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# KAIVALJANAVANĪTA

#### A VEDANTA POEM.

OUTLINE OF TAMIL GRAMMAR.

# **BIBLIOTHECA TAMULICA**

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## OPERA PRAECIPUA .TAMULIENSIUM

EDITA

TRANSLATA ADNOTATIONIBUS GLOSSARIISQUE

INSTRUCTA

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### CAROLO GRAUL, D. TH.

#### TOMUS SECUNDUS:

KAIVALJANAVANĪTAE TEXTUS TAMULIENSIS CUM INTERPRETATIONE ANGLICA, ITEM GLOSSARIO ADNOTATIONIBUSQUE. ACCEDIT GRAMMATICA TAMULIENSIS.

LIPSIAE 1855 DÖRFFLING & FRANKE. LONDINI 1855 WILLIAMS & NORGATE.

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# · KAIVALJANAVANĪTA

### A VEDANTA POEM

THE TAMIL TEXT WITH A TRANSLATION

# AND GRAMMATICAL NOTES

#### AN OUTLINE OF TAMIL GRAMMAR

WITH SPECIMENS OF TAMIL STRUCTURE AND COMPARATIVE TABLES OF THE FLEXIONAL SYSTEM IN OTHER DRAVIDA LANGUAGES.

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#### THE CELEBRATED INTERPRETER

OF ANCIENT AND MODERN HINDUISM

# HORACE HAYMAN WILSON, M. A.,

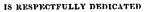
BODEN PROFESSOR OF SANSCRIT AT OXFORD

#### THIS HUMBLE ATTEMPT

AT INTRODUCING

#### THE TAMIL LANGUAGE AND LITERATURE

INTO THE SPHERE OF EUROPEAN STUDIES





BY THE AUTHOR.

TO

## PREFACE.

It will not, I trust, be attributed to any presumption on my part, that, although a German, 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 Kaivaljanavanīta 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 doubt not, an acceptable addition. I cannot forbear, on this occasion, mentioning the obliging readiness, with which Messrs. *Giesecke and Devrient* 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 grammatical 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. — Consonants, with a dot beneath, belong to the lingual class; Preface.

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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 n I 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 Rig-Veda, 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 comprehensive anthology, gathered from the various branches of Tamil literature 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 science, 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.

<sup>\*</sup> I would here remark, that the terms "weak" and "strong", as they are used in § 30, and elsewhere, are not to be taken in the same sense, as we are now accustomed to use them with regard to German 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 respective grammatical rules turn upon it.

## **INTRODUCTION:**

 பொன்னிலமாதராசைபொருந்தினர்பொருந் தாருள்ளந் தன்னிலந்தாத்திற்சீவசாட்சிமாத்திரமாய்நிற்கு மெந்நிலங்களினுமிக்கவெழுதிலமவற்றின் மேலா நன்னிலமருவுமேகநாயகன்பதங்கள்போற்றி.
 என்றளித்தழிக்குஞ்செய்கைக்கேதுவாமயனுய் மாலா யான்றவீசனுமாய்த்தானேயனந்தமூர்த்தியுமா ய்நிற்கும்

1. Praise be unto the feet of the only Lord, who, solely as  $G\bar{v}a$ -S $\bar{u}k\sin$ , dwelleth in the heart both of those, 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.

2. I bow down to the spotless substance of wisdom, which is the cause of that action, by which (the world) is produced, preserved and destroyed, — which standeth forth in the shape II. 1 2 1

of Brahmā, Visnu 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. Every 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  $(\Pi, 171)$ , — and so, like the ether in the wall, to partake of the nature of the (absolute) substance (Brahma).

4. I adore  $\bar{1}$ sia, 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.

5. Praising the feet of the true teacher of wisdom, who, without end, middle and beginning, 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 manner, that even people, unable to examine extensive works, may comprehend it.

6. The classic writers drew from the milk-sca of the far spreading Vēdānta, and having filled the pitchers of their authoritative works, they placed them at our disposal. I boiled and churned 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

#### Introduction.

தத்துவவிளக்கமென்*ற*ஞ்சந்தேகந்தெளித ளென்றும் வைத்திருபடலமாகவகுத்துளைசெய்கின்றே னே.

of Tirupati (Visnu), 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 true Essence" and "Clearing away of all Doubts" and now begin to explain.

## FIRST PART. ILLUSTRATION OF THE TRUE ESSENCE

 நித்தியவ நித்தியங்கணிண்ணயந்தெரிவிவேக மத்தியவிகபரங்கள் வருபோகங்களினிராசை சத்தியமுரைக்கவேண்டுஞ்சமாதியென் முற கூட்ட முத்தியைவிரும்புமிச்சைமொழிவர்சாதனமிந் நான்கே.
 சமந்தமம்விடல்சகித்தல்சமாதானஞ்சிரத்தை யாமுஞ் சமமகக்கரணதண்டந்தமம்புறக்கரணதண்ட

8. They enumerate these four Sādanas: 1) the discriminating intellect, that clearly understands the philosophically established 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, renunciation, patience, composure and faith. Tranquillity of mind, is chastising the internal faculties; self-restraint, is chastising the external senses and organs. Abandoning the oc-

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மமர்மணவிபகாரங்களருகலேவிடலென்றுகு மமர்செயுஞ்சுகதுக்காதியனுபவிப்பதுசகித் தல். 10. சிரவணப்பொருஜுத்தானேசித்தஞ்சிந்திக்கு மாறு சரசமாய்வைக்குமித்தைச்சமாதானமென்பர் மேலோர் பரமசற்குரு நூலன்புபற்றலேசிரத்தையாகும் வரமிகுசமாதியாறுவகையாஞ்சொற்பொருளி தாமே. 11. சாதனமின்றியொன்றைச்சாதிப்பாருலகி ഹിപ്പി \*யாதலாலிந்தநான்குமடைந்தவர்க்கறிவுண் டாகு **நூதனவிவேகியுள்ளி அழையாது நு**ழையுமா கிற் பூதசென்மங்கள்கோடிபுனிதனுப்புருடனு மே.

cupations of the household, is renunciation; submitting to the assailing sensations of pleasure, sorrow and so on, is patience.

10. When in the way of spiritual meditation on the (supreme) substance, of which you heard (from the teacher), you make that (substance) tasty to yourself, then the superiorminded 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 excellent tranquillity of mind and the five other kinds".

11. There are none on earth, who can accomplish any thing without a "Sādana"; so knowledge will accrue 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-

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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 Self, 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 cannot 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 deer, that having fallen into the nets of the hunters, escaping runs aways — had fled from the love of his wife, his children and his goods, now proceeded so, that he did not go with an empty hand, and having come in sight of the truthful teacher of wisdom, rightfully worshipped him.

14. Worshipping he stood and said with tears: "Through

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லுணங்கினே?னயனேயென்னுள்ளமேகுளி ரும்வண்ணம் பிணங்கியகோசபாசப்பின்ன&லச்சின்ன மாக்கி யிணங்கியகுருவேயென் ஜாயிரட்சிச்கவேண் டுமென்றுன். 15. அன்?னதன்சிசுவையையனுமைமீன்பறவை போலத் தன்னகங்கருதிறோக்கித்தடவிச்சன்னி*தி*யி ருத்தி யுன்னதுபிறவிமாற்*ற*முபாயமொன்*று*ண்டு சொல்வேன் சொன்னதுகேட்பாயாகிற்றொடர்பவந்தொ லயுமென் ரூர். 16. தொடர்பவந்தொ&யுமென்றுசொன்னதைக் கேட்டநேரந் தடமடுமூழ்கினுற்போற்சரீரமுங்குளிர்ந்துள் 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) Kōśas into piecci 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 succession 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

٠	யடருமன்பொழுகுமாபோலானந்தபாஷ்பங்
	காட்டி
	மடன்மலர்ப்பாதமீண்டும்வணங்கி <i>நின்றீது</i>
	சொல்வான். `
17.	சொன்னதுகேட்கமாட்டாத்தொண்டனு
	லஞ்சுவாமி
	றின்ன துகருணயாலே நீ <b>ொன்</b> ணயாளலாமே
	யுன்ன <i>து</i> பிறவிமாற் <i>ற</i> முபாயமொன் <i>றுண்</i>
	டைன்றீோ
	யின்னதென்றதை நீர்காட்டியீடேற்றல்வேண்
	டுமென் <i>ரு</i> ன்.
18.	அடங்கியவிருத்தியானென்றறிந்தபின்செறிந
	த்மண்ணின்
	குடம்பையுட்புழுமுன் <i>னாது</i> ங்குளவியின்
	<i>கொ</i> ள்கைபோலத்
	தொடங்கியகுருவுமான்மசொரூபமேமருவ
	வேண்டி
• •	யுடம்பினுட்சீவணப்பார்த்துபதேசமோது
	வாசே.
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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:

17. O Lord, although I am a slave, unable 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.

18. Then the teacher knew that in the pupil the activity (of Ahankāra) was subdued, and in the manner of a wasp, buzzing before the insect in the compact earth-nest, he desired that he might attain to the true nature of Self, and fixing

19.	வாராயென்மகனேதன்7னமறந்தவன்பிறந்தி
	ற ந்.து
	தீராதசுழற்காற்றுற்றசெத்தைபோற்சுற்றிச்சுற்
	றிப்
	போதகாலநேமிப்பிரமையிற்றிரிவன்போத
	மாராயுந்தன்?னத்தானென்றறியுமவ்வளவுந்
	தானே.
20.	தீன் <i>ணயுந்த</i> னக்காதாரத்தலைவணயுங்கண்டா
	னேற்
	பின்ணயத்தலேவன்ற்குய்ப்பிரமமாய்ப்பிறப்
	புத்தீர்வ
	னுன் ஜே நீயறிவாயாகிலுனக்கொருகேடு
	ี้ เมิ่งของ
	யென்ணேநீகேட்கையாலேயீதுப்தேசித்தே
	னே.
21.	என்ணத்தானசடகைவெண்ணியோசொன்
	் னீரையா

his eye upon the Gīva within the body, began to chant his instruction:

19. Come here, my son! Hc, 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-searching Self is the (absolute) Self.

20. But when a man comes to know his Self ( $G\bar{v}a$ ) and the directing principle (Kūtasta), that forms the substratum of it, then this directing principle appears as the (absolute) Self, as Brahma, and so he will get rid of birth. If you know yourself, ruin will not befall you. This I toach you, because you asked me.

21. "Do you take me for an idiot, that you thus speak to

mc, 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 born and die and in this way whirl about. Vouchsafe to tell the truth to me, who have put my 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 spirit besides 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 12

சோகமாங்கனவுதோன்முச்சுழுத்திகண்டன ஞர்சொல்லா யாகநீநனவிலெண் ணுமறிவுதானேதுசொல் லாய். 24. நனவுகண்டதுநான்கண்டநனவுள நினேவு நீங் கிக் கனவுகண்டதுமிரண்டுங்காதைசுழுத்திகண் டுத் தினமனுபவித்தலொக்குந்தெரியவுமில்லேசற் ே மனதினிலுதிக்கும்பின்னேமறைக்குமதருளு வீரே. 25. தாலத்தின்மரங்கள் காட்டியருத்ததிகாட்டுவார் வார்போ லாலத்தினுடுக்கள் காட்டியருத்ததிகாட்டுவார் போற் றாலத்தைமுன்புகாட்டிுன்வேர்தொடங்கி குலத்தைப்பின்புகாட்டமுனிவர்தொடங்கி கு		
யாக நீதனவிலெண் ணுமறிவுகானே துசொல் லாய். 24. நனவுகண்டதுநான் கண்டதன வுள நினே வு நீங் கிக் கனவுகண்டதுமிரண்டுங்கா தைசுழுத்திகண் டுத் தன மனு பவித்தலொக்கு ந்தெரியவுமில்லேசற் றே மனதினி அதிக்கும்பின் னே மறைக்கு மதருளு வீரே. 25. தாலத்தின் மரங்கள் காட்டித்தனிப் பிறைகாட்டு வார்போ லாலத்தினுடுக்கள் காட்டியருந்ததிகாட்டுவார் போற் றூலத்தை முன் புகாட்டி ச்சூக்கு மசொரூப மான மூலத்தைப்பின் புகாட்ட முனிவர் தொடங்கி	G	சோகமாங்கனவுதோன்மூச்சுழுத்திகண்டவ
லாய். 24. நனவுகண்டதுநான் கண்டநனவுள நினேவு நீங் கிக் கனவுகண்டதுமிரண்டுங்கா தைசுழுத்திகண் டுந் தனமனுபவித்தலொக்குந்தெரியவுமில்லேசற் றே மனதினிலுதிக்கும்பின்னேமறைக்குமதருளு வீரே. 25. தால்த்தின் மரங்கள் காட்டித்தனிப்பிறைகாட்டு வார்போ லாலத்தினுடுக்கள் காட்டியருத்ததிகாட்டுவார் போற் றூலத்தைமுன் புகாட்டிச்சூக்கு மசொரூப மான மூலத்தைப்பின் புகாட்டமுனிவர்தொடங்கி		ஞர்சொல்லா
24. நனவுகண்டதுநான் கண்டநனவுள நினேவு நீங் கிக் கனவுகண்டதுமிரண்டுங்கா தைசுழுத்திகண் டுந் தனமனுபவித்தலொக்குந்தெரியவுமில்லேசற் ே மனதினிலுதிக்கும்பின்னேமறைக்குமதருளு வீரே. 25. தால்த்தின் மரங்கள் காட்டித்தனிப்பிறைகாட்டு வார்போ லாலத்தினுடுக்கள் காட்டியருத்ததிகாட்டுவார் போற் றூலத்தைமுன் புகாட்டிச்சூக்கு மசொரூப மான மூலத்தைப்பின் புகாட்டமுனிவர்தொடங்கி	· U.	<i>ராகநீ</i> தனவிலெண் ணுமறி <i>வுதானே துசொல்</i>
கிக் கனவுகண்டதுமிரண்டுங்காணுதசுழுத்திகண் டுந் தனமனுபவித்தலொக்குந்தெரியவுமில்லேசற் றே மனதினிலுதிக்கும்பின்னேமறைக்குமதருளு வீரே. 25. தால்த்தின்மரங்கள் காட்டித்தனிப்பிறைகாட்டு வார்போ லாலத்தினுடுக்கள் காட்டியருத்ததிகாட்டுவார் போற் றூலத்தைமுன்புகாட்டிச்சூக்குமசொரூப மான மூலத்தைப்பின்புகாட்டமுனிவர்தொடங்கி		லாய்.
கனவுகண்டதுமிரண்டுங்கானூசுழுத்திகண் டுந் தனமனுபவித்தலொக்குந்தெரியவுமில்லேசற் றே மனதினிலுதிக்கும்பின்னேமறைக்குமதருளு வீரே. 25. தால்த்தின்மரங்கள்காட்டித்தனிப்பிறைகாட்டு வார்போ லாலத்தினுடுக்கள்காட்டியருந்ததிகாட்டுவார் போற் றூலத்தைமுன்புகாட்டிச்சூக்குமசொரூப மான மூலத்தைப்பின்புகாட்டமுனிவர்தொடங்கி	24. <i>j</i> 5	னவுகண்டதுநான்கண்டநனவுள நி?னவு நீங்
டுந் தனமனுபவித்தலொக்குந்தெரியவுமில்லேசற் றே மனதினிலுதிக்கும்பின்னேமறைக்குமதருளு வீரே. 25. தால்த்தின்மாங்கள்காட்டித்தனிப்பிறைகாட்டு வார்போ லாலத்தினுடுக்கள்காட்டியருந்ததிகாட்டுவார் போற் றூலத்தைமுன்புகாட்டிச்சூக்குமசொரூப மான மூலத்தைப்பின்புகாட்டமுனிவார்தொடங்கி		, கிக்
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வார்போ லாலத்தினுடுக்கள்காட்டியருந்ததிகாட்டுவார் போற் றூலத்தைமுன்புகாட்டிச்சூக்குமசொரூப மான மூலத்தைப்பின்புகாட்டமுனிவார்தொடங்கி		லீரே.
லாலத்தினுடுக்கள்காட்டியருந்ததிகாட்டுவார் `போற் றூலத்தைமுன்புகாட்டிச்சூக்குமசொரூப மான மூலத்தைப்பின்புகாட்டமுனிவார்தொடங்கி	25். த	ால்த்தின்மாங்கள்காட்டித்தனிப்பிறைகாட்டு
்போற் றூலத்தைமுன்புகாட்டிச்சூக்குமசொரூப மான மூலத்தைப்பின்புகாட்டமுனிவார்தொடங்கி	•	வார்போ
றூலத்தைமுன்புகாட்டிச்சூக்குமசொரூப மான மூலத்தைப்பின்புகாட்டமுனிவார்தொடங்கி	ລ	<b>ாலத்தினுடுக்கள்காட்டியருந்ததிகாட்டுவா</b> ர்
மான மூலத்தைப்பின்புகாட்டமுனிவரர்தொடங்கி		்போற்
மூலத்தைப்பின்புகாட்டமுனிவார்தொடங்கி	Ŋ	ாலத்தைமுன்புகாட்டிச்சூக்குமசொரூப
		மான
ைசே.	Ľ	லத்தைப்பின்புகாட்டமுனிவார்தொடங்கி
		ை ே.

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 asleep, 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 Arundhatî, — the best of sages Illustration of the true Essence.

26. அத்தியாரோபமென்*ற*மபவாதமென்*ற*ஞ் சொல்லு முத்தியாற்பந்தம்வீடென்*ற*ுளைக்கும்வேதா<u>ந</u>் தமெல்லா ்மித்தையாமாரோபத்தாற்பந்தமாமபவாதத் தான் முத்தியாமிவ்விரண்டின்முந்தியாரோபங்கே ளாய்: 27: ஆரோபமத்தியாசங்கற்பணயாவவெல்லா மோரோ்வஸ்துவிணவேறேயோரோ்வஸ் துவெனவோர்த ஞரூடுபணியாத்தோன்றனாஞகத்தறியிற் ரோன்ற னீரூடுகானற்ருேன்றனிரந்தரம்வெளியிற் ஜோன்றல். 28. இப்படிப்போலநாமரூபங்களிாண்டுமின்றி பாப்பமாயி*ரண்டற்றுெ*ன்*ரு*யுணர்வொளி நிறைவாய் நிற்கு

commenced to show gross matter and then the fundament in the shape of atom.

26. All the Vēdānta books deçlare, that bondage and emancipation are brought about by the methods of  $\overline{A}r\bar{o}pa$  and Apavāda. The illusive  $\overline{A}r\bar{o}pa$  is the origin of bondage, Apavāda that of emancipation. Now hear me first explain the method of  $\overline{A}r\bar{o}pa$ .

27. Whatever 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 eleiments appear in the Brahma, which is both without name and shape, self-consistent, free from any duality, full of in-

	மப்பிரமத் <i>திற்ருேன் று</i> மைம்பூதவிகாரமெல்
	லாஞ் /
	செப்பியகற்பிதத்தாற்செனித்தவென்றறிந்து
	கொள்ளே.
29.	அதுதானெப்படியென்றக்காலனாதியாஞ்சீவ
	. எல்லாம்
	பொதுவானசுழுத்திபோலப்பொருந்துமவ்
•	வியத்தந்தன்னி
	லிதுகாலதத்துவப்பேரீசனுட்பார்வையாலே
	முதுமூலசுபாவம்விட்டுமுக்குணம்வியத்தமா
	மே.
30:	உத்தமவெருப்புநீலமுபயமாஞ்சிவப்புமா
۳.	குஞ்
	சுத்தசத் <i>து</i> வந்தமத்தோட்சுத்ததத் <i>து</i> வப்போ
	்சொல்லுஞ்
	ச <i>த்து</i> வமழுக்கிருட்டாச்சாற் <i>று</i> முக்குணமு
	• மூன் இ
	யொத்துளவெனினுந்தம்முளொருகுணமதிக
	மாமே.

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 answer: The eternal Gīvas all are contained in the Avjakta, as in universal Susupti. This is a denotation of temporal circumstance. Through the imaginary sight of Īśa the three Gunas have, out of old original Nature, developed themselves.

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 them may preponderate.

<sup>31.</sup> ஒருவழியிதுவாமித்தையொருவழிவே*ரு*ச் சொல்வார் மருவுமவ்வியத்தந்தானேமகதத்துவமாகு மென்று மருண்மகதத்துவந்தானகங்காரமாகுமென் றங் கருவகங்காரமூன்*ரு*ய்க்காட்டியகுணமா மென் அம். 32. இக்குணங்களிலேவிண்டோன்றிருக்குஞ்சிற் சாயை<u>சோ</u>ன் *ற* முக்குணங்களினுந்தாய்தாமுதற்குணமாயை யாகு மக்குணம்பிரமச்சாயையந்தரியாமிமாயை யெக்குணங்களும்பற்*ரூ*தோனிமித்தகாரணீ மாமீசன். 33. ஈசனுக்கிதுசுமுத்தியிதுவேகாரணசரீரங் கோசமானந்தமாகுங்குணமிராசதமவித் தைத்

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 Ahankāra; and the embryo-like Ahankāra divides itself into three and so is transformed into the before-said Gunas.

32. Čićčājā, which resembles the other, appears within these Gunas. The first among the three, the pure one, is Mājā. The Brahma-Reflex within this Guna represents Antarjāmin, and He, who remains untouched by any Guna of Mājā, is Īśa, the causa efficiens.

33. This (Mājā) is Susupti, Kāraņa Sarīra and Ānandamajakōśa with regard to Īśa. (The second) Rago-Guna is Avidjā. The Ćiććājās through all the light-less Avidjās re-

தேச*று*மவித்தைதோ*று*ஞ்சிற்சாயைசீவ கோடி *நா*ச்மாமுயிர்க்கப்போ*து*நாமமும்பிராஞ் ஞரைமே. <sup>34.</sup> அழுக்கொடுபற்றுஞ்சீவர்க்கதுவேயானந்த கோசன் சுழுத்திகாரணசரீரஞ்சொன்னவிம்மட்டு மோக முழுக்குணத்திரண்டால்வந்தமூலவாரோபஞ் சொன்னேம் வழுத்துசூக்குமவாரோபவழியுநீழொழியக் கோரய். 35. ஏமமாயாவிநோதவீசரைருளினலே பூமலியுயிர்கட்கெல்லாம்போக்சாதனமுண் டாகத் தாமதகுணமிரண்டுசத்தியாய்ப்பிரிந்*து*தோன் றம் வீமமாமூடலென்*று*ம்விவிதமாந்தோற்ற<sup>்</sup> மென்றும்.

present the myriads of  $G\bar{i}vas$ . The  $G\bar{i}va$ , tending to (self-) destruction, is then called  $Pr\bar{a}gna$ .

34. This (Avidjā) is Ānandamajakōśa, Susupti and Kārana-Śarīra with regard to the Gīvas, meddling with the filth (i. e. the Rago-Guna). Thus far we have explained the causative forms (Kāraṇa-Śarīra), owing their origin to two of all the illusive Gunas. Now hear also the way, in which the praiseworthy subtle form (Sūkṣma-Śarīra) originated.

35. Through the grace of Isa, playing with the bewildering 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 Gīvas.

36 In the Sakti of (false) appearance originates ether, in ether wind, in wind fire, in fire water, in water earth. These praiseworthy 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 categories constitute the instrument of knowledge through the distribution of the Sattva-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 seventeen categories constitute II.

	ப்ராவியபெயராமிந்தப்பதினேழுமிலிங்கதே
	கஞ்
	சுராசுரர்தரர்விலங்காய்த்தோன்றியவுயிர்கட்
	- கெல்லாம்.
39.	இவ்வுடன்மருவுஞ்சீவர்க்கிலங்குதைச <u>த</u> னெ
•	ன் முகு *
	மிவ்வுடன்மருவுமீசர்க்கிரணியகருப்பனு
	மிவ்வுடலி <i>ா</i> ண்டுபேர்க்குமிலிங்கசூக்கும
	្រ ាំ ។
	மிவ்வுடற்கோசமூன் <i>ரு</i> மிதுகவைவத்தையா
	மே.
<b>40</b> .	சூக்குமசகமிம்மட்டுஞ்சொல்லினேமிப்பாற்
	றால
	மாக்குமாரோபந்தானுமடைவினின்மொழிய
	க்கோாய்
	தாக்குமிவ்வுயிர்க்குத் <i>தூலத</i> அவும்போகமுமு
•	ண்டாகக்
	காக்குமிவ்வீசன்பஞ்சீகரணங்கள்செய்தான்
	ருனே.

the refined body with regard to all the Gīvas, appearing in the shape of god, demon, man and beast.

39. The Gīvas, in connection with this body, receive the name of the brillant "Taigasa"; but Īśa, in connection with the same body, is Hiranjagarba. This body is, with regard to both "Sūkṣma Śarīra". Three of the (five) Kōśas (Prāṇamaja-Manōmaja- and Vignānamaja) 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  $\tilde{Arop}a$ , which forms gross matter. The preserving Isa himself made the Panéīkarana to the end, that a gross materia body and sensation might accrue to the uniting Gīvas.

41.	<sub>ஐந்</sub> துபூதமும்பத்தாக்கியவைபா <i>தி</i> நந்நான்கா
	க்கி 🍡 🔹 🔹
	<u>நந்து</u> தன்பாதிவிட்டுநாலொடுநா <i>லு</i> ங்கூட்ட
	் <sub>வந்</sub> தன <i>தூ</i> லபூதமகாபூதமவற்றினின் <u>ற</u> ந்
	த <u>ந</u> ்தனநான்காந்தூலத் னுவண்ட புவனபோ
•	கம்.
42.	தூலமேமருவுஞ்சீவன்சொல்லியவிசுவனு
	குந்
•	தூலமேமருவுமீசன்சூழ்விராட்புருடனுத
	தூலஞ்சாக்கிரவவத்தைசொன்னதோரன்ன
	கோசந்
	தூலகற்ப?னயீதென் <i>று</i> தொகுத்ததுமனத்திற்
•	கொள்வாய்.
43	. சிரியவீசனர்க்குஞ்சீவர்க்குமுபாதியொன்றே
	லாரியகுருவேபேதமறிவதெப்படியென்றக்
•	காற்

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.  $G\bar{I}va$ , in connexion with the gross-material body is the well known Viśva, and  $\bar{I}$ sa in connexion with the same, is the comprehending Virāg. (This) gross-material body is (with regard to both  $G\bar{I}va$  and  $\bar{I}$ sa) the state of waking and the incomparable Annamajakōsa. 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 Upādi to both the excellent  $\overline{I}$ 's and the  $G\overline{I}$ vas, pray, my honored master, how are we to know the difference?" If you ask me in that way, I answer: To  $G\overline{I}$ va belongs the Upādi of effect; to Isa that

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காரியவுபாதிசீவன்காரீணவுபாதியீசன்
🔹 வீரியமிகுசமட்டிவியட்டியாற்பேதமாமே.
44. மரங்கள்போல்வியட்டிபேதம்வனமெனல்ச
மட்டிபேதஞ்
சரங்கடாபரங்கள்பேதந்தனியுடல்வியட்டி
யென்பார்
் புரம்பியவெல்லாங்கூட்டிப்பார்ப்பதுசமட்டி
யென்பா
ரிரங்கியபலசீவர்க்குமீசர்க்கும்பேதமீதே.
45. கற்பணவந்தவாறகாட்டினேங்காண்பவெல்
்லாஞ்
சொற்பனம்போலவெண்ணித்துணிந்தவன்
ஞானியாவன்
செற்புதைமழைக்காலம்போய்த்தெளிந்தவா
காயம்போல
வற்புதமுத் <i>தி</i> சேருமபவாதவழியுங்கே
் ளாய்.

of cause. Is and Giva are distinguished from each other as extensive universality is from individuality.

44. The notion of tree represents the category of "individuality", the notion of forest that of "universality". The various single forms of moveable and immoveable things are called "individuality"; but comprehending the extending universe into one view is "universality". Now this is the difference between the merciful Gīvas and Isa.

45. We have now shown the way, in which the Kalpanas originated. He, who has so far become decided as to see the whole visible 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 cloud-covered rainy-season goes off.

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 Vēdānta 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 Brahma, — then this is Apavāda.

47. Cause 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, proceeded, then this is the method of Apavāda.

48. "Hitherto you have detailed unto me the modifications of that desire, which is produced by the Sakti of மேடணேவிகாரஞ்சொன்னீரிரண்டுசத்திக ௌன்றீரே மூடலாஞ்சத்திசெய்யுமோகமுஞ்சொல்லு மையா கேடறுங்குருவேயென்னக்கிருபையோடரு ள்செய்வாரே. 49. தானிகர்தனக்காமீசன்றீனயுந்தங்களேத்தான் கண்ட ஞானிகடமையுமன்றிதாஸ்திதபாதியென் ன மூனிறையுயிர்களுள்ளி னணர்விழிக்குருடாம் வண்ணம் வானிலந்திசைகண்மூடுமழை நிசியிருள்போ ன்மூடும். 50. பூன்றமாம்பிரமத்துக்கும்புறத்துளவிகாரங்க ட்கு மான்றகூடத்தனுக்குமகத்துளவிகாரங்கட்குந்

Vikṣēpa, springing from the reproachful Tamō Guna. You have however mentioned two Saktis. O 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 envelops sky and earth, so the Āvarana obscures the intellectual eye of the flesh-inhabiting Gīvas, who (in their mental darkness) say: "It (viz. the Brahma) exists not; it appears not" to such a degree, that they become perfectly blind; but it does not obscure that Īśa, whose Self is equal to the absolute Self, nor those wise ones, who have themselves seen their Self (i. e. Kūtasťa).

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

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தோன்றியபேதஞ்சற்றுந்தோன்முமன்மறைத்
குடு
மூன்றியபவவியாதியுண்டாக்குமுபாதியீதே.
ஆதாரமறைந்துபோனுலாரோபமெங்கே
தோன் ற
மாதாரமறையாதாயினுோப்பிலயேயென்மூ
லாதாரஞ்சமம்விசேடமாமெனவிரண்டுகூரு
மாதார <del>ஞ்</del> சமமாமெங்குமாரோபம்விசே <i>ட்</i> மா
GLD.
சகமதிலிதுவெனசுட்டாச்சமானக்கண்மறை
ந்திடாது
மிகவுரைகயி <i>று</i> ம்பாம்பும்விசேடங்கண்மறை
ந்துபோகு
மகமெனுஞ்சமானந்தன்?னயஞ்ஞானமறைத்
தடாது
பகர்வதோர்விசேடஞ்சீவன்பரனெனுமவ
ைமூடும்.

rence) to appear in the least, and which in such manner engenders the stubborn disease of (never-ending) births, - (that very Upādi) is the Āvaraņa.

51. "If the hypostasis is veiled, where will the Ārōpa appear? and if the hypostasis is not veiled, there can be no Ārōpa." To this your objection I answer: The hypostasis has a twofold relation: as universality (Sama) and speciality (Viśōṣa). The Sama is the omnipresent hypostasis (in the proper sense), whereas the Viśōṣa is the Ārōpa itself.

