， 1 to be like；


$$
\text { § } 54 .
$$

Verbal nouns（马ெொிி்டோ்＂nouns of action＂）， with ஐi்பால்（see § 11 ，Note），are formed by af－ fixing the personal pronoun அவன்，அவள்，அका －அவi，அவை（ூன）to the temporal charac－ teristic：
 हட்க்கிற் அவள் $=$ ஙடக்கிறவள் a woman walking，



நடந்்் அவன் $=$ டட ந்தவன் a man who has walked，
நடப்ப அவன்＝$=~ ட ட ப ் வ ன ் ~ a ~ m a n ~ w h o ~ w i l l ~ w a l k . ~$
Note．The ஒன்றன்பாவ் may also signify a state，a fact etc． －（化டக்றிறத the state，the fact etc．of walking）．

In verbs following the weak declension, வ่, the characteristic of the future, is - for the sake of euphony - changed into $\dot{\dot{ }}$, whenever the following affix contains another வ் (e. g. அவன்).

செய்் அ்த = செய்வது a thing that will do;

Qெய்ப் அவ்் $=$ Qெய்பவய் (not Qெu்வவன்) a man who will do;
Qெய்ப்-ஆவள் $=$ செய்ப்வள் (not செய்வவள்) a woman who will do;
செய்ப அவர் = Qசய்பவர் (not هெய்வهர்) mien or women who will do.

Verbs in the negative join the pronoun அவன் etc. to the form of the adverb: part. in فु히:

செu்iயாரன்் a man who does not,
Qெu்யாதவள் a woman who does not,
Qெu்யாғத a thing which does not,
செயயயルォவை things which do not.
All these nouns follow the declension of the pronoun affixed.

Positive verbal nouns, with ஐம்பாவ், are sometimes formed by affixing the pronoun அவன் (or இவன்) etc. to the ஒன்றன்பால் of the future:

செயுயுு் அவன் $=$ Qெய்யுமவன் a man who will do, Qெய்யும் திவ் = செய்யுமவள் a woman who will do, बெи்யு அ அத $=$ Qெய்யும்த a thing that will do, செய்யும் அவை $=$ செய்யு,மळை things that will do.

Note I. The ஆண்மாா் of the verbal noun of the past tense is sometimes formed by affixing ఖண் etc., instead of அவன் etc.,
 possessión" instcad of Quாருந்திळவன், — from Quாரூந்து). Or is the form in भண் (inst. of \&ண்) the finite verl" "he came-
into possession" as \&みன்டோ் "one who came into possession" (.S 44, Note)?

Note II. The negat. verbal noun in ஆ历வன் etc. often appears in the shorter form : ஆண் etc. (पெருத்தாதவன் or Qபா ரு,்தான்). Or is the form in ஆன் இினப்போ் (§ 44 , Note)?

$$
\text { § } 55 .
$$

There is another kind of verbal nouns, with ஒன் рண்டiaல் only (see § 11 , Note), formed by adding the affixes $அ \dot{\text { ல }}$, தல் or கை to the root of verbs following the weak form; - and க்கவ், த்தல் (க்குதவ்) or க்கை to the root of such as follow the strong form:

சொல்ல்், சொவ்இரத்், சொவ்தуயை the act of saying (from
 ळs the act of walking (from $\operatorname{tb}$ to walk).
Note. Verbs of the middle form mostly conform to the rule for those of the weak form; sometimes however they take the affix \&ద่.

$$
\text { § } 56 .
$$

Also the adject. participle of the present as well as that of the past may, by receiving the affix மை, be converted into ஒன்றன்பால் - verbal-nouns.

Qெய்க்்றமை the state of doing,
Q\&ய்தணை the state of having done.
Verbs in the negative join the affix $ை ை$ to the adject. partic. in $\mathscr{B}$ :

செய்யாாை the state of not doing.

$$
\text { § } 57 .
$$

The formation of derivatives has already been touched upon; for words as செய்க்றறமை being

[^26]derived from an adjective participle，stand on the same level with

Quçons＂greatness＂from Quரூ＂great＂，
அரூ®on＂difficulty＂from அイு＂difficult＂，


$$
\text { § } 58 .
$$

Among the terminations apt to form derivative nouns，the following hold the most conspicuous place：

I．ஆூ்，cont．from அவன்（ஆண் டıால்）；
ஆள்，cont．from அவள்（டெண்பால்）．
 ๗ri village．

II．அன்（ஆண்டால்），இ（பெண்பால்）．
அழேன் a beautiful man，яழை a beautiful woman， from भழ大 beauty．
III．அன்，இனன்，அவன்，ஆன்，ஓன்，இ （ஆூ் டால்）．
 வல்வ an archer，from வி் a bow．
IV．ஆளி ${ }^{1}$（ஆண் and பெண்பால்）．
இிล்லாளf a man or woman handling the bow，froin هிえे bow．

V．சாலி（ஆண் and பெண்டால்）．
Сமேட்சசாலி a man or woman full of bliss（from மோ亡்ச்் bliss）．

[^27]VI．ஞர்（ムலர்டால்）．

VII．தனட்ம（ஒன்றன் ட்ால்）．
 $\stackrel{L}{ }(\operatorname{Ba}$ play．

$$
\S 59 .
$$

The mode in which ஐய்மா்்－nouns（§ 11，Note） are formed from substant．in $\mathscr{\mathscr { L }}$, requires a spe－ cial notice．

| $\begin{aligned} & \text { ஆண் } \\ & \text { பாவ். } \end{aligned}$ | Qெண் பால்． | டロா் பால்． | ஒன்றன் பாால்． | பலவின் பால்． |
| :---: | :---: | :---: | :---: | :---: |
| शன் | भள่ | وir（\％i） | அதi． | 2（丹ه） |
| அவன் | ฯவ் | サவா் |  |  |
| ஆன் | ชூற் |  | － |  |
| 『ன் | இ |  |  |  |

These terminations may be either affixed to the obl．in its simple form（宝勿）：

| மぁ¢்தன் 1 | மШ¢்ぁウ் |  |
| :---: | :---: | :---: |
| மهத்தவனவ் | － மぁத்தவள் |  |
| மШத்தான் | மனத்தாள் | men and wom |
| மயத்தோன் |  | having a min |

a man having a mind．a wom．hav．a mind．
 having a mind．a mind．
or to the obliquus in its lengthened form（த்தின் ）：
 etc．
etc．

[^28]
## CONSTRUCTION．

$$
\text { § } 60 .
$$

The subject（எடூவாய்＂the place where it ri－ ses＂or கர்த்த斤＂agent＂）always precedes the pre－ dicate（Lıயன்＂meaning＂），and the latter concludes the sentence（هாக்கியம்）．

## § 61.

The great principle with regard to construction in Tamil is identical with that in all Tartar dialects， namely：That which qualifies，precedes that which is qualified．

$$
\text { § } 62 .
$$

In consequence of this last mentioned principle：
1）The attributive（adjective ${ }^{a}$ ，adjective participle ${ }^{b}$ ， adjective numeral ${ }^{\text {c }}$ ，pronoun ${ }^{\text {d }}$ ，genitive ${ }^{e}$ ）precedes ${ }^{\text {．}}$ the substantive；－the substantive precedes the pre－ position ${ }^{\text {f }}$ ；－and the adverb ${ }^{\mathrm{g}}$ precedes the verb．
a）$็ ல ் ல ~ เ ก ர ் ~ a ~ g o o d ~ t r e e . ~$
b）செட்ட மர்ம் a spoiled tree．
c）$ケ ர ு ~ ம த \dot{~}$ one tree．
d）．என் வீ（6 my house．


g）бன் ハுu்ச் செய̈́தான் he did well（lit．well he did）．
2）The similitude precedes that which is similar， and the comparative that which is compared．

who a lion resembles）；இதிலyi் ஆதை $15 \dot{\text { a }}$（88 that is better than this（lit．than that this is better）．
3）The secondary clause precedes the primary one．
．$ீ ீ ீ ธ ் ல வ ன ் ~ எ ன ் ற ு ~ வ ெ ா ன ் ன ் ன ் ~ h e ~ s a i d ~ t h a t ~ y o u ~ a r e ~ g o o d ~(l i t . ~$ that you are good，he said）；அவன் போゅ பின்ப $5 ா \dot{்}$ சாப்பிட்டே்் I ate，after he was gone（lit．after he was
 suLLாgI I camnot come，for I am ill（lit；because I am
 Cேன் I shall give this，if you do that（lit．if you do that，I shall give this）；எண்உぁக் காப்பாற்றும் படியாாக வ ．்காळ் he came that he might protect me（lit．that he might protect me，he came）．
Note．It is scarcely necessary to observe that，in poetry， the－construction is as free as in any other language．