52. The universal sight, that does not distinguish any thing special in this world, is never veiled; but specialitics, as e. g. the often mentioned "rope and serpent" may be veiled. In a similar manner ignorance can never obscure the universal "I"; but it may obscure the specialities, called Gīva and Īśa. 24

53.	கேவல <i>நி</i> ஜேகோன் <i>ரு</i> மற்கெ <b>டுத்ததுப</b> ஞ்ககோ
	சஞ் சீவனுஞ்சகத்துமாகிச்செனித்தவிட்சேபமன்
	· C(1)
	வாவரணந்தானேபாழனர்த்தமென் <i>று</i> ரைத்த . தேதோ
٠	மேவருங்குருவேயென் அவினுவினமகனே
54	கேளாய். தோற்றமாஞ்சத்திதானே துன்பமாம்பவமா
01,	இலு
•	மாற்றலான்முத்திசேர்வார்க்கனுகூலசகாய மா <i>ர</i>
	மாகு மூற்றமாம்பகற்காலம்போலுபகாரநிசியினு
	ண்டோ
	மாற்றமென் <i>ண</i> ைப்பேன்மைந்தாமறைப்ப <i>து</i> மிகப்பொல்லாதே.
55.	சுழுத்தியிற்பிரளயத்திற்றேற்றமாஞ்சகங்கண்
	் மாணடு

53. "O my master, hard to be approached! is not that, which hinders the perfect state of salvation from manifesting itself, rather the Viksēpa, that arose in the shape of the  $G\bar{I}va$ , endowed with the five K $\bar{o}$ sias, and of the (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 Sakti of Viksepa is itself 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, and not objective 'development, Viksepa) is the great evil.

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

world will perish; still are there any who (in mere consequence of that dissolution) have been freed from depressing existence and obtained emancipation? Every thing, belonging to Viksēpa, may lead towards perfect emancipation; but gross Āvaraņa is that ruin, which so corrupts, that one cannot attain to emancipation.

50. "Well, if the Sakti of Viksēpa, appearing like the silver in the conch-shell, is a lie, then surely also the emancipation, produced through the instrumentality of that Śakti will be a lie." 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 Brahma, although resulting from meditation, — an effect of the illusive Viksēpa —) perfect reality.

57. Poison you destroy by poison, iron by iron, the arrow that has been discharged (you meet) by another arrow, 26 ,

	` மம்பி <b>ணயம்பாற்பற்றுமழுக்கி</b> ணயழுக்கான்
	மாய்ப்பர்
	வம்பியன்மாயைதன்?னமாயையான்மாய்ப்ப
•	ர்பின்?னத்
	தம்பமாமதுவுங்கூடச்சவஞ்சுடுதடிபோற்
	போமே.
58.	இந்தமாயையினுற்சீவர்க்கேழவத்தைகளுண்
	டாகு
	மந்தவேழவத்தைதம்மையடைவினின்மொ <sub>.</sub>
	ழியக்கேளாய்
	முந்தவஞ்ஞானமூடன் <i>மு</i> ளத்தல்காணுதஞா
	னஞ்
	ச <i>ந்தத</i> ங்கண்டஞானந்தழல்கெடல்குளிர்மை
	் யாதல்.
59.	பிரமமாந்தணமறந்தபேதமையேயஞ்ஞா
	னம்
	பானிலகாணேமென்றுபகர்தலாவாணமூட

the dirt that has settled (you remove) with dirt (i. e. another substance, which, though comparatively purer, is not quite free from impurity). So (wise men) destroy the meannatured Mājā through the Mājā (of a superior quality). Then the enchanting Mājā 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 instrumentality of this Mājā, the Gīvas enter seven states. Hear me now explain these seven states one after the other. (Their names are:) Ignorance, obscuration, (false) appearance, indirect knowledge, direct knowledge, annihilation of sorrow, refreshing bliss.

59. The folly, that forgot the Self, the Brahma, is ignorance. Saying "there is no supreme being, we do not see any" is obscuration. When a man, in his one-sided thoughts,

ன*ா*ரொகருத்சாற்சீவனைன்ல்மு¢ளத்த ரேற்றங் குரவன்வாக்கியத்தாற்றன்ஊக்குறிக்கொளல் பரோட்சனானம். 60. தத்துவவிசாரஞ்செய்துசகலசந்தேகமும்போ யத்துவிதந்தாதைலபரோட்சஞானமாகுங் கத்தஞஞ்சீவபேதங்கழிவதேதுக்கம்போதன் முத்த<sub>ூ</sub>யெல்லாஞ்செய்*து*முடிந்**கதான**ந்தமா Cin. 61. இதுநினக்கறியும்வண்ணமிப்படியொருதிட் டாந்தம் புதுமையரங்கதைகேள்பத்துப்புருடரோாற் றைநீந்தி யுதகதீரத்திலேறியொருவனைப் துபேரெ ண் ணி யதஞெதான்பத்தானென்றறியாமன்மயங்சி நின் ஆன்.

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 Self, is indirect knowledge.

60. When 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, annihilation of sorrow (will 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 thesake 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.	அறியாதமயலஞ்ஞானமவனிலக்காஹேமெ
	ு ன் <i>றற்</i>
	பிரியாவாவரணமாகும்பீடைகொண்டழல்வி
	ட்சேப
	நெறியாளன்றசமனுண்டுநிற்கின் முனென்ற
	சொல்லேக்
	குறியாகவெண்ணிநோக்கிக்கொள்வதுபரோ
	ட்சஞானம்.
63.	்புண்ணியபதிகன்பின்னும்புருடரொன்பதின்
	மர்தம்மை
	யெண்ணியநீபத்தாவானென்னவேதன்?னக்
	காணல்
	கண்ணினிற்கண்டஞானங்க <b>ரைதல்போவது</b>
	் நோய்போத
	றிண்ணியமனதிலேயந்தெளிதலானந்தமாமே.
64.	்தசபுமான்றணக்கண்டர்ற்போற்றேசிகமூர்த் <u>தி</u>
	யேயென்

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 ignorance. Sorrowfully weeping (over the tenth, as having been carried off 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!" seeing his own Self, is direct knowledge (prop. knowledge, seen through the eye, intuitive). The ceasing of lamentation, is annihilation of sorrow. The clearing up of doubts within the vigorous mind, is bliss.

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

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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".

65. The one ether is considered as "grand-ether", as "sky-ether", as "ether in the earthen pitcher", and as "ether in the water, contained therein". In the way of such fictitious conception also the one Ćaitanja represents itself as four: viz. as the all-pervading Brahma, Īśa, Kūțasťa, and Ġīva.

66. The inane Isa and Gīva are the literal meanings of the two terms (Hoc and Tu); the spotless Brahma and  $\overline{At}$ man (Kūtasta) are the intended meanings. Both being mixed up in each other as the butter is in the boiled milk, they are மாச்சியமென்னவுன்ணேயறிந்து நீபிரித்து கொள்ளே. 67. பிரிவதெப்படியென்றக்காற்பிணமாகுமுடன னென்னு மறிவினேக்கொல்லல்வேண்டுமைம்பூதவிகார மன்ரு வெறியதோர் துருத்திமூச்சுவிடுவதுபோலமூக் கா லெறிபிராண னு நீயல்லேயிராசதகுணவிகாரம். 68. கரணமாமனதுபுத்திகருத்தாவாமவையான் மாவோ தரமுளவிரண்டுகோசஞ்சத்துவகுணவிகாரம் வரம அகனவானத்தமயனேயுநானென்னுதே விரவியதமவஞ்ஞானவிருத்தியின்விகாரமா மே.

one. Through self-knowledge you ought to secrete yourself (out of the Gīva) 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 (Manōmajakōśa and Vigʻnānamajakōśa); they are modifications of the Sattva-Guna; they refer to the worthless state of dream. (Moreover) do not call Ānandamajakōśa your "I": for this is a modification of the state of ignorance, connected with the Tamō-Guna.

69. The Self is essence, intellect, bliss, tranquillity, strength witness, one, eternal, pervading. Now recognizing your "Tu" as "Hoc" forsake the cavern of the five Kōśas, 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.

70. "When you closely look at it, nothing but vacuum is left, after you have stript off the five Kōśas. 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):

71. Is the before-mentioned Tenth, — who at first did not see the one, his own Self, — who spiritually blind, though

•	பின் பவனிடையிற்கண்டபெரியபாழவனே
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<b>4</b> *	ய்ன்புளமகனேகாண்பத <u>ட</u> ங்கலுங்காண்பா
	னயே.
′72.	<i>த</i> ர்லசூக்குமமஞ்ஞானத்தோன் <i>று</i> மூன்றவத்
	தைதாமுங்
•	காலமோர்மூன் <i>ற</i> ஞ்சன்மக்கடலெழுங்கல்
	் லோலங்கள்
	போலவேவ <u>ந்</u> துவ <u>ந்து</u> போனவெத்த <sup>2</sup> ணயென்
	பேன
:	லைமர்கடவுளாணயவைக்கெலாஞ்சாட்சிநீ
	. Gui
73.	எல்லாங்கண்டறியுமென்ணயேதுகொண்டறி
	வேனென்று
	சொல்லாதேசுயமாஞ்சோதிச்சுடருக்குச்சுடர்
	வேறுண்டோ
•••	பல்லார்முன்றசமன்றன்ணப்பார்ப்பதுந்த
	ணக்கொண்டேதா

counting and again counting, saw only nine persons — but 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 body of) refined matter and unconsciousness i. e. the causative body — 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 command of the God, dwelling (at the end of the world) beneath the Banyan-tree, you will be a witness to all this.

73. Do not say: "Through what shall I know myelf, that see and know all?" Is there another ray (necessary) to the ray having its own light? Even that Tenth has, in the

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 (due) 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 knowledge of yourself by self-experience.

75. Here is a piece of sweet sugar; it has sweetened all these sweet-meats, 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 knowledge to invest this and that material being with knowledge, and still existing without the dualism of "This" and of "That".

76. This "Thou" (in the sense of Kūṭasṫa) is the intended sense of the term "Tu", and the unfettered Brahma the intended sense of the term "Hoc". The ending Gīvas and Īśa form (respectively) the literal sense (of the terms "Tu" and "Hoc"). (The two latter) are affected with difference; they will never coalesce into onencess.

77. At present hear me explain also that which is affected with difference. They (the Gīva's and Īśa), 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 oneness.

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

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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 — Dövadatta: thus they say for the sake of exemplification. Through these three exceptical 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 Dovadatta as numerically one, whenever you reflect on it, giving up all those contradictory notions of other place and time, of "This one", and "That one", but not giving up the intended meaning.

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81.	<i><sup>த</sup>த்து</i> வப்பதங்கடாமுஞ்சாட்சியாய்ப்பி <i>ப</i> ம
	மான
	வத்துவைவிடாமற்பேதவாச்சியார்த்தத்தைவி
	ட்டு
	<i>நி</i> த்தமுமது நீயாகு நீயதுவாகுமென் னு
	மர்த்தமுமகண்டமென்றேயசிபுதவைக்கியங்
•	்காட்டும்.
82.	கடநீரின்மேகநீரிற்கண்டவானிரண்டும்பொ
	ய்யே
	<b>ஆடவானும்பெரியவானுங்கூடியொன்</b> <i>ரு</i> மெ
	ப்போது
	மிடமானபிரமஞ்சாட்சியிரண்டுமெப்போது
	மேகந்
•	<i>திட</i> மாகச்சுவா <i>ன</i> பூதிசிவோகமென்றிருந்தி
	டாயே.
83.	தஞ்சமாங்குருவுஞ்சொன் <i>னதத்துவவ</i> ழிதப்
	டாமற்
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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, provided you give up the discordant literal meaning of the philosophical terms ("Hoc" and "Tu"), without giving up the being which, as Sāksin, is Brahma.

82. The ether, seen 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. universal) ether unite for ever into one. Thus the all-pervading Brahma and the Sāksin (within the human 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

Kōśas, 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 organs and all similar 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 unconsciousness and with it his real nature.

85. After the noble-minded son had for a long while remained 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

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 "anto salvation, I do not see any other assistance, which I, who am a dog, could lend unto you. O praise, praise unto your holy feet!

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

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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 Brahma, which is the Self, shines forth both in the lessons of the true teacher and in the sacred writings, — if there are obstacles, — selfknowledge cannot strike roots.

89. "What then are the obstacles?" (To this your question I answer:) Ignorance, doubt and contrariety. These three mischievous obstacles will often appear through the intercourse of many births, and whenever they appear, wisdom dies away. You ought firmly to destroy them through hearing, thinking and constant meditation. 40

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9 <b>0.</b>	அக்கினிகட்டுப்பட்டாலற்பமுஞ்சுடமாட்
	L_11.55] •
	மக்கினஞானத்தாலேவந்தபந்தமும்வேவாது
-	கிக்கெனப்பழகிக்கேட்டல்சிந்தித்தறெளித
	் லாலே
	விக்கினமடஞ்சந்தேகம்விபரீதம்போக்குவா
•	யே.
91.	பிர்மபாவணேயைமூடிப்பேதங்காட்டுவதஞ்
	ஞானங்
٠	குரவன்வாக்கியதம்பாமற்குழம்பினமனஞ்சந்
	தேகந்
	திரமறுசகமெய்யென் றந்தேகநானென்றமு
•	ள்ளே
	விரவியமோகந்தானேவிபரீதமென்பர்மே
	லோர்.
92.	<i>தத்து</i> வவனுபோகந்தான் சாதித்தல்கேட்ட
	லென்பா
	ொத் <i>து</i> ளடொருளுகத்தாலுசாவல்சிந்தித்த
	லென்பார்

90. When fire is stopped (by incantation), it cannot burn in the least; so the fetter is not consumed by defective wisdom. 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, without 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 Vēdānta books) is "hearing"; the rational

perquisition of the harmonious meaning (of the Vēdānta 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 emancipated 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

now describe the condition of the Brahma'-knower, and then also the respective rank of the three others.

95. Those, who have cleared up into wise ones, into Brahmaknowers, 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, although they found it a heavy burden, — those life-emancipated (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 (Brahmaknowers), who, within their heart, are in continual rapture.

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97.	பேதகன்மத்தால்வந்தபிராரத்வநானைாகு
	மாதலால்விபகாரங்களவரவர்க்கானவாகு
	மாதவஞ்செயினுஞ்செய்வர்வாணிகஞ்செயி
	பூதலம்புரப்பரையம்புகுந்துண்பர்சீவன்முத்
	தர்.
98.	சென்றதுகருதார்நா <sup>லா</sup> ச்சேர்வ <i>து</i> நிஜாயார்க
•	ண்முன்
	னின்றதுபுசிப்பார்வெய்யினிலவாய்விண்வி
	<i>ழுது</i> வீழ்ந்தும்
	பொன்றினசவம்வாழ்ந்தாலும்புதுமையா
	யொன்றும்பாரார்
	நன் <i>று</i> தீதென்னூ்சாட்சிநடுவானசிவன்முத்
•	தர்.
99.	பின்ணமூவரிலிரண்டுபேர்களுஞ்சமாதியோ
	கந்

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. Nothing 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 Sāksin-natured, equanimous.

99. Two of the three others (the Brahma-dear one, and the Brahma-dearer one) devote themselves to the exercise

*த*ன்?னயுற்றிருப்பார்தேகசஞ்சா 1 நிமித்தந் தானு யுன் <u>ண</u>வோன்வான் வேற்*ரோ லுண*ர்பவ ன்வரியானு மன்னியர்தம்மாற்றன்லைறியாதோன்வரிட் டனமே. 100. அரீதாகுமிவர்களிவ்வாறனேகராலைமுத்தி சரியாகும்பாடுபட்டசமாதிக்குப்பலனேதெ ன்ருற் பெரிதானதிட்டதுக்கம்பிரமவித்தனுபவிப் டன் வரியானும்வானுமற்றைவரிட்டனுஞ்சுக மாய்வாழ்வார். 101. பிரமஞானிகளுங்கன்மப்பேதையர்போலே வாழ்ந்தாற் றிரமுறுமஞ்ஞானம்போய்ச்செனியாதவழி யேதென்னிற்

of contemplation. He who, with regerd to the preservation of his body, thinks for himself, is the Brahma-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 then 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-

	Illustration of the true Essence.	45
	பரவுமாகாயமொன்றிற்பற்று துமற்றைநா	
	லும்	
	விரவினதோடுங்கூடும்விதமிருவோருமா	
	வார்.	
102.	சீவன்முத்தரைச்சேவித்தோர்சிவனயனெ(	ଜ
	மாலான	
	மூவருமகிழ்நோன்புமுழுவது்ஞ்செய்துச	
	ன்ம	
	பாவனமா்ஞொன்றபலமறைமுழங்குமிப்	
	பான் ,	
	மேவருஞ்சீவன்முத்தர்விதேகமுத்தியுநீகே	
•.	ளாய்.	
103.	பஞ்சி⁄ீனயூழித்தீப்போற்பலசன்மவிவிதவி	த்
	தாஞ்	
	சஞ்சிதமெல்லாஞானத்தழல்சுட்டுவெண்ன	วf
	ருக்குங்	
-	-	
	போகும்.	

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.

102. Those, who venerate the life - emancipated wise, have performed all penance and become pure from existence to the delight of Brahma, Vișnu, and Siva. Thus many Vēdas 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

many births. The Agāmja will keep aloof, without approaching in the least, and the remaining deeds of the Prārabda will, by patient submission to them, come to an end.

104. "While thus we submit with patience to the Prārabda, how will our actions so die away, that they cannot 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-Śarīra, resulting from Avidjā) is reduced to ashes. The body of gross matter (Stula-Śarīra) falls down in the course of time, as a corpse. Then the body of refined matter (Sūkṣma-Śarīra), like the water on a hot iron, will (evaporate) into spirit, and assuming a

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(matter - ) pervading nature, precipitate in the unchangeable Essence.

106. As soon as the fictitions form of the pitcher is destroyed, the ether (formerly contained in the pitcher) will unite into one (with the universal ether). In a similar way the lifeemancipated wise will, without beginning, middle, and end, without interior and exterior, for ever attain to the quite unchangeable 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 Brahma steps forth, as just created by sacred writ. In the persuasion: "We endless beings are for ever one!" quietly persevere for ever! First Part: Mustration of the true Essence.

108. கானனீர்கிளிஞ்சில்வெள்ளிகந்தர்ப் பநகர்க ணூர் வானமை கயிற்றிற்பாம்புமலடிசேய்முயலி ன்கோடு பீனமாந்தறிபுமானிப்பிரபஞ்சமெல்லாம் டொய்யே ஞானமெய்மகனேயுன் ண்றம்மாண் மறந்தி

i\_nĊţ.

108. As the water in the heated sand of the desert, as the silver in the conch, as the town of the Gandarvas, as a place in dream, as the blue color of the ether, as the scrpent in the rope, as the son of a sterile moman, as the horn of the hare, 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 command.

## SECOND PART. CLEARING AWAY OF DOUBTS.

 51 தரர்குழிபறித்துமெள்ளநாட்டியநெடியகம்ப முரமுறக்குத்திக்குத்தியுரப்பிக்குமுபாயம்போ லப் பரமமாஞ்சொரூபந்தன்னிற்பற்றியமனேவிரு த்தி திர நிலேபெறச்சந்தேகந்தெளிதலேமொழிகின் தேனே.
 52 நற்கருத்துடையோஞிஞானவாஞகி நின் ரேன் மர்க்கட நியாயம்போலமகாபூதவிகாரந்தொ ட்டு

1. Imitating the method of those who, having dug a hole and cautiously erected therein a long pole, drive it in by continual 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 a 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 II. 50

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 solely as Sāksin? Has every doubt vanished from your mind? Have all differences within your intellect coalesced into unity? Tell me your experience about these things.

4. Worshipping both feet 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-

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 return. In a similar way, although through your previous instruction 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

·:	<sup>,</sup> யுற்றதோர்விடயம்பூதம்ுபயமன் <i>ரு</i> தலாலே
	குற்றமாங்குணவிசேடங்கூடாமலிருக்கையா
	ິ ເພີ່.
	யிற்றதுவாக்குக்கெட்டாதென்பதுமறிவாய்நீ
	Guj.
8.	வாக்கியந்தனக்கெட்டாதவஸ்துவென்றுரைத்
	தவேதம்
	வாக்கியவிருத்தியாலவ்வஸ் துவைக்காட்டிற்ற
	ன்றோ
•	வாக்கியங்களிலேமானமாவதேதென் <i>ரூ</i> யாகில்
	வாக்கியமிரண்டுமெய்யேமறைகள்பொய்யாநீ
	கேளாய்.
9.	தன்பதியல்லாப்பேர்கடமையல்லனல்லனெ
	ன்று
	ளன்பணக்கேட்ட <i>நே</i> ரமவள்வெட்கிமௌன
	மான

rules (of knowledge) the (supreme) being can be determined. 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 question I answer: Both; sacred writ never 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!" bashfully became mute, when they questioned her about the real

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ளென்பதுபோலநீக்கியிதன்றிதன்றெனச்சே டித்த 📊 பின்பரப்பிரமந்தன்ணப்பேசாமற்பேசும்வே தம். 10. முந்தியசங்கைதோமொழிந்ததையறிந்துகொள் வாய் பிந்தியசங்கைதீரப்பேசுமுத்தரநீகேளாய் யிந்தியங்களுக்கிராசனிதயமாமதினெண்ண ங்கள் புந்தியுமனமுமென்றேபுறத்தகத்துலாவியா டும். 11. உன்முகழ்போற்கண்ணுடிக்குள்ளொருமுகங் கண்டாற்போற் சின்மயவடிவின்சாயைசித்*து*ப்போற்புத்தி தோன் அ '' நின்மலவிருத்தியந்தநிழல்வழியாயுலாவுந் தன்மநன்மகனேயித்தைத்தானன்றோன மென்பார்.

one. In a similar manner holy writ first pushes back, declaring: "This is not (Brahma); this is not (Brahma)!" but then what 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".

	12.	உருக்கியதரா நீர்நானுருவங்களானு்போல
		விருத்திகள்கட்படாதிவிடயமாய்ப்பரிணமி
		க்கு
		மருப்பலவிடயமெல்லாமாபாசன்ரேற்றவி
		க்கு
		மிருட்டினில்விளக்குங்கண் ணுமில்லாமற்
ŧ		பொருள்காணதே.
	13.	எரிகின்றவிளக்காற்கண்ணலிருட்பொருள்கா
	•	ணல்வேண்டுந்
		தெரிகின்றபரிதிகாணச்சென்றிடிற்கண்ணே
		போதும்
		விரிகின்றசகத்தைக்காணவிருத்தியும்பலமும்
		வேண்டும்
		புரிகின்றவிருத்தியொன்றேபோ <i>து</i> மெய்ப் <sub>.</sub>
		பொருள்காண்போர்க்கே.
	14.	விருத்தியும்பலமுங்கூடும்விகாரமேமனமெ
		ன்பார்கள்
		கருத்தெழும்விருத்திவேண்டுங்கணக்கினும் ம
		<i>் னத்திற்கெட்</i> டும்

12. 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 eye.

13. Dark objects must be seen through the assistance of the light and the eye; but to see the bright sun, the eye is sufficient. In a similar manner 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

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 see? 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 undivided plenitude, is to assume the shape of That (i. e. Brahma). But alas! Samādi itself (the only means for accomplishing this) is wavering like a swing. How then may this mind, saddenly rising in the shape of many worlds, attain to its own nature, and resting unshaken within the (supreme) being, obtain 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-

## Second Part:

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

17. The Manas is essentially Sattva; the two other Gunas accede only in the way of accident. Whenever you try to remove them, they will yield. If you do not abandon the good path leading to "Self", the Tamō-Guna as well as the Raģo-Guna must perish. Then all change and motion will come to an end, and the Manas resemble the spotless unchangeable ether. Thus it will fare with your mind. Uniting to that Brahma, it obtains a firm footing in the Samādi, 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 brilliant nature, and every difference between both will disappear. In a similar way

விளங்கியதன் மயமாகியபேதமாகிவிகற்பமி*்* ன்றிநிருவிகற்பமானுற்போல வளந்தறியப்படாவிபுவாய்ச்சத்தாய்ச்சித்தா யானந்தமாம்பிரமத்தைக்கியமான வுளந்தெளிந்தபடியிருந்தாலுலகமெங்கேயு **லவெங்கேயென்***று***சங்கையொழித்திடாயே**. 19. ஏகமாய்மனமிறந்தாற்சீவன்முத்தரிருக்குமட் டும்பிராரத்வமெதினுைண்பார் போகமானதுபுசித்துத்தொ&ுப்பதன்டூேபு சித்தாலுமனந்தானும்போனதன்றே சோகமாமனமிறந்தர்ற்போகமில்**ஜை**தான்*ற* மெனின்*முத்த*ரென்*று*சொலக்கூடாதே மோகமாமிதுதெளியக்குருவேநன்*ரு*மொழிந் தருளவேண்டுமென்றுன்முழுதுமானேன். 20. மனநாசஞ்சொரூபமென்றமரூபமென்றம்வ குத்*து*ரைப்பாரிருவகையாய்வருமிவற்றில்

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 Manas perishes, there is no sensation. 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 (Svarūpa nāśa) and the other refers to the absence of any shape whatever (Arūpa nāśa).

ீ; வினவாதசீவன்முத்தரிடத்திலொன்றும்விதே கமுத்தரிடத்திலொன்றுமேவுமைந்தா தனதானசத்துவமாய்மனஞ்ச<u>ேடித் து</u>த்தாமத **பிராசதந**சித்தல்சொருபநாச மனகாசத்*து*வந்தா*னுமி*லிங்கதேகமடங்கும் போதடங்குவதேயருபநாசம். 21. சுத்தமாஞ்சத்துவமேயுண்மையாகுந்துகளிரு ள்போனு்மனமென்சொல்லும்போம் போம் வர்த்தமானத்தில்வந்தவுணவையுண்பார்வரு வதும்போனதுநிஜேந்துமகிழார்வாடார். கர்த்தராமகந்தையைவிட்டகர்த்தராகிக்க**ர**ண விருத்திகளவத்தைகாண்பாராகி

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 Manas remains in the shape of Sattýa, its proper nature, while the Raģō-Guṇa and the Tamō-Guṇa perish, then this is the destruction that refers to the own • (innermost) shape. But when, at the dissolution of the Sūkṣma-Śarīra, 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 (Tamō-Guna) perish, then even the word "Manas" will perish. As to the present, (the life-emancipated 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

become a life - emancipated one, and at the same time submit to enjoying (or suffering) the Prārabda. There is no hindrance whatover. Recognizing the truth of this, you ought to free yourself of your doubt.

;22. "If you speak of Samādi, while (worldly) occupation is going on, such Samādi, 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 paramour, will even while she is performing the troublesome business of the household, 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  $\dot{GIVa}$ , has cleared up into Brahma, is said to enjoy (or suffer), he must be an actor. Or is there any such thing possible for one, free from every action? You who have

•	•
0	சோகத்தைய <i>று</i> த்தருளுங்குருவேயிந்தத்துகள
	` அக்கவேண்டுமென் அசொன்னுொகின்
	மாகர்த்தன்மாபோகிமாத்தியாகிவகைமூன் <i>ரு</i>
	யவரிருக்குமகிமைகேளாய்.
24.	செய்கையுஞ்செய்விக்கையுமற்றிருக்குங்காந்த
	ச்சிலமலமுன்னிரும்புகள்சேட்டிக்கு
	மாபோற்
	செய்கையுஞ்செய்விக்கையுமற்றிருக்குமென்
	முன்சடமானவுலகமெல்லாஞ்சேட்டை
	் செய்யு
	மெய்கலந்தவிந்திரியவிகாரரூபவிவகாரவிருத்
	திக்குவிருத்திதானு
	மெய்கலந்தசமாதிக்குஞ்சாட்சியேநான்வெயி
	ல்போலென் <i>றுறைத்த</i> வனேவிபுமாகர்த்
	தன்.
25.	<i>அற</i> ்சுவையின்குணங்குற்றமசுத்தஞ்சுத்தமப

graciously removed my sorrows, my master! you ought to remove also this doubt." To this your 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 Samādi joining the supreme 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

பொறுமையுடன்கிட்டினதைக்காட்டுத்தீப் 🌾 போற்போகங்கள்புசிப்பவன்மாபோகி யாகுஞ் சிறி*து*வலிதுகடனதன்னியங்கணன்மை<u>த</u>ீ மைகள்சேரினும்படிகச்செயல்போற்சி த்தம் வெறிதிருக்குமவனேமாத்தியாகியாவன்விரத மிம்மூன் றுள்ளவரேலீடுள்ளோரே. 26. மெய்யுங்கொண்டுபிராரத்வந்தருவிதிவழிறின் றிடவு முய்யங்கன்மிகளுக்க*னு*குணமாவ*று*தொழில் செய்திடவுன் செய்யுஞ்செய்கைமுடிந்தவனென் அரைசெப் புவதெப்படியோ நையுந்துன்பமகற்றியகுருவேதலமாவருள்வீ Cл.

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 cats up whatever lies in its way. But the great-forsaker is that man whose mind, like crystal, remains unsullied in all concerns, 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 manner of that fate which, through the body, distributes the Prārabda, — and when he, for the benefit 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,

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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 whenever you obtain perfection, what is the advantage 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 world 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?"

	தளர்வறுசிந்தித்தலின்முயல்வார்சிலர்சந்தேக
	ங்களுளார்
L	தெளிதலினிற்பார்விபரீதப்பேய்தீராவாதஜன
	யோர்
	வெளியுருவாயறிவாய் நிறைவாயினர்வேண்டு
	வதொன் அண்டோ.
30.	ஐயாகேளீர்தத்துவஞாளியுமஞ்ஞானிகள்
	போலச்
	செய்யாநின்றேன்கண்டேனுண்டேன்சென்
	றேனெனலாமோ ்
	பொய்யாம்விபரீதங்களவர்க்குப்போயினதெ
*	ன்றீரே
	மெய்யாம்பிரமவிகாரமிதன்றேவெளியாயுரை
	யீசே.
31.	ஒய்ந்தகனுவிற்கண்டபழங்கநையோதுவன்
\$	் வாகணயா

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 "contrariety", 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 themselves like fools: "I did, I saw, I ate, I went?" You said that, with regard to them, all unreal "contrarietics" (Viparīta) are gone. Now a real change of Brahma, who is absolute truth, cannot be acknowledged in such (occurrences of life).

31. There is one who, fully conscious, tells the singular

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 Ćidābāsa. 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 Ćidābāsa, 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 pleasure 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 tending 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,

	Clearing away of Doubts.	35
	முரியசமாதியும்விவகாரங்களுமுள்ளத்தொழ	7
	ு லன்றோ	
	துரியபரம்பொருளானவர்வேருருதொழி	ຈົ່ນ
	் செய்வதுமுண்டோ	
	வரியசமாதிகள்பழகுவனேலவ் ஒருட்னும	•
	ன்றே.	
34.	உத்தமகுருவேயாரூடருமாயொருதொழிலற்	Ŋ
	வருள்	
•	சித்தமடங்குதியானுதிகள்சிலர்செய்குவதெ <b>ச</b>	ิ่ส
	னென்ரு …	
	லித்தலமருவும்பிராரத்வப்பிரிவெப்படியப்	4
	்டியே	
	முத்தரும்வெகுவிதமாகுவரென் ப <i>து</i> முன் எே	ज
	சொன்னேனே.	
35.	நல்லவனேகேளுலகுபகா <b>ர</b> ஞானிகள்விவகா	IJ
	<sup>ட்</sup> மல்ல <i>து</i> வேஜெருபெறபேறம்மில்யதனு	•
	້ ເງິງໜີແມ່ນໃຊ້ລ	

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as well as the (common) occupations are, of course, internal functions. Is there any other thing to be done by those, who have attained to the state of the supreme being? Whosoever dovotes himself to the practice of precious Samadi, will most surely become a perfect one (Ārūda).

34. "My excellent teacher! Why do some among them who, having become perfect are rid of all occupations, engage in mind - restraining meditation ?" To this your question I answer: I already told you that, quite in accordance with . the difference of the Prārabda on earth, even the lifeemancipated appear in various conditions.

35. My good son, hear! The activity of the wise is a benefit to the world. Any other advantage they will not derive from it; but neither will it pain them. So all the merit and demerit springing from the mighty act of creation and п.

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•	வல்லசிருட்டிமுதற்பலதொழிலால்வருபுண்
	ணியபாவ
	மெல்லவருக்கும <i>னு</i> க்கிரகஞ்செயுமீசனடை <sub>ந்</sub>
	தலனே.
36.	ஈ <i>ச</i> னமாயருவாயுருவாகியெழுந்தருஞங்குரு
	வே
	யீசனுஞானியுமொப்பென்றீரேயெப்படி
	யொப்பென்ரு
	லீசனுஞானியுமமதையகந்தையிகந்ததினு
	லொப்பா
•	மீச <i>னு</i> மாம்பலசீவருமாமுலகெல்லாமிவ <b></b> னு
	மே.
37.	எல்லாச்சீவருமிவனுமென்றீரிவன்ருன்முத்தி
	்யடைந்
	தெல்லாச்சீவருமுத்திபெருமலிருப்பானே
	லை வி
	வெல்லாச்சீவரும்வெவ்வே <u>ர</u> ுனுலிவனெல்
	• ் லாமலனே
	யெல்லாப்பொருளுமுரைத்தருள்குருவேயி
	தைநீர்மொழியீரே.

all other actions (in consequence of this first one) falls to the lot, not of Isa affording assistance to all, (but to the Gīvas).

36. "You who, being Isa and spirit, have condescended to appear in human shape, — my master! You said that Isa 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 Isa as well as the multitude of the Gīvas, yea, the whole world.

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

he therefore cannot be all. O my teacher, you have graciously" told me all; now explain unto me this too.".

38. The Self called "I", is one absolute being; but there is a great variety of Gīvas: for the Upādis of the mental faculties called "I", are countless. The moon by which the whole universe is refreshed, is only one; but the moons, (reflected 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 therein unites with its original moon, the others do not. Thus Gīva returns into oneness · with the original Self, as soon as the fettering Upādi ceases. Those whose Upādi is not yet gone, cannot attain to unity.

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

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and Isa, who is Brahma, Vișnu, and Siva? Siva and the other two perform the whole creation, preservation, and destruction. Thy know moreover the mind of others and the three times, and are all-pervading. O master, abounding 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 benefited, whereas the water of the pitcher and the light of the lamp are profitable only to one household. My affectionate son! There is no difference between Isa and the wise one in point of knowledge. The only difference, resulting from the qualities of the pernicious Mājā, is that of "above" and "below".

42. Among men there are kings and magicians. So are Visnu and the other gods most powerful in Mājā, being

distinguished by great-penance, in which (the power of assuming) the shape of an atom and the other (seven magical 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 eight magical powers are found also on earth among many Munis, and still you said that they are a privilege of Isa. I pray you, speak so that it may he consistent with reason!" To this your request I say: "By imploring the praise-worthy Isa and performing faithful penance and methodic contemplation (Joga), they obtained (those magical powers)."

44. O bliss-natured teacher! If ascetics obtain both magical power and final emancipation, - will all, like them,

obtain both these things? We surely see that those (accetics) 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. Q guiltless son! Ganaka, Mahābali, Bagīrata etc. obtained the wisdom- (granting) emancipation; but did they ever learn magic? Only some aspired to sweet magic, and

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 emancipation, why then have some who enjoyed emancipation, desiring also the powers of magic, in mental bewilderment, tormented their body?" Answer: The Prārabda 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 strengthened, — gracious teacher! The giddy disposition of my mind is gone, I am quite illumined. But it is surely no harm, if again and again you cleanse a mirror

49.	கைதவங்களேச்சாத்திரஞ்சொலலுமோக்ருண
	யாலெணயாளு
	மையனேகுருவேயெவராகிலும்னுபவித்தால
	ன்றிச்
	செய்தகன்மங்கள்விடாதென்றவசனமுஞ்செ
	ன்மசஞ்சிதம்வேகத்
	<i>து</i> ய்யஞானத்தீசுடுமென்றவசனமுந் <i>து</i> ணிவ
	் தெப்படிநானே.
50.	சீவபேதங்களளவில்மைந்தனேசெய்கையு
	் மளவில்லே
	யாவவாமவரவரதிகாரங்களறிந்துடக்குவநோ
	க்கிப்
	பூவலர்ந்துபின் பலங்கள் காட்டுவனபோற்பூ
	ருவஞ்சித்தாந்தங்
	காவல்வேதங்களிரண்டையும்வசனிக்குங்கா
	ண்டமூவகையாலே.

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 master whose grace has made me a slave! How may I reconcile 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:) The differences of the Givas are countless, so are their occupations. They are adapted (to the respective individuals). The asylum-granting Vēdas are well aware of the various capacities, and regarding the degree of maturity, express themselves both in an exoteric (Pūrvapakṣa) and in an esoteric (Siddāntapakṣa) manner, — according to the · division (of spiritual conditions) into three (work, faith, and

knowledge). In this they resemble the blossom first unfolding, and then yielding fruit.

51. That which obdurate sinners at last obtain, is hell; there is no doubt of this. It is nevertheless by no means a lic, 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 happen to be, the fire of wisdom will consume it. Thus say the Vēdas, and if you believe it, eternal 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 guilt engendered by works, my lord! Why do gods and men, ignoring the excellency of your wisdom leading to the true Self, fall into the pit of works and perish therein? I pray you, tell me the reason!" 74

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 addicted to sensual pleasure, stray about in the ocean of blameful birth. They will never enjoy supreme bliss.

54. "Good as well as evil are the doing of  $\bar{I}$ sa who causes it to be done; is it not? Now what can the  $\bar{G}\bar{I}$ vas, 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 Isa is different from that of the Giva. The productions of the common Isa are the move-

## Clearing away of Doubts.

able and immoveable creatures. Passion of pride, wrath, lust — all these things are the productions of the existing  $G\bar{v}as$ , and by no means the actions of the spotless ( $\bar{I}sa$ ).

56. The productions of the Lord ( $\bar{I}$ sa), existing in a threefold shape (of Brahma, Vișnu, and Siva), are a means of salvation to all the Gīvas; but the Gīva-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. dies away, the crucl birth, — that fetter, — will cease at once.

57. Who have ever got rid of birth, although the works of Isa were destroyed in the deluge (at the end of a Brahma-Kalpa)? On the other hand there are many who, through

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## Second Part:

the assistance of philosophically discriminating intellect, obtained, during their life-time, the emancipation of wisdom, merely because their mental bewilderment, the work of Gīva, perished, — although time, place, and body continued to exist. That mental bewilderment which fetters man is the work of the Gīvas, and by no means of (Īśa), the Lord of them.

58. On a tree called Aśvatła live two rare birds. The one of them, of a concupiscent nature, likes the fruit of that tree very much and enjoys it; but the other praiseworthy bird will never eat thereof. This allegory has been placed before us by the sublime Vēdas, which thus have distinguished between  $G\bar{I}va$  and  $\bar{I}sa$ . You ought to know this.

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

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nates also from that god ( $\bar{1}$ sa), will go down to the infernal regions. Only the discriminating wise who hold that the whole sixfold hatred, originating from this  $G\bar{1}va$ , is his  $(G\bar{1}va's)$  work, and by no means emanates from that god  $(\bar{1}$ sa), will at last obtain spotless emancipation.

60. "O Lord of excellent truth! If the chief of the gods ( $\bar{1}$ sa) is common to all (cfr. V. 55), 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 gladdens 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 household! The Kalpa-tree (in Indras paradise), fire and water remove the

want, cold, and thirst only of those who have recourse to them. In a similar manner Is'a 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. Hear one thing, my son! Those who walk by the good path of scripture, Isa 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 investigation?" It is the inquiry: Who is this "I" within the body,

	பந்தமேதுவீடேதெனவுசாவுதல்விசாரமென்
	்றறிவாயே.
64.	போனசென்மங்கடமிலனுட்டித்தநற்புண்ணி
	்யபரிபாக •
	ஞானமாகுமேவிசாரமேனென்றிடினுமுரைத்
	திடக்கோ
	யானபுண்ணியமீசுரார்ப்பணஞ்செயினசுசி
	போஞ்சுசியாகு
	மானதம்பிணவிசாரித்துஞானத்தைமருவுமெ
	ன்றறிவாயே.
65.	பத்தியும்வயிராக்கியமும்பாலோகமுமணி
	மாத
	சித்தியுந்தவநிட்டையும்யோகமுந்தியானமுஞ்
	சாள்ப
	முத்தியுந்தரும்விசித்திரகருமங்கண்மோகமா
	த்திரந்தள்ளும்

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 Is'a rewards the existing merit, impurity leaves off and purity steps in. Now then the mind begins to investigate, 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 speculation, 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 knowledge which drives away mental bewilderment? (I therefore ask once more): To what puppose is investigation? my most virtuous teacher!"

புத்தியுந்தரலருமையோவிசாரமேன்புண்ணி யகுருமூர்த்தி. 66. வேடமாறியபேர்களோயறியவேவேண்டினுன் மகனேகேள் கூடமாமவர்சுபாவங்கள் சீலங்கள் குறிகளாய் ந்தறியாம லோடியுந்குதித்*து*ந்த**லகீ**ழ்நின் றுமுயர்ந்தகம் பத்தேறி யாடியும்பலகன்மங்கள்செய்யினுமவருண் மைதெரியாதே. 67. இன்னவாறந்தப்பிரமத்தையறிவிக்குமிலக்க ணத்தால்வேதஞ் சொன்னஞானமும்விசாரத்தால்வருமன்றிச் சுருதிநூல்படித்தாலு மன்னதானங்கடவங்கண்மந்திரங்களாசாரங் கள்யாகங்க ளென்னசெய்யினுந்தன் ஊத்தானறிகின்றதி வைகளால்வாராதே.

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 will not appaar, although you run, jump, place yourself on your head, ascend a high pole, and perform a great many works.

• 67. In this manner also that wisdom, the Vēdas 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, ceremonies, and sacrifices whatever, — self-knowledge will never arise from these and similar actions.

68.	துலங்குதர்ப்பணவழமுக்கறக்கைக்கொண்டுது
	லக்கினும்போமன்றி
11	விள்ங்குபுத்தியாலுலகிலார்துலக்கிஞர்விமல
	தேசிகமூர்த்த
	களங்கமாகுமஞ்ஞானமுமப்படிகருமத்தாற்க
	ழுவாம
	<sub>_</sub> லுளங்குறித்தஞானத்திலைப்படியொழியுமீ
	தருள்வீே.
69.	தர்ப்பணத்தினிற்களிம்புவாஸ்தவமலஞ்சகச
	மாதலின்மைந்தா
	கற்பளிங்கினிற்கரு திறஞ்சகசமா க்க <i>று</i> த்ததன்
	ருசோபந்
	தர்ப்பணத்தினிலழுக்கறவேண்டிறை்சாதன்த்
	தொழில்வேண்டுங்
	கற்பளிங்கிலாரோபமேக <i>்</i> றப்பெனக்கண்டி <i>ட</i>
	மனமபோதும்.
70	, இங்குமப்படிசச்சிதானந்தத்திலிடர்சடம்
	பொய்மூன் றந்

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 '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 therefore when you want to cleanse away the filth of the mirror, it requires external performance by means of certain instruments. But to recognise that the black colour of the crystal is merely fictitious, the mind will suffice.

п.

70. Just so here. Three things appear in Sacéidānanda: sadness, matter, and non-entity; but they are a mere fiction of Mājā, 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, reflecting, 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 Vēdas. But why then do the same

	சென்மமாகுவசாதியாசாரமேசெய்தவஞ்சுக
	மென் அ
ł	கன்மகாண்டத்தில்விதிப்பதேன்விதித்து <b>ளகா</b>
	🔹 ாணமுரையீரே.
73.	தினமுமண் ணுகர்பிள் <sup>க</sup> ோரோய்க்கிரங்கியேதி
	் ம்பண்டமெதிர்காட்டிக்
	கனமருந் <i>துகளொளித்துவைத்த</i> ழைக்கின்றக
•	ருணயாந்தாய்போல
•	மணயறங்கள்செய்மகங்கள்செய்நன்றென்று
	மலர்ந்தவாசகஞ்சொல் <i>லு</i>
•	றி <sup>ஜ</sup> னவுவே <i>று</i> காண்சுவர்க்ககாமிகள்ந்த நிர்ண
	யந்தெரியாசே.
74.	போகமாருயிர்கண்டதையுண்பதும்புணர்வ
	துமியல்பேகா
•	ணு கமங்களு <b>ஞ்சு</b> பாவத்தைவிதிக்குமோவத் <i>த</i>
,	் கோியாதோ

Vēdas 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 household! 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  $G\bar{I}vas$ ; 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

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

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 befriend 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 spotless wisdom and call forth these creations, my teacher?"

78. Bright wisdom is of two kinds: the one is essential (Svarūpaģnāna), and the other produced by the mental faculties (Vrttiģnāna). 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 ignorance. The wisdom, produced by the mental facultics,

	சொருப்ஞானத்தின்மருவுமஞ்ஞானத்தைச்சு
<b>-</b> 0'	் பெலிருக்கியின் கானம்
79.	<b>துருத்திமாயையைச்சுழுத்தியிற்சுடாததுசொ</b>
	ரூபஞானந்தானே
•	விருத்திஞானமாய்ச்சுட்டதெப்படியெனில்
	வெய்யிலாலுலகெங்கும்
	பரித்தசூரியன்சூரியகாந்தத்திற்பற்றியக்கினி
	யாக
	யெரித்தவாறுபோல்சமாதியில்விருத்தியாலெ
	் ரிக்குமென்றறிவாயே.
80.	அருளுமையனேதிரிவிதகாணத்தாலாகிய
	தொழிலெல்லாங்
	கருமமல்லவோவிருத்திஞானமுமந்தக்காண
	் <sub>_</sub> காரியமன்றே
	வுரியகன்மமஞ்ஞானத்தைக்கெடுக்குமென்
	் <i>ரேதி</i> லைாகாதோ

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 wisdom), when engaged in the performance of Samādi, 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-

	பெரியஞானமென்றதற்கொருபேரிட்டபெ
	ருமையையுரையீரே.
81.	விருத்திஞானமந்தக்காணத்தொடுவிருத்தியா
	கிலுமைந்தா
	வொருத்திமக்களேதங்களிற்பகைக்கின்றதுல
	் கெங்குங்கண்டோமே
	கருத்த ஒகியபுருடதந்திரங்களாங்கருமங்கள்
	வைபோல
	வருத்தஞானமோபுருட <b>்</b> தந்திரமன் றுவஸ்துத
	ந்தியமாமே.
82.	வகுத்தகன்மங்கள்செய்யவுந்தவிரவுமற்ரு
	ன்முக்கவுங்கூடு
	மிகுத்தஞானமப்படியன் <i>று</i> தியானமும்விவே
	கஞானமும்வேறே
	செகத்திலொன்றையொன்றுவிவன் பாவிக்கு
•	<i>ந்தி</i> யானங்கற்பிதயோக

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

81. Vrttignāna, 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 Vrttignāna, although produced by the same mental facultics, go one against the other). Works (in the common sense) are personal actions, engendered by egotism; not so Vrttignāna, which is by no means an action referring to person, but rather to thing.

82. The works in their different divisions are doing, undoing, and otherwise doing. Not so that excellent knowledge. There is a difference between meditation and discriminating knowledge (Vivēkaģnāna). The meditation of him who fan-

cies one thing to be another, is unreal speculation. But (discriminating) 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 (Vivēkaģnāna); 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 untruth. That which, as soon as it discovers ignorance, enrages and kills it, is knowledge, and not work. This you ought to know.

84. Do not object in this way: "Now if even meditation, granting final emancipation, be unreal, then also this very emancipation must be unreal." Only hear! Suppose, somebody has heard of the shape (of the absolute being); when he sets himself to reflect on it, this shape will prove un-

	.யுருவமாகுமப்பொழுதுகண்ணுற்கண்டவுரு
	் வம்வாஸ்தவமாமே.
851	சடம்தாகியதியானமெய்யாகியசர்வமுத்தியை
	<b>ந</b> ல்குந்
	திடமதானதெப்படியெனிலவரவர்தியான
	மேபிறப்பாகு
	முடலமாசையாற்றியானித்தவுடல்களாகுவர்
	மைந்தா
	தொடர்பவங்கெடச்சொரூபமேதியானிக்கிற்
	சொரூபமாகுவர்மெய்யே.
86.	பிரமரூபத்தைத்தியானித்தபேர்களும்பிரமமா
	குவரென்ரு
_	னரசரீரமாங்குரவனேவிசாரமேன்ஞானமே
	் னென்னதே
•	பரமபாவணபரோட்சமாம்பின்பந்தப்பரோ
•	ட்சமேயபரோட்ச <i>ந்</i>
	திரவிசாரமாஞானமேமுத்தியாந்தீர்வையீதறி
•	வாயே.

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 question 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 90

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 Vrttignäna so unites with the blissful all-perfect substance, that it continues to exist as something separate, how can the enjoyment of the undivided being ever result?" To this your question I answer: 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?" Answer: 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?

89.	மலடிமைந்தனுந்தாணுவிற்புருடனும்வான்
•	,, ் மலர்முடிசூடி
- 1	யிலகுகந்தர்ப்பநகரிலேசுத்திகையிரசதம்வி
	லேபேசிக் 🧠
-	க்லகமாயிஞரிடையினிற்கயிற்றராக்கடித்திரு
	வருமாண்டா
	<i>ால</i> கையாயி <i>ஞொ</i> னும்விவகா <i>ரத்தையறி</i> ந்தவ
	- ன்மயங்கானே.
90.	மாயையென்ப <i>து</i> பொய்யெனில <i>து</i> பெற்றவ
	கையெலாம்பொய்யாமே.
	தாயையன்றிமக்களுக்கொருபிறவியுஞ்சாதியு
	ம்வே <i>ற</i> ண்டோ
	சேயசொர்க்கமுநாகமுநன்மையுந்தீமையும்
	டாராமற்
•	றாயசத்துச்சித்தானந்தபூரணசொரூபமாயிரு ப்பாயே.
91.	பங்கயாசனன்முதற்பலதேவரும்பாருளபெரி
	யோருங்

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

90. If Mājā be a lie, all its offspring will also be a lie. Or is the nature and kind of the children different from their mothers? Disregarding heaven and hell, good and evil (as the offspring of Mājā), you will be converted into the perfect nature of Saccidānanda.

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-

lities, place, time, the four Vēdas, and the six sciences (auxiliary 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  $M\bar{a}j\bar{a}$ , is an untruth. But if one is allowed to call the vision in a dream a lie, my son! one is allowed also to call the universe, developed out of mean  $M\bar{a}j\bar{a}$ , an untruth.

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 Maja, endowed with (different) names and shapes.

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

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

95. As with regard to  $M\bar{a}j\bar{a}$  one cannot say: "It is of such a kind" it must exist in the shape of something undefinable. — 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 lie (Mājā) which has no history, came on, my son! And if you ask, why sad Mājā 94

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96.	அருவமாகுமாயாவிவித்தைகள்விளயாடுமு
	ன்றெரியாவே.
-	யுருவமாம்பலகந்தர்ப்பசேணயாயுதித்தபின்
	ை வெளியாகும்
•	பிரமசத்திகளனந்தமாமதைக்கண்டுபிடி <i>த்திட</i>
	ல்கூடாதே
•	பரவுபூதங்கள்கண்டனுமானத்தாற்பலருக்கு
•	ட்வெளியாமே.
97.	காரியங்களுஞ்சத்தியாதாரமுங்கா <i>ணுமற்றது</i>
•	டமாயம்
	பாரினின்றமாயாவியுஞ்சே?னயும்பார்ப்பவர்
	கண்காணும்
	வீரியந்திகழ்வித்தையாயின்சத்திவெளிப்படா
-	ததுபோலப்
	பேரியற்பிரமத்துக்குமுலகுக்கும்பிறிதுசத்திக
	ளுண்டே.

ever came on, I answer: Because it is destitute of spiritual investigation.

96. The invisible powers of the juggler are unknown, before the play begins; but as soon as they step forth in the shape of the visible Gandarba-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 extending elements, they become manifest even to many through inference.

97. The effects as well as the substratum of the operating energy are seen; 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 energies standing in the midst between the world and the lofty-natured Brahma.

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

The power - endowed juggler remains in the character of artist, while the juggling tricks by which he has shown his art, vanish away. 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 Mājā 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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semble a town without a ruler. The fire would become water; bitter, sweet; even the Candāla 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  $(M\bar{a}j\bar{a})$  which, according to description, is neither seen nor known by 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 soon as you are converted into the

நீயச்சச்சிதானந்தமாய்வே <i>ருெ</i> ன் <u>அ</u> நிணந்தி
டா <i>தா</i> ரப்பாயேன்
மர்யச்சத்திபோமீதன்றிமந்திரமறைகளிற்கா .
் ஹேமே.
103. மேவுமண்ணிலவ்வியத்தமேவியத்தமாம்வி
வகரித்திடவேண்டி
<b>அவி</b> னு் மண்ணக்குடமென் பாக்குடநசிப்
் பதுநாவாலே
. டாவுநாமரூபங்கீளமறந்துமண்பார்ப்பதே
பாமார்த்தஞ்
சீவபேதகற்பிதங்க <b>ீளமறந்து</b> நீசின் மயமா
் வாயே.
104. பூரிக்குங்கனசச்சிதானந்தத்திற்பொய்சடந்
<i>து</i> யர்மூன் <u>அ</u> ந்
<i>த</i> ாரத்தாயினுந்தோன் <i>ற</i> பாழ்விபரிதந் <i>து</i> டை
ப்பதெப்படியென் <i>ரு</i>
னீரிற்ருேன் அந்தன் னிழல & பூதாய் நின்ற
லயினுநோய்ப்

nature of that Saccidānanda and think of nothing else, the power of  $M\bar{a}j\bar{a}$  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 current names and shapes, and see (in a vessel formed from the clay) nothing but clay, then this is true reality. Forgetting the different Gīva-fictions, you will assume the shape of spirit.

104. "Although lic, matter, and sadness are far from the perfect and glorious Saccidānanda, inane contrariety (Viparīta) will certainly emerge. How is it to be swept away?"

11.

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		பாரிற்றேேன்றியதன்ணதோக்கிடிலந்தப்பா
		ழ்நிழல்பொய்யாமே.
•	105.	ஞானங்காரணவறிவுகாண்காரியநாமரூடப்
		் போக
	Ň	ளானதெப்படியழிந்ததெப்படியெனவாய்கு
		தல்பலனன்றே
		மானமைந்தனேதீர்க்கசொர்ப்பனசகம்வந்
		த <i>து</i> ம்பாராமற்
		போனதுநிணயாமலுன்போதமாய்ப்பூரண
		மாயிருப்பாயே.
	106.	அசத்திலெம்மட்டுண்டம்மட்டும்பராமுக
	•	மாகினுயம்மட்டு
		நிசத்திலுள்விழிப்பார்வையாயிப்படி நிரந்த
		ரப்பழக்கத்தால்
		வசத்திலுன்மனநின்றுசின்மாத்திரவடிவமா
		கிடின்மைந்தா
		கசத்ததேகத்திலிருக்கி <i>னு</i> மானந்தக்கடல்வ
		் டிவாவாயே.
		· · · ·

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 itself 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 unreality, you are one whose face is turned in a wrong direction. But when you turn your look inward unto reality, and, subduing your mind through never ceasing practice, are converted into the shape

of spirit, my 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 Saccidānanda, besides which there is nothing else, and so are one with it;" I see not how this may be consistent. It is quite consistentthat the self-conscious Gīvas 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 itself?

108. Shape, taste, and touch combino in one flower; but each of these qualities manifests itself respectively only to one sense; there is no other way. Although the properties of that most precious Saccidānanda constitute the essence of the . Self, there will be differences on account of the different conditions of mental susceptibility in the created beings.

109. There are three conditions of mental susceptibility originating from Sattvaguna, Ragoguna, and Tamōguna. Stupor, passion, and tranquillity are their names, my son! The properties of the delightful Sat, Cit, Ananda are for ever 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 found.

111. "You who descended into this world, my lord! I am

ignorant of the properties of Saccidānanda. What is the never-ceasing Sat? What is Ćit? 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 Ćit; and the pleasure of self-experience affording a satisfaction as at the enjoyment of a very dear wish, is Ānanda.

112. "The Mahāvākja of the four Vēdas ('Hoc tu es!') says to the inhabitant of the perishing body: Thou art Saććidānanda! The teacher declares: Thou art Brahma! May þe. But of what kind is the lasting experience of him who says: I am the spotless Saććidānanda. Tell me this, you who, like an elephant in rut, have pulled and broken down the habitations of the Kōśas, — 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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past; and if heaven and hell reward the works (done in this world), He must exist also in the future. Your dull and tormented 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, while there is no sunlight at all, IIc perceives both darkness and objects, and so he must be Ćit. Because the most happy Self finds a never-ceasing pleasure in the Self, this never-failing pleasure turns into bliss, my son! Therefore He is also Ananda.

115. Eating and drinking are means of enjoyment, and therefore dear to all. But taking, in a similar manner, the Self for a means of enjoyment, is without any foundation. If

மின்னவாளுன்மாவுமானந்தசாதனமெனக் கருதல்பொருளல்லவே சொன்னவான்மாவையொருசுகசாதனங்க ளொடுசொல்லுவாயாகின்மகனே யுன்னதானந்தம்வே*மூே*வனுபவிப்பதா**்**மு பயவான்மாவுமுளவோ. 116. விடயசுகமதில்வருதல்பிரியமாத்திரமாகும் வெகுபிரியமான் மாவிலாம் விடயசுகம்வருபிரியமாறிவருமான்மாவில் வெகுபிரியமாளுதுகாண் விடயசுகம்விடலுமாங்கொளலுமாமான்மா வைவிடுவதெவர்கொள்வதெவர்டார் விடயசுகபோகங்கள்விடுமவணயவனுல்வி டப்படாதொருநாளுமே. 117. வேகின்றகோபங்களாலென்?னநான்கொன் *று*விடுகிறேனென்*று* சிலபேர் சாதின்றபடியினுற்றன்?னயேதான் கொன்*று* சாவனெனல்சங்கையலவே

you reckon the Self among the means of the one (incomparable) enjoyment, — well, is your bliss something separate (from your Self)? Have you perhaps a second Self that enjoys?

116. The pleasure originating from the delight in objects, is moderate; great is the pleasure in the Self. The pleasure originating from the delight in objects, is of a shifting nature; not so the great pleasure in the Self. The delight in objects is abandoned and resumed. But who ever abandons and then resumes his own Self? He who abandons the enjoyment of pleasure in objects, will never be abandoned by Him (the Self).

117. Because there are some who, in glowing wrath, declare, "I will kill myself!" - and so die, people say, "He will

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 body, 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 Self is the important one. But, upon close examination, the three (inferior) Selfs, the secondary one, the seeming one, and 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

inhering 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 all matter 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 spotless spirit, in the midst of his spiritual pleasure, does not always repudiate inclination. You ought closely to inquire 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-

light" and "objective delight", these three kinds. Some enumerate even eight. But the five other kinds are already included. 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, "conscious delight" is at hand. Thorough - delight is "delight in Self". That which arises in contemplation, they call "paramount - delight". The pleasure connected with perfect equability, 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 accurately characterize the different kinds of delight I have thus mentioned. At the

ளொவ்வாநனவினிலுழல்வானிடர்கெடவு றங்குஞ்சயனத்திலு*ற*நேரஞ் செவ்வாமனமகமுகமாமதிலொளிர்சித்தின் சுகநிழல்சேருங்கா ணவ்வாறிவனுளமகிழ்வாமனுபவமதுதா ன்விடயசுகானந்தம் 124. ஈனந்தருசுகவிடயந்திரிபுடியிடராமெனமன மசையாமற் சேனந்தன*து*குலாயத்தனில்விழுசெயல் போனித்திரைசெறிசீவன் ருனந்தமில்பரனுடனென்றுவஞெருதஜோய ல்லதுபிற நினேயாம லானந்தம்மயமாவன்சுகமிகுமதுதானுயர்பி ரமானந்தம். 125. தூங்குஞ்சுகமதுபிரமச்சுகமெனல்சுருதிப் பொருள்விழிதுயில்வோர்க

time, when you repose 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 objective pleasure is still connected with the misery of the three categories (of "knower, object of knowledge, and knowledge"). Therefore the sleepful Giva, without any wavering of Manas, unites with the endless Brahma, — like the hawk which rapidly rushes down into his own nest. Thinking of the one Self, and of nothing else besides, he 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-sleepers

## Second Part:

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 difference between good and evil, man and woman and — as when asleep — unconscious of within and without, this condition of mind is denominated "Brahma-pleasure".

126. (The pupil said:) "The (inner) experience of one who occupies this salutary station, never enters the mind of any one else, and he who enjoys the bliss, receives it in unconscious 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

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செய்யுந்நனவினிலி*று*கும்மனதொடுசேருஞ் சின்மயவிஞ்ஞானன் நையுத்துயர்மனநழுவும்பொழுதுணர்ஞான் ச்சுகமு <u>ண</u>ுமானந்தன் பெய்யுந்துளிகளுநீருங்குளமொடுபாரும் போலிவர்பிரிவன்றே. 128. ஒன்றுகியபிரமானந்தன்சுகமொழிவானேன் வெளிவருவானே னென்ருன்முன்செய்தகருமம்வெளியினிலி *(*ழக்குஞ்சு(ழத்திவிட்டெழுந்தோனு நன்மூயினசுகமகலான்வெளியிலுநடவான் மறதியும்பெறமாட்டா ன*ன்ரு*மெனவிருந்*துற*ங்குஞ்சில்கன்மம*து* வேவாச?னயான்ந்தம். 129. அந்தக்கணமுடலகமென்றிடர்களில‰ந்தே சுகந்தணமறந்தோபோ

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 (encompassing) bank, by no means separate from each other.

128. "Why is it that the pleasure of him who delights in the one Brahma, again ccases? Why should he come out (of his ecstasy) again?" Answer. The works, previously performed, pull him out. But even after having abandoned the sleep, he clings 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 dreaming in a state of "yes and of no", — this is the "conscious delight".

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

	முந்தைச்செயும்விணசுகதுக்கந்தருமோனந்
	' த <i>ருந</i> டுவடிவேகா
	ணெந்தப்புருடனுமொருசிந்தையுமறவிருந்
	தேனெனலனுபவமாகு
<b>i</b> •• ,	.மிந்தப்படித <i>னு</i> தாசீனச்சுகமி <i>து</i> வேநிசமெ
*	னுமானந்தம்.
130.	நிசமான <i>து</i> முக்கிமமோகுடத் <i>து</i> ள நீரன் <i>ளே</i>
	வெளியீரந்தான்
	வசமாமகங்கரமறைந்தானிசம்துபடிந்தான்
•••	முக்கியவகையாகுந்
	<i>தி</i> சையார்திரிசயமறியாதேதுயில்செறியாதே
	யுடறறிபோலே
•	யசையாதேமதிசமமாகியநிலயதுதான்முக்
	கியவானந்தம்.
131.	ம <i>னடன்மனடகந்தருவன்றேவகந்தரு</i> வன்
	பிதர்பிறவித்தேவன்

(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 paramount delight?" (Certainly): the water in the pitcher is the same as the water without. When the subjected Ahankāra 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 sleep, the body, like a pillar, remains without motion, and the spirit is equably gathered, we call "paramount delight".

றனுடன்கருமசுரன்சுரனிந்திரசைான்பிரசா பதியானேன் கனவிராட்டனிரணியகருப்பன்கருதுமிப்ப தனொபேரின் பினவானந்தங்கணுரையாம்பிரளயவெள்ள க்கடல்பிரமானந்தம். 132. எவனைிலுமிந்தத்துரியாதீதத்திலேழாம்பூமி யிலிருந்தானே லவரைதன்சுகன்சிவன்மாலயன்முதலறி வோரனுபவசுகபோதம் விவகாரதிர்சியமிதுவேயனுபவமெனமுன் சொல்லியவிவகாரி யுவமானமுமறிமகனேயவனடியு*திர*ும்பொ டிகளென்முடிமேலே. 133. இந்தவாறைந்துசுகஞ்சொல்லிறேம்வித்தை . சுகமினிமேற்சொல்வோ ·

131. There is the human being, the Gandarba 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 (Vrhaspati), Pragāpati (progenitor generis humanis, Brahmā), the honored Virāģ, and Hiranjagarba. The partial pleasures of these eleven will be changed into foam on the ocean of the last flood in the Brahma-pleasure.