## § 63.

The $\boldsymbol{U} \boldsymbol{\square}$（§ 11）of the nominative always agrees with the பால் of the verb．The ஒன்றன்பால் of the future，however，we sometimes find construed with the ஆண்் or பெண்டாா் of the nominative．

இாாசாச்ச சொவ்இம்＂the king will say＂，instead of இлாசாச் Qசாவ்ஷுவார்：

## § 64.

The accus．（कர்டiD＂action＂）very often appears without its flexional termination：

ぁாய
 worship the lotus－foot．

$$
\text { § } 65 .
$$

The abl．instr．is used also in the sense of effective cause，of material cause，and of motive．

அவனல் வே•யuルப்பட்டத it has been done by him； மண்ண்் செய்யப்பட்டத it has been made of earth；
 love．

## $\S 66$.

The dative is also in Tamil＂casus commodi atque incommodi＂．Remarkable is its being construed with verbs expressing motion，distance，fitness，deviation， avoidance，compassion，and fear．It serves also to express a certain term of time，and a design．

ஊருக்கு வ㚜தான் he came into the village，
 place，
அดென்்குத் ぁகாது that does not suit me， هழிக்துத்த்பிப்போனோ I missed the way，
சாவுக்குத் ゅ்பபேோனோ I escaped death，

அவன்்்ுு் பயப்படவேண்（B）one ought to fear him，
இன்றைற்கு to－morrow，
தேோக்திதத்த்க்கு for the sake of praise．

$$
\text { § } 67 .
$$

The form of the abl．separat．in இல் is，properly speaking，the abl．loc．，— and that in இன் the obliq． （§ 13, Note II．）

ம宀ய山ல் هரும் ஆணy the river which（is in the mountain and therefore）comes from the mountain．
 younger brother．

The peculiar forms of the abl．sep．are compounds． （§ 13 ，Note II．）

The genitive is never construed with a verb.
Note: A kind of genitivus explicativus is formed by the future participle of the verb எब่ to say, to call (cl. 5): ள்ஷ்றும் "something that one will call"; வேக்க்க்ம் எவ்றும் பாற் கட் thẹ milk-sea of Vedanta (the milk-sea called Vedantạ).

$$
\text { § } 69 .
$$

The simple form of the abl. loc. in இல் serves also to express time:

"during his being here", = while he was here;
and motion :

The latter notion may be expressed also by the compound form in இடத்தல் (§ 13 , Note IV):

The abl. loc. is used besides to intimate mental ' relations:

 in him.

$$
\text { § } 70 .
$$

The obliquus is often used for the genitive:


for the abl. sep. (see § 67); for the abl. loc.:

மிலத்து on earth (from Bிலம் ground);
for the abl. instr::

Certain forms of the obl. are used in an adject. sense. See § 47, Note.

Note. It is not here the place to define the extent to which the high dialect can dispense with nominal flexion in general. Suffice it say that it goes almost as far as the utmost limit of the possibility to nake a sense.

## § 71.

In Tamil, verbs can hardly be said to undergo a real coalition with prepositions prefixed, in our sense. It is true, the verbs $L(6)$ to be affected (cl. 4), L(G) த்து to affect (cl. 3), ஆசு (cl. 3) to become, ஆக்கு (cl. 3) to make, கொள் (cl. 1) to take, and some others have frequently உள் (in), உடன் (with), மேல் (over), க்டு (before), புறம்டL (without) prefixed:
 Cம்் (inst. of Cம்்; § 9, 3) Qொஷ் to take upon, புறம்பா $\dot{\text { ® }}$ © to exclude;
but these words are in fact substantives, not prepositions in an adverb. sense, and their prefixion is confined to a few verbs of a more general signification.

$$
\text { § } 72 .
$$

By adding the verb இரு 7 "to be" to the adverbial particip. of other verbs, compound tenses (perfect, pluperfect, second future) are formed.

செய்து இருக்இறேன் = செய்திருக்தேேன் I have done it,

- செய்த இருங்கென் = செய்திருந்தேன் I had done it,



## § 73.

The following remarks are coufined to the most striking peculiarities in the use of the tenses.

1) In Tamil, not only the present, but also the past is used as an emphatic future:

 blows from this side, it has rained, i. e. it will certainly rain (so certainly, as if it had already rained).
2) Thee future is used also as iterativum:
 will come to me, he will teach me, i.e. he used to come to me, to teach me, or he is in the habit of etc.
3) The future is used in cases of uncertainty:

Of course, the second future may be used in the same manner:
 have seen that.
4) The compound tenses ( $\S 67$ ) are often sufficiently expressed by the respective simple ones:
 done what was necessary;
 வத்தான் after I had done this, he came;
 बெெ்டி(ூபப்பய்) if you had not done that, you would have perished.

## § 74.

The verbs கொள் take，வரு come，போடு put； வி（b leave，and இ（B give，are frequently added to adverbial participles：

1）கொள் forms a sort of medial voice：
அயைதவயழுி்க் வொ்்்டேன் I wrote that（for myself）；
whereas டோாு sometimes conveys the reverse idea：
அயேவயயுுறி்ப் Cோட்டேன் I wrote that（for somebody else）．
2）கொள் and வரு，and sometimes both together， mark the continuance of the action：

 ரூதக்ர்கள்．
3）டோடு and விடி give emphasis（the former in connexion with verbs implying the sense of＂off＂，－ the latter in connexion with verbs implying the sense of＂away＂）：

ぁள்ளிப் Cோட்டான் he put off；
போய் இ்டடான் he went away．
விடி denotes also the completion of the action：
தூர்க்க வப்டான் he fell asleep．
4）இல is a mere expletive：
Cோயゴடான் he went．
Note I．இ®＂to be＂，when added to aqui，the adv．partic． of و由厅＂to become＂，denotes qualitative（instead of simple） existence：


 of क्ூ（to become，to happen）in the past tense－when added to the adverb．participle，marks the completion of the action：

ஈாळ் எழூதியாulíறy I have done writing；
and this form of expression is sonretimes used as an empha－ tic future（I shall soon finish writing）．

Note III．The পன்றன்பால் of ஆகு or ஆ in the future tense （gio＂it will happen＂），when added to the finite verb，denotes uncertainty：

பி்்ゅぁ்் செய்தான்்（செய்ொண் ஆ்ம்）hereafter he did that（so they say；I am not sure，whether it is true or not）．
Note IV．ஆம்，when added to a verbal noun in அல்，in க்்，or in க்கல்（§55），implies possibility or propriety：

ஜீயळைச் வெu்யலாம் you may do that．

$$
\text { § } 75 .
$$

1）When the same subject is followed by various predicates，the last one only appears in the shape of the finite verb，all the others assuming the shape of the adverbial participle．

அவர்கள் என் தெப்பனுணை வீட்டில் இறங்கி — அவ்ண வா
 house bf my father，saluted him，and narrated what had happened（Lit．：They having stepped ．．．，having saluted ．．．uarrated ．．．．）．
The adverbial participles，of course，partake of the tense，number and person of the finite verb at the end of the sentence．In the just mentioned，phrase the finite verb＂அறிவித்தார்கள்＂（they narrated）being a past tense，the preceding participles இロம்கி and வா $\dot{\varphi} \dot{\phi} \dot{\operatorname{j}}$ ought to be taken in the same tense．－Tn the
following instance however the finite verb " அமிவி $\dot{ப}$ வேirio" (we shall narrate) being a future tense, those participles are to be taken in the future.
 விப்போ் we shall step into his house, salute him, and tell him what has happened.
In case of a negative phrase, the last verb only receives the negative form:

 salute him, and tell him what has happened.
2) When however the actions, expressed by different predicates, are rather simultaneous, each adverbial participle, whether positive or negative, usually receives the conjunction $2 \dot{10}$ ("and"), and the whole is concluded by the finite verb of இ(5) ("to be"), or by any one that may be used in about the same general sense.
 ๑ा เீ\% speaking of, and meditating on, the supreme being is the conduct that behoves wise men.
 speak nor think of it.