132. Whosover perseveres in Turijātīta, on the seventh. station (V. 151), will be converted into the self-knowledgerejoicing spirit of Nārada, Śuka, Śiva, Visnu, Brahmā, 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 such a one, upon my head!

முந்தைமாயையுஞ்சச்சிதானந்தப்பொருளு மேமொழியும்போத லந்தமாமத்*து*விதசுகமான் மசுகமிரண்டுமர் கேசொன்னேநீ தொந்தமாற்றியமகனேயின்னமுனக்கைய முண்டேற்சொல்லுவாயே. 134. குகன்றணயுமெணயுமுலகிணயுமீன்றளித்த ருளுங்குருவேகேளீர் புகன்றசச்சிதானந்தப்பதங்கடனித்தனியா பேபொருள்வேருனு லுகண்டமனமுறைப்பதெங்ஙன்பரியாயப தங்களப்போலுறவுங்காணே னகண்டமாயொருசுவையாய்த்தேனீக்கூட் டியமதுவாவறிவிப்பீரே. 135. குளிரிளகல்வெண்மையென்றபதங்களிை னீர்*மூன் ற*கூருயிற்ரே

133. Thus we have spoken of five kinds of delight. We shall speak hereafter of the "intellectual delight." Treating of Mājā and Saććidānanda, we spoke at the same time both of the non-dualistic delight, — the end (of the Vēdas) — 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, Kārtikēja and all the world, — my teacher! If each of the three terms "Sat, Ćit, 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 •Vēdas

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 substance, supreme Brahma, treasure, tranquillity, truth, entireness, absolute nature, equanimity, intelligence, Kūtasta, witness, knowledge, purity, aim (of the Vēdas), eternity, life, reality, ether, lustre, Self, emancipation, pervader, subtleness.

137. But there are also a great many negative attributes, as "Immoveable, untroubled, immortal, insearchable, spotn.

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-	மசமனந்தமவிஞசி நிர்க்குண நிஷ்கள நிரவ <sub>்</sub>
	யமதை
	யசரீரமவிகாரமத்துவிதமெனவிலக்குமனே
•	் கமுண்டே.
138.	இன்னவகைவிதிவிலக்குக்குணங்கணன் முச்
	சேர்ந்தொருமித்தெல்லாங்கூடிச்
	சொன்னடொருளொன்றன்றியிரண்டில் உ
	யொருபொருஊச்சொல்லுஞ்சொற்கள்
	பின்னபதமாமதனு்சத்தாதிகுணப்பொரு
	ளாம்பிரமமேக
	மன்னபொருளொருமையறிந்தகண்டபரிபூ .
	<b>சனமாயாவாய்</b> நீயே.
139.	நிர்க்குணவஸ்துவின்குணங்களுரைப்பது
	். தாய்மலடியெனனிகரென்னுதே
	சற்குணனேவஸ்துநிலேயுரையாமலறியவல்
	லச <i>து ர</i> ருண்டோ

less, ineffable, immaterial, painless, unmixed, weightless, free 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 positive 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 undivided 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 Vēdas to the end

நற்குணவேதங்களிந்தச்சீவன்*முத்தி*பெறப்பி சொற்குணங்கள்பிரமத்தின்குணங்களல்லபி ' ரமமாஞ்சொரூபந்தானே. 140. மோகவிருள்கெடக்கோடியருணனைவரு குருவேமொழியக்கேளீ சேகபரிபூரணமாமென்சொருபமென்னுள *த்திலி அ*ரும்வண்ண மாகமங்கள்சொன்னபடியென்?னயகண்டா ர்த்தமா வறிந்தேணயா வூகமுமொத்திடவுரைத்தாற்பசுமாத்திலாணி போலுறைக்குநென்சே. 141. சத்தேசித்தாகுமயலெனிலசத்தாமசத்தாறை சாட்சியெங்கே சித்தேசத்தாகுமயலெனிற்சடமாஞ்ச<u>ட</u>ங்க ளுக்குத்திதியுமில்லே

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

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 (unchangeable)  $S\bar{a}k\sin?$  — Cit is Sat; if the latter were foreign to the former, it would be matter, and then, where would be the

preserving power to dull matter? The Sat and the Cit, appearing in full harmony, are Ānanda. In philosophical consideration there is only one (original) seed (cause); otherwise, it would be material 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 Ćit)? 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 ending 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-

lectual character; there 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 experience, shut his eyes for a long while, and steadfastly contemplated 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?

118முதலுரைத்ததுரியாதீதமுமேழாம்பூமியுமுக் கியமாமென்ற பதமுமதின்வகையுமெனக்கௌிதாகத்தெ ளியும்வண்ணம்பணித்திடீரே. 146. வினவுமிடத்தஞ்ஞானபூமிகளேழ்ஞானபூமி களேழென்பா ரினியவற்றளஞ்ஞானபூமிகளேழையுமுந்தி யியம்பக்கோய் *த*னிவித்*து*சாக்கிரஞ்சாக்கிரமகாசாக்கிரஞ்சா க்கிரத்தைச்சார்ந்த கனவுக**ஞக்கனவுசாக்கிரஞ்சுழுத்தியென்**றெ ழுபேர்கணித்தார்மேலோர். -147. முந்தவகண்டத்தெழுமோரறிவுமாத்திரமது தான்முதல்வித்தாகு மி*ந்தவறிவிற்பண்டில்லாவகந்தைமு*ளபோ லா**மி து**தனைவாம்

Speaking and thinking of this (Brahma) is the proper character of the wise; is it not? The before - mentioned Turījātīta, 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 **z**ising within the undivided being, is "Waking of the (original) seed (cause)". Egotism (the abstract "Ego") which was not before, germi-

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வ	<b>ந்து</b> வந்துபிறவிதொ <i>று</i> மகமமதைவளரும
	<i>து</i> மகாநவொ
, <b>""""</b>	<i>ந்து</i> மகங்கொடுநனவின்மறோச்சியஞ்
1	செயலேதனுக்கனுவே.
148. e	.ண்டுறங்கிமனோச்சியஞ்செயல்சொர்ப்ப
	ன்மெனும்பேருடையதாகும்
L	ıண்டு <b>ந</b> ஞக்கண்டுமற்ந்ததைமீண்டு நினப்ப
	துசொர்ப்பனநனைாம்
U	வன்டுமிருண்மூடுவதுசுழுத்தியாமஞ்ஞான
	வகைகள்சொன்னேம்
ଗ	பிண்டுநிறைமுத்திதருஞானபூமிக்ளேழும்வி
	ளம்பக்கேளாய்.
149. L	<b>பலவர்புகழ்முதற்பூமிசுபேச்சைவிசா</b> ரணேயி
	ாண்டாம்பூமியாகு
ற	லதனுமானசிமூன் <i>ரு</i> ம்பூமிசத் <i>து</i> வாபத்தி
,	நாலாம்பூமி

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 "I"; 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 granting, when fully developed, perfect emancipation.

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,

	சொலுமசம்சத்திப்பேரும்பதார்த்தாபாவ
	் <sup>கூ</sup> ப்பேருந்துரியப்பேரு
	மலினம றமகனேயைந்தாறேழுபூமிகளாவ
-	குத்தார்மேலோர்.
150.	துர்ச்சங்கநிவிர்த்திவந்துசிவஞானம்விரும்பு
	வதுசுபேச்சையாகு
	நற்சங்கமொழிவினவிஞான <i>ந</i> ால்பழகல்வி
	<sub>.</sub> சாரண்யாநம்பி
-	முற்சங்கவேஷணேகள்விடறனுமானசியிந்த
	<b>ு மூன்றி</b> லுஞ்
	சற்சங்கமனதிலுண்மையறிவுதித்தல்சத்து
•	வாபத்தித்தானே.
151.	<i>தத்துவத்</i> தின்மனமுறை <i>த்து</i> மித்தையெலாம
	றத்தலசம்சத்தியாகு
	மத் <i>து</i> விதானந்தம்வருந்திரிபுடிபோம்பதார்
	` த்தாபாவ <b>ணயதாகு</b> ம்
	வஸ்துநிலேயிருந்தபடியிருந்தமவுனசுபாவ
	ந்துரியமாகு

the sixth the state of not minding word and thing, and the seventh Turīja. 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-

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 Turijātīta. 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 Turīja. Beyond (on the seventh station), which is free from any phantasma whatever, we have Atīta. Thus it is called by the Vēdas which represent it as (mental) silence.

153. The wise, acquainted with the Vēdas, thinking that speaking, at the Turīja-station, of Turījātīta, might produce confusion, designate the one most precious umancipation of body by the term of "Atīta" (or Turījātīta, while the

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## Second Part:

பெருமைதருஞானபூமியின்விகற்பமின்ன முண்டுபேசக்கேளாய். 154. முன்னிலங்களேறியமூவருமப்பியாசிகளா முத்தரல்லர் பின்னிலங்கள்வரன்வரியான்வரிட்டனெ னுஞ்சீவன்முத்தர்பேதமாகுஞ் சொன்னநடுப்பூமிவந்தஞானிகளேபிரமவித் தா<u>ந்</u>தூயமுத்த ரின்னமுமப்பூமிகளின்பெருமைத*ண் நீயறி* யயான்சொல்வேனே. 155. நாலாம்பூமியில்வருமுன்மூன்றுபூமியுமடை ந்துநடந்துமாண்டோர் மேலானபதமடைந்துபிறந்துமெள்ளமெள் ளவந்துவீடுசேர்வார் மாலானபவத்தில்விழார்முதற்பூமிகிடைப்ப *துவேவரு*த்தமைந்தா

emancipation of life is called Turīja). 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 exalting stations of wisdom.

154. The three who have ascended the first (three) stations, 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 excellent emancipated men who are denoted by the term of "Brahma-knowers". I will tell you still more about the excellence of these stations of wisdom.

155. Those who, before reaching the fourth station, after having obtained the three (first), suddenly died away, will go to a superior place, but, being born again, only gradually

	காலானமுதற்பூமிகைவந்தான்முக்தியுங்கை
	ு குகாமே.
156.	இப்புவியிலிஞ்ஞானபூமியொன்றிலிரண்டி
	லடைந்திருந்தாராஞ
	லப்புருடர்மிலேச்சராகி <i>லு</i> முத்தர்குருபாதத்
	தாணமெய்யே
	தப்புரையென்றவர்கெடுவார்நடுவானமறைக
	ோநீசங்கியாதே
	செப்புமொழிவழிதிடமாயகம்பிரம்டென்றி
	ருந்துதெளிந்திடாயே.
157.	பொல்லாதமிலேச்சருச்கும்விதேகமுத்திதரு
	ஞானபூமியென்று
	நெல்லாகிமுஊக்குமெணத்தண்டுலமாக்கிய
	க <i>ருவே நீ</i> ர்சொன்னீரே
•	யில்லாளுங்குடும்பம்விட்டுச்சன்னியாசம்பு
1.1	குந்தேகாங்கியானே

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.

156. 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. Beware of doubting the holy scriptures full of impartial equity! Abiding 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. 124 **』ல்லாடின்முத்திபெரு**ரென்றுசிலர்சொன்ம யக்கமகற்றுவீரே. 158. சிட்டர்புகழ்மகனே நீசங்கித்த'சங்கைநன்*ற*ு தெரியக்கோாய் கட்டழியு*ந்து*றவுநால்வகையாகுமவைகளுக் கங்காகும்பேர்கள் பட்டதுயர்கெடுங்குடீசகம்பகூதகமம்சம்ப ரமாம்சம் விட்டக*லுந்துற*வுக்குவிராகங்காரணமன்றி வேடமன்றே. 159. மந்தமுந்தீவிரமுந்தீவிரதரமுமெனமூன் றுவ கைவிராகம் வந்துயரம்வரும்பொழுதுகுடும்பத்தை வெறுத்துவரும்விராகமந்த மி*ந்தவுடலளவும?*னதனம்வேண்டாமென<sub>்</sub> விடறீவிரமென்பார்க

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 ascetic 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 Kutīćaka, Bahūdaka, Hansa, and Paramahansa. The motive for ascetic life, free from bonds, is renunciation, not mummery.

159. Renunciation is of three kinds: Manda, Tīvra, Tīvratara. 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 Tīvra. Recognizing the writings of the theologers (in which "salvation

by works" is taught) as untruth, and therefore giving them up, constitutes Tīvratara.

160. Ascetic life, arising from the renunciation of the wicked Manda, is of no use at all. The condition of the Kutīćaka, and that of the Bahūdaka spring up within the Tīvra. The former one 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 ascetic life) are distinguished also in the Tīvratara, the condition of the Hansa and that of the Paramahansa. They say that the Hansa obtains emancipation only in the "World of truth" (i.e. the heaven of Brahmā), 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

*. திரமரு*வும்பரமாம்சன்*ரு னு*மிருவகையாகு ஞ்செப்பக்கேளாய். 162. சிஞ்ஞாசுஞானவானென்றிரண்டுபேர்களவ ரிற்சிஞ்ஞாசு மெய்ஞ்ஞானபூமியின்*முன்மூன் ற*பூமியுண டக்கும்விவேகியானேன் சுஞ்ஞானவானென்போன்சீவன்*(*ழத்*தி*ய டைந்திருக்குந்*தூ*யமேலோ னஞ்ஞானமகலுமந்தச்சிஞ்ஞாசுமிருவகை யாமதுவுங்கேளாய். 163. பந்தமணேதுறந்துசிலாதிதிகளாயிருந்தடை வர்பரமஞான மந்தணர்மன்னவர்வணிகர்சூத்திரராயிரு<u>ந்</u> துசிலாடைவர்ஞான *்* மிந்தவகைசாத்*திரத்து*முலகத்*து*நடப்ப*து*ங் கண்டிருந்துமைந்தா சிந்தணயின் மயக்கமென்னசுருதியுத்தியனு பவத்தாற்றெளிந்திடாயே.

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, obtain 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

arisen is not "1", this is the Brahma-called "1". The Brahmabeing "1", free from arising and decaying, is "1".

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 etc.). 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 pleasures are, for such one, no longer in this world. That which

has become perfect, is Self, and this knowledge is the (real) resting-place (of the soul).

167. 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.

168. "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. If you inquire: "In what way may all those functions, 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-Šarīra, and they will be suppressed.

171. If you ask: "In what way is the Kāraṇa - Śarīra to be pulled off?" I answer: Holy writ does not tell lies. When, by reflecting on the meaning of it, through the conviction: "Upon me, the all perfect being (as a cloth), the II. 9

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 occupation; how should it be possible, to persevere in that way?" The spirit that declares: "Besides me there is nothing; all I see appears in my own shape; like my dream, it is a more 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 appearance of a lie. The shape of bliss is "I".

வ <u>த்த</u> ணயும்பொய்தானேயானந்தவடிவுநா
னே.
174. நானெனவுடஜேத்தானேநம்பினேனனேக
சென்ம
மீனராய்ப்பெரியோரகியிருந்தவையெலா
மிப்போது
கானலில்வெள்ளம்போலக்கண்டுசற்குருவி
ைலே
நானெனவென்ணத்தானேநம்பியீடேறினே
னே.
175. என்னபுண்ணியமோசெய்தேனேதுபாக்கி
யமோகாணே
னன்னிலந்தனிலெழுந்த <b>நா</b> ரணன்கிருபை
เปกติอง
தன்னிய <b>ஞனே</b> ணுத்தரீயத்தைவீசுகின்
றேன்
றன்னியனின் <i>னுநா</i> லேதாண்டவமாடுகின்
றேன்.
176. தத்துவஞானம்வந்தசந்தோஷவதிசயத்தா

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 happiness is this? I know not. Through the mercy of Nārājana (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 Tāndava (a frantic dance of Śiva and his votaries).

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

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excellence, called Tānḍavā! (dancer!), surely because they foresaw the circumstance that people would say: Look at him! From the abundance of delight in having 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 Munīś-

vara's (Muni-chiefs) who, well acquainted with continual true contemplation, have obtained the emancipation of life.

179. The Guru Nārājana, appearing in a dream at the ancient "beautiful place", 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, Tāndavēśa (the author) has shown how, free from "interior and exterior" one 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 Mājā), — one may become all eye and so see every thing.

181. They who, without any wavering, recognise the Ćaitanja of a lustre freely shining forth — that Turījātīta which is

181. ஆன்றபதமாமூன்றற்குமது நீயாலையனும் பொருளிற் சான்றதுரியாதீதமெனுந்தடையற்றிலங்கொ ண்சைதன்னிய மூன்றியுணர்ந்தோர்விகற்பமயக்கொழித்துத் தடையு*மூடறுத்துத்* தோன்றித்தானேதானைர்துலங்குமவர்க்கே சுவா.னபவம். 182. என்னுமாவாக்கியநான்குமிசைக்கும்வித்யா னந்தமிது சொன்னநாராயணன்பாதந்தொழுதுதுதித் தோர்துகளற்றோ *ரின்னமாணுக்கன்குருவாற்சந்தேக*ந்தீர்ந்<del>தி</del>டு பதத்தே துன்னி நிறைந்து நின் ேுர் கயேமுத்த ராகுவ Сл. 183. தத்துவவிளக்கத்தாலுஞ்சந்தேகந்தெளித லாலு

perfected in the meaning of the three most excellent words: Hoc tu cs! — they will undo the confusion of "differences", and removing every obstacle on their way, be themselves converted into Self. Unto them brightens self-experience.

182. This is the "delight in knowledge", spoken of by the four Mahāvākjas (of the four Vēdas). Those that worship and praise the foot of Nārājana who has described it, are spotless; they who, through the teacher of this pupil, approach the station in which every doubt is terminated, and so steadfastly perfect themselves, will obtain pure emancipation.

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

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internal darkness of  $M\bar{a}j\bar{a}$ , nover free from darkness may perish —, and clearing away the doubt rising from the knowledge of the mental 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 Nārājana, the lord who, as teacher, had made him his slave, and through the salutary Apavāda destroying what from the three  $\bar{A}r\bar{o}pas$  ( $\bar{G}\bar{v}a$ ,  $\bar{I}sa$ , 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 skining Guru to your head, you receive a blessing, as if you had bathed in all the sacred waters of the world. Thus by learnநல**்மய்யாகியகைவல்யதவ நீத நூலக்கற்** ரூற் பலக**லேஞான நூல்கள் படித்தஞானிகளாய்** வாழ்வார்.

ing this work "Kaivaljanavanīta" which leads unto salutary truth, you attain to the bliss of the wise ones who are acquainted with the multifarious works of wisdom.

# GLOSSARY.

The mark of § refers to the "Outline of Tamil Grammar"; the word 'List' to the "List of Vedanta Terms explained". A number added to a verbal root denotes the class, to which it belongs. (See Outline of Tamil Grammar Page 38 and 39).

y (§. 23) that.

- அ (before a vowel அன்) negatives the substantive to which it is prefixed.
- அகக்கரணம் internal agency, i. e. mental faculty.

அகந்தை egotism, pride.

- அகமுகத்தவன் one whose face (view) is turned inward, i.e. one who is philosoph.-minded.
- அகம் house, inside, mind, place.
- அகம் (Sans. agha) sin.
- அகம் (Sans. aham) I.
- அகர்த்தன் a non-agent, i. e. one who is free from action.
- அகல் (அகலு) 1. (pt. அகன்றேன்: §. 9, 4. Note I) to recede, to yield.
- அகற்று (transitive, "from the preceding) 3. to remove.
- அகிலம் entire.
- அக்கினி fire.
- அங்கம் member, part, division.
- அங்கு there.
- அசங்கம் that which does not adhere; that which is not attached.
- அசடம் that which is not matter. அசடன் block-head.
- அசம் that which is not born.
- அசம்சத்தி the state of not being attached.

#### அ

அசரீரம் absence of body.

- அசி (Sansc.: asi) பதம் the word "cs" in the term : Tu hoc es. See List 50.
- अम्झ impurity.
- அசுத்தம் impurity.
- அசுரன் demon
- அசேதனம் that which is destitute of the faculty of reasoning.
- அசை 2. to move.
- அச்சுவத்தம் அரசுமரம் ficus re- 🖷 ligiosa.
- அஞ்சனம் dark colour.
- அஞ்ஞானம் ignorance.
- அஞ்ஞானி one who is ignorant, unwise.
- அடக்கம் suppression, comprehension, inclusion.
- அடக்கு 3. to suppress.
- அடங்கலும் all together.
- அடங்கு 3. to be subdued, to settle, to be contained.
- அடர் (அடரு) 2. to thicken.
- அடி foot, bottom, beginning.
- அடிக்கடி (அடிக்கு அடி) repeatedly.
- அடு 6. to approach. ்
- $\mathfrak{g}_{\mathfrak{m}} \mathfrak{l} \mathfrak{2}$ . to join, to obtain.
- அடைவு access, method, manner, order.
- அணிமா 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.

- அணுகு 3. to approach, to come to. அணே couch.
- அண்ணல் chieftain, elder brother, god.
- அதிகம் abundance, advantage.
- அதிகாரம் ability, capacity, power.
- அதிகாரி one who is entitled (to the perusal and study of a cer-«tain work).
- அதிசயம் wonder, preciousness. அதிதி guest.
- அது that. Often a mere expletive, affixed to the singular of lowcaste nouns (e. g. கத்தி, கத்தி யது knife. § 21, Note V).
- அதலம் absence of weight.

அதோகதி going downward, infernal region, state of damnation.

அத்தனே such kind, so much.

•அத்தியாசம் See List 3.

- அத்தியாரோபம் ஆரோபம் See List 14.
- அத்துவிதம் absence of duality.
- அந்தக்கரணம் See List 8.
- அந்தணன் (prop., one of a beautiful coolness) ascetic, sage, philosopher, theologer, brahmin, god. அந்தம் end.
- அந்தரம் distance, difference, space, ether.
- அந்தர்யாமி See List 11.
- அபத்தியம் want of conduciveness.
- அபரோட்சம் that which can be seen; evidence. See List 12.
- அபவாதம் See List 13.
- ana and the state of not thinking, fancying etc.
- அபிதானம் appellation, name.
- அபிமானம் worldly attachment, egotism, pride.

ঞ্জান্চ

அபேதம் absence of difference. அப்படி in that manner, in that way. அப்பால் that part, that side, beyond. அப்பியாசி one who practises. அப்பிரமேயம் that which cannot be measured by any human rule; unsearchable. அமர் (அமரு) 2. to become subdued, to agree, to be at hand. அமர் battle. அமளி sleep. அமிர்தம் ambrosia or rather nectar, immortality. அமுதம் 🛲 அமிர்தம். அம்பு arrow. அயல் what is outward; foreign. அயன் Brahmâ. அரசு king. அதவு serpent. அரா 💳 அரவு. அரிது (from அரு rare) "it is rare, difficult, precious" (வினேக்குறி ப்புமுற்று, §44) or "something that is rare etc." (வி?னக்குறிப் புப்போ், § 44). அரு something without shape; atom, spirit, god. அரு rare, precious, difficult. அருகு 3. to draw near, to become reduced. அருக்கன் sun. அருணன் sun. அருத்தம் 💳 அர்த்தம். அருந்ததி Arundhati, the wife of Vasishtha; a star. அருமை rareness, preciousness, difficulty. அருளு 3. to be gracious, to grant graciously, to vouchsafe; sometimes, to speak. அருள் grace. அரூபம் absence of shape.

#### அற

அர்த்தம் thing, wealth; meaning. ചക്ഷ number, அலகை demon. அலக்கண் 'sorrow, pain. அவர் 2. to bloom. அலே 2. to stray about. ച്ചരാമ fluctuation. அல் a tenseless verb (§ 44) which denies the quality, whereas giv denies the existence. அல்லாது besides. அல்லாமல் 💳 அல்லாது. அவசியம் necessity. அவதானம் meditation. அவத்தை state, condition. عراصة she (that woman). அவாச்சியம் that which cannot be said, defined. அவிகாரம் absence of change. அவித்தை ignorance, unconsciousness. alor that which is free from destruction. அவ்வியத்தம் that which is indistinct, undeveloped. See List 23. அழி 6. to destroy. அழிவு destmotion. Aug 1. to weep, to lament. அழுக்கு dist. அழுத்து 3. to press, to depress. அழுத்து to dive. அழை 6. to call. அள 7. to measure. എണമു measure. அளவும் until, and grace, humanity. syaff 6. to grant, to preserve. அறம்' virtue. அறி 2. to know. *എമില്* knowledge. அற 4. to be cut off, to cease. அற (inf.), when added to a noun: "without"; when referring to a whole sentence: "entirely".

அற 6. (transit. form of the preceding) to cut off. அற்பம் smallness. அற்புதம் wonder. அனகம் absence of guilt. அனகன் one who is free from guilt. എனணு that which is not composed of atoms. அனத்தம் infinity. அனர்த்தம் non - entity, nonsense. அனவத்தை absence of அவத்தை, want of philosophical principle; inconsistency. அனுதி absence of beginning; eternity. அனுமயம் absence of disease, health. அனுகுணம் complacency, favour, benefit. அனுகூலம் inclination, grace. அனுக்கிரகம் assistance, favour. அனுசரி 6. to follow, to observe. அனுட்டி 6. to perform, to practise. அனுதினம் daily. அனுபவி 6. to experience ( in the sense of sorrow as well as of pleasure). அனுபூதி 💳 அனுபுவம் perception, knowledge, experience. \* அனுமானம் inference, conclusion. அனேகர் several, various. அணய such, in that manner. அன்பன் lover. அன்பு love. அன்ற at that time. அன்ற (instead of அல்து; § 9, 4, Note I) from the tenseless verb (§ 44) அல்: "it is not". அன்ன such. அன்னகோசம் See List 10. 1 அன்னம் food, espec. boiled rice. அன்னவன் such one. அன்னிய other, foreign.

# அன்ண mother.

10\*

ஆல்

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	শ্ৰ

- ஆ 1. (pt. ஆனேன், contracted from ஆயினேன் — prop. ஆகினேன் from ஆகு 3.) to originate, to be fit, to suit.
- ஆ ஆக (see the following).
- ஆக inf. of ஆகு 3., used also like ஆய் (§ 48); when affixed to the future, it forms a kind of optative (§ 32).
- ஆகமம் sacred book.
- ஆகம் body,
- ஆகாசம் ether.
- ஆகாமியம் See List 6.
- ஆகாயம் 💳 ஆகாசம்.
- ஆகில் ( = ஆனல்) if it happens, if (§ 49, 11, c).
- ஆகு 3. (pt. ஆயினேன் inst. of ஆகினேன்) — ஆ 1.
- ஆக்கு 3. to make.
- ஆங்கு there.
- ஆசாரம் any ceremony prescribed. ஆசான் preceptor.
- ي چهر (lesire.
- ஆச்சியம் ghee, butter.
- ஆச்சிரமம் condition of life.
- ஆட்வன் man.
- 奥侈 3. to move, to play.
- ஆட்கொள் 1. (ஆட்கொள்ளு) from ஆன் (man, slave) and கொள் (to take): to make one a slave (a votary).
- ஆணி nail.
- ageor command.
- ஆதலால் (instrument of the following) therefore (§ 49, I, c).
- ஆகல் (verb. noun § 55 —, from ஆ 1.) originating, happening. ஆசவன் sun. [tum).
- ஆதπσώ a base (ὑπόςασις, subtra-ஆதி beginning. It is also used in cases of enumeration ("and so

- on") like the Sans. adi, and the Tam. முதல்.
- ஆத்மா See List 18.
- ஆபத்தி attachment.
- ஆபாசன் reflex (சிதாபாசன்). See List 1.

ஆமை tortoise.

- ஆம் 3. pers. neut. sing. fut. of ஆ 1. "it will happen, it is practicable, it is allowed, certainly, ycs" (§ 74, N. III, IV) — and ptc. fut. of the same verb, sometimes used like ஆன (§ 47).
- ஆய (properly ஆகிய, from ஆகு 3 to originate) = ஆன.
- ஆயிரம் thousand.
- ஆயின (prop. ஆகின, from ஆகு 3 to originate) == ஆன.
- ஆயின் = ஆளுல் if it happens; if (§ 49, II, c).
- 要逆 (properly 要伝, from 要要 3. to originate) adverb. ptc.; when affixed to a substantive, this is converted into an adverb (§ 48).
- يون an affix to the pers. II sing. imperat. (§ 31, Note).
- ஆய் 2. to seclet.
- ஆரணம் holy writ. [tice.
- ஆரம்பம் beginning, exertion, prac-
- ஆராய் 2 to investigate.
- ஆரியம் honour, wisdom, beauty, prosperity.
- ஆருடன் one who has obtained, a perfect one. See List 15.
- ஆரோபம் attribution. See List 14. ஆர் who?
- agi 2. to abound, to be full.
- ஆலம் rain, sky.
- නුන් (ஆலு) 2. (pt. ஆன்றேன். § 9, 4, Note I) to be complete, to be accomplished, to be perfect.

(ഉ)ഞ

ஆல் banyan - tree.

- gov the mark of the instrument.; a mere expletive.
- ஆவது verb: noum (§ 54) from ஆ 1., "that which will originate"; nsed also like ஆனது (§ 79, Note).
- ஆறங்கம் (ஆற அங்கம்) the six divisious of science (auxiliary to the Vedas): Pronunciation, Grammar, Prosody, Explanation of obscure terms, Exposition of religious rites, and Astronomy. ஆற six.
- ஆற river, way, manner.
- and 3. to grow cool, refreshed, appeared; to be healed.
- இs to pass, to retire from.
- இகம் this world.
- இகழ் 2 to revile, to repudiate.
- இகழ்ச்சி blame.
- இங்கு here.
- இசை 6. to join together, to accord, to tell.
- இச்சை desire.
- இடம் "place (used also to denote the Brahma); refuge, greatness, prosperity:
- இடர் affliction, difficulty.
- இடி 6. to pull down.
- (2) G 4. to give. This verb may be joined to the adv. ptc. of any other, without altering the signification of the latter. (§ 74, 4).
- `@∞∟ middle, intermediate space, pause. Besides it is a particle which, when affixed to a noun, marks the locative. §13, N. IV.
- இட்டம் something wished for; pleasantness, friendship.
- இணங்கு 3. to agree, to adapt one's self, to consent to, to comply with.

- ஆற்று 3. to endure, to exert one-\* self, to do.
- agor ptc. pt. of as 1., or ago 3.; when affixed to a substant., this is converted into an adjective. § 47.
- ஆனவன் (ஆனவள், ஆனத) verb. noun, froin ஆ''he (she, it) that originated"; when added to a noun, it directs the attention to it (§54).
- ஆனந்தம் pleasure, delight.
- ஆனுலும் from ஆ 1. "even if it happens", although.
- ஆஞல் from ஆ1. "if it happens", if.
- ஆன்மா the Self. See List 18.
- ஆன்றல் verb.noun (§ 55) from ஆல்
  - 2. (prop. ஆல்தல் : § 9, 4, Note I).
- இதயம் heart, mind.

Д

- இது this (the accus. also இத்தை).
- இ, **ந்த** this.
- இந்தியம் இந்திரியம்.
- இத்திரசாலம் the trick of a juggler.
- இத்திரியம் sense, organ.
- இப்படி this manner, thus.
- இப்பால் this side; here, now, henceforth.
- இமம் dew.
- இம்பர் this world.
- இயம்பு 3. to speak.
- இயல் nature, natural quality, natural proceeding, ingenuity.
- இயல்பு nature.
- இயற்ற 3 to perform.
- இரங்கு 3 to be incrciful.
- இரசதம் silver. .
- இரசோகுணம் quality of passion. இரட்சி 6. to save.
- இரணியகருப்பன் gold-egg, the mundane egg. See List 41.
- இரவி sun.
- இராசதம் இரசோக்ணம்.
- இராசன் king.

 $\mathfrak{g}\mathfrak{n}$  2 to decline, to die away. Do partic. apocopatum of the pre-இ厉 7 to be, to'sit, to remain. ceding — இல்லாத. இரு (இ**ரண்டு) two**. Do place, house; when affixed to இருட்டு darkness. a subst., it denotes the abl. loc. 'இருத்து (caus. form, from இரு 7.) இல்லாள் house-wife. § 58. 3. to make to sit, to place, to ඉාබ් හ not (it negatives the exispress down. tence). இருப்பு dwelling, dwelling-place, இழ 7. to loose. recollection. Dec 6 to pull. இரும்பு iron. இளகல் (verb. noun — §55 — from இருவோர் both. இள்கு 3.) being wet, soft, pliant. இருள் darkness. இற 7. to die, to expire, to cease. இலகு 3. to twinkle (like a star). இறுகு 3. to be close, thick, hard. இலக்கணம் indication, attribute, இறைச்சி flesh, meat. property, rule, good disposition. இறைஞ்சு 3. to adore. இலக்கம் a million. இற்றது that which has such na-இலக்கியம் — இலக்கியார்த்தம். ture. இலக்கியார்த்தம் the secret mean-இனிய sweet. § 46, B. ing. See List 49. இணய such. இலங்கு 3. to shine. இன்பம் pleasure, bliss. இலான் one who is not, or aliquis, இன்றி without. cui non est == one who has not இன்ற (from the tenseless இல்) in-(the reverse of உள்ளவன்). stead of இல்து (§ 9, 4, Note I) இலிங்கதேகம் — சூக்குமதேகம். it is not. It distinguishes itself See List 75. from giving, in the same way @w leaf. as இல்ல from அல்ல. ඉු? == ඉුබ්ක. இன்ன of such kind (adj.). [existing. මුණ් (tenseless verb, § 44) to be not இன்னது something of such kind. F

# 年 前 ruler, Siva. See List 42. # @ gift, reward, pawn, security. # C \_ ற 3. to be saved. # C \_ ற 到 3. (caus. form — § 43, N. I. —, from # C \_ 到) to save. # 云 = இத this (ntr.).

, pawn, security. saved. 13. form — § 43, ஈடேற) to save. 5. (ntr.). சுப் vant, meanness. சனன் a low man. சன் 3. (pt. சன்றேன், from சன், § 9, 4) to produce, to bring forth.

உகம் a certain period of time. உகள் (உகளு) 1. (pt. உகண் டேன்; § 9, 4, Note II) to leap, to jump.

#### உ

உசாவு 3. to ponder, to inquire, to examine, to consider. உஞ்சல் = உவசல் a swing.

உடம்பு body.

சரம் humidity, water.

- உடலம் body.
- உடல் body.
- عديض with, immediately; when | doubled: 'now and then.
- £G arrow, star.
- உடை possession; sometimes used like உடைய, § 13, Note III.
- உடையன் one who possesses. §44.
- உடையோன் 💳 உடையன்.
- உணங்கு 3. to dry up, to wither.
- உணர் (உணரு) 2. to perceive, to understand.
- உணவு food.
- உண் 5. (pt. உண்டேன், § 9, 4) to eat, to drink, to enjoy, to suffer.
- உண்டு from the tenseless உள், instead of உள்து (§ 9, 4, Note II) — உளது — உள்ளது, it is.
- உதகம் water.
- உதயம் rising (of the sun etc.).
- உதவு 3. to help, to assist.
- உதாசீனம் impartiality, indifference.
- உ*தாரண*ம் example.
- e\_57 6. to rise, to originate.
- e.shi 2 to fall off.
- உ*த்தம*ம் excellence.
- உத்தரம் something subsequent; reply. When added to the past partic., it is = பின்பு.
- உத்தரீயம் upper garment.
- உத்தி method.
- உ*பகார*ம் benefit.
- உபதேசம் instruction.
- ் உபதேசி 6. to instruct.
  - உபாதி See List 87.
  - உபாயம் means.
  - உமிழ் 2. to spit.
  - உயர் 2. to be elevated.
  - உயர் high, grand. [வன்.
  - உயிர் life, soul == சீவம் and சீ

் உறு

e il 2. to live, to obtain salvation. உரப்பி 6. (caus. form — § 43 —, from 2 g 6. to be strong) to fasten. உ*ர*ம் firmness. e\_flus proper, peculiar. (§ 46, B.) உருக்கு 3. to liquify. உருவு 💳 உருபம். உ*ரூப*ம் shape. உரை word, comment. உரை 6. to speak, to explain. உலகம் world. உலகு 💳 உலகம். ലാനപ 3. to walk, to proceed. உ‰ forge. உ.வகை gladness. உழல் (உழலு) 2. (pt. உழன்றேன், § 9, 4, Note I) to revolve, to . whirl about. உள sometimes == உள்ள (partic. of the tenseless and to be). உள (பலவின்பால் of the tenseless உள் to be) they are (ea sunt). உளது (sce உண்டு) it is. Also, that which is. (As விணேக்குறிப் புப்போ, § 44, Note.) உளன் (from the tenseless உள் to be) he is. Also: he who is (as விணக்குறிப்புப்போ,§44,N.). உளான் == உளன் he who is. e\_or (a tenseless verb, § 44) to be. (The reverse of ඉබා්). 2 or the part within, the mind; within. உள்ள (partic. of the tenseless உள் to be) some one, or something that is, or aliquis (etc.), cui est (அன்புள்ள மகன் filius cui est amor; filius carus). உள்ளம் inside, mind. உற (inf. of உறு 4. to be) is also used, like ga, to form adverbs (உ*ரமுற — உர*மாக firmly). உறங்கு 3. to sleep. உறவு friendship, [in, to be.

2 g 4. to draw near, to be caught

ஏக

உறை 6. to be pungent, sharp, vi- gorous. உன்மாதம் madness.	உன்னது — உன் thy. உன்னு 3. to think. உன்னு
عمد عن conjecture, reflexion, philo- sophical deduction. معت () the inmost part, between. معت () 3. to be angry. معت () 3. to be angry. معت () 3. to blow, to sound, to buzz, to puff. معتد معتد المعتد الم معتد معتد المعتد المعت المعت المعت المعتد	மார் place, village, town. மாழித்தே the fire at the end of the world. மாற்றம் stability, refuge. மான்று 3. to lean, to stick in, to be firm, to be pertinacious.
•	л.
எ an interrogative prefix (§ 23). எங்கும் any where. எங்கும் any where. எங்கே where. எங்கன் how. எடு 6. to lift up, to take. எட்டு 3. to reach at. எட்டு 3. to reach at. எட்டு eight. எண்ணம் thought. எண்ணு 3. to count, to think. எதிர் against, over against. எதிர் against, over against, o	எவன், எவர் who? எழு 2. to rise. எழு = எழு seven. எளிது (from எள் to be little?) it is easy. (வினேக்கு. முற்ற, § 44). Also, that which is easy (as வி ணேக்கு. ப்போ, § 44). எறி 2. to cast. என் 5. (pt. என்றேன், § 9, 4) to say. என்பது (verb. noun from என்) that which one will call; that which is. (§ 79, Note). Used also like என்று "that" (őரு). § 85. என்போன் = என்பவன் he who is called; he who is (§ 79). என்று (adv. part. of என் 5.) say- ing; that (őரு). § 49, II, b. § 85. என்றும் always. என்றுண்றும் for ever. என்ன what, why.
_	•

#### ฮ

ன, when annexed to a word, gives எகம் unity, oneness a certain emphasis (§ 51). . எசாங்கி solitary.

**#**1

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٠

ব্য

ஏகாந்தம் state of isolation, soli-	எமுற (inf. of the following) de-
tude.	lightfully.
எகு 3. to pass over.	எமுற (எம் உற) 4. to be delighted.
ஏடணே désire.	எல் (contract. from எனில்) if.
<i>எது == தெ</i> what?	and seven.
ஏது cause, motive.	ஏற 3. to climb up, to ascend.
ஏமம் delight, passion.	என் why.

#### ஐ

ஐ (with a corresp. nasal before க,	ஐந்து five.
த, ப) five.	ஐயம் doubt.
ஐக்கியம் communion, unity, same-	
ness.	ஐயன் master, priest, teacher.

#### ஒ

9 6. to be equal, to resemble, to ஒருவன் one (man). agree. ഉർ?ல antiquity. ஒழி 2. to cease, to remain, to be ஒக்க (inf. of the preceding) together. left. 96 == 96 with. ஒழுகு 3. to flow, to walk, to act ஒடுக்கு 3. 💳 அடக்கு. righty. ஒட்டு 3. to stick, to be at hand, to ଭୁଙ୍ଗୀ 6. to hide. ஒளிர் 2. to shine." permit. ஒப்பம் sameness. ஒன்பதின்மர் nine persons. ஒப்பு likeness. ஒன்பது nine. ஒரு one, unique, incomparable. ஒன்ற one (thing). ஒன்று 3. to be one, to unite, to ஒருத்தி one (female). ஒருமி 6. to be united. comply with.

ஒங்கு 3. to be elevated. ஒடு 3. to run. ஒது 3. to sing, to chant, torecite. ஒமம் burnt offering.

#### ஒ

gui 2. to leave off, to pause, to discontinue. デガ (テの) 2. to ponder, to meditate, to examine.

#### க

à.

க்கனம் ether. கங்கை the river Ganges. கச 7. to be bitter, miserable. п. \$\$\mathcal{L}\$ 7. to step over, to cross, to transgress, to transcend.
 \$\$\mathcal{L}\$ μ pitcher.

# காமி

கல்லோலம் wave. கடல் sea, ocean. கவர் bifurcation, expansion. கடவுள் (that in which necessity is inherent) fate, deity, god.  $\sigma(\mu)$  2. to be full, to go off. සැගුකු 3. to wash. கடன் duty. களங்கம் spot, blame. #19. 6. to bite. களிம்பு rust. கடை 2. to churn. கட்டி a lump (of sugar). ਫ਼ਟੋਗਾ 2. to pull off. கள்ளு == கள் toddy. கட்டு tie, fetter. கட்டு 3. to bind, to tie up. கஅ 6. to turn black. கட்டுப்படு 5. to be tied, stopped கறுப்பு black colour. (by incantation). கறுவு 3. to be angry. கற்பகம் a fabulous tree in Indra's கணக்கு computation, account, motive, cause, manner. heaven. கணம் moment. கற்பண fiction. கணி 6. to compute. கற்பிதம் (that which is made) arti-கண்ணுடி looking-glass. ficial, fictitious. கதி going (to heavenly bliss or கன 6. to be heavy. hell, or to being born again). கனம் heaviness, weightiness, ho-கதி to increase, to prevail. nour, importance. கதிர் ray, beam. கனல் fire, warmth. கதை tale, story. ക്ങ് ad dream. கத்தன் 💳 கர்த்தன் actor. களை 💳 கனவு. கந்தர்ப்பன் Gandharva; celestial கனி fruit. musician. கன்மம் 🚔 கர்மம். கம்பம் pole, pillar. கன் மி one who is engaged in works. கர 7. to hide.  $s\pi$  6. to preserve. கரணம் agency, cause, instrument, காடு jungle. காட்டு (caus. form, from காண் to faculty, organ, sense. see) to show, to exhibit. கரு embryo. s (15 black. காணி property. கருண grace, favor. காண் 5. (pt. கண்டேன்) to see. க*ருத* 3. to think. காண்டம் section. க*ருத்து* thought. காண்ப == காண்பன that which sees or is seen; visible things. கருப்பை 💳 கருப்பம் embryo. காண்பி (caus. form, from காண்) to கரைதல் (verb. noun from கரை 2.) melting, pitying. make see, to show, to simulate. கர்த்தன் (one who makes) actor, *காந்தீ*ம் magnet. creator, master. காமம் lust. காமி one who is possessed of lust; கல 7. to mix, to unite. கலகம் confusion. a lascivious man. සබක් <sup>,</sup>copulation, காமியத்தவம் self-imposed pe-கலே science, portion. nance. கல் stone. காமியம் that which is to be desired; desire, கல்லு 3. to dig.

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sπώ 2. to burn, to be feverish, to grow dry; to enrage. காய் 6. to bear fruit. காய்ச்சு 3. to boil. ்காரணசரீரம் See List 44. காரணம் cause. காரணன் the author of any thing. காரியம் effect, affair. காலம் time. கால் 💳 காலம். காவல் preservation, custody. காற்று wind. கானல் sand appearing like water, in consequence of excessive heat. கானவன் a man living in the forest; a lænter. கஞ்சில் a little. கட்ட (inf. of கட்டு 3.) near. கிட்டு 3. to approach. கி*ண அ* a well. கிருபை grace. கிளர் 2. to rise, to shine. கிளிஞ்சில் a conch. கீழ் below. குகன் Kârtikêja, son of Siva, god of war. குகை a hole. குஞ்சுரம் elephant. குடம் 💳 கடம் pitcher. குடி habitation, inhabitant, subject. குடீச்சும் the condition of him who, remaining in his own house, lives at the expence of his son. குடும்பம் family. கு*தர்*க்கம் sophistry. குதி 6. to jump. குத்திரம் meanness, cruelty, lie, imposture. குத்து 3. to push. கும்பிடு 4. to worship with joined and uplifted hands. குசவன் any person, we ought to respect: king, teacher, father, priest, senior, guardian.

கரு teacher. கருடு blindness. குலவு. 3. 🛲 குலாவு 3. குலாயம் nest. குலாவு 3. to join, to surround, to converse, to shine, to praise. குவலயம் a water lily; the earth. குழம்பு 3. to grow thick; to become engrossed, confused. ക്രണമി wasp. குளிர் (குளிரு) 2. to be cold, to be refreshed. குளிர் coolness, refreshment, mildness. குளிர்மை the state of being cool, refreshed, mild. குறி mark, aim, character. (西) 6. to mark, to point out, to aim at. குறிக்கொள் 1. (குறி கொள்) to take an aim, to mark. குறை want; that which falls short; that which is left. குற்றம் shortcoming, fault. 5. (inf. of 5. @ 3.) together, at the same time. கூடம் that which is hidden. 5-6 3. to join, to assemble. · compound. கூப்பிடு 4. to call. க\_ற proclamatoin, attribute, part portion, கூற 3. to say, to describe, to proclaim. செடல் (verb. noun from செடு 4.) perishing, dying. GEG 4. to perish, to die. G&G 6. to spoil, to destroy, to pervert,' கேடு corruption, ruin, கேட்கை (verb, noun from கேள் 5.), hearing, obeying, asking, studying.

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### சத்

- கேட்டல் கேட்கை. கேள் 5. (கேட்கிறேன், § 9,3; கே ட்டேன், § 9, 4; கேட்பேன்,
  - § 9, 3) to hear, to obey, to ask, to study.

கை hand.

- கைதவம் untruth.
- கை வல்யம் the state of absolute oneness; eternal bliss (in the sense of the Advaita - System).

*கொசுகு* a gnat.

- கொடு 💳 கொண்டு.
- கொண்டு (verb. part. of கொள் 1.) taking; through.
- கொல் (கொல்லு) 1. (pt. கொன் றேன், § 9, 4, Note I) to kill, to destroy.
- கொழு 6. to be fat, gross, insolent, proud.

சகத்து world.

- சகம் world.
- சகலம் the whole.
- சகாயம் help assistance.
- #\$ 6. to be able, to endure, to undergo, to forbear.
- சங்கி 6. to opine, to doubt, to object, to inquire, to honor.
- சங்கை doubt, question.
- சச்சிதானந்தம் See List 65.
- சஞ்சலம் motion.
- சஞ்சாரம் wandering, conversation, existence.
- சஞ்சதம் See List 45.
- சடம் matter.
- *∉ட்டி* a jar.
- சண்டம் violence.
- சதான் (prop. one who knows the four sc. Vedas) a dexterous, a clever man.

சத் (சற், when followed by a noun beginning with க) real, true, good.

- கொள் (கொள்ளு) 1. (pt. கொண் டேன், § 9, 4, Note II) to take. When joined to the gerund of another verb, it sometimes forms a kind of medium (§ 74, 1).
- கொள்கை (verb. noun from கொ ன் 1.) getting, opinion, nature, manner.
- கோசம் See List 46.
- கோடி. ten millions.
- CanO horn.
- கோஷம் village inhabited by shepherds.
- *கோது* blame,
- கோபம் wrath.
- கோபி 6. to be angry.
- கோயில் (கோவில்) temple; sacred dwelling-place.
- கோரம் passion.
- Ŧ

சத்தன் one possessed of power. சத்தி power, energy. சத்திமான் ≕ சத்தன். சத்து == சத் that which exists, ens. சத்துவம் essence, reality, truth, goodness. சத்துரு enemy. ச*ந்தத*ம் perpetually. சுந்தேகம் doubt. சந்நிதி 💳 சன்னிதி. சந்கியாசி 💳 சன்னியாசி. சந்நியாசம் 🛲 சன்னியாசம். சமட்டி generality. சமாதர்னம் composure. சமாதி (Sans. śama âdi) tranquillity and so on. சமாதி (Sans. samâdhi) contemplation. சமம் (Sans. sama) tranquillity. சமம் (Sans. sama) sameness, universality, versality.

சமானம் equality, conformity, uni-

 $\mathcal{F}(\Delta)$  6. to endure, to suffer, to perish. சஞ்ஞாசு desirous of knowledge. சம்பத்து perfection, prosperity. செட்டன் one who has been taught சம்மதம் consent, permission, and trained; one who is well edu-சயனம் couch, bed. cated. சரசம் palatableness, agreeableness. சிதாபாசன் See List 30. #110 that which moves. செத்தம் the faculty of thinking; சராசரம் (Sans. ćarûćara) movemind. able and immoveable creaturcs. சித்தன் an ascetic magician. #f/ equal, same. *சித்தாந்தம்* philosophically estab-சரீரம் body. lished truth. சலம் water. சித்தி magical power in consequence சவம் corpse. of self-imposed severe penance. சற் s. சத். சத்து that which thinks; the think-சற்குணன் one who is possessed of ing principle; spirit. good qualities. சிந்தண thought. சற்று a little. சித்தி 6. to meditate. சனகன் a king of Mithila. சித்தித்தல் (verb. noun, from சிந்தி சனனம் birth. 6.) thinking. சதைனம் eternity. சிரத்தை faith. சன்மார்க்கம் good path, religion. சிரவணம் hearing (the lectures of சன்*னிதி* presence. a master). சன்னியாசம் renunciation, ascetic சிருட்டி creation. life. சிவப்பு red colour. சன்னியாசி an ascetic. சிவம் bliss. சாக்கிரம் state of waking. சிவோகம் (Sans. sivô 'ham) I am *சпடி* a jar. happy, blessed. 🦻 சாதனம் means, instrument. சிற 7. to be distinguished. சாதி 6. to perfect. சிறியவர் mean people. #n s birth, race, tribe, kind. சிற்சத்தி power of spirit. சாத்திரம் sacred book. சிற்சாயை 8. List 29. சாத்துவிகம் the quality of goodness. சின்னம் piece', smallness. சாந்தம் tranquillity. சீதம் coolness, cold. சாயை shadow, reflex. Fille excellent (tenseless partic. of சாரூபம் identity of shape, of esthe noun & i; § 44). sence. சேலம் quality, (good) disposition. சார் (originally == சேர்) 2. சீவசாட்சி the witness of the indi-சால் (pt. சான்றேன், § 9, 4, N.I) vidual soul == கூடஸ்தன். See to be full. List 37. சால் a large vessel for keeping சீவம் life. water. சீவன் Sce List 35. சாற்று 3. to tell. சுகம் pleasure. சிகாமணி head-jewel. சுகன் Suka, son of Vjâsa, narrator சக்கென resolutely, fast. of the Bhagavat-Purâna. ₩# child, infant. क की purity.

# 150 செய்

சுஞ்ஞானவான் one who knows well.
சுடர் ray, beam.
#@ 4. to burn, to bake.
$\# L \Theta$ 3. to show, to point out.
சுதை ambrosia.
சுத்தம் purity.
சுத்தி purity, fragment of a couch- shell.
சுபாலம் nature.
சுபேச்சை wish for pyrity.
சுயம் own.
சுரன் god.
சுருதி revelation, holy writ.
சுவர் wall.
சுவாக்கம் heaven.
சுவாமி master, lord, god.
சுவை taste, flavour.
சுழல் a whirl.
சுழல் (சுழலு) 1. (pt. சுழன்றேன்,
§ 9, 4, Note I) to whirl round,
to revolve.
சுழுத்தி profound sleep; vacuity;
final dissolution of the world into
Brahma. See List 76.
சுற்று 3. to go round.
சூக்குமம் refined matter.
<del>G</del> G 3. to put on (as a wreath).
சூத்திரன் Sudra, mechanic.
சூரியகாந்தம் a stone of fabulous
properties.
சூழ் 2. to surround, to consider
with attention, to walk round (a
person, from the left to the right,
in token of reverence).
செகம் — சகம்.
செத்தை dry leaves.
செப்பு 3. to say, to mention.
செப்பு == சிவப்பு red colour.
செயல் (verb. noun, from செய் 1.)
doing, action.
செய் 1. (ft. also செய்குவேன்
from the lengthened form Ofic

(5) to do, to act.

# ஸ்தம்

செய்கை (verb. noun, from செய் 1.) doing, action. செய்ல 6. (caus. form, from செய் 1.) to cause to do. செல் cloud. செல் (செல்லு) 1. (pt.சென்றேன், § 9, 4, Note I) to proceed, to be current, to be valid. செல்வம் prosperity, power. செவ்வு beauty. ்செறி 2. to be thronged, to be compact. செனி 6. to be born, to originate. செனிப்பி 6. to cause to originate, to engender. சென்மம் birth. சென்மாத்தரம் former birth. சேடம் that which is left. Cfu 6. to remain. CFLL 6. to act, to move. சேட்டை action, motion. Cou (tenseless part. from Co red colour) beautiful. சேய் son. சேவி 6. to serve, to venerate, to worship. சேனம் hawk. C#285 army, multitude. சைதன்னியம் See List 28. Genfl 2. to shower down. சொரூபம் shape, nature, substance. சொர்க்கம் — சுவர்க்கம் heaven. சொர்ப்பனம் == சொற்பனம். சொல் (சொல்லு) 3. (pt. commonly contracted into சொன்னேன்) to speak, to say, to explain. சொற்பனம் dream. சோகம் sorrow, pain. Gengalustre, light. சோதி 6. to examine, to try. சோயம் (Sans. sô' jam) 🛲 அவன் ار ش this one is that one. ஸ்தம்பனம் stopping, suppression

(by incantation).

# ஞ

ஞாதா one who knows. ஞானம் knowledge, wisdom.

தங்கு 3. to stop, to dwell.

தச (Sanse.) ≕ பத்து ten.

தசமன் (Sansc.) — பத்தான் the

தடவு 3. to grope, to rub softy, to

தண்டம் punishment, chastisement.

தண்ணீர் (தண் நீர், § 9, 5) water

தந்திரம் string, contrivance, science,

தமம் (Sansc. dama) self-restraint.

தமம் (Sansc. tama) darkness, the

தமோகுணம் the quality of dark-

தம்பம் pillar, stand, enchantment.

தரல் (verb. noun, from தரு to give)

55 mixture of copper and zinc.

தரிசனம் sight, view, intuition.

#ரு 2. (pt. தந்தேன், contracted

from தருந்தேன்) to grant, to

[ness.

(prop. cool water, fresh water).

தண்டுலம் rice unhusked.

தத் (Sans. tat) this (Brahma).

தத்துவம் essence, true nature.

தப்பு 3. to err, to escape.

தப்பு mistake, fault , lie.

quality of darkness.

தகர் 6. to break.

tenth.

fondle.

*த*ஞ்சம் refuge.

தடம் extent, tank.

தடி stick, poker.

தடை obstacle.

industry?

தந்தை father.

தரணி earth.

giving.

ぁ(伤 tree.

ぁれ 6. to stay.

ஞானி (ஞானவான்) a wise man. ஞேயம் that which is to be known.

### த

give, to result (sich ergeben). தருமம் law, right, duty, virtue, charity. தர்ப்பணம் a mirror (of copper). தர்மம் == தருமம். தலேவன் one who is at the head. தவம் mortification, penance, austere life, trouble, special duty. தவனம் heat, affliction. தකි $\dot{\pi}$  2. to be dismissed, to be free from. தவிர் 6. to remove. தழல் sorrow. தழுவு 3. to embrace. தளர்வு staggering. *தறி* post. தற் (Sanse. tat) - பதம் the term "hoe" in the Mahâvâkja: Hoc tu es. த்னயன் son. தனி alone, single, solitary, unique. தனு body. தனுமானசி restraint of mind. தன் cas. obliquus of தான். This, and the other cases formed from it, are often mere expletives. § 21, 5. தன்மம் 🛲 தருமம். தன்னியன் a rich man. தாகம் thirst. தாக்கு 3. to fight, to dash against. தாசன் servant. தாதன் 🛲 தாசன். தாணு post, pillar. தாண்டவம் the frantic dance of Siva and his votaries.

தின்

தெரி

தாபரம் that which is immoveable, as plants, stones etc. (the reverse of சுரம்). தாமதம் ≕ தமோகுணம். தாமரை lotus. • தாய் mother. தாரண firmity. *தார்த*ம்மியம் rank. தாலம் earth. தாவரம் 🛲 தாபரம். தாவு 3. to stretch forth, to rush in, to jump. தாழ்வு depression, defect, humility. தானம் donation. தானம் place. தான் limself, herself, itself; the Self (like the Sanscr. ûtman). திகழ் 2. to shine, to exist. திசை region of the world. திடம் strength, firmness, certainty. தட்டம் something set, regulated, appointed, certain. திட்டாந்தம் instance, example. திண்ணிய (tenseless partic. from திண் strength) strong. නිති preservation. தியானம் meditation. தியானி 6. to meditate. திரம் firmness. திரி 2. to stray, to whirl. திரிபுடி the three categories: knower, object of knowledge, and knowledge. திரர holy. திருக்கு that which sees; the eye. திர்ஷ்தாந்தம் example. *திர்சியம் == திரிசிய*ம் that which is to be seen; an object. திற்மை ability. துறம் natural disposition, quality, capacity, perfection, share, portion. தினம் day. தன் 5. (pt. தின்றேன்; §9,4) to eat.

🖉 sweet. 🖨 fire. 💪 evil. *தீது* (விணக்குறிப்புப்பேர், from E evil; § 44) that which is evil; badness. தீபம் lamp. தீரன் one who possesses wisdom. 爰市 2. to come to an end. தீர்த்தம் any holy place, especially for bathing. தீரவை decision. துகள் fault, dust, doubt. துக்கம் pain, sorrow. தாங்கம் loftiness, excellence. துடை 6. to sweep away. தட்டம் wickedness, abomination. தட்டன் one who is abominable, wicked. துணி 2. to perceive distinctly, to decide, to venture. துயரம் — துயர், துயர் affliction. துயில் (துயிலு) 1. (pt. துயின்றே • ض, § 9, 4, Note I) to sleep. துய்து (விணேக்குறிப்புப்பேர் from <u></u>*蜀ய*? § 44) that which is pure; purity. துரியம் See List 85. துருத்தி bag, a pair of bellows, body (when spoken of with contempt). *துர்சங்கம்* bad comp**a**ny. துலக்கம் brightness. துலக்கு 3. (trans., from துலங்கு 3.) to make to shine, to cleanse. தூலங்கு 3. to shine. *துளி* drop. துன்பம் affliction, sorrow. தூங்கு 3. to sleep. தாடணம் blame. தூரம் distance. தாலம் gross element. தெய்வம் divinity', fate. Gan 2. to be clear, to perceive.

# நயி

0.0100	1
தெவிட்டு 3. to nauseate.	
தௌி 2. to clear up.	
தௌிதஸ் (verb. noun, from தௌி	í
2.) clearing up (through con-	'
stant meditation).	
ଦ୍ଦଣୀର୍ଦ୍ଧ 6. (caus. form, from ଦ୍ରଣ୍ଟୀ	,
2.) to make clear.	í
தௌிவு clear understanding.	
தேகம் body.	ł
Cas the inhabitant of the body,	
the soul.	
தேங்கு 3. to stand full, to abound.	
தேசம் country, place.	
ேத கென் traveller, preceptor.	
தேசு lustre, light, fire.	
தேயம் 🛲 தேசம்.	ł
தேயு == தேசு.	
தேற்றும்பொடி clearing - powder	
(the powder of the seed of Strych-	
nos potatorum).	
தேனீ (தேன் ஈ "honey-fly") bee.	
தைசதன் See List 80.	
தொகு 4. to be united.	
தொகு 6. to sum up, to classify.	

நகர் town. ககை laugh, pleasure. ககை 6. to laugh. க∉ 6. to perish. ரச்சு 3. to desire. கஞ்சு poison. љ© middle, cquity, equanimity. நண்ணு 3. to approach, to unite. நத்து 3. to be ruined, to prosper. கந்கான்கு four and four. கபாதி (the Sansc. na bhâti) it does not appear. கம்பு 3. to believe, to trust. љш 7. to desire, to long. ாயிட்டிகம் the condition of one who for ever remains in the house of his Guru.

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தொகை assemblage, sum, genus, end. *தொடங்கு* 3. to begin. தொடர் (தொடரு) 2. to follow after, to succeed. தொடு 4. to touch. *தொட்டு* (partic. of தொடு 4. "touching") concerning, because, beginning from. *தொண்ட*ன் slave. *தொந்த*ம் dualism. தொம் (Sanse. tvam) பதம் the term "Tu" in the Mahâvâkja "Hoc tu es". தொல 2. to end, to perish. தொலே 6. to end, to destroy. தொல்லே antiquity. தொழில் occupation. தொழு 1. to worship. தோறும் (from தோறு "multitude herd" and உம்) every. *தோற்ற*ம் appearance. *தோன்று* 3. to appear,

ந நரன் man. ரலம் goodness. ரல் goodness; (as adj.) good. தல்கு 3. to grant. ரல்ல tenseless part. (§ 44), from ஈல் good. நவரீதம் fresh butter. ாவில் 1. (pt. *ந*வின்றேன். § 9. 4, Note I) to speak. கமுவு 3. to slip off, to perish. ரனவு state of waking. ான == ானவு. நன்மை goodness. *நன்று* (from நல் and து — வி?னக்

கு.பேர், §44 - "that which possesses the quality of good") good-[ness. நாசம் destruction, ruin.

II.

# நிரூ

நெடி

15π ... 6 3. to fix, to plant, to erect. *நாதம்* sound. \_ БПБП many, various. *ராம*ம் name. நாயகன் leader , master. காய் dog. நாரணன் Vishnu. நாரதன் Nârada, son of Brahmâ. ьпП woman. вля rope, cord. நாலு four. நாளும் daily, always. நாள to-morrow, in future. ьлот day, time. நான் I, நான்கு 💳 நாலு. நாஸ்தி (nâsti, from the Sanscr. na asti) it does not exist. கிகர் likeness, similar. நிகழ் 2. to go, to shine. நிசம் innate, indigenous, own, veritable, perpetual. *ங்செ*night. கிச்சயம் certainty, conclusion. ஙிட்களம் want of place. ரிட்டன் one engaged in pious meditation. கிண்ணயம் established truth. கிதானம் receptacle, treasure. *நித்த*ம் (*— நித்திய*ம்) with உம், for ever. கித்தியம் eternity. நிமித்தகாரணம் causa efficiens (in contradistinction to "causa materialis"). கியமம் coercion, direction, rule. ஙிரஞ்சனம் absence of collyrium, of darkness, of impurity, of misery. கிரந்தரம் absence of interstice. நிரவயம் ≕ நிரவயவம் absence of member. கிருபம் ≕ கிரூபம். [pation. நிருவாணம் dissolution, emanci-நிரூபம் absence of shape.