## § 76.

The adjective participle supplies the place of the relative pronoun.

ரான் கண்ட மணிதண் the man whom I have seen (lit. the I seen man).
ஆவன் பண்் கொம்த்த மணிதன் the men to whom he has given money (lit. the he money given man).

'she does this work (lit. the she this work doing manner).

## § 77.

The infinitive is used also in an absolute sense, and must then be rendered by conjunctions implying condition, cause, or time.

मீர் வர என் மெனும் வருவான் if you come, my son will too come.
இப்படியிருக்க வை மாட்டே்் as it is so, I will not come. ாான் இக்்ேேயருக்க வராண் while I am here, he will not come.

## § 78.

டோல் "like", affixed to the subj. in ஆல், means "as if":

Note. भुல் is added also to the temporal charact. of the
 of the future (Qғய்யும் وூம் $=$ Qெய்யுமா்்), 一 and then followed
 மாற்டோ்் as if you were doing).

$$
\text { § } 79 .
$$

Verbal nouns generally retain the full power of verbs:
 you doing this - i. e. because you do this - a great advantage will come).
எண்்ா மீகேட்கையாலே (lit. through you asking me, i. e. because you ask me).

Some however have lost that power, as for instance: அறிவு (the state of knowing, knowledge),

duct），and can therefore be preceded by an attri－ butive：

> அவனைைய ாடக்めை his behaviour，டேேカிவ great know－ ledge．

Note．The addition of the verbal noun ஆனவண் etc．（＂one who has become，who is＂），ஆهை（＂something that will be－ come，that is＂），and எ்்பவன் etc．（＂one whom they will call＂）give a sort of relief to substantives：

Яவனனவன் or Яவன் என்பவன்＂he who is Siva，or he who is called Siva＂instead of the simple Яவன்，Siva．
பாவமாவத＂＂that which is $\sin$＂，inst．of the simple $\llcorner\pi வ \dot{\omega}$ sin． The word எब்பத（＂that which one will call＂）serves to in－ troduce a whole sentence：

 thyself＂This is certainly a good command．（That which is called＂thou shalt etc．＂is a good command．）

$$
\S 80
$$

Adjectives，or adjective participles do not change their termination according to the $\llcorner ா ல ் ~ o f ~ t h e ~ f o l-~$ lowing noun：
 wife，เ்ல்ல மேிதர் good men，เ5ல்ல பрळவ a good bird， கவ்ல பநவைகள் good birds．

$$
\S 81 .
$$

The adjectives in Tamil have no form of compa－ rison．The following instances will show at once， how the comparative degree is supplied by the dative， the abl．loc．，and the obliquus．

1）தெபபனுக்கு டென் ாவ்லவன் the son is better than the father（lit．：To the father－the son is good． Gegenüber dem Vater etc．）
 than that, or than even that (lit. this is greater among that).
3) நேணிறும் இணித it is sweeter than honey (lit. even [in comparison] of honey, it is sweeter).
The obl. in இன், and the abl. loc. in இல், without - e. $\dot{\infty}$, serve also to compare things which are equal:

The introduction of a word implying entireness, generality etc., serves to form the superlative degiee:
 among all).
 காட்க, 3 to show (காட்ட) are occasionally employed to form the comp. degree:

இதாசாவை ப்பார்க்க ( காட்ட) ம்்திாி ஈல்லهன் the minister is better than the king (lit.: To see, to show the king, the minister is good).
 ("oven if you show") are used for the same end.

$$
\S 82 .
$$

The interrogative pronoun எவன் who? etc. is made to correspond with a following demonstr. pronoun (in the sense of whosoever):
 தன் தல்ல Whosover says so (lit.: he who is one that says so), he is not my friend.

Here the part: ஓ is introduced (எவீே = எவன். and ஓ) for the sake of emphasis. This is not always the case.

 partake of the absolute substance, to his lotus-feet I bow dówn.

$$
\text { § } 83 .
$$

In Tamil; all the prepositions are, as in the Tartar dialects, properly speaking, postpositions:

1) Partly they do not effect any change at all in the substantive by which they are preceded:

அவ்லூர் மட்ட்ம் போம்ம்ம we went as far as that village.
2) Partly they require a certain case:
a) The obliquus:

ஆதின் பொருட்(4) on account of that.
b) The accusative:

உ்கை க்குறித்து் பேசனன் he spoke about you.
c) The dative:

அத்்கு டுன்ணே before that.
d) The abl. soc.:

அவனேடே कーட together with him.

$$
\text { § } 84 .
$$

Many conjunctions are, in the character of substantives, construed with the adjective participle. It depends upon the sense, whether the participle of the past, of the future, or of the present is required.
I. With the part. of the past:

وவ்் போன பி்்ப after he had gone (lit.: the he gone attertime);
 the you arrived manner).
II. With the part. of the future:

ஙீர் எø்்கு வரும் மட்®ி் till you come to me (lit.: the you to me coming limit).
அவள் Qபற்ம் படிக்கு to the end that she might reccive (lit.: to the she obtaining manner).
III. With the part. of the present.
 through the he here being manner).
Note I. Some of these conjunctions being originally substantives, they admit even the demonstr. letter $\because$ :

हீ யறியும் அவ்வளவ்் until you know (lit. until that

Note II. Sóme conjunctions denoting place or time are, in the higher dialect, construed also with the adv. participle: ゥான் வந்துழி (வ்்து உழி $=$ வ்்க்பின்பு) after I fiad come.

$$
\text { § } 85 .
$$

The conjunction என் றy "saying, meaning" (adv. partic. of бன் to say, to mean) is usually employed in the sense of the Greek irr, and the Sanscr. "iti":

அவன் ஆணத்் செய்தான் என்று ரான் தியேக்இறேன் I think that he did that.

This phrase may be formed also in this manner:
 having done this [Qசuifsi is a neuter verbal noun referring to the past; $\S 54$, Note] to be, or - I think in the way of his having done this).
Whenever the words of somebody are quoted, என் $\boldsymbol{m}$ cannot be dispensed with :

ாான் வரூவேன் என்ற $\boldsymbol{y}$ சொன்னன் he said "I will come".

- But it can be converted into the finite verb, and then the addition of any other verb, implying the sense of saying, is superfluous:

ரான் வருவேன் என்ருன் (inst. of என்று சொன் னன்).

$$
\text { § } 86 .
$$

The particle $2 \dot{\infty}$ - $2 \dot{\operatorname{co}}$ "et - et", as well as ஆவது -- ஆவது (ஆூிலi் -- ஆிலிம்; ஆஞ லு் - ஆலல்்; அல்லது - அல்லத51" "either - or" are always affixed to their nouns:

Qபான்றூப் வெள்ரியும் gold and silver, Qபான்றுவது வயள்ளfluாவ் gold or silver.
Note. The conjunctive as well as the disjunctive particle is seldom found single. (The book-language offers however instances like this: Quான் Qவள்ளியும், instead of पொன் తும் வఎள்ஜியும்.)
§ 87.
அவ்லது - "அல்லது may be used also with regard to verbs:
 שur? Have you brought the book, or have you lost it?

The part. $2 \dot{\infty}$ is never used, with regard to verbs, in the case mentioned § 75, 1.
§ 88.
The before mentioned $(\S 86,87)$ particles cannot le affixed to adjectives, or adjective participles:
 fruit.

2) Not: זவ்லவு் Qufியவும் மணிஓன் a good and great man.

But: $5 \dot{ல}$ வனன்் पெரியவனுமான மணிதன் (a man who is as well a good one as a great one).