ிர்க்குணம் absence of quality, கிலம் station, ground, earth, estate. രിലെ moon, nectar. நிலாத்திரி torch. நில் 5. (நிற்கிறேன், § 9, 3, நின் றேன் § 9, 4, Note I, நிற்பேன் § 9, 3) to stand, to stay, to be durable. நிவாதம் absence of wind. நிவிர்த்தி cessation, removing. கிழல் shadow, reflex. நிறம் colour. ரிறை 2. to be full. நிறை 6. to fill. രിത്തവ fulness, plenitude. கிசோ 6. and 7. to think. கின்மலம் 💳 கிர்மலம் absence of impurity. நின்று (ptc. of நில் 5. to stand) used like இருந்து, from. (§ 13, Note II). நின்றும் 💳 நின்று. *ஙின்னது* == உன் thy. ரீ thou. நீக்கு 3. to remove. நீங்கு 3. to recede, to cease. நீசன் a mean person. *ஙீத*∣ conduct. ரீந்து 3. to swim, to cross. ћі thou (honorific form). fi water. கீலம் black colour. கீற powder, ashes. நகர் 2. to swallow, to enjoy. துரை foam. துழை 2. to creep in, to penetrate. தாதனம் novelty. நால் thread, scientific work, rule. தூ*ல* one hundred. மொஞ்சம் 🛲 நெஞ்சு. கெஞ்சு heart, thought, idea. செடிய (tenseless partic., from செடு extension, § 44) extensive, long, tall.

#### பண்

மொடு extensive, long.	கை 2. to grow soft, tender, thin;
செய் ghee, (sometimes) butter.	to be spoiled; to pine away.
கெல், செல்லு rice-grain in its husk.	ரொய்ய (tenseless partic., from
செறி way, path.	,கொய் minuteness) minute, subtle.
ொறியாளன் wanderer.	நோக்கு 3. to look at, to attend to.
Crs col wheel.	சோரம் pain.
தேதம் time[racy.	சோன்பு penance.
Съй straightness, rightness, accu-	•

#### ப

பகர் 2. to speak, to tell. பகல் dividing, light, day-time, noon. பகீரதன் (Bhagīratha) a king famous for austere penance. பகை aversion, hatred. பங்கம் mud, corruption, sin. பங்கயாசனன் he who is sitting on a lotus, Brahmâ. பசி hunger. பசு green, fresh, young. Lat animal; the individual life. பசுபதி lord of animal life, lord of the Giva's 🛲 Iśa. பஞ்சு cotton, wick. படம் cloth, picture. படர் affliction, mischief. படர் 2. to spread, to extend. படலம் chapter. பட manner.  $\mu \mu$  2. to sink to the bottom, to submerge, to submit. படிகம் crystal.  $\Box \Theta$  4. to happen, to hit, to be caught, to suffer. When added to the inf. of another verb, it forms the passive voice. பணம் money, reward. பணி 2. to bow down. பணி 6. to bestow, to speak. பணி snail, ornament. பணிகாரம் sweet cake. பண்டம் any kind of utensil, wares, entables etc.

பண்டிதம் learning. பண்டு antiquity, formerly. பதம் foot, place, station; word. . பதறு 3. to hurry. பதி husband, lover. பதிகன் traveller. பதினேழு seventeen. பதினுன்றுன் the eleventh. பதுமம் lotus. பத்தாவான் the tenth. பத்தான் 💳 பத்தாவான். பத்தி faith, confidence. பத்தியம் conduciveness. பத்து ten. பந்தம் bond, fetter. பயிர் corn in the field, any vegetable, cultivation. ug 7. to be extended, to grow extensive. பரமம் superiority. பரம் that which is different, supreme; excellency; the supreme being; the other world. பரம்பு 3. to spread. பரவு 3. to spread, to expatiate on, to praise. பரன் the supreme one, (an appellation of Isa, in contradistinction to the Givas). பராவிய — பரவிய (— பரவின) froni பரவு 3.

பராமுகம் a face looking in a wrong direction.

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#### பரா

#### பாதி 156

เริกใ

uff 6. to sustain, to protect. பரிசும் feeling, touch, palpability. பரிணமி 6. to change. பரிணுமம் change. *பரிதி* sun. . பரிபாகம் full maturity. பரியந்தம் end, till. பரியாயம் methodical arrangement, order of synonymes. பரிபூரணம் absolute perfection. பரோட்சம் that which cannot be seen. பல several. பலம் power, faculty, fruit, use. பலர் several. பலன் fruit, gain, merit. ມສ 6. to be strong, to be profitable, to result. பல்லார் == பலர். பவம் birth, existence.  $\omega \omega (53)$  3. to be used to, to practise, to be conversant with. பழக்கம் (antiquity) use, practice, habit, familiarity. பழங்கதை old story; singular accident. பழி fault, vengeance. பழுது fault. பளிங்கு crystal. പ്നത്തെ bird. பறி 2. to escape.  $\mu \mu \mu$  3. to take hold of, to aim at, to adhere to, to stick to. பாக்கியம் happiness. பாசம் fetter. பாஷ்பம் tear. ் பாடல் (verb. noun, from பாடு 3. to sing) singing, reciting, studying. பாதம் foot. பாதலம் hell. பாதி half.

பாமான் idiot. பாரம் weight, trouble. uni land, earth, shore. பார் 6. to look, to see, to inquire into, to comprehend. பார்வை sight, intuition. பால் side, part; when affixed to a noun, it denotes the locative, like @å (§ 13, N. IV). பால் milk. *பாவ*ம் sin. பாவனம் purification, purity. பாவண conception, idea. பாவி 6. to fancy. ப்ரவி sinner.  $u\pi a_{1}$ -3. to take hold, to fix in the ground, to spread (trans. and intrans.) to be current, to pass over. பாழ் desolation, barreness, emptiness, evil. பானம் potation. رياري 6. to catch, to seize. பிடுங்கு 3. to pull out. பிணங்கு 3. to be close, to be cross. பிணம் corpse. பிணி pain, illness. *பிரசாபதி* a name of Brahmâ, as creator of the human race. பிரமம் Brahma. பிரபஞ்சம் expanse, world. பிரமவித்து one who knows the Brahma. பிரமாணம் measure, rule, proof, authority. பிரமை whirling, confusion. பிரளயம் dissolution (of the world at the end of a Kalpa). பிராஞ்ஞன் See List 61. பிசாணம் breath, life. [ணம். பிராணன் one endowed with பிரா பிசாந்தி giddiness, confusion. பிராரத்வம் See List 63. In 2. to separate, to part with, to go off.

#### புரை

பிரியம் pleasure, love. பிரிவு division, difference. பிழை fault. பிற 7. to be born, to originate റിച്ച other. பிறப்பு nature, innate quality. ධ්නුඛි birth. பிறன் another, a stranger. பிறிது something else. പിത്തെ the crescent moon. பின் after. பின்பு 💳 பின். பின்னம் that which is split, separate; division, diversity, portion, wrath. പിഞ്ഞാல് verb..noun, from പിൽ′ னு 3. பின்னு 3. (பின்) to twist. பின்ண 💳 பின். பீடை pain, sorrow. பீனம் stoutness. புகல் (புகலு) 1. (pt. புகன்றேன். § 9, 4, Note I) to speak. புகழ் 2. to praise. цத 2. (pt. also 4) to enter.  $\mathbf{\mu} \mathbf{\beta}$  6. to eat, to enjoy, to suffer. புசெப்பு eating, enjoying', suffering. புணரி ocean. புண்ணியம் merit, virtue. *புதுமை* novelty; something curious, interesting. புதை 2. to be interred, to be hidden, to be obscure. புத்தி mind (as faculty of reason-, ing.) புத்திரோற்பத்தி begetting of sons. புந்தி 💳 புத்தி. *புமான்* man. ця 7. to preserve, to protect. புரம் town, house, body. ця 2. to do, to desire. புருடன் the principle of life in man; man, husband. புரை fault.

புலன் sense, object of the senses. புலி tiger. பல் grass. புவனம் world. புதி earth, station. புழு worm, insect. புறக்கரணம் external agency, i. e. any sense of perception or organ of action. புறம் outside. புனல் water. புனிதன் one who is pure. ц 6. to blossom. பூ flower, beauty. பூசி 6. to worship. பூச்சியம் any thing to be worshipped; rareness; emptiness. பூண் 5. to put on (pt. பூண்டேன், § 9,,4). பூதம் (that which has come into existence) element, living being; something past. பூதலம் the earth. பூமண்டலம் orbis terrarum. *பூமான்* man. प्राप्ती 6. to be full. பூரூவம் anteriority. பூன்றம் plenitude, perfection. பெண்டு woman, wife. பெய் 1. to rain. பெரிது something great. யெரு great. (augu 4. to get, to beget, to bring பேசு 3. to speak. [forth. பே*த*மை folly. பேதம் difference. பேதை a fool. பேய் devil. Curfl@ 4, to give a name, to denominate. பேர் name. பேர் 2. to be moved, to be removed.

Cui 6. to move, to remove.

#### 158 மன்

பேற gain, advantage.

- பொங்கு 3. to boil over (also figuratively) with rage, joy etc.
- பொடி powder, dust. •
- பொது general, universal.
- *பொத்து* lie , nonsense.
- பொய் 6. to tell a lie.
- பொய் lie, false appearance.
- பொருந்து 3. to join, to agree, to possess.
- *பொருப்பு* hill, mount.
- பொருள் thing, meaning, truth.
- பொல்லாது it is evil; that which is evil, perverse.
- பொஅமை patience.
- *பொ*ன் gold.
- பொன்று 3. to die away.
- போ 1. (pt. போயினேன் instead of போகினேன் — from

மகதத்துவம் the intellectual principle. மகம் sacrifice. மகா great, powerful. மகிமை greatness. மகிழ் pleasure. மதிழ் (மகிழு) 2. to rejoice. மகிழ்ச்சி pleasure, delight. மக்கள் sons, people. மக்கு to assume the colour of earth; to grow dirty, rusty, mouldy, dim; to vanish; to perish. மடம் stupidity. படல் any thing flat and long. மடு pool, tank, மட்டு limit. இம்மட்டும் so far. மண 6. to smell. மணி gemi, pcarl, jewel; a stone which extracts poison; grain, bead (espec. of the Rudraksha berry). மண் earth, dust, filth.

#### மரு

போகு 3., or போனேன், contract. from போயினேன்) to go. போக்கு 3. (caus. form, from போ) to cause to go off, to drive out. போதம் knowledge, wisdom. போதல் (verb. noun, from போ) going, going off. போது 2. (pt. போந்தேன்) to go and come; to suffice. போல (inf. of போல் 3.) used as an adverb: like. போல் (போது) 3. (pt. போன் றேன், § 9, 4, Note I) to resenrble. போல் — போல like. *போற்றி* praise. . [ciate. போற்று 3. to praise, to appre-பௌதிகம் any thing consisting of or formed from பூதம் (element).

#### ம

மண்டு 3. to be pressed, compact. delight, pride, fury, intoxica- فتهرص tion, rut (of an elephant). மதி intellect. [liquor. மது any thing sweet ; · intoxicating *மதுர*ம் sweetness. *மத்தியம்* middle. மநிதன் 🛲 மனிதன்: மத்திரம் prayer, advice, secret. மந்திரமூர்த்தி enchanter, conjurer. மமதை avarice. மயங்கு 3. to be perplexed. மயம் (an affix, from Sansc.:) that -which is made of, has the nature of. மயல் confusion, perplexity. மயன் (an affix, from Sansc.) one who is endowed with. *மருந்து* medicine. மருவு 3. to approach, to join. மருள் (மருளு) 2. (pt. மருண்டே ன், § 9, 4, N. II) to be bewildered

### மாடோ

மர்க்கடம் monkey. ഗഖരം a sterile woman. மலர் flower, blossom. மலர் 2. to open (like a blossom). ഥരി 2. to abound. மழை rain. மற 7. to forget. ம*ற* spot. மற other. மறமை (another state) another life. மறை 6. to hide (also, to be hid). மறை a secret (the Vedas). மற்ற other. மனது mind (as faculty of perception); desire. மனம் 💳 மனது. *மனிதன்* man. war house, household, house-wife. ഗത്തി house-wife. மஞேகுணம் quality of the Manas. மனோேச்சியம் (dominion of the 'Manas) fancy, imagination. மனேவிருத்தி function of the Manas; intellectual faculty. மன்னுன் king. மன்னு 3. to be stable, to last. மா == மகா great. மா == மாவு flour. *மாகர்த்தன்* great-actor. wrie 3. to entangle, to hook in; in the future tense, to be able. wniG is generally used in the neg. form (மாட்டேன் I cannot). மாணக்கன் disciple. மாதர் women; beauty, desire. மாத்தியாகி great-forsaker. மாத்திரம் measure; solely, purely. மாந்தன் <del>—</del> மனிதன் man. மாபலி (Mahâbali) a king overcome by Vishnu, and made sovereign of the infernal regions. மாபோக great-enjoyer (and sufferer).

மாயம் inherent power, magic, illusion, vanity. மாயாவி juggler. மாயை See List 51. மாய் 6. to kill, to destroy. மாய் 2. to vanish, to perish. மாருதம் storm. [nu. மால் concupiscence, passion; Vish-மாள் (மாளு) **1.** (pt. மாண்டேன், to perish, to die. மாற 3. to change (intrans.). மாற்றம் change, reply, refutation, word. மாற்று 3. to change, to remove. மானைதம் mind. மானம் honour (also 💳 பிரமா மாணம்). மானிடன் man. மான் deer. மிக (inf. of மிகு 4.) much. மிகு 4. to be great, to be exalted. மிச்சிரம் mixture; works which are neither good nor bad. மிஞ்சு 3. to exceed, to surpass, to remain (as a rest). மிதுனம் couple, copulation. மித்தை false appearance. மிருதி recollection. மிலேச்சன் Mlêcča, barbarian. மீள் (மீளு) 1. (pt. மீண்டேன், §9, 4, Note II) to turn, to escape. மீண்டு (part. of மீள் 1.) again, back. மீன் fish. முகம் face. முகஸ்தம் visibility, evidence, முக்கியம் importance. முகுந்தன் one free from passion. முடி top, end. (1919. 2. to come to an end, to come to perfection.

முட்

முட்டு obstacle.

முதல் first, original. It is used in	மூ == மூன்று three. § 25. 🕠
enumerations like the Sansc. adi	மூக்கு nose.
("and so on").	மூச்சு breath.
முது old,	முடம் dullness, stupor.
முத்தன one who is liberated, free.	மூடன் fool.
முத்தி liberation, emancipation.	ер 2. to cover.
ீமுத்த (inf. of முத்து 3.) firstly.	மூர்த்தி shape. [cause.
முந்து 3. to be first.	www.root, foundation, origin,
முத்தை formerly.	மூவர் three (persons).
முயல் hare.	மூழ்கு 3. to bathe.
முயல் (முயலு) 1. (pt. முயன்	மெச்சு 3. to praise.
றேன், § 9, 4, Note I) to exert	மெய் body, truth, reality.
one's self.	மெய்யன் one who is truth and
முயற்கி effort, endcavour.	reality.
முதன் opposition, contrariety, dis-	மெள்ள softly, slowly, gradually.
tinction.	மேகம் cloud.
முழங்கு 3. to sound, to declare.	மேலோன் one who is superior.
முழுத்து 3. to plunge (trans.).	மேல் above.
மூள 6. to germinate, to grow; to	மைந்தென் son (in the pl. also.
appear.	men).
மு‴ோத்தல் (verb.noun, from முள	மொள் (மொள்ளு) 1. (pt. மொ
6.) shooting up, appearing =	ண்டேன், 9, 4, N. II) to draw
தோற்றம் == viksêpa. S. List 93.	(water etc.).
முனி a sage.	மொழி 2. to speak.
முன் before (with regard to place	மோகம் confusion in consequence
and time).	of passion.
முன்னம் ≕ முன்.	மோசெ 6. to destroy,
முன்னூல் (முன் before; நூல்	மோனம் — மௌனம்.
work) any authoritative work.	மௌனம் absolute tranquillity.

# Ш 1

யதி Sannjâsin. யாகம் sacrifice. யாதண் affliction, misery. யாது what? யாவன் who?

a) (5 6. to divide. avoos division, kind, species, manner, opportunity, reason. வசம் subjection, dominion.

யோகம் application, business, union (in a myst. sense), contemplative methodism, ascetic contemplation.

யான் — நான் I.

#### ഖ

வசனம் word. வசஞ்சீதம் that which surpasses speech; ineffable. வசனி 6. to speak.

வஸ்து being, substance, nature. வஞ்சசும் deceit. வடம் north-country, Sanscrit. 'வடிவு shape. வணங்கு 3. to worship. வணிகன் merchant, farmer, Vaisja. வண்ணம் colour, caste, quality, manner. வத்து — வஸ்து. வம்பு instability, indecency, insolency, quarrel. வயிராக்கியம் absence of worldly passion. வரம் excellency, boon, talent. வரன் one who is excellent, dear. வரிட்டன் one who is most excellent, most dear. வரியான் one who is more excellent, more dear. வரு2.(imp. வா; pt. வந்தேன், contract. from வருந்தேன்) to come. வருத்தம் (= விருத்தி) activity, trouble. *வருத்து* 3. to trouble. வருந்து to be troubled, to suffer. வர்த்தமானம் the present. வலிது (விணேக்குறிப்புப்பேர், from and power, § 44) that which is strong, great. a?ல net. യര് (in composition ചക്) power, strength, harshness. லல்ல (tenseless partic., from ພວ່ power) powerful. ചര്ത് one who is powerful, able, clever. ചെழി way, manner, method. வழுத்து 3. to hail, to praise, to congratulate. ் *வறு*மை want. வனம் wood, forest, grove, water, way, beauty. කත් see ක.එ. യത്തി religious student.

வாக்கியம் word.

வாக்கு word, description.

- வாசகம் word, text.
- வாசனம் 💳 வாச%ன.
- வாசண abiding, garment; knowledge, consciousness; natural propendency., trust, ignorance; smell.
- வாச்சியம் 💳 வாச்சியாாத்தம் See List 88.
- வாஸ்தவம் that which is வஸ்து; that which is real.
- $a_{\pi}G$  3, to wither, to linger, to be sad.
- வாணிகம் trade, commerce.
- வாணிபம் 💳 வாணிகம்.
- வாதண torment.
- *வாயு* wind, air.
- வாரம் share, property.
- வாழ்வி 6. (caus. form, from வாழ் 2.)
- to cause to live, to render happy. வாழ்வு happy life, prosperity.
- வான் greatness, ether
- விகற்பம் difference, doubt, error, fault.
- விகாரம் change, modification, activity.
- விக்கினம் impediment.
- விசாரம் inquiry.
- விசித்திரம் that which is variegated, beautiful, wonderful.
- விசும்பு sky, ether, heaven.
- ඛ/சுவன் See List 95.
- விசேடம் particularity, distinctive attribute.
- விடயம் object.
- all 4. to leave, to abandon, to send.
- മിഞ്ഞ sky, ether.
- விண்ணபம் request.
- മിഞ്ഞത്തത് a heavenly one, a god.
- விதம் manner.
- விதனம் 💳 விசனம் molestation, pain.

п.

விழு

തിട്ടി arrangement, order, com-
mand, rule, fate.
als 6. to arrange, to order, to
command.
விதேகம் absence of the body.
வித்து seed.
എத்து seed. ബിத்தை knowledge, science.
விபகார்ம் occupation, usage.
விபரிதம் — விபரீதம்.
விபரீதம் contrariety.
விபு pervading.
விபுத <b>ா</b> ன் deity.
விமலம் spotlessnes.
விமல~ர one who is spotless.
வியங்கியம் intimation, indication.
வியட்டி particularity.
வியத்தம் See List 98.
அயாத indisposition, illness.
வியாபி pervading.
விரதம் vow, continency.
മിച്ചു 3. to mingle, to mix, to unite.
விராகம் absence of earthly passion.
விராட்புருஷன் — Virâg. See
aff 2. to extend. [List 94.
விருத்தி action (usually, of the men-
tal faculties), state, perception,
examination, explication.
விருப்பம் desire, inclination.
விரும்பு 3. to desire.
விரோதம் hostility, opposition, con-
tradiction.
விலக்கு to remove.
விலக்கு prohibition.
விலங்கு fetter; beast.
al en price.
விவகாரம் — விபகாரம்.
விவிதம் variety.
விவேகம் discriminating intellect.
ඛාිරිකාළි one endowed with ක්රිිකා
கம்.
விழி look, eye, waking.
விழு 2. (pt. also வீழ்ந்தேன், and
ft. also வீழ்வேன்) to fall.

ක් ගුනු something that falls down; the hanging root of the Banian tree. விளக்கம் light, illustration. விளக்கு a lamp. விள் (விள்ளு) 2. (pt. விண்டேன், § 9, 4, Note II) to open (intr.), to unfold (intr.), to make mani-ඛ<sup>1</sup> ලාඛ 3. to ask. [fest. விண் action, exertion, sin. விஜேதம் pastime, amusement. മിത്രേളത് one who plays. al 2. to die. නීඅ 3. to fling. ක්ය (from ක් & 4.) house (like the German "Gelass"); emancipation, bliss. வீமம் fear, dread. வீய் 2. to perish. வீரியம் strength, valor. aெகு much, many. வெட்கு 3. to be ashamed. Gaucia com white ghee, i. e. butter. வெம்பு 3. to grow hot, hungry, premature; to fade, to languish. வெய்யில் sunshine, heat. മ്രെച്ച that which differs from each other; different. മെണി that which is without, outside; ether, light. வெளிச்சம் light. வெளிமுகம் a face looking outward; worldly - mindedness (in the sense of the Vêdânta). வெளுப்பு white colour. മെണ് white. (வெள்ளம் flood. മെണ്ണി white colour, silver. வெறிது (விணக்குறிப்புப்பேர், from Gag, § 44) that which is empty, void. (வறியது (a variation of the pre-

ceding) that which is empty, mcan, miserable.

வெறி

Gag, empty, void. Gage 6. to abhor. ſ. *வெறுப்பு*, abomination. வெறுமை emptiness. *ஷெற்பு* hill. வே 2. (pt. வெந்தேன்) to burn. வேகம் velocity. Cartis & C ... Ford of Tirupati (Vishnu). வேடம் show, disguise, mummery. Caucin G 3. to wish, to beg, to be necessary.

வேதாந்தம் "end of the Vêdas" the Vêdûnta - system; the Vêdûntasworks. Cario contracted from Caryio, it will burn. See Ca 2.

Caucity a trees with a bitter fruit. Cari root.

Caple 4. to put apart.

Camuno diversity, difference, modifiation.

Calor time.

ma 6. to put, to place.

# GRAMMATICAL NOTES.

# Introduction.

 பொருந்தினர் = பொருந்தினவர், § 54, N. I (Page 58). – பொருந்தார் = பொருந்தாதவர், § 54, N. II (Page 59). – உள்ளந் தன்ளில் = உள்ளத்தில், § 21, N. V. – அந்தரத்தின், § 81. – நில மவற்றில் = நிலங்களில், § 21, N. V.

3.• என்பால் — என்னில், § 13, N. IV. — கவருடை — கவரு டைய, § 13, N. III. — சுவரிடை — சுவரில், § 13, N. IV.

4. இந்தியசரீரம் the sensual body (இந்திய from இந்தியம் "sense" in an adject. sense; § 47, N., and § 14, 11, b, N.

5. ஒளிரு, participium apocopatum = ஒளிரும் shining.

6. என்னும், § 68, N. — வைத்தார் = வைத்தார்கள், § 29. — மண்டின்று = மண் தின்ற, § 9, 4. — இலார் = இல்லாதவர் from இல், § 54, N. II. (Page 59.)

### First Part.

8. நித்தியவநித்தியங்கள் a sort of Tamil dvandva or copulative compound == the Sansc. Nitjûnitjûni "stable and unstable things", according to Tamil Sandhi (insertion of வ் instead of transmuting the double a into â). — தெரி part. apocop. == தெரியும். — இக்பரங்கள் a copul. compound (இகம் and பரம்). — என்று == என்னும்.

9. சுகதுக்காதி the Sanse.: "Sukha du khûdi" — சுகமும் துக்கமு ம் முதலானவைகள்.

10. சிந்திக்கும் ஆறு — சிந்திக்கும் படி. — வைக்குமிச்தை — வைக்குமிதை — வைப்பதை, § 54. — என்பர் — என்பார்கள், § 29.

11. சாதிப்பார் — சாதிப்பவர், § 44, N. — For உம் in இந்த நான்கும் see § 25, N. II.

12. ஆணேன் — ஆனவன், § 79, N. — சகித்திடா (சகித்து இடா. § 74, 4) — சகியா. — படிந்திட (படிந்து இட, § 74, 4) — படிய.

13. ஆன "being" a mere expletive (as பொருத்திய, and the like).
The Madras edition has "ஈடணே", a common mistake for எடணே.
14. களிரும் வண்ணம் == குளிரும் படி.

15. கருதி refers to ஆமை, நோக்கி to மீன், தடவி to பறவை. (The rhet. figure நிரனிறை "Row-placing".)

16. மூழ்கினு்போல், § 78. — ஒழுகுமாபோல் — ஒழுகுமாற் போல், § 78, N. — ஈது — இது.

17. நின்னது (directly from நீ) = உன்னது.

18. அடங்கிய விருத்தியான் a sort of Bahuvrihi or possessive compound "one who has an activity that is suppressed == one in whom activity is suppressed".

19. வாராய் — வா come! § 31, N. — திரிவன் — திரிவான். — அவ்வளவும், § 84, N. I.

21. உழலுவானேன் adv. part. of the future with என். § 35. — கம்பினேற்கு (கம்பினேன் கு, § 9, 3) "to me who have trusted", § 44, N. — நின்ணே = உன்ண.

22. பின்றேகி — பின்தேகி. § 9, 4.

23. முளேத்திடுமவன் — முளேத்திடும் (— முளேக்கும்,  $\S74, 4$ ) and அவன்,  $\S54$  (Page 58), "he who will step forth" — சொல்லா யாக — சொல்லாய் — சொல்லு,  $\S31, N$ .

24. உள = உள்ள tenseless part of உள், § 44. The conformity of construction would require either கண்டதும். or கண்டும் throughout (திரிந்து கிற்றல் "standing changed"). — மறைக்கும் (transit.) in the sense of மறையும் (intransit.).

25. மனதினில் — மனதில், § 13, N. I. — போற்றாலத்தை — போல் தாலத்தை, § 9, 4.

27. ஆவீ – ஆவன, § 79. N. – வஸ்துவினே – வஸ்துவை, § 13. N. I. – தோன்றனரதை – தோன்றல் நாஞக, § 9, 5.

28.  $\Theta \neq \mathfrak{off} \neq \mathfrak{s} = \Theta \neq \mathfrak{off} \neq \mathfrak{s} \neq \mathfrak{s}$  (they originated" or "they are things which originated"; § 44. N.

30. உள ("they exist") பலவின்பால் of the வினேக்குறிப்புமு ற்ற உள். § 44.

32. பற்றுதோன் 💳 பற்றுதவன்.

33. கோசமானந்தம் — கோசமாகிய ஆனந்தம், or rather ஆன ந்தமாகிய கோசம். — குணமிராசதம் — குணமாகிய இராசதம், or rather இராசதமாகியகுணம்.

35. உயிர்கட்கு = உயிர்கள்கு (§ 17) = உயிர்களுக்கு.

36. சத்திதன்னில் — சத்தியில் ; காற்றது — காற்ற , § 21, N. V. — சாற்றுமற்றிவற்றில் — சாற்றும் மற்று (mere expletive) இவற்றில்.

38. பராவிய — பரவிய (— பரவின). — சுராசுரர் (Sanscr. dvandva)— சுரரும் அசுரரும் gods and demons.

41. தாலதனுவண்டபுவனபோகம் (dvandva) — தாலதனுவும் அண்டமும் புவனமும் போகமும்.

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Grammatical Notes.

45. காண்ப — காண்பன or காண்பவை.

47. பார்க்கில், if you look at it (mere expletive).

49. ஞானிகடமை — ஞானிகள் தமை (§ 9, 4) — ஞானிகள் (§ 21, N. V.).

52. பசர்வது something that one will say (used like சொன்னது, v. 42, as an expletive).

53. எதோ; the interrog. particle ஓ gives a peculiar emphasis to the interrog. pronoun எது.

55. முழுத்த so as to plunge (him into nirvâna). கூட்டுகிற்கும். lengthened form, instead of கூட்டும் "it will gather, lead to" — தெளியு மாபோல் = தெளியுமாற்போல், § 78, N.

57. தம்பமாமதுவும் — தம்பம் ஆம் (ஆகிய) அதுவும்.

61. நினக்கு == உனக்கு.

63. கண்ணினில் == கண்ணில், § 13, N. I.

65. பாரின் 😑 பார்க்கில், v. 47.

69. aufluli like ether, § 81.

75. கட்டி சுட்ட "baked with sugar" properly "sugar-baked" (a kind of Sanse. Tatpurusha). — மதரமாக்கியவதற்கு — மதரமாக் கிய அதற்கு to that (sc. sugar), which sweetened.

77. ஒதரும் "hard to be described", a merc expletive (அரும் "difficult" is here connected with the mere root of the verb ஒது).

93. என்னில் "if one ought to say it", a mere expletive.

95. சொன்ன — சொன்னவை. — நேரதா — நேரது (நேர் அது, § 21, N. V) ஆ — நேராக.

107. ``எல்&லயினும் — எல் லயில் நாம், § 9, 5 ( எல் லயில்லா தந்ாம்).

# Second Part.

2. உடையோன் = உடையவன். – நின்ரேன் = நின்றவன்.

3. தீர்ந்த — தீர்ந்தன.

19. ஆனேன் — ஆனவன்.

21. என் — என்னும் (partic. apocop.).

27. அணுகுவம் — அணுகுவோம்.

29. தோவாதனேயோர் = தீராவாத?னயார். (A sort of Bahuvrihi; compare p. I, v. 18.) Grammatical Notes.

30. போயினது (prop. போகினது, from போகு) = போனது.

31. Carb contract. from Caryb.

45. அடைகுவர் lengthened form, instead of அடைவர் (= அடைவார்கள்).

் 48. தேவரீர் "you who are god (lord)" (வினேக்குறிப்புப் பேர், § 44).

50. ga = ga w "things which are fit".

53. அகமுகத்தவர் "people who have a face turned inward", § 59. - ஆகிஞல் (regularly from ஆகு 3.) — ஆஞல்.

58. வைச்சு = வைத்து (rather vulgar.).

72. ஆகுவ 💳 ஆகுவன (ஆவன).

104. Eyz =  $\vec{s}_{ij}$  as,  $(\tilde{s}21, N, V)$ ,  $\vec{s}_{ij}$  being originally a substantive ("the state of being below").

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

106. ஆகிடின் or ஆகிடில் (ஆகு 3. "to become" and இடு, § 74, 4) — ஆளுல். Here இடு is added to the root, instead of being added to the verbal participle.

110. ஆல் in தோன்றுமால் is a mere expletive.

111. அறிகிலேன் — அறிந்திலேன் "I do not know". (Here the tenseless verb இல் is added to the lengthened root of அறி 2. (அறிகு), instead of being added to the verbal participle (அறிந்து).

116. அவனேயவளுல் விடப்படாது. The verb பட 4. does not denote here the passive voice, but means "it does not happen". Literally: "Abandoning him through Him never happens = it never happens, that He should abandon him."

119.  $\mathfrak{AL} = \mathfrak{AL} \mathfrak{n} \mathfrak{s}$ . (2)  $\mathfrak{s} \mathfrak{s}$  the syllable that, when affixed to the verbal root ( $\mathfrak{AL} \mathfrak{G} 4$ .), forms negative participles, is here affixed to the verbal noun ( $\mathfrak{AL} \mathfrak{K}$ ), also in a negative sense.

126. வல்லீர் "you are strong", from வல் "strength". § 44.

143. கருது "thinking" mere expletive.

147. கொடு — கொண்டு.

-162. உணடக்கும் == உள் *நடக்கும்*, § 9, 5.

170. பிடுங்கிடில் — பிடுங்கு இடில்; see v. 106.

• 180. அண்ணறன் **= ஆ**ண்ணல் தன், § 9, 4.

182. நின்ரோர்கடூயமுத்தர் — நின்ரோர்கள் தாயமுத்தர், § 9, 4.

184. வந்தக்தை — வந்ததை. — காண்டிட — கண்டு (regularly from காண் 5. to see, instead of கண்டு) இட (— காண); § 74, 4.

# LIST OF SANSCRIT VEDANTA TERMS EXPLAINED.

- 1. Abāsa "Reflection" Cidābāsa.
- 2. Abimānin "owner" sc. of either of the three Šarīras with regard to Gīva as well as to Iša. The owner of the Kāraņa Š. of Gīva is called "Prāgna", —.of Iša "Antarjāmin"; the owner of the Sūksma Š. of Gīva is called "Taigasa", — of Iša "Hiraŋjagarba (or "Sūtrātman"); the owner of the Stūla Š. of Gīva is called "Visva", — of Isa "Virāg" (or Vaisvānara).
- 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 cause of the unreal world; the Vēdānta-System with the Advaita-Principle at its head.
- 5. Advaitānanda "non-duality-delight": that philosophical pleasure, from which the dualism of the delight and of him who delights is excluded.
- 6. Agāmja, see sub Karman.
- 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. Antakarana "internal agency": internal 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 Ahankāra (the faculty of referring all to the I). This is the classification now generally adopted. The author of Bālabūdani uses the word Antakarana 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  $\overline{A}$ tmaboda, on the other hand, considers the Antakarana as a single mental faculty, and coordinates it, in favor of the number "five", with the four subdivisions of the Antakarana 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. Anandamaja Kōśa, s. Kōśa.
- 10. Annamaja Kōśa, s. Kōśa.
- 11. Antarjāmin "internal rector": Īśa as owner of the Kāraņa Šarīra in a collective sense. Comp. Alšimānin.
- 12. Aparōkṣa Gnāna, s. Gnāna.
- 13. Apavāda "negation": the philosophical method of severing the world's appearance from the Brahma (the reverse of Adjāsa).
- 14. Ārōpa "imposition" == Adjāsa.
- 15. Arūda "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. Atīta "transcendence": the state of bodyless emancipation (as Turījātīta) Kaiv. II, 153.
- Atman "breath, soul, Self (the Tamil tan) = Kūţasta. See the four kinds of Atman Kaiv. II, 118 — 119.
- 19. Atmananda, the delight of the Self in the Self.
- 20. Avarana "covering, veiling": the state in which one says "The Brahma exists not, — it appears not" Kaiv. I, 49.
- 21. Avastā "state"; there are seven states of the individ. soul, which see Kaiv. I,58-63, and four states of the Brahma (as Ćit or abso-
  - lute intelligence; as Antarjāmin or causing principle; as Hiranjagarba or fine-material principle; as Virāg or gross-material principle).
- 22. Avidjā, unconsciousness as characteristic of the Kāraņa-Sarīra, or of the Ānandamaja-Kōśa. Kaiv. I, 33—34.
- 23. Avjakta "that which is not manifest, not developed": original nature when undeveloped.
- 24. Bahūdaka, see Sanujāsin.
- 25. Brahma (properly Brahman) "the growing one" (the expanding one?): the absolute beeing, causa materialis and causa efficients of the illusive world.
- 26. Brahmänanda, philosophical delight in Brahma.
- 27. Buddi, see Antakarana.
- 28. Caitanja, Brahma as intellectual principle.
- 29. Ciéčūjā "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 (Gīva).
- 31. Cit "something that thinks": the intellect.
- 32. Citta, s. Antakarana.
- Djana-Gnana "knowledge in the way of meditation": subjective, inadequate knowledge. Kaiv. II, 82.
- 34. Dvaita "dualism": the world affected with the appearance of dualism.
- 35. Gīva "life": the individual soul.
- 36. Gīvanmukta "one who is emancipated while living": he who no longer considers the Gīva to be his real Self, and is therefore, even in life-time, (philosophically) rid of individual life.
- 37. Gīva-Sākṣin "life-witness": the Kūțasta, as indifferent witness to the activity of the Gīva.
- 38. Gnāna "knowledge". It is twofold: Parökşa ("something beyond the eyes") i. e. transcendent, inevident — and Aparökşa ("something not beyond the eyes") non-transcendent, evident. The former kind is about the same as Djāna-Gnāna; the latter as Vivēka-Gnāna.
- 39. Guna "quality". For the three qualities of original nature see Kaivalj. I, 30.
- 40. Hansa, s. Sannjāsin.
- 41. Hiranjagarba, Isa as owner of the fine-material body (in a collective sense). Kaiv. I, 39. (Comp. Abimanin.)
- 42. Isa "lord": all the Givas collected.
- 43. Kalpana "figment, fiction": = Adjāsa, Āröpa.
- 44. Kāraņa Šarīra, s. Šarīra.
- .45. Karman "work, ceremony". They speak of a threefold Karman: Sancita ("collected") = the demerit formerly collected by works; Prārabda ("commenced") = the consequences of former works still being enjoyed or suffered = destiny; Āgāmja ("coming") = future works.
- 46. Kōśa "sheath": there are five of them: Annamaja (sphere of nutrition), Prānamaja (sphere of breathing), Manōmaja (sphere of imagination and excitation), Vignānamaja (sphere of intellect), Ānandamaja (sphere of blessed feeling).
- 47. Krtakrtja "one who has done all that was to be done": the philosophically perfect one.
- 48. Kūtasta "standing at the head": that portion of the universal Brahma that, dwelling in the heart of men, through its reflection, (Pratibimba, Čājā, Ābāsa) illumines the Antakarana.
- Laksjärta "the sense to be intimated": the last meaning of the Vēdas.

- 50. Mahāvākja "Great sentence": there are several of them; the principal one is "Tat (Hoc, sc. Brahma) tvam (tu) asi (es)".
- 51. Mājā, the Sakti, inhering in Brahma, of the formation of the illusive world.
- 52. Manas, s. Antakarana.
- 53. Manda "indolent, dull": epithet of the renunciation by despair. Kaiv. II, 159.
- 54. Manōmaja-Kōśa, s. Kōśa.
- 55. Mukjānanda "paramount delight"; Kaiv. II, 130.
- 56. Nigananda "gaudium innatum, genuinum"; Kaiv. II, 129.
- 57. Pakva, philosophical maturity. Compare Tivra and Tivratara.
- 58. Panćīkarana "Five-making, division into five". Kaiv. I, 41.
- 59. Paramahansa, s. Sannjāsin.
- 60. Paroksa-Gnāna, s. Gnāna.
- 61. Prāgna "the knowing one": Gīva as owner of the Kāraņa-Sarīra in its individual singleness. See Abimānin.
  - 62. Prāņamaja Kōśa, s. Kōśa.
  - 63. Prārabda, s. Karman.
  - 64. Purușa "man, person, soul": Giva as well as Küțasta.
  - 65. Saccidananda "one possessed of reality, spirit, and bliss": Brahma.
  - 66. Sādana "id quod perficit": a means of salvation (in the sense of the Vēdānta). For the four preliminary means of salvation see Kaiv. I, 8-10.
  - 67. Sāksātkāra "making present": evidence.
  - 68. Sāksin Gīva Sāksin.
  - 69. Sakti, any every era whatever.
  - 70. Samādi, state of contemplation as the last aim of meditation.
  - 71. Sannjāsin, "one who lays down sc. his worldly attachment": an ascetic. The four principal kinds of ascetics are: Kutīčaka (one. who lives at the expenses of his son), Bahūdaka<sup>1</sup>, Hansa (the high one), and Paramahansa (the most high one). See Kaiv. 158-163.
  - 72. Sarīra, corporeal form. There are three of them: Kāraņa (corpus causans), Sūkṣma (the fine-material one), and Stūla (the gross-material one). The two latter ones are the corpora causata (Kārja).
  - 73. Sat "that which is": reality.
  - 74. Stūla-Sarīra, s. Sarīra.
  - 75. Sūksma-Sarīra, s. Sarīra.
  - 76. Susupti "profound sleep". State of the Avjakta (Kaiv. I, 29); state of the Samādi; characteristic of the Anandamaja-Kōśa.
  - 77. Sūtrātman "thread-Self", or "one who has the nature of a thread": Hiranjagarba, on whom — as on a string — all things are filed.
  - 78. Svānubūti, Self-knowledge; Self-experience; Self-enjoyment.

<sup>1</sup> Bahûdaka from bahu, much, and udaka, water? Does this expression refer to the water - pot, the emblem of ascetic life?

- Svarūpa-Gnāna, essential knowledge, i. e. a knowledge that does not require the instrumentality of themental faculties. Kaiv. II, 79.
- 80. Taigasa "the brilliant one": Gīva as owner of the fine-material body (in its individual singleness). S. Albimānin.
- 81. Tanmātra "this only": smallest particle, atom, elementary rudiment.
- Tīvra "pungent, hot": epithet of the renunciation by real zeal. Kaiv. II, 160.
- 83. Tīvratara, comparat. of Tīvra: 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. Turīja "the fourth, sc. state"? the state of Brahma, as exceeding the three Sarīras (Stūla, Sūksma, Kāraņa); the corresponding conditions (waking, slcep, and profound sleep). — The state of the Gīvanmukta. Kaiv. II, 153.
- 86. Turījātīta, transcendency of Turīja: the state of bliss when free from the body. Kaiv. II, 153.
- 87. Upādi, accidens, modality, illusive form (of Brahma within the world).
- 88. Vāćjārta "the sense to be said": the next sense of the Vēdas.
- 89. Vaisvanara, the vital fire spread through the universe = Virag.
- 90. Vāsanānanda "conscious delight". Kaiv. II, 126.
- 91. Vidjānanda "intellectual delight". Kaiv. II, 122.
- 92. Vignānamaja Kōśa, s. Kōśa.
- 93. Viksēpa "throwing asunder": the development of the illusive world; false appearance (in an objective as well as in a subjective sense).
- 94. Virāg "one beaming forth": Īša as owner of the gross material body (in a collective sense). Comp. Abimānin.
- 95. Visva "the penetrator" (?): Gīva 'as owner of the gross-material body (in its individual singleness). Comp. Abimānin.
- 96. Vişajānanda "delight in the object". Kaiv. II, 123.
- 97. Vivēka-Gnāna "discriminating knowledge": objective adequate knowledge. Kaiv. Π, 82.
- 98. Vjakta "that which is manifest, developed": original nature when developed.
- 99. Vrtti, being, state, activity (of the mental faculties).
- 100. Vrtti-Gnāna, that knowledge which is brought about through the medium of the mental faculties.

# ERRATUM.

Page 14, line 5, for "on" read ".

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 "§ 13".

Page 40, § 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 § 36: "Such verbs of the middle form, as end in ல or ன், have usually *s* added to the root; e. g. 局方本 from 局ல to stand (§ 9, 3); Cs止s from Csன to ask (§ 9, 3)."

#### 2. With regard to the first volume:

- S. 3 Z. 7 v. u. statt "Putrēksaņa" lies "Putraisanā".
- S. 3 Z. 8 v. u. statt "Ikṣaṇa traja (eigentlich Augenmerk-Trias)" lies "Eṣaṇā traja".
- S. 198 Z. 13 v. o. statt "zusammengeht" lies "anhangt".
- S. 199 Z. 9 v. o. statt "Lebens-Erlöste" lies "Lebend-Erlöste".

Wo Antakarana steht, setze stets Anta:karana (die reine Sanscritform).

# OUTLINE

 $\mathbf{OF}$ 

# TAMIL GRAMMAR.

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 distinguished member of the Dravida family, has, by its prevailing tendency to naturalize the Sanscrit words imported, in a far higher degree preserved the original phonetic system of the Dravida languages. It numbers only 30 letters, viz. 12 vowels and 18 consonants.

### § 2.

### The Tamil letters are as follows:

Pronunciation.

Transliteration.<sup>1</sup>

### Short Vowels.

୬	(like the short Italian a)	a
Ø	(as in mill)	i
2	(as u in full)	u
പ	(as c in spell)	e
જ	(like the short Italian o)	0

<sup>1</sup> This transliteration of the Tamil alphabet is not intended for an exact representation of the pronunciation; it merely renders, principally for the benefit of the beginner, the Tamil letters by similar letters of our own, indicating however phonetic modifications according to the organ used in the pronunciation, by a modified appearance of the respective letter.

1\*

Shape.	Pronunciation.	Transliteration.
•	The corresponding long vowe	ls.
્રુ	(like the long Italian a)	â
ঁ ন	(as ee in steel)	· î
ഉണ	(as u in rule)	î
ฮ	(as ey in they)	ê
֎	(as o in sole)	0
•	Diphtongs.	
ജ	(as ey in eye)	ei
ு ஒள	(as ou in foul)	au
•		
· · .	Consonants.	:
க்	(as k in king, and ch in the	k
	German Bach; s. § 4 e and f)	<b>1</b> .
ங்	(as ng in long)	`_ n
ச் ஞ ட்	(as s in same; see § 4, g)	's
ஞ்	(like the French gn in règne)	'n
Ŀ	(like the Sansc. lingual t, and	<b>t</b> .
	d, by turning the tongue up-	
	ward to the palate; see § 4, e	
	and f)	
்ண்	(like the Sanscrit lingual n,	
	by turning the tongue upward	
	to the palate)	
த	(as t and th: see § 4, e and f)	t
ந் ப்	(as a common n)	ń
	(as p and b; see § 4, e and f)	· p
ம்	(as a common m)	m
ற்	(a gnarling r, half dental and	r
•	half lingual)	
ன்	(a soft n)	.n .
		•

.

Letters.

Shape.	Pronunciation. Liquidae.	Transliteration,
்`ப்	(as y in yarn)	y
<b>i</b>	(as r in round)	-1 ·
்ல்	(a soft l)	· 1
வ்	(as v in vain)	v
ள்	(a hard l, of a lingual charact.)	) "1
ழ் 1	(a sound between r, l, and the	
	French j in je, also of a lingual	l
	character) ·	•

Note. The consonant is called  $\mathfrak{sp}$ ,  $\mathfrak{o}\mathbf{rr}$ u (single), or  $\mathfrak{O}\omega\omega$ , mey (body); the vowel  $\mathfrak{sw}$ , uyir (life); the consonant followed by a vowel,  $\mathfrak{s}$  with  $\mathfrak{O}\omega\omega$  (animated body). Also the latter one is reckoned only as one letter ( $\mathfrak{sw}$ ,  $\mathfrak{s}$ , cl'uttu).

### § 3.

The vowels appear in their own shape only when initials. ( $\mathfrak{g}_{\mu}$  in  $\mathfrak{i}^{\mu}$  wes".) The following table shows in what manner each of them combines ( $\mathfrak{s}\pi$  kâ) or coalesces ( $\mathfrak{F}$  ki) with the different consonants. ( $\mathfrak{g}_{\mu}\mathfrak{I}$ )  $\mathfrak{i}^{\mu}\mathfrak{G}_{\mu}\mathfrak{i}\mathfrak{i}^{\mu}$  "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 ( $\mathfrak{s}$  ka). A dot over the consonant shows the absence of all vowels whatsoever ( $\mathfrak{s}$  k; see § 2), but is, in native writings, frequently omitted.

Note. In a "vowel-consonant" the vowel is, even when its sign precedes ( $\Im \mathfrak{s}$  ke,  $\Im \mathfrak{s}$  kê etc.), or partly precedes and partly follows ( $\Im \mathfrak{s} \pi$  ko,  $\Im \mathfrak{s} \pi$  kô), always to be pronounced after the respective consonant.

<sup>1</sup> 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 1 than to r.

;- --

# Tamil Grammar:

-	a	â	i	ĩ	u	û	c	ê	ci	U	. ô	au
	21	على	Ø	Æ	<b>e</b>	<u>9,617</u>	ଗ	ฮ	<b></b>	୭	F	ஒள
k	æ	கா	କ	ශී	ෂ	£7	கெ	கே	கை	கொ	கோ	କଣ୍ଡ
n	ங										i   	•
s	æ	சர	କ	æ	SF-	G	ଜ#	சே	சை	சொ	சோ	சௌ
ň	କ	ஞா	- <del>С</del>	ஞீ	ன	தா	ିଙ୍କ	ஞே	ஞை	ஞொ	ஞோ	ଭଙ୍ଗଣ
t	·	<u>і</u> _П	<i>19</i> .	œ.	G ·	G	QL	േ	டை	டொ	டோ	டௌ
n	ഞ	@	ଙ୍ଗୀ	ഞ്	ன	ண	ଭିଙ୍ങ	ணே	रिल्ला_	୦୦୦	ලෙලා	କ୍ଷୋଦ୍ଧ
t	Þ	தா	ब्र	க	த	தூ	தெ	தே	தை	தொ	ேதா	•தௌ
ń	15	<i>п</i> 5 ГГ	ศริ	a	ந	நூ	ெந	ேர்	ைங	நொ	ோ	ெகள
р	י נו	பா	ى	ى	Ч	த	பெ	பே	பை	பொ	போ	பௌ
m	ц	மா	மி	ശ്	மு	ው	மெ	மே	மை	Gun	மோ	மௌ
у	, w	யா	ധി	ഷ്	щ	, யூ	ิดแ	Сил	யை	Guin	Gu'n	யௌ
r	Į.	gп	f <del>1</del>	f	G	' <b></b> 5	ெர	ரே	ரை	ரொ	Ggn	ด็รดา
1	୶	லா	ର୍ଶ	ക്	ഉ	லூ	<b>බ</b> බ	Ca	୵ଈ	ရြလူ	லோ	ଭିର୍ତ୍ତ
v	ୁର୍ଭ	<i>ରା</i> ୩	ର୍ଣ୍ଣ	ഷ്	ବ୍ୟ	ම	. ଜନ୍ଦ	ික	ଇବ୍ଧ	வொ	ි කැ	ଭିବ୍ଧଙ୍କ
ľ	9	ழா	ழி	ழீ	ሤ	ഢ്ര	ଜ୍ୟ	. சேழ	ஏழ	் செழா	ேழா	ழௌ
1	ണ	ดาท	ଳୀ	୶	ஞ	ஞ	ଭିଙ୍ଗ	Сат	<b>?</b> ना	ளொ	•ளோ	Q ଜ୍ଙା ଶ
r	p	Ŀ	ß	றீ	ற	ஹா.	ெற	நே	றை	ଜ୍ଙ	Ċŗŗ	றௌ
n	ன	0	न्ती	னீ	ன	ூரா	මන	Cær	श्रैन	ୢୄଢ଼ୄଢ଼ୄ	ීම	ଭେଶ୍ମ

6

•

For the pronunciation of the letters see § 1. 1 here add what is still wanted.<sup>1</sup>

a) The short a before the soft (§ 6) letters  $\dot{\omega}$ ,  $\dot{\omega}$ , and the middle (§ 6) letters  $\dot{n}$ ,  $\dot{\omega}$ ,  $\dot{\sigma}$ ,  $\dot{\mu}$ , at the end of polysyllabic words, receives a very soft sound (nearly as e in men).

அவன் (he) pron. aven; அரண் (wall) pron. are**n**; அவர் (they) pron. aver; பகல் (day) pron. pachel; அவள் (she) pron. avel; புகழ் (praise) pron. puche**l**'.

The pronunciation remains the same, when such polysyllabic words increase by flexion.

அவனுக்கு (to him) pron. avenukku.

'' b) When joined to a preceding  $\dot{r}$ , the short a receives nearly the same sound.

இரத்தம் (blood) pron. irettam.

c) The vowels c and ê, when initials, are usually pronounced, as if preceded by y.

எரு (manure)-yeru; எர் (plough) yêr.

d) The vowels i (î), e (ê), when followed by one of those consonants which are linguals or at least partake of the lingual character ( $(\dot{L}, \dot{\varpi}, -\dot{\sigma}, \dot{p}, \dot{y})$ , are respectively pronounced almost like the German

<sup>1</sup> An attempt at giving the pronunciation of  $\angle$ ,  $\vec{\omega}\sigma$ ,  $\vec{\rho}$ ,  $\vec{\sigma}r$  and  $\vec{\mu}$ , even in a merely approximate sense, being quite useless, I shall even here, wherever these letters occur, merely transliterate them in the manner laid down in § 2, substituting, however, **d** for **t**, when  $\angle$  assumes the character of a media (see f on the following page). The vowels a,  $\hat{a}$ , e,  $\hat{e}$  etc. have the sound indicated in § 2.  $\ddot{u}$  ( $\ddot{u}h$ )<sup>1</sup> and  $\ddot{o}$  ( $\ddot{o}h$ )<sup>1</sup>, but with a somewhat deeper sound.

al@ (leave!) vüdu; ab (house) vühdu; GsG (perish!) ködu; GsG (ruin) köhdu.

விண் (air) vü**n**; வீண் (vain) vüh**n**; பெண் (woman) pö**n**; பேணு (care!) pöh**n**u.

- வீன் (grow!) vülci; கீளு (lengthen!) nühlu; வெளி (space) völi; வேளே (time) vöhlci.
- பிற (be born!) püra; பீற (tear!) pühru; பெற (receive) pöru; பேற (gain) pöhru.

இழி (be humbled!) ül'i; ஈழம் (Ceylon) ühl'am; செழுமை (opulence) köl'umei; சேழ் (splendor) köhl'.

e) The consonants  $\dot{\boldsymbol{s}}$ ,  $\dot{\boldsymbol{s}}$ ,  $\dot{\boldsymbol{\omega}}$  retain the character of tenues (s. § 6), and are consequently pronounced hard, only as initials or when doubled in the middle of a word.

காலம் (time) pron. kâlam; ஆக்கம் (profit) pron. âkkam; கலே (head) pron. talei; கத்தி (knife) pron. katti; பாவம் (sin) pron. pâvam; தப்பு (fault) pron. tappu.

Note. This rule includes also  $\angle$ , which however, in purely Tamil words, never appears as initial:

காட்டு (show!) káttu.

f) When occuring single in the middle of a word,  $\dot{s}$ ,  $\dot{\bot}$ ,  $\dot{s}$ ,  $\dot{\Box}$  change —  $\dot{s}$  into a flatus sibilans,  $\dot{s}$  into a media aspirata,  $\dot{\bot}$  and  $\dot{\Box}$  into simple mediac — and are consequently pronounced soft. ( $\dot{\Box} = b$ , but rather softer;  $\dot{s} =$  th in the word "breathe";  $\dot{\bot} =$  the Sanscrit lingual d, and  $\dot{s}$  somewhat like the German ch in Bach, but rather softer.)

ume (hatred) pron. pachei; u@ (suffer!) pron. padu;

1 The h is introduced here only to lengthen the preceding vowel,

ش (ear) pron. kâthu ; شنه (lamp) pron. tîbam (nearly tîvam).

Note. The consonant  $\perp$  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 சொள்ளு (enslave!) pron. ât kollu.

The same is to be said with regard to the consonants  $\dot{a}$  and  $\dot{\omega}$ , whenever they are preceded by the rough consonants  $\dot{\omega}$  and  $\dot{\omega}$ .

கட்கம் (sword) pron. ka**t**kam; கற்கம் (sediment) pron. . ka**r**kam;

பெட்பம் (strength) pron. tü**t**pam; சற்பு (chastity) pron. ka**r**pu.

g) The consonant  $\dot{\sigma}$  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.

மாசம் (month) mâsam.

When preceded by its nasal (§ 6) —  $\overleftarrow{o}$ , it sounds,  $\cdot$  together with  $\overleftarrow{o}$ , like nj (nearly like the Italian-ng in angelo).

அஞ்சு (five) pron. anju. .

When double or when preceded by  $\dot{\sqcup}$  or  $\dot{p}$ , it sounds like ch (nearly like the Italian c in cervo).

அச்சம் (fear) pron. acham; ஆட்சி (lordship) pron. â**t**chi; முயற்சி (effort) pron. muya**r**chi.

h) e with j, at the end of a syllable, receives a sound between ei and ê.

G#w (do!) pron. sê.

i) Double *p* sounds like tt.<sup>1</sup>

வெற்றி (victory) pron. vetti.

.1 Also like tr.

When preceded by the corresponding nasal (s. § 6) —  $\dot{\sigma}$ , it may be pronounced like d:

் வென்ற (venru, vanquishing) pron. vendu.

. Note. The Tamils assign to the pronunciation of a செடில் or long letter (whether உயிர், as ஆ — or உயிர்மெய், as கா) two மாத்திரை (measure sc. of time); to that of a குறில் or short letter (whether உயிர், as அ — or உயிர்மெய் as க) one measure; to that of an ஒற்று or simple consonant (as  $\dot{x}$ ) half a measure.

### § 5.

The exact pronunciation of the Tamil can be learned only by oral instruction; but the pieces, appended to this Outline as Specimens of Tamil Structure, may be used also as exercises for reading, a transliteration of the Tamil text, in accordance with § 2, having been added.

### **§** 6.

The natives divide the consonants into rough, soft, and middle letters. The first class contains the tenues  $(\dot{a}, \dot{a}, \dot{\mu}, \dot{a}, \dot{\mu}, \dot{p})$ ; the second the corresponding nasals  $(\dot{a}, \dot{c}, \dot{a}, \dot{a}, \dot{a}, \dot{c}, \dot{c})$ , and the third the liquidae  $(\dot{u}, \dot{n}, \dot{\omega}, \dot{a}) - \dot{\mu}, \dot{a})$ .

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

۰.	•	Tenues:	Nasal	es: Liquidae:
Gutturals:		, க்	ங்	
Palatals:		÷.	ஞ்	
Linguals :		Ĺ	ळंग	ள், ழ்
Dentals :		بخیر	, rit	(The other Liquidae do
Labials :	•	ப்	ம்	not hold a decided po-
Lingual - Dent	als:	m	्रत	sition.)

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

செடுதல் "perishing" omission; திரிதல் "turning" transmutation; மிகல் "increasing" augmentation.

### § 8.

The rules for Omission are:

1) When a final u (except that of a word consisting of two short letters, like *LI* or cow) meets with an initial vowel, it is dropped.

காது அணி (ear-jewel) kâtu a**n**i == காதணி kâta**n**i.

வரகு அரிசி (the grain of a certain plant) varaku arisi == வரகரிசி varakarisi.

But:

பசு ஒடும் (the cow runs) pasu ôtum, not பசோடும், pasôtum, but பசுவோடும், pasuvôtum, according to § 10, 1).

2) When a final  $\dot{L}_{0}$  meets with an initial  $\dot{L}_{0}$  or  $\dot{B}_{0}$ , it is dropped.

நாமம் நல்லது (the name is good) nâmam nallatu == நாமநல்லது nâmanallatu.

### § 9.

Transmutation takes place:

A. When a final is meets with an initial is, if or is;

B. When a final is or in meets with an initial is;

C. When a final ல், ள், ன், or ண் meets with an initial க், ச், ப், த் or ந்.

#### Tamil Grammar:

List of Transmutations.

#### А.

1) I Final ம் and initial க, ச, த make ங்க, ஞ்ச, ந்த.

காலம்.கேட்டேன் (I asked the time) = காலங்கேட்டேன; காலம் சொன்னேன் (I said the time) = காலஞ்சொன்னேன் ; காலம் தெரியும் (the time is known) = காலந்தெரியும்.

### B.

2) <sup>2</sup> Final ஸ் (in monosyllables) and initial ம make ன்ம; Final ஸ் (in monosyllables) and initial ம make ண்ம. நால் முடிவு (book - end) — நான்முடிவு; முள் முடி (thorn-crown) — முண்முடி.

#### C.

<sup>3</sup> Final ஸ் and initial க, ச, ப make ற்க, ற்ச, ற்ப;
 Final ன் and initial க, ச, ப make ற்க, ற்ச, ற்ப;
 Final ன் and initial க, ச, ப make ட்க ட்ச ட்ப;
 Final ண் and initial க, ச, ப make ட்க, ட்ச, ட்ப;

கல் கண்டு (sugar-candy) — கற்கண்டு; — கல் சாகம் (emerald) — கற்சாகம்; — கல் படி (flight of stone steps) — கற்படி.

பொன் கலம் (gold-vessel) — பொற்கலம்; — பொன் சங்கிலி (gold-chain) — பொற்சங்கிலி; — பொன் பாளம் (goldbar) — பொற்பாளம்.

ஆள் கூலி (mans'-wages) — ஆட்கூலி; — பலகாள் செய்தி (many days' history) — பலகாட்செய்தி; — ஆள் பிடியன் (man - seizer) — ஆட்பிடியன்.

மண் கலம் (earthen bowl) = மட்கலம்; – மண் சுவர் (mud-

<sup>1</sup> According to the principle that the tenues (§ 6, Note) do not allow themselves to be preceded by a not corresponding nasal.

<sup>2</sup> The nasal is converts the preceding is and in into nasals (the lingual in into the lingual nasal is).

<sup>3</sup> The rough lettsrs  $\mathfrak{s}, \mathfrak{F}, \mathfrak{L}$  convert the preceding soft, ( $\mathfrak{w}, \mathfrak{w}$ ) and middle ones ( $\mathfrak{w}, \mathfrak{w}$ ) into rough letters (the lingual  $\mathfrak{w}$  and  $\mathfrak{w}$  into the lingual  $\mathfrak{L}$ ).

Letters.

wall) = மட்சுவர்; – மண் பாத்திரம் (carthen vessel) = மட்பாத்திரம். 4) <sup>1</sup> Final & and initial s make pp<sup>2</sup> (<sup>3</sup><sub>ω</sub>)<sup>4</sup>; Final  $\vec{\sigma}$  and initial  $\vec{\sigma}$  make  $\vec{\iota} \, \boldsymbol{\iota}^{\, 5} \, (\boldsymbol{\boldsymbol{\omega}} \boldsymbol{\iota})^{4};$ Final of and initial s make of (pp)6; Final ண and initial s make ணட (டட). கடல் திரை (sea - shore) = கடற்றிரை; — அல் திணே (neuter gender) =  $\mathscr{A}^{\otimes}_{\infty}\mathscr{D}^{\otimes}_{\infty}$ . அவள் தகப்பன் (her father) — அவட்டகப்பன்; — முள் தீது (the thorn is bad) =  $(\psi_{\infty}^{\otimes} \omega_{\mathcal{B}})$ . பயன் தந்தது (it yielded profit) = பயன்றந்தது; – பொன் தகடு (golden plate) — பொற்றகடு. கண் திறந்தான் (he opened the eye) — கண்டிறந்தான் ; கடலின்கண் திரை (sea-shore) = கடலின்கட்டிரை. Note I. & sometimes also = mp, espec. in verbal flexion. செல் தேன் (I went) சென்றேன். Note II. or s sometimes also = con , in verbal flexion: கொள் தேன் (I took) கொண்டேன். 5) 7 Final & and initial \$\mu\$ make \$\vec{ar}\$ (\vec{ar}\vec{ar})\$; Final or and initial i make or (or or) 1; Final of and initial i make our (comon) 1; Final initial i make i (i)4. 1 In the first and second instances the rough s converts the middle letters of and of into rough letters (the lingual of into the lingual 止); in

the third and fourth instances *is* transforms itself into the tenuis corresponding with the preceding nasal.