Note. Also the genit. in உடைய never receives the particle' $e \dot{0}$, because this termination is an adjective participle
 intimately connected with the following substantive, upon which it depends. It is therefore faulty to say : 'சாக்ゅனூட шவும் வொ்றறனேட்யவும் புத்தகங்கள் "the books of S. and K."; but we may say, சாத்தனும் Qொ ற்றனும் என்பவர்களூடைul புத்த க்்்கள் "the books of those who are called S. and K."

## SPECIMENS OF TAMIL STRUC＇TURE．

## I．Proverbs．

1）அரிசிய்ண்டாலவ் வரிசையுண்டா $\dot{0}^{1}$ ．
axisi yuntânâl varisei yuntîm．
Rice if originates，honor will originate．
Free Translation：Where there is rice，there is honor． Analysis：உண்டான்்（contract．from உண்டாிில்்）， the conditional mood（ $\$ 36$ ）of உண்டாகு ${ }^{3}, 3$ to come into existence．－உண்டாம்（contract．from உண்டாக்ம்），III．pers． neut．sing．fut．of உண்டாகு， 3 ．

2）இカாச நீதம் உண்டா＠வ் தெவ நீதம் உண் irâsa nîtam uṇtânâl têva nîtam un－
King－justice if there is，god－justice will CIILD．
tâm．
be．
Free Translation：If there is royal justice，there will be also divine justice．

Analysis：இォォச．from இォாசண் king，and Cதவ from தேவன் god，are used adjectively；the final ø̈ being treated like $\dot{\omega}, \S 14$, II， l ，Note．

 of உள்＂being＂；§44）anl ஆ（கु（＂to become＂），i．e．to become some－ ．thing oxisting．
3) உத்்சும் டூன்றும் உண்டான்ல் அறியா $\dot{1}^{1}$
añsum
m mînruu
Five and three and if there be

pennun kari sameippâl.
girl also curry will prepare.
Free Translation: If there be five and three (ingredients), even an ignorant girl may prepare curry.

Analysis: - ஆஞ்சு five', eூன்றy three; உ $\dot{\omega}$ — セ $\dot{\infty}$ et - et,
 2 to know. - Qெண் ணு் = Qெண் (girl) and உம் (even); § 10, 2. - சமைப்பாள் III. pers. fem. sing. fut. of சணை, 6 to prepare.
 pani p. perukkilê kappal ôttukirây. Dew - in the flood the ship thou pushest on.

Free Translation: You sail your şip in a flood of dew.
Anal.: $\omega \dot{f}$, properly a substant., is here used adjectively (dew-flood; §47, Note). - பெருக்கிலே (= வெருக்ல்், § 12), abl. loc. of Qெருக்கு $(\S 15,5)$ flood. - எப்பல் ship (= $=\dot{\dot{L}}$

 kâlâlê natańtâr kâta val'i talciyâlê ńatańWith the foot if one walks, 10 miles way ; with the hegad if one தாவ் எவ்வளவு தூைi்.
tâl evvalavu tìram. walks, what - measure distance? .
 தால், §9,3.

Free Transl．：If you walk on foot，it is a way of ten miles；nofv what will be the distance，if you walk on your． head？
 foot．－бட $\dot{\boldsymbol{\phi}} \boldsymbol{\varnothing} \pi \dot{\text { ® }}$ the condit．mood of $\sqrt{5}\llcorner, 7$ to walk；§ 36 ．－ बлfक्ष a distance of ten miles；for the elision of the $\dot{\omega}$ see
 وøol measure；with $\curvearrowleft$ ，interrog．pron．，prefixed，（for the double வ่ see § 23）it signifies＂how much？how great？＂
6）பன六 ${ }^{1}$ காட்（b நரியோால ${ }^{2} \dot{\text { ध }}^{3}$ சலசலப்புக் panan kâttu nariyôlei s salasalappuk－
Palmyra：grove－fox leave－to the rustling
कஞ்சுமா ${ }^{4}$ ．
kañsumâ．
will fear？
Free Transl．：Will the fox of the palmyra grove（the leaves of which are almost always rustling）be frightened at the rustling of leaves？

Anal．：$\omega \otimes \pi \dot{,}$ ，prop．a substant．，is here used adjectively （ $\S 47$ ，Note）．$-\Phi \pi \dot{L} \otimes$ obliq．of $\Phi \pi(\cdot)(\$ 15,7)$ grove；see also $\S 14,2, \mathrm{~b}$ ，and § 47，Note．－சலச囚ப்ப்்க dative（required
 particle，$\S 50,8$ ）．－அ்்ணம் III．pers．neut．sing．fut．of அ்்்， 3 to fear．－\＆interrog．part．，$\$ 51$.
7）அணிலின் பிள்ன்க்கு நு｜்காிழோ 5 ஆூண்டிச்சி anilin pilleikku nunkaritô ântissi
Of the squirrel to the child pulp is scarce？The beggar－ பி்்ஷ்்கு $\dot{\text { ச }}^{6}$ சோறாிதோ ${ }^{7}$ ．
pilleikku ss sôraritô？
to the child rice is scarce？

[^29]Free Transl：：Is there any scarcity of the palmyra fruit to the young squirrel？Is there any scarcity of rice to the child of the beggar woman？



 § 51．－－Gangy rice．
 ûârei p pakeittuyirôtiruńtavar c illei． The citizens hating，with life sach as have subsisted，not．

Free Transl．：There are none who hated their fellow citizens，and could subsist．


 verbal noun，in the past，（ $\$ 54$ ）of இஇு， 7 to be．

9）அட்வையை யெடித்து＂டெத்தையில் வைத் atteiyei yetuttu mettciyil veit－ A wood－louse taking a cushion on one pla－
 tâluñ setteiyei $s$ settciyei ńâtum． ces although，withered leave withered leave it will seek．

Free Transl．：Although you take a wood－louse and place it on a cushion，it will seek the withered leaves，the withered leaves．

 ゅぁ cushion．－ゅவத்தாஜyï a sulj．mood（§ 38）of ఐه， 6 to

[^30] III. pers. neut. sing. fut. of $\frac{\text { пп }}{}(3,3$ to seek.
 amutam unkira ńâvinâlê vitam unAmbrosia eating . with the tongue, poison will

- レாகோ.
pârô.
they eat?
Free Transl.: Will one eat poison with a tongue, that eats ambrosia?

Anal:: அடுゅம் $(\S 15,6)=$ அடுத்த்ळெ, § 64. - உண்கி

 $\S 15,9$ ). - உண் $\omega \pi \dot{f}$ III. pers. masc. (et fem.) plur. fut. of உஉ் 5 .
11) அடியுட் பட்(B ப பளி்த் "மாங்காயு் atiyum pattu $p$ pulitta. mânkâyuń Stroke and having suffered, sour mango and
தின்ன வேண்டுடா.
tinna vêntumâ.
to eat, will it be necessary?
Free Transl.: Is it, necessarry both to be beaten and to eat sour mangoes?

Anal.: gif stroke; the accus. in the shape of the nominat.; § 64. - $\omega \dot{\llcorner } G$ adverb: part. (§ 35) of $\omega \otimes, 4$ to suffer. --
 infin. of Яி், 5 to eat. - வேண்ரல்் III. pers. neut. sing. fut. of வேண்ா $\Theta, 3$ to be necessary.

> 12) ஆணாயேறி ${ }^{\text {® }}$ âneyêêri titti
> வாயினைைைவோ ${ }^{2}$. vâyinul eivârà̀.

Elephant ascending small

[^31]Free Transl:: Can one, on the back of an elephant, pass through a small opening?
 40 something small; the nomin. is placed adjectively. - ه $\pi$
 masc. (et fem.) plur. fut. of gைை, 2 to creep in.

## II. Sentences.

1). எற்றவர்களே ๘ண் ணுடைபவர்கள் ${ }^{1}$ கவ்லா Karravarkalô
The having learned certainly eye-possessors; of the
 tavarkaluteiya mukattir kânappatuı irantu not leanning in the face the to be seen two கண்களும் புண்கள் என ப் டொியோா் உறைத் kinkalum punkal ena periyôr ureiteyes ulcers Hat (onn) the great ones have
कிருக்கிகுர்கள் ${ }^{3}$. tirukkirârkal.
said.
Free Transl:: The learned have really eyes; the two eyes, seen in the face of those who are not learred, are (mere) ulcers. Thus the great ones have declared.
 (§54), in the past, of $\varsigma \dot{0}, 5$ tolearn; "people who have learned". -



 ＂one who is in possession＂．－எல்லாதவர்கஎ்，negative verbal noun，§ 54 ，＂people who did not learn，do not learn，will not

 ஞ்க் see § 25，Note II．－4ண் ulcer．－எே＝என்ற，§ 49 ，
 ガயவன்（verbal noun，from Qெரூ＂great＂in the shape of ه
 part．（§ 35）of உळை， 6 to say．－இரூக்ஷைுர்கள் III．pers．masc． （et fem．）plur．praes．of இハு， 7 to be，＂they are＂；the addition of இைு to the adverb．part．உーォக்து here denotes the perfect tense（§ 72）；＂they have said＂，not＂they said＂．
 Manam ．pôna val＇iyir puttiyei p pôka The fancy gone in the way the reason－to go
 vitâmal ńan mârkkattir seluttuvatu arivê－ not letting，good into the path the leading，（is）knowledge；


Free Transl．：Not letting the reason go the way，the fancy has gone，lut leading it into the good path，－is（true） knowledge；one ought，therefore，（always）to be meditating on this．

Anal．：Cோன（contract．from போ®ன），adj．part．，in the past（§ 34），of Сோக 3 to go．－هழிய山ล் abl．loc．of هழி way．
 （3）negative adv．partic．（§39）of 』ில 4．－ாळ்（inst．of

[^32] Qெவ்னுத்துவ neutre verbal noun, in the future (§54), from வெல்லுத்த 3 (causal form, derived from செல்இy to walk; § 43) to cause to walk, to lead. - भ영 knowledge; for ๓ see
 Яウ்இ 6 to meditate. - இருக்க infin. (§ 36) of இளு 7 to be.
 ன்று சொவ்லியெ ற்சு டெெக்் சாட்சியாயிருக் nru solliyatarku mêkamê sâtsiyâyiruk that, to saying the cloud witness
 kinratu . eppatiyenil ulakattukku ṅan is. • What manner? if you say, to the world good Lமாாி mâri pol'ińtu pâtukâkkuń tanmeiyulla ${ }_{a}$ rain showering down, preserving quality possessing
 fíêkam piratiyupkârattci virumpâta 'tammei cloud, remuneration not desiring quality போலே ொன்.
pôlê tân.
like just.
Free Transl: The cloud is witness that the benefit conferred without a desire for remuncration is greater than

[^33]the ocean; for the cloud that, showering down beneficial rain on the world,' has the property of preservation, is just like that disposition which has no desire for remuneration.





 of a neutre verbal noun, in the past tense, (§ 54) from Q\&ina
 ஆே்ற and $\dot{4} 44$ (manner), $\S 23$; "what mamer? in what manner?" - எळில் condition: mood (§ 37) of எண், 5 to say; "if you say,





 puliyânatu. pasiyinâl varuttamurratâyiThe tiger through hunger trouble has al-
 num, pulleit tinua virumpâtatu pôla náalla though, grass to eat the not desiring like, in குடியி $\dot{\boldsymbol{p}} \quad$ Sிpந்தவன் எவ்வளவு தரித்कிлம் kutiyir pirańtavan evvalavu tarittiram a good family one who is berm, what measure- poverty
 vańtâlum tan kulnttirkuttakutíyâanavo comes although, to the own family adapted *

[^34]

Free Transl．：Although the tiger be vexed by hunger， he never desires to eat grass；in a similar manner，one born in a good family will never leave the line of conduct adapted to his own family，and degrade himself，however great poverty may befall him．

Anal．： $4 \circlearrowleft$ tiger；for the addition of ஆøஞ see § 79，Note．－
 contact，it is affected with＂from eqgy 4 to draw near．－ஆ⿱⺈

 from இீரும்ட்， 3 to desire（ $\$ 54$ ，Note）．－©ுடியில் from ©ேடி

 இநேன் I cione，வத்தேன் I came，வருலேன் I shall come）．＂－ தன் obliquus of தாண்，§ 21．－குலi் family．－ததுதி fitness； for ஆஆ see §47．－$\dot{\text { 乌 }}$ conduct．－囚ட்க adveib．partic．（§ 35）of $\Omega(6,4$ to leave．－ ぁாழ்வ depression．－وணையiாゥ（＂he receives not＂）negative voice（ $\$ 39$ ）of அயை， 2 to reccive．（The negation in அயை uான negatives also the adverb．partic．هிட்；§ § 75，1）．

1II．A Tale．＂
சல யூட்்कள் தந்கள் ハுருவுக்கு Lசு வாங்
Sila wâtarkal tankal kuruqukku paṣ̆ vân－ Some fools，of them to the teacher a couv having

[^35] bought, to give it will be necessary that, having de-
 sittu $k$. kontu oru mańteiyitatukku ter̈mined (§ 74), a certain to a herd-
$\dot{\dot{u} . ட ே ா ய ் ~ இ ட ை ய ஓ ன ~ க ் ~ க ண ் ட ு ~ எ ந ் க ள ் . ~ க ு ர ு வ ு க ் ~}$ p pôy iteiyanei $k$ kantu enkal kuruvukhaving gone, the shepherd having seen, "of us to the teaகு ப் பசு வேண்டிம் அகப்படிமாவென்ரு ku pasu vêntum akappatumâvenrà cher a cow will be necessary; will it be to be had?" they $\dot{\pi} க \dot{ள}{ }^{1}$ அந்த இடையன் இவா்களுடைய நிர்வா rkal ańta iteiyan ivarkaluteiya nírvâsaid. That shepherd, of them the caகத்தை த் தொிந்து க் கொண்டு தன்னிட்த்ல்ல் kattei $t$ terińtu $k$ kontu tannitattil.. pacity having known : (\$ 74), at himself
இருக்லி உதைக்காலி ப் பசவவ இவர்களிடத்தி irukkira uteikkâli p pasuvei ivarkalitatibeing kick-foot cow at them
லே வி்்கலாம்" என்று டோசி்்து क் कொ lê virkalâm enru yôsitu k kothe selling will be possible that, having reflected to himண்டு என் மந்தையிலே ஒரு பசு சதை பிடி ntu en mańteiyilê oru pasu satei pitiself "of me in the herd a certain cow, flesh having
 ttu mêniyittirukkiratu n̂înkal kuruvukken caught, body has made; you 'to the Teacher'
 - இட்ல இருத்றing.

タு ${ }^{1}$ கேட்கிற டாடயிிலேேே • எவ்வளவு வில ru kêtkira patiyinâlê evvalavu vilei that asking through the mamner, what measure- price கொடுப்பீர்கள் என்ஷுன் ஐந்து வதாகன் தான் kotuppîrkal enrân eińtu varâkan tân will you give?" he said. - "Five pagodas. just கொண்டி வந்தோா் அதை வா்்கி க் கொ kontu vantôm atei vầki k kohaving taken we came; that having received to y.ourண்டு சொடுக்க வேண்டும் என்குர்கள் ntu kotukka. vêntum enràrkal self to give (to sell) it will be needed" they said.

 tuttu nînkal karakkum pôtu kâleiyaneigiven, "You about to milk the time, the food having tied த்தூ ${ }^{2}$ கொi்டை ப் பிடித்து க் கறவுங்கள் என்று ttu kompei p pitittu k karavunkal enru up, the horn having seized, milk!" that சொன்ஞன் அப்படியே அவா்கள் குருக்கள் sonnân. appatiyê avarkal kurukkal he said. That manner of them the Teacher வீட்டிக்கு க் கொண்(டி போய் • க் கட்டி vittukku k kontu pôy k katti to the house having taken, having gone, having tied up, ஒருவன் குகிவையை எடுத்த்த் கெ கொண்டு வந்தூன்் oruvan kutuveiyei etuttu kontu vantân one . a pot having taken to himself, came.

[^36] oruvan lâleiyaneiya s sonnân marro－ One the foot to tie up said．Another
（ுுவன் ${ }^{2}$ ．எயிறெநித்து க் கொண்டு வォ நேナஞ் ${ }^{3}$ ruvan kayiretuttu $k$ kontu vara nêrrañ ＂A rope having taken to one＇s self to come；time
செல்லு்் குருக்கனூ அழையடாவென்ருன் குரு sellun．kurukkalei al＇eiyatâvenrân ．kuru－ will pass；the Teacher ．call！quick！＂said．The க்கள் சு்்கிபமாக5 எழுந்து வந்தாா் அவைை ப kkal sîkkiramâka el’uńtu vañtâr avarei $p$ Teacher quickly having risen，came．Him
பசுவின் कடடட உட்காリ ச் சொல்லி அவா் தடல pasuvin kitta utkâra s solli avar talei of the cow near to sit down having said，of him in the யி்் இருக்கp இபண்டு நெட்ஞ் சடைகளாலே yil irukkira irantu ńetuñ sateikalâlệ head being two long through the plaits
 kâleiyaneittu k karańtân appôtu pasu the foot having tied up；he milked．That time the cow
 uteittu $k$ kontatu pimeiyoruvan kicking ：went on．

Then one
இடையயன் கொட்டை ப் பிடித்தூ க் ぁறக்க ்் iteiyan kompei p pitittu $k$ karakka s ＂The shepherd horn ．having seized to milk


 ்்ன்் எ என்ற．
 roruvan sakkiliyei *utu kompeiyetuttu other a shoemaker blow- horn having taken
க் கொண்டு' வந்து -டசுவின் டுன்னே . பிடிக் $k$ kontu vaútu pasuvin munnê pitik to himself, having come, of the cow before toseize (the க ச் சொன் ஞன். அவன் அப்டாியே பூபூவென் ka s somnân avan appatiyề pûpûvenhorn) said. He that manner " $\mathrm{Pu}, \mathrm{pu}$ !" say-
 ru pitittân pasu . kotumeiyâna patiing, seized the horn. The cow shy being through the manயால் வெருண்டு கட்டி, க் தறியை ப் பி(b yâl veruntu kattu $t$ tariyei $p$ pituner, having been frightened, the binding- post haviig' ங்க் க் கொண்டு இெண்டி டூன்று டேறை ப் பா $n \mathrm{ki} k$ kontu irantu mûnru pêrei p pâpulled out to herself, two three persons having

|  | விட்(4) க் | வுருக்கூึ |
| :---: | :---: | :---: |
|  | vittu k | kurukkalei | jumped over, having left, the Teacher in the thorn and

 in the stone and laving dragged, having taken, having gone, டோட்டி விட்டத குருக்கள் பியைத்ததே pôttu vittatu kurukkal pil'eittatê liaving thrown, she left. The Teacher the having escaped

maru pirappâyirru.
another birth became.

[^37]Free Transl．：Some fools，having come to the resolu－ tion that they should buy a cow for their Guru，went to a certain pen，and，seeing the shepherd，said：We want a cow for our Guru．The shepherd，well knowing their character， thought he might sell to them a cow of his，that kicked，and replied：＂Well，one cow in my pen has gathered a great deal of flesh；she is very big；because you want her for your Guru，－how much will you give？＂They said：We have brought along with us 7 pagodas；you ought to take this sum，and give us the cow．The shepherd took the money and gave the cow．He said to them：＂When you milk her，bind her leg，seize（her）horn and then milk her！＂They led the cow to the house of their Guru，and tied her up．One of them brought a pot；another one said to bind the leg；a third one said：＂It will take too much time to fetch a rope；go and call the Guru！＂The Guru immediately rose，and came．They told him to sit down near the cow，and having bound the leg of the animal with the two long plaits hanging down from his head，began to milk．Now the cow went on kicking．＂ 0 ，the shepherd told us to seize a horn，and then to milk＂re－ minded one of them．Another one ordered a shoemaker to bring a cornet and to seize it（i．e．to apply it to his mouth）， before the cow．The shoemaker did so－Pooh，Pooh！Now the cow being of a shy disposition，she was frightened，pulled out．the post，to which she was tied up，jumped over two or three persons，dragged the Guru through thorn and stone， and threw him off．The final escape of the Guru could be reckoned a new birth．
－Anal．：eூடர்கள்（＝＝மூடர்；§ 16）a fool．－ф்்கள் obliq． of நாங்கள்（§21）．－குருவுக்கு dat．of குரு master，teacher．－ பச cow．－வாங்கு 3 to buy．－வொด 6 to give．－சூேோタ 6
 part．of சொள் 1 to take．－மந்ळெ a herd．－இட் place （ $\omega \dot{\text { ம்ळெய }}$ （contract．from போஇ），adv．part．of போகு 3 to go．－இウைய ன் shepherd．－எண்（G）（inst．of ぁண்தை，§ 9，4，or ．regularly
rather காண்து）adverl．part．of காண்． 5 to see．— எ்்க் ob－ liq．of ゥாங்க்்（§ 21）．－அ்ப்பம்ம்III．pers．neut．sing；fut．of भஆ $\dot{ப} ப(4) 4$ to he had．－என்ருர்கள்（inst．of எை்்தார்கள்，§9，4）from

 abl．loc．of தாண் himself（இடக்கி்＝இவ்；§ 13，Note IV）．－ இரு， 7 to be．－உக்க்காふ having a kicking foot．－வ்் 5 to sell
 §55，Note；ஆ்ம § 74，Note IV．— யேrध 6 to think．－எை் obliq． of ராண்，§21．－சணை flesh．－Sடி 6 to catch．－மேனி body ${ }_{3}$ corpulency．－இக 4 to give，to make．－குருவக்கு எ்்றy say－ ing＂for＂the Guru＂．－கேட்கி（கேள்ஷை § 9，3）adj．part．of Фேள் 5 to ask ；for படியூலே（二 படியாய்）see § 49，I，c ；§．84，．3． －எவ்வளவு（எ and அォ๙）whàt measure；how much？－هா price．－Qொ（6） 6 ta give．－هராகன்＇a pagoda（a coin）！－ வொண்டவா（Qொண்ா（1）＂having taken＂，வா＂to come＂）to bring
 part．of $ぁ \varnothing 7$ to milk．－Cோg time，when（§49，I，a；§84）．－

 of هீ（6）house，with the insertion of இன்，§ 15，9．－வொண்ாடபோ （毋ொண்ர（6）＂having taken＂போ＂to come＂）to bring．－ぁட்க 3 to bind．－குல்கை a pot．－எல 6．to take．－மற்றொருவன்
 m a rope．－மேெம் time．－Сசவ்ஷуம் III．pers．neut．sing．fut． of வ்ெ் 1 to pass．－துருக்ள் the plural honorifically for the singular．－وழை 6 to call．－و！$-\pi$ interjection of calling． ச்த்்்்் swiftness；for ஆக see § 48．－எடு 2 to rise．－இட்ட，
 long；§46，Note．－சஜை plait of hair．－உゅぁ 6 to kick．－ வொண்ட ட்（III．pers．neut．sing．，in the past，of Сொஸ் to take； properly வொள் $\varnothing த, \S 9,4$, NoteII）adds to the meaning of the pre－ ceding werb the sense of continuation（§ 74，2）．－ஏாபெப்பல்க்தி

 cornet．－டுன் before ；§ 83，2，a．－Фொ（囚ळை cruelty，shy－ ness；for ஆன see § 47．－வெரூள் 2 to be frightened（வெ Grammar．

 இழு 6 to drag. - Cோட்(G adverb. part, of Cun(1) 4 to throw;
 bal noun from Gess $^{6}$ to escape: "the fact of having escaped"
 (origin. ஆிற்றy) ILI. pers. neut. sing. praet. of ஆூு 3 to become.

## APPENDIX I．

The Characters of the Numbers in Tamil．

| 1 ¢ | ． 21 аぁ | $110^{\circ} \mathrm{mm}$ |
| :---: | :---: | :---: |
| 22 | 22 2． | 120 mad |
| 3 m | 23 2m | 130 mぁぃし |
| 4 4 | 24．2．8 | 200 உா |
| 5 （15） | 25 2（5） | 300 ／marm |
| 6 бия | 26 ¢， | 400 சャワ |
| 7 б | 27 еб | 900 ¢mir |
| 8 －1 | 28 உみ | 1000 禹 |
| 9．\％ | 29 உ豳 | 1001 所あ |
| 10 w | 30 mm | 1100 有析 |
| 11 Шょ | 31 ¢ぁ |  |
| 12 W2 | $40 \sim$ ¢ | 2000 2里 |
| 13 Wm | ． 50. （5）w | 3000 meters |
| 14 Шヌை | 60 －mil | 10，000 W的s $^{\text {d }}$ |
| 15 W（6） | 70 ฮш | 20，000 еш安 |
| 16.1 .8 | 80 ञाШ |  |
| 17 Шぁ | 90 ¢い |  |
| 18 円அ | $100 \pi$ | 1，000，000 Wrт杨 |
| 19 wss | 101 пぁ | 2，000，000．உШா¢秀 |
| 20 20 | 102 me | 10，000，000 mm， |

## APPEN



Note. The weak declension in Malay. is without obliquus. case, and expresses even the acc:, without the addition of

|  | B. |  |  |
| :---: | :---: | :---: | :---: |
| Malay ${ }^{\text {a }}$ am. | Nom. <br> maram (tree) | Ace. marattê | Instr. marattâl |
| T Telugu. | gurram gurramu (horse) | gurramunu <br> gurrânni <br> gurram | gurramuna |
| Canarese. | $\underset{\text { (tree) }}{\text { maravu }}$ | marava maravannu | maradinda |
| Tulu. | $\begin{aligned} & \text { miara } \\ & \text { (tree) } \end{aligned}$ | marana . | maradda |
| Badaga. | mora (tree) | mora (?) <br> morana (?) | morainda |

Note. The nom. plur. is, in Malay.: marangal; in Tel.: galu; in Tulu: maragulu (maralu); in Bad.: moraglô. -

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DIX II.
sion' in other Dravida Dialects.
\begin{tabular}{cccc} 
& \multicolumn{2}{c}{ A. } & . Gen.
\end{tabular}\(\quad\) Loc..
```

In Telugu the obliquus ${ }^{(n i}=$ the Tamil in) appears in every another affix.
B.

| Dat. | $\cdot$ | Abl. | Gen. | Loc. |
| :---: | :---: | :---: | :---: | :---: |
| marattinnu | marattilninnu | marattinrê | marattil |  |


| gurramunaku | . | gurrapu | gurramandu |
| :--- | :--- | :--- | :--- |
| gurrânaku |  |  | gurramunandu |


| marrakkê | maradeseïnda | marava | maradalli |
| :---: | :---: | :---: | :---: |
| maraka | - . | marada | marada |
| moraga | moraïnda | morada | moradô |
|  |  |  | moradolge |

gurramulu (gurramulê, gurrâlu, gurrâlê); in Canar:: maraThe obliq. of maram in Malay. is marattu (as in Tamil).

# Comparative Table of the Conjugation in other Dravida Dialects. 

## I. In Tulu.

Present.

| malpuve I make, | malpuvâ we make,, |
| :--- | :--- |
| malpuva thou makest, | -malpuvara you make, |
| malpuve he makes, | malpuvera they make, |
| 'malpuvâla she makes, | malpuvo they (ea) make. |
| malpundu it makes, |  |

Past. malte.
Fut. malpe.
Imp. malpu.
II. In Canarese.

Present. . • Past.
$\left.\left.\left.\left.\begin{array}{lll}\text { bâluttêne } & \begin{array}{l}\text { bâluttêve } \\ \text { bâluttî }\end{array} \\ \left.\begin{array}{l}\text { bâluttîri } \\ \text { bâluttâne } \\ \text { bâluttâle } \\ \text { bâluttade }\end{array}\right\}\end{array}\right\} \begin{array}{l}\text { bâlidenu } \\ \text { bâludi } \\ \text { bâluttave }\end{array}\right\} \begin{array}{l}\text { bâlidanu } \\ \text { bâlidalu } \\ \text { bâlitu }\end{array}\right\} . \begin{array}{l}\text { bâlidevu } \\ \text { bâlidiri } \\ \text { bâlidaru } \\ \text { bâlidavu }\end{array}\right\}$

Fut. bâluvenu.

Adv.Part.; Prés.: bâlutta,
Past: bâli, Neg.: bâlade.

Adj. Part.; Pres., (Fut.): bâluva,
Past: - bâlida,
Neg.: bâlada.
III. In Badaga.

Present.
mâdine mâdire mâdina mâdlia mâdira
$\left.\left.\left.\begin{array}{l}\text { mâdiṇeô } \\ \text { mâdiari } \\ \text { mâdiara } \\ \text { mâdirô }\end{array}\right\} \begin{array}{l}\text { mâdide } \\ \text { mâdidê }\end{array}\right\} \begin{array}{l}\text { mâdida } \\ \text { mâdidla } \\ \text { mâditu }\end{array}\right\}$

Past.
mâdideô mâdiddâri $\left.\begin{array}{l}\text { mâdidaru } \\ \text { mâdidô. }\end{array}\right\}$

Future $=$ Present.

Adv. Part.; Pres.: ?
Past: mâdi
Neg.: mâdade

Adj. Part.; Pres. (Fut.): mâduva, Past.: mâdida, Neg.: mâdada.

Imp. Sing.: mâdu, mâdi ullô, APlur.: mâdi ulli.

## IV. In Malayâlam.

Personal terminations only in poetry.
Present.
S. 1. kodukkunn - ên I give,
2. (very rare; f. i. pôgunnây thou goest),
3. kodukkụn-ân, âl, adu,
P. 1. kodukkunn-ôm,
2. (kodukkunn - îr, only conjectural),
3. kodukkunn-âr; awa.

The third person is, in the character of a participle, used also for the others. It occasionally assumes the terminations ôn, ôl (Sing.), and ôr (Plur.), - contractions of avan, aval, avar.

Future.
The term. vu for weak verbs' ( $\mathrm{po}-\mathrm{vu}$, about to go);
ppu for strong verbs (kodu • ppu, about to give).
The future, now commonly" used, has the terminations gum and kkum: pô - gum, kodu-kkum.

Past.
i and ttư (pô : yi went, kodu-ttu gave). *
Modern Present: kodâyinnu, Neg.: pôgâ will not go, Past: kodâgnyu, ' ' kodâ will not give, Future: -kodâyum. (Here no distinction of a weak and strong form.)

[^38]Adj. Part.; Pres.: kodukkunna, Adv. Part.; Past.: koduttu,

| *ast: kodutta, | Fut.: koduppân, |
| :--- | :--- |
| Futs: kodukkuu,, | Neg.: kodâte, |
| Neg.: kodâtta. | kodagnyu. |

V. In Telugu.

Present.
palukut-unnâ $\cdot n \mathbf{n}^{1}$ 1. palikiti(ni)

1. palukut-unnâ $\cdot n u^{1}$
2. palukutunnâvu
3. m. palukutunnâdu
4. f. n. palukutunnadi
5. palukutunnâmu
6. palukutunnâru
7. f. in. palukutunnâru
8. n. palukutunnavi

Aorist.

1. palukudu(nu)
2. palukuduvu
3. paluku(nu)
4. palukudumu
5. palukuduru
6. m. f. palukuduru
7. n. palukunu
8. palaka(nu)
9. palakavu
10. m. palakadu
11. f. n. palakadu

Inf. palukuta.
2. palikitivi
3. m. palikenu
3. f. n. palike(nu)

1. palikitimi
2. . palikitiri
3. m.f. palikiri
4. n. palikenu

- Future.

1. palikedanu ${ }^{2}$
2. palikedavu
3.     - palikedini
4. palikedamu
5. palikedaru
6. m. f.' palikedaru
7. n. palikedini

> Neg.
N. B. These tables are notintended for a complete representation of the flexional system of the languages in question.

1 Prop. "I am speaking". Also "palukutínu, âvu etc."
2 Also palikênu, êvu etc.

## ADDITIONS.AND CORRECTIONS.

Page 4, line 7 for " 0 " read "ô".
 preceded by the corresponding nasal ( $\dot{\mathfrak{m}}$ and $\dot{\mathscr{F}} ; ~ § 6$, Note), are respectively pronounced like $g$ in the word 'game', and d in the word 'under' (அங்ぁம் member, pron. ang-gam; அウ்த this, pron. anda."
Page 41 add the following note to $\S 34$ : "There is also a kind of general 'participium apocopatum' (properly the verbal root itself), as for instance, - from बпய் 2 to wither, and கொம்பு bough - காய்வொம்பு a withering bqugh (in-
 bough')."
Page 46, line 6 for " $\S 50$ " read " $\S 54$ ".
Page 76, line 8 take out " وல்லg - அல்லதy".
Page 76, line 17 for "அல்லது - அல்லது" read " भiல்லதg, or,".
N. B. Sometimes 2 (the numeral 2) stands for e. (the vowel u ), - a mistake not likely to perplex the reader.

## E.EIPZIG,

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[^0]:    * I would here remark, that the terms "weak" and "strong", as they are used in §30, and elsewhere, are not to be takon in the same sense, as we are now accustomed to use them with regard to Cerman etc. Whatever terms may be preferred to denote the respective classification, this, as it stands, is fully justified by the fact, that most of the respectivo grammatical rules turn upon it.

[^1]:    ${ }^{1}$ Bahadaka from baln, much, and udaka, water? Does this exprossion refer to the water - pot, the enblem of ascetic life?

[^2]:    1 This transliteration of the Tamil alphabet is not intended for an exact representation of the pronuaciation; it merely renders, prineipally for the benefit of the beginner, the Tamil letters by similar letters of our own, indicating however 1 ,honetic modifications according to the organ used in the pronmeiation, by a modified appearance of the respective letter.

[^3]:    1 In some parts of the country they do not distinguish it from 1 ; this shows that the sound of it has a stronger tendency to than to $r$.

[^4]:    1 The he in introduced here only to lengthen the preceding vowel.

[^5]:    1 Also like tr .

[^6]:    
     （ヵாட்（6） ．
     （ま훙）．

[^7]:    ${ }^{1}$ In nouns following the weak form, and ending in a vowel genit., is prevailing ( $\$ 12$, Note III).

[^8]:    and in all nouns following the strong form，the use of இ），for the

[^9]:    1 After words consisting of two short letters and ending in e，a following \＆，f，\＆or $\boldsymbol{\sim}$ is always doubled．Such a－word is குரு．

    2 After words in $e$ ，with a soft penultimate，in casu obliquo，$\notin, \notin$, $\$$ or $\omega$ is doubled．Such a word is $Q \omega \dot{\operatorname{con}}$ ．But where is the casus obliquus？It is not improbable that the termination கள் originally was a noun signifying something like＂multitude，heap，＂（woman－heap $=$ women）．

[^10]:    1 The dative in the singular，when the word ends in $\begin{aligned} & \text { ，may be }\end{aligned}$ similarly formed；வாள் sword，வாளூக்கு to the sword，or வாட்கு （هாள்கு）．

[^11]:    I So is also the Odshi-languagé in western Africa. See "Elemente des Akwapim-Dialects der Odschi-Sprache von H. N.Riis, Basel 1853 ."

[^12]:    1．Qொண்ணூற $=$ தொன் தூறy $\mathfrak{a}$＂＂hundred with a hole＂，as one decade is wanting．

    2 ＂A thousanl with a hole＂，as one hundred is wanting．

[^13]:    1 This means rather＂mique＂．$\quad 3 \equiv \dot{\omega}$ in this and in the foll．num． ${ }^{2}$ שுぬவ் means beginnining．isthe conjunction．Comp．§25，Note II．

[^14]:    1 2for in the begiming of this word is a meve lengtheningaparticle．

[^15]:     composed of $\dot{\Phi}$ and இண்றy＂to day，now＂，for $\dot{\Phi}$（கு）originally seems to have expressed the future（compare old forms like செய்கு I will do）． There is still another characteristic of the present，common to all the
    
     is either the charact．of the negative participle（see § 39），common to all
     not doing＂，but I now do），or it is the characterisfic of an ancient adver－

[^16]:    ${ }^{1}$ In its historical，not always in its original shape．
    2 Perhaps because the expression＂You do not＂may imply the com－ mand＂But you ought to do＂．

    3 This $\infty$ is perhaps the original termination of the infin．（in the weak and in the middle f．）which now is wenkened into a mere $\Rightarrow$（see §36）．

[^17]:    1 Properly ஆக＂may it happen！＂（The infin．ஆぁ itself is some－ thing between imp．and opt．）－செய்லேன்＂that I shall do＂．
    .2 It is still in common usè in phrases like this：ரொ்் Qசெu்வானேன் （Prop．Ego facturus cur？）＂Why should I do ？

[^18]:    1 The verb．form in தJ，e．ㄷ．Qெய்து（Qசய் இது perhaps＂soucthing endowed with what the root Qoui signilies，i．c．something doing＂）originally seems to have bcen used for all the forms of the finite verl，in the sing．（万万ぁ
    
     sense of＂I did＂，and Qauigji＂in the sense of＂we did＂，is still found in the ancient dialect．Probably the personal afixes were added later（Qequ） து ம்் $=$ செи்தென் I dirl ete．）．In Malayalam the personal allixes are not yet used in prose．

[^19]:    ${ }^{1}$ \#5b and 2 in these forms are propably contractions of of H8 and $\mathscr{\theta}$; for it seems that the characteristic of the negative originally was \% (to be inserted between the root, and the personal affix). See § 35, Note. Compare the adj. part. of the negat. voice (செuiur not doing), where that characteristic is still preserved, -- and the Telugu conjugation, where it is still found in a shortened form throughout all persons and humbers in the finite verb :

    I'adu-dunu Í fall, $\quad$ Pada-nu I fall not,

    - Padu - duva thou fallest,

    Padu - nu he falls,
    Padu-dumu we fall,

    Pada-vu thou fallest not, Pada-du he falls not, Pada-mu we fall not, .

[^20]:    1 The $\dot{L}$ is doubled in accord．with $\$ 10,3(a, 1)$ ．
    2 The verbs＂to get＂and＂to eat＂serve also in Bengali to form＇n带 passive（pâite and khaite）．See＂Three Ling．Dissert．ly Chev．Bunsen， Dr．Charles Meyer，and Dr．M．Miiller＂page 347.
    ${ }^{3}$ Instend of உண்ழுன் § 9， 4.

[^21]:    1 A sort of tenseless participle. See $\$ 44$.

[^22]:    ${ }^{1}$ A sort of tenseless participle．See § 44.
    2 The final $\infty$ is elided，and the preceding vowel lengthened．
    ${ }^{3}$ The final 2 is elider，and the preceding consonant doubled．

[^23]:     food；சுத்தமாான டோசேம் prop．：food which has become purity，which is purity，i．e．pure food．

[^24]:    ${ }^{1}$ Here the particle $\propto \dot{\infty} \dot{o}$ is added.

[^25]:    ${ }^{1}$ For a sort of Bahuvrihi see Kaivaljanavanita I，18：وLங்கை விருக்தியாண் one who has an activity that is suppressed $=$ one in whom activity is suppressed．－Dvandva＇s are most common．（இ）$\quad \omega g$
    

[^26]:    1 The affix அல் especially in verbs with a final 2.

[^27]:    1 From＇ஆளூ， 1 to manage．
    2 From＇சாஇy，i to be full．

[^28]:    1 From Loø io mind．

[^29]:    1 பøம்，§ 9，1．－${ }^{2}$ 万ிி ஒで，§ $10,1 .-3$ § $10,3 .-$
    

[^30]:    
    

    Grammar．

[^31]:    

[^32]:     4 தி்்கித்து இருக்க．

[^33]:    ${ }^{1}$ இருும்பாமல் எ. - ${ }^{2}$ பொ
     சாக்கும், § $9,1 .-7$ дன்மை உள்ள.

[^34]:    1•வருத்தம் உற்றது ஆயினும்.

[^35]:    

[^36]:    

[^37]:    
    

[^38]:    ${ }^{1}$ From kodâ (anciently the future as well as the negat.) and innu "now" (prop. "I shall give now", i. e. I give)"