<sup>2</sup> Sometimes a single  $\dot{p}$  is found.

 $^3$   $\stackrel{o}{\sim}$  (aitham) is nearly pronounced like the German ch in mich.

<sup>4</sup> The latter form, when the preceding word is a short monosyllable. (This rule is not always observed.)

5 Sometimes a single 止 is found.

<sup>6</sup> The latter form, when the preceding word stands in casu obliquo. (This rule is not always observed.)

<sup>7</sup> In the first and third instances the dental nasal  $(\dot{x})$  tends to nasalize the preceding  $\dot{\omega}$  and  $\dot{\omega}$ ; in the second and fourth instances the influence of the dental nasal is simply overcome by the preceding nasals of the lingual-dental  $(\dot{\omega})$  and of the lingual classes  $(\dot{\omega})$ . நூல் துனி (end of a thread) — நூனுனி; — கல் நெஞ்சு (stone - heart) — கன்னெஞ்சு.

கலன் செடித (the vessel is long) = கலனெடித; — முன் கில (the person spoken to) = முன்னிலே.

இருள் கிலம் (dark place) — இருணிலம்; – முள் கிலம் .(thorny place) — முண்ணிலம்.

காண் நெறி (path in the desert) = காணெறி; — கண் நெடிது (the eye is long) = கண்ணொடிது.

### **§** 10.

Rules with regard to Augmentation:

1) A final a, â, u (the latter only in words consisting of two short letters; § 8, 1) û, o, ô, or au requires the insertion of  $\dot{\omega}$ ; a final i, î, e, ê, or ei that of  $\dot{\omega}$  (as the most homogeneous consonant) between itself and a following vowel of any description.

பல (several things) உம் (and) = பலவும் (pala um = palavum).

இல்‰ (not) என்ருன் (he said) == இல்‰யென்ருன் (illei en**r**ân == illeijen**r**ân).

2) When a final consonant (with the exception of  $\dot{i}$  and  $\dot{i}$ ), in short monosyllables, meets with an initial vowel, that consonant is doubled.

, கல் (stone) அருமை (rare quality) — கல்லருமை (kal arumei — kallarumei).

3) When a final vowel, especially a long one (with the exception of  $\hat{o}$ ,  $\hat{e}$ , au), meets with one of the four rough letters:  $\boldsymbol{\varpi}$ ,  $\boldsymbol{\varphi}$ ,  $\boldsymbol{\omega}$  as an initial, this is doubled.

செய்ய சொன்னேன் (I told to do) == செய்யச்சொன்னேன்; புது காரியம் (a new thing) புதுக்காரியம்;

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புலி கால் (foot of a tiger) = புலிக்கால்; பொது பேர் (common name) = பொதுப்பேர். Excepted from this rule are:

a) The *g* endings

- 1) in all verbal forms (but not in the infinitive);
- 2) in adjectives, e. g. கில some, அன்ன such, நல்ல good (but not in மற்ற other; compare § 23);
- 3) in verbal nouns, e.g. e.com@son they are such (things, creatures) as do not cat;
- 4) in neuter plural nouns (e. g.  $\Box \otimes$  several things);
- 5) in the interjection of allocution منفيه;
- 6) as termination of the genit.

நடக்கிற குதிரைகள் (walking horses) — நடக்கிறகுதிரைகள் (not நடக்கிறக்குதிரைகள்);

· சில குதிரைகள் (some horses) == சிலகுதிரைகள் (not சிலக் குதிரைகள்);

உண்ளுதன குதிரைகள் (the horses do not eat) == உண் தைனகுதிரைகள்;

பல சொன்னுன் (he said many things) == பலசொன்னுன்; தன கை (one's own hand) == தனகை.

b) The *y* endings

- 1) in verbo finito, e. g. e. mos they (ea) eat not;
- 2) in verbal nouns, e. g. e. m. things which do not eat;
- .3) in adverbial participles, e. g. e. com. not cating, without cating; and
- 4) in when (interj. of allocution), your (wild cow).

Note. These exceptions are restricted to නමාවාවි. This is a connexion in which the noun appears in casu recto. The reverse is Cappinon, a connexion in which the nouns appears in casu oblique.

### c) The *e* endings

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

- 1) in the shortened form of the adject. participle, e. g. <u></u>*s*伤 '(= *s*伤心) giving;
- 2) in the pronouns gs (this), as (that), es (that there);
- 3) in numerals, e. g. இர (two);
- 4) in the abl. soc. with 90 (and ogo with him);
- 5) in the genit. with அது (அவனது of him).

II. with regard to words not composed of two short letters .

6) in all instances not having, for a penultimate, one of the rough consonants without vowel (consequently in words, like காச, விறகு, எஃகு, வண்டு, சென்கு, but not in words like காப்பு, பாக்கு, கற்பு, அச்சு, மட்டு, கூத்து) — at least when occurring in அல்வழி. In வேற்றமை, 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 (வண்டு bee, சிறமை smallness: வண் செசிறமை the smallness of the bee).

d) The *m* endings

in  $\mathscr{E}$  (thou), and in  $\mathscr{L}$  (excrement), when in casu recto.

e) The @ and m endings.

which are to be excepted, cannot be defined by rule. When they conclude low-caste words (§ 11) placed in casu obliquoor standing adjectively; they will be less liable to exception. (Soft parrot, and snow foot = Softssnow; Conta new, and From cloth = Conta star from the softs of the parrot will stretch its leg, and Conta strength of the parrot will stretch its leg, and Conta strength of the parrot will stretch its leg, and Conta strength of the parrot will stretch its leg, and Conta strength of the parrot will stretch its leg, and Conta strength of the strength of the strength adv. participle (e. g. Gonord saying), in Soft henceforth, soft single, Sing

Note. The rough consonants  $\mathfrak{s}, \mathfrak{s}, \mathfrak{s}, \mathfrak{s}, \mathfrak{s}$  are sometimes doubled also after  $\dot{\mathfrak{g}}, \dot{\mathfrak{n}}, \dot{\mathfrak{w}}$  (always after  $\dot{\mathfrak{w}}$  in the participles  $\mathfrak{g}\dot{\mathfrak{w}}$  "becoming" and  $\mathfrak{C}_{\omega\mathfrak{n}\dot{\mathfrak{w}}}$  "going").

# NOUNS.

### § 11.

The noun (CLIT nomen) is either 2 wif 3 com highcaste, or  $\mathcal{A}_{\infty}^{\circ} \mathcal{A}$  (§ 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 numbers:  $\mathcal{A}$  being singular, and Lisim plural.

The subdivision of nouns into

- I. ஆண்பால் ("male-part") masculine high-caste in the singular (ωσσό son);
  - பெண்பால் ("female part"), feminine high-caste in the singular (மகள் daughter);
  - பலர்பால் ("several persons part"), epicene high caste in the plural (அசையர் kings, தேவிகள் queens);
- II. ஒன்றன்பால் ("one things part") low caste in the singular (வீடு house);
  - பலவின்பால் ("several things-part") low-caste in the plural (லீசென் houses)

is of importance only with regard to the pronouns, and to the verb.

\* Note. All these பால் together are called "ஐம்பால் ("the five - parts").

Grammar.

There is only one declension வற்றுமை ("change") with eight terminations (உருபுகள் "shapes"), or ten, if the abl. soc., and the obliquus be reckoned as separate cases.

# § 13.

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

Obliquus.	Accusat.	Abl. instr	um. Abl. so	cialis.
இன்	æ	ஆக்	) <u>@</u> (	ந
		் ஆன்	ர ஒ(	ิด
			21_	ன்.
Dat. Abl. s	eparationis.	Genit.	Abl. localis.	Voc.
·	லிரு <b>ந்<i>து</i>்</b>	அது	இல்	ব্য
Í.			இடத்தில்	

The emphatical ê is frequently added to the following terminations ஆல், ஆன் — உடன், ஒடு, ஓடு . — இல், and இட்த்தில் (e. g. ஆலே, உடனே); but it has almost lost its emphatical power.

Note I. The obliquus in இன் perhaps represents the most ancient form of nominal flexion, especially as it may be still inserted before the termination of any case (with the exception, of course, of the voc., a case originally not different from the nomin.), particularly in words not ending in *जं*. (இண, இன்ல், இனேடு, இனுக்கு — or இற்கு, from இன்கு; §9,3 — இனிலிருந்து, இனுடைய, இனில்).

Note II. The abl. sep., in Machine and Control of Soin (Note IV), and Marine ("being"), and that in South and Marine ("standing"; § 9, 5). — Also the abl. loc. in Soin, and the obliquus in Soin are used in the sense of the abl. sep.

Note IV. The termination of the abl. loc. in  $\bigotimes i$  is, properly speaking, a noun "house, place", and such are all the other terminations, used in the higher dialect; as for instance:  $\omega n \dot{\omega}$  part, side,  $s \otimes \ldots$  place,  $\bigotimes \ldots$  middle,  $s \otimes$  head,  $\omega n \dot{\omega}$  mouth,  $s \otimes \dot{\omega}$  eye,  $s n \dot{\omega}$  foot,  $\boxtimes \otimes s$  region,  $\omega \omega \dot{\omega}$  place,  $\omega y \dot{y}$  way,  $y s \dot{\omega}$  the inner part. — The most common termination of the abl. loc. is  $\Im \ = \dot{s} \otimes \dot{\omega}$  ( $\Im \ = \dot{s} \otimes s$  — the obliq. of  $\Im \ = \dot{\omega}$ place; see § 14, II, a — and the above mentioned  $\otimes \dot{\omega}$ ).

Note V. Words in இ, ஐ, அன், ஆன், ஒன், அள் form their vocative in various ways:

- 1) கம்பி (our Lord!), கம்பீ, கம்பியே;
- 2) மங்கை (woman), மங்காய், மங்கா;
- 3) அய்யன் (master), அய்ய, அய்யா, அய்யாவே, அய்யாவோ, அய்யனே ;

பெருமன் (a great one), பெருமான்;

- 4) awigowi (washerman), awigowi ;
  - வாயிலான் (possessor of a gate), வாயிலோயே;
- 5) மூக்தோன் (the old one), மூக்தோய்; '
- 6) திங்கள் (moon), திங்காள்.

### § 14.

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

#### Tamil Grammar:

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.  $\omega \otimes \omega = \omega \otimes \omega$  g would be too hard, therefore the vowel contained in the following  $\mathfrak{F}$ , viz  $\mathfrak{e}$ , is inserted  $(\omega \otimes \mathfrak{F})$ , and the following  $\mathfrak{s}$ , in accordance with § 10, 3, doubled  $(\omega \otimes \mathfrak{F}) \mathfrak{s} \mathfrak{F} = \omega \otimes \mathfrak{F} \mathfrak{s}$ .

b) Such as are short monosyllables (si stone).

They double the last consonant before all terminations beginning with a vowel (si ) Division of the dative, we first get si , so (see above sub a), and then the inserted e occasions not only the duplication of the following  $\dot{e}$  (so  $\dot{e}$ , see above sub a), but, in accordance with § 10, 2, also that of the preceding  $\dot{o}$ (sign  $\dot{e}$ ).

c) Such as end in vowels.

a) இ, ஈ, ஐ (an line, 第 fire, ms hand).

Here the vowel  $\dot{\omega}$  is inserted before all terminations beginning with a vowel:  $\omega n \beta g$ ,  $\omega n \beta \dot{\omega} g$ =  $\omega n \beta \omega \omega$  (in accord. with § 10, 1); but  $\omega n \beta g$ ,  $\omega n \beta \dot{s} g$  (in accord. with § 10, 3).

β) உ, in words of two short letters, ஊ, ஓ; ع (நடுmiddle, பூflower, கோ king, பிதா father).

Here the vowel  $\dot{\omega}$  is inserted before all terminations beginning with a vowel:  $\varpi \Theta \, \underline{m}, \, \overline{\kappa} \Theta \dot{\omega} \, \underline{m}$  (in accord. with § 10, 1) =  $\pi \Theta \, \underline{m} \, \underline{\omega}$ ; as to the dative, it should be  $\pi \Theta \, \underline{\sigma}, \, \overline{\pi} \Theta \dot{\underline{\sigma}} \underline{\sigma}$  (in accord. with § 10, 3); but here the once inserted  $\dot{\omega}$  is retained ( $\pi \Theta \dot{\omega}$ ), and so it becomes  $\pi \Theta \, \underline{\omega} \dot{\underline{\sigma}} \underline{\sigma}$  (see above sub a).

d) உ, in words not composed of two short letters (காது ear, தறப்பு opening). Nouns.

Here the e is left out before all terminations beginning with a vowel:  $s\pi g g$ ,  $s\pi s g$  (in accord. with § 8) =  $s\pi m g s$ .

### II. Strong form.

a) Such as end in Air (with tree).

They form an obliquus by dropping  $\dot{\omega}$ , and adding  $\dot{\sigma} \mathcal{F}$  $(\omega \sigma \dot{\omega}, \omega \sigma \dot{\sigma} \mathcal{F})^1$ . To this form the terminations of all the other cases, exc. the voc., are joined;  $\omega \sigma \dot{\sigma} \mathcal{F} \mathcal{F}$ ,  $\omega \sigma \dot{\sigma} \dot{\sigma} \mathcal{F}$  (in accord. with § 8) =  $\omega \sigma \dot{\sigma} \sigma \sigma \sigma$ .

b) G and *y* in words not composed of two short letters (காG wood, தகG flat plate; — ஆy river, வயிy abdomen).

They form an obliq. by doubling the respective  $\dot{-}$  and  $\dot{\wp}$   $(\pi\pi\dot{-}\Theta^2 \text{ from } \pi\pi\Theta; \underline{\mathscr{G}}\underline{\mathscr{D}}\underline{\mathscr{D}}^3 \text{ from } \underline{\mathscr{G}}\underline{\mathscr{D}})$ , and join to this form the terminations of all the other cases, exc. the voc.,  $(\pi\pi\dot{-}\Theta; \underline{\mathscr{D}}, \pi\dot{-}\dot{-}\underline{\mathscr{D}}; \underline{\mathscr{D}}, \dot{-}\underline{\mathscr{D}})$ .

Note. Words ending in u, and preceded by a rough 'letter with its corresponding soft one, sometimes form an obliquus by changing the latter into the former  $(\vec{\omega} \text{ into } \vec{\sigma}; \vec{\omega} \text{ into } \vec{\sigma}; \vec{\omega} \text{ into } \vec{\sigma}; \vec{\omega} \text{ into } \vec{\omega}.$ 

குரங்கு monkey, குரக்குக்கால் a monkey's foot; கழஞ்சு a woight, கழச்சுக்கோல் a measuring rod; மருக்கு medicine, மருத்துப்பை a medicine bag; பாம்பு snake, பாப்புத் தோல் skin of a snake.

Words ending in *ω* sometimes form an obliq. by merely dropping the *ω* (*ωσώ* Θσπώμ, *ωσ*σσπώμ "tree - branch".)

### **§** 15.

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

1 Perhaps from மரம் அது (the termin. of the genit.), மரம்து (மரத்து).

2 Perhaps from காடு அது (the termin. of the genit.), காடது, காட்து (காட்டு).

<sup>3</sup> Perhaps from ஆறு அது (the termin. of the genit.), ஆறது, ஆற்து (ஆற்று).

			Tamil De	clension
1.		2.		3.
· Nom.	• Obliq. இன்	Acc. ஐ the	Abl. instr. ஆல் ، through the	Abl: soc. PO with the
	v	Veak_form	n.	•
1) பலன் (§ 14, I, a.)	பலனின்	பல‱	பலஞல்	பலஞேடு
2) கல் (§ 14, I , b.)	சல்லின்	சுல் <sup>இ</sup> ல	สองพาง	சுல்லோடு கல்லோடு
3) anti (§ 14, I, c, a.)	வரியின்	<b>ചറി</b> ചെ	வரியால்	உரியோடு
4) σΘ (§ 14, I, c, β.)	ஈடுவின்	෦෦෦෯෩෩	ரடுவால்	<b>கடுவோ</b> டு
5) <i>第pப்பு</i> (§ 14, I, d.)	திறப்பின்	திறப்பை	திறப்பால்	திறப்போடு
	S	trong for	· m.	·
6) மரம் (§ 14, II, a.)	மரத்தின்	மரத்தை	மரத்தால்	மாத்தோடு
7) <i>вп</i> Ө (§ 14, II, b.)	காட்டின். ·	காட்டை.	காட்டால்	காட்டோ <sub>.</sub> டு •
• 8) ஆ <i>g</i> (§ 14; II, b.)	ஆற்றின்	*ஆற்றை	<u>ஆ</u> ற்ருல்	ஆற்றோடு
	With	the insertio	n of the obliq	uus இன் be-
9) சுவ்வி	சல்லியின்	สณ้อมิเม?สา	ສລໍາລາມເອງ	้สล่งอาเม

9) கல்வி கல்வியின் கல்வியி?ன கல்வியிஞல் கல்வியி (§ 13, Note I.) இரும

<sup>&</sup>lt;sup>1</sup> In nouns following the weak form, and ending in a vowel — genit., is prevailing (§ 12, Note III).

Nouns.

.

•

•	e,		•	
4.	5.	6.	7.	8.
Dat.	Abl. separ.	Gen.	Abl. loc	Voc.
கு	இவிரு <i>ந்து</i>	உடைய	இல்	ଁ ଶ
to the	from the	of the	in the	0!
	 	Veak form	•	
₩	· •	Gag form	l. ·	
பலனுக்கு	பலனிலிரு <i>ந்து</i>	பலனுடைய	பலனில் ·	பலனே
கல்லுக்கு	கல்லிலிரு.ந் து	கல்லுடை <i>ய</i>	கல்லில்	சல்லே
வரிக்கு	வரியிலிரு ந் தூ	வரியின் 1	விரியில்	<b>ລ</b> າກີ Cເມ
<b>ஈடுவுக்கு</b> ்	ஈடுவிலிருந த	<b>ෂ</b> ලිකු හා 1	<b>ଜ</b> ାରୀ ର	෦෦෯෯
<sub>திற</sub> ப்புக்கு	திறப்பிலிரு ந் <i>து</i>	திறப்பின் 1	திறப்பில்	இறப்பே
• •	់ទ	trong form	m.	• .
மர <i>த்து</i> க்கு	மரத்திலிருந் த	மரத்தின் <sup>1</sup>	மரத்தில்	மரமே
காட்டுக்கு	காட்டிலிரு ந்து	காட்டின் 1	காட்டில்	காடே
<i>ஆற்று</i> க்கு	ஆற்றிலிருந் . <i>த</i>	ஆற்றின் <sup>1</sup>	ஆற்றில்	ஆறே
tween the re	oot and the fl	exional termi	ination.	• •
கல்வியினுக் கு	கல்வியினி விருந்து	கல்வியினு டைய	கல்வியி . <del>னி</del> ல்	கல் <b>வி</b> யே
and in all n	ouns following	the strong for	m, the use of	இன், for the

23 '

.

By adding the syllable son to the singular, we get the plural.

விழி eye, விழிகள் eyes; விருந்து guest, விருந்துகள் guests; மலே mount, மலேகள் mounts; வாய் mouth, வாய்கள் mouths.

In some cases a euphonical change will take place:

பிதா father, பிதாக்கள் (not பிதாகள்), in accord. with § 10, 3. குரு teacher, குருக்கள் (not குருகள்), in accord. with § 10, 31.

பெண்6 woman, பெண்6க்கள் women (not பெண்6கள்), in accord. with § 10, 3 (c, 6)<sup>2</sup>.

முகம் face, முகங்கள் faces (not முகம்கள்), in accord. with § 9, 1.

கல் stone, கற்கள் (not கல்கள்) in accord. with § 9, 3. நாள் day, நாட்கள் (not நாள்கள்) in accord. with § 9, 3.

Words of euif from in or change this into it.

மனிதன் man, மனிதர்; but பலன் reward, பலன்கள்.

They may even then add sai:

மனிதர், and மனிதர்கள்.

Whenever they signify persons we ought to respect, they may assume மார்கள் (கள், the usual termination of the plural, affixed to the honorific syllable மார்).

தகப்பன் father, தகப்பன்மார்கள் fathers.

1 After words consisting of two short letters and ending in  $\underline{e}$ , a following  $\underline{s}$ ,  $\underline{r}$ ,  $\underline{\sigma}$  or  $\underline{\omega}$  is always doubled. Such a word is  $\underline{\sigma}$ .

<sup>2</sup> After words in  $\mathfrak{L}$ , with a soft penultimate, in casu obliquo,  $\mathfrak{s}$ ,  $\mathfrak{s}$ ,  $\mathfrak{s}$  or  $\mathfrak{u}$  is doubled. Such a word is  $\mathfrak{G}\mathfrak{u}\mathfrak{w}\mathfrak{w}\mathfrak{G}$ . But where is the casus obliquus? It is not improbable that the termination  $\mathfrak{s}\mathfrak{w}$  originally was a noun signifying something like "multitude, heap," (woman-heap == women).

Sometimes the honorific மார் is affixed to the termination of the plural கள், (கள்மார்).

குரு teacher, குருக்கள்மார் teachers.

# § 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  $\mathfrak{F}$  becomes  $\mathfrak{D} \mathfrak{s} \mathfrak{F}$  (comp. § 14, I, a), unless the preceding  $\mathfrak{m}$  of the characteristic of the plural be, in accord. with § 9, 3, euphonically changed into  $\dot{\boldsymbol{L}}$ , e. g.  $\mathfrak{L} \mathfrak{m} \mathfrak{s} \mathfrak{m}$ .

### Declension of the plural.

Nom.	பலன்கள்	Dat.	பலன்களுக்கு
Obl.	பலன்களின் 🔹	Abl. mot.	பலன்களிலிருந்து
Acc.	பலன்களே	Gen.	பலன்களுடைய
Abl. instr.	பலன்களால்	Abl. loc,	பலன்களில்
Abl. soc.	்பலன்களோடு	Voc.	பலன்களலே

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

1 The dative in the singular, when the word ends in  $\dot{\sigma}$ , may be similarly formed; and sword, another to the sword, or anti- $\mathfrak{G}$  (another  $\mathfrak{G}$ ).

# PRONOUNS,

### **§** 18.

• All the Dravida languages are, like the Tartar dialects, without relative pronouns.<sup>1</sup> As to the possessive pron., the genitive of the personal pronoun supplies its place. The Tamil Grammarians enumerate only interrogative pronouns, வினு (question) ச் சொல், and demonstrative pronouns, சுட்டு (pointing at) ச் சொல். The personal pronouns are reckoned among the latter.

### § 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 ( $\beta\pi \dot{m}$  I,  $\beta$  thou), and of the reflexive pronoun ( $\beta\pi \dot{m}$  himself) is not marked by an external ( $\beta\pi \dot{m}$  I,  $\beta\pi \sigma \vec{m} \dot{m}$ ), but by an internal change, namely by lessening the phonetic mass of the casus rectus ( $\beta\pi \dot{m}$  I,  $\sigma \dot{m}$  of me), and the dative of these same pronouns has  $\mathcal{A}$  inserted instead of  $\mathfrak{a}$  (comp. § 14, a):  $\sigma \dot{m} \mathcal{F}$ ,  $\sigma \sigma \sigma \dot{\mathfrak{s}} \mathcal{F}$  (not  $\sigma \mathfrak{M} \dot{\mathfrak{s}} \mathcal{F}$ ). As to  $\mathcal{A} \mathfrak{F}$  "it, that" and  $\mathfrak{A} \mathfrak{F}$  "it, this", they should, as words of two short letters, follow § 14, I, c,  $\beta$ , but they generally follow § 14, I, d (as for instance  $\mathcal{A} \mathfrak{F} \dot{\mathfrak{s}} \dot{\mathfrak{s}}, \mathfrak{M} \dot{\mathfrak{s}} \dot{\mathfrak{s}} \dot{\mathfrak{s}}$  "in it", not  $\mathcal{A} \mathfrak{F} \mathfrak{S} \mathfrak{M} \dot{\mathfrak{s}}, \mathfrak{M} \dot{\mathfrak{S}} \mathfrak{M} \dot{\mathfrak{s}}$ . The plural usually is  $\mathcal{A} \mathfrak{S} \mathfrak{M} \mathfrak{S} \mathfrak{S} \dot{\mathfrak{s}} \dot{\mathfrak{s}}$  "in it", and  $\mathfrak{M} \mathfrak{S} \mathfrak{S} \mathfrak{M} \dot{\mathfrak{s}} \dot{\mathfrak{s}} \dot{\mathfrak{S}} \mathfrak{S} \mathfrak{M} \dot{\mathfrak{s}}$ .

<sup>&</sup>lt;sup>1</sup> So is also the Odshi - language in western Africa. See "Elemente des Akwapim - Dialects der Odschi - Sprache von H. N. Riis, Basel 1853."

Pronouns.

or இவைகள், instead of அதுகள், இதுகள். Moreover the plurals அவை and இவை may form all their cases by joining the flexional terminations to அவற்று and இவற்று (a sort of obl.); e. g. அவைக ளே and அவற்றை, இவைகளே and இவற்றை.

# § 20.

The சுட்டுச்சொல், when referring to the first person, is called தன்மை (own person) ப்பேர்ச் சொல்; when referring to the second person, முன் னிலே (standing before sc. the speaker) ப்பேர்ச் சொல்; when referring to the third person, படர்க் கை (extension, distance) ப்பேர்ச்சொல்.

### § 21.

ஆண் and பெண்பால்.

	>Coi	nmon form.	, Honorific form.			
. <b></b>	Nom. Obl. Acc. Abl. instr. Abl. soc.	<u> </u>	கீ thou, உன் உன்னே etc.	காம் we, நம் நம்மை நம்மால் நம்மோடு	சீர் you, உம் உம்மை etc.	
	Dat. Abl. mot. Gen. Abl. loc.	எனக்கு என்னிலிரு <u>ந்</u> து என்னுடைய என்னில்		. நமக்கு . நம்மிலிரு <i>ந்து</i> நம்முடைய நம்மில்		

### பலர்பால்.

N.	நாங்கள் we,	ரீங்கள் you,	Dat. எங்களுக்கு உங்களு.	ங்கு
Obl.	எங்கள் •	உங்கள்	A.m. எங்களிலிருந்து etc	•
Acc.	எங்களே	உங்களே	Gen. எங்களுடைய	
A. i.	எங்களால்	உங்ளால்	A. l. எங்களில்	
A. s.	எங்களோடு	உங்களோல்	-	•

Tamil Grammar:

ஆண், பெண், and பால்.	ஒன்றன்	பலர் and ப பாக	•	
Common form.	Hon. ' form.			
Nom. தான் ipse, ipsa,	தாம்	் தாங்கள் ips	i, ipsae,	
Obl. தன் ipsum,		· •		
· ·	தம்மை	•	1 /	
etc.		etc.	•	
ஆண்பால்.		பலர்பால்.		
Common form. H	Ionorific form	ı.	'n	
Nom. அவன் he (that	அவர் he ,		• •	
Acc. அவண man),	அவரை	அவர்களே	inen);	
etc.	etc.	etc.		
பெண்பால். ஒன்றன்பால். பலவின்பால்.				
Nom. அவள் she,	அது it,	அவை, அவை	கள் they,	
		அவற்றை, அ	• •	
etc.	etc. •	etc.		

Note I. All the honorific forms are properly plurals. — Whenever காம் is used as real plural (பலர்பால்), it includes the person spoken to, whereas காங்கள் excludes it. (காம் பாவி கள் I and you are sinners; காங்கள் பாவிகள் I and my equals are sinners, not you.)

Note II. Also fibsis, and anisis may be used as honorific singulars.

Note III. When தாங்கள் is used as an honorific singular, it becomes a முன்னிலேப்பேர்ச்சொல் (they themselves = you), and is construed like கீங்கள் (கீங்கள் செய்,தீர்கள், and தாங்கள் செய்,தீர்கள் you did). The scale of politenes in allocution has the following gradations: கீ, கீர், கீங்கள், தாங்கள்.

Note IV. இவன், இவள், இது (he, this man; she, this womay; it, this thing) follows the declension of அவன், அவள், அது.

Note V. The pronoun snow is, in poetical writings, often added to substantives, without changing the sense. The flex-

A similar use is made of the pronoun அது, with regard to words of ஒன்றன்பால் (மரமது = மரம் the tree; மரமதில் = மர த்தில் in the tree).

§ 22.

The விஞச்சொல் எவன் or யாவன் who? (எவர், எவர்கள், எவள், எது, எவை) is declined in the same manner as அவன் (அவர், அவர்கள், அவள், • அது, அவை).

### § 23.

The demonstrative letters  $\mathcal{A}$ ,  $\mathfrak{D}$ ,  $\mathfrak{a}$ , from which the pronouns  $\mathcal{A}$  and  $\mathfrak{A}$ ,  $\mathfrak{A}$  and  $\mathfrak{A}$ ,  $\mathfrak{A}$  and  $\mathfrak{A}$  are formed, are used adjectively. A following consonant is doubled, and to a following vowel a double  $\mathfrak{a}$  is prefixed (Comp. § 10, 1).

அமனிதன் — அம்மனிதன் that man, இமனிதன் — இம் மனிதன் this man, எமனிதன் — எம்மனிதன் what man? அஊர் — அவ்வூர் that village, இஊர் — இவ்வூர் this village, எஊர் — எவ்வூர் what village?

They make adjective pronouns also when they are lengthened into  $\mathfrak{A}\mathfrak{j}\mathfrak{s}\mathfrak{s}$ ,  $\mathfrak{B}\mathfrak{j}\mathfrak{s}\mathfrak{s}$ ,  $\mathfrak{a}\mathfrak{j}\mathfrak{s}\mathfrak{s}$ . A following  $\mathfrak{s}$ ,  $\mathfrak{F}$ ,  $\mathfrak{g}$  or  $\mathfrak{L}\mathfrak{l}$  is doubled (§ 10, 3), and to a following vowel  $\mathfrak{s}\mathfrak{l}$  is prefixed (§ 10, 1).

இந்த மனிதன் — இந்தமனிதன் this man, அந்த பெண் — அந்தப்பெண் that woman, எந்த ஊர் — எந்தவூர் what village?

They may be formed also into அன்ன, இன்ன, என்ன "of that kind — of this kind — of what kind? what? (quid? or rather quae?)" , அன்னமனிதன் a man of that kind, such a man;

இன்னபெண் a woman of this kind, such a woman; என்னசொன்னீர்கள் what have you said?

Note. என்ன is properly speaking, a neuter noun (விண க்குறிப்புப்பேர், பலவின்பால்; see § 44). — Forms like என்ன த்தாலே "through what?" are derived from என்னம் "what". — In the higher style also அன்ன and இன்ன (usually விணேக்குறி ப்புமுற்று - participles; see § 44) occur as neuter nouns (விணே க்குறிப்புப்பேர், பலவின்பால்).

### § 24.

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

எவனும் every one, யாவையும் all things, எவ்வகையும் every sort, எந்தமனிதனும் every man.

The addition of  $\mathfrak{MR}$  with,  $\mathfrak{M}$  with ("even if it should happen"), to an interrogative pronoun produces the sense of "any one" sc. among many.

எந்தமனிதனுகிலும் any man, எம்மனிதனுலும் any man.

Note. The flexional terminations are affixed to the noun, not to உம் (த்திலும் or ஆனுலம்); e. g. எந்தமனிதனேயும் (not எந்தமனிதனுமை) hominem quemlibet.

# NUMERALS.

# § 25.

The cardinal numbers ' ( $\sigma \sin \sin \sin \cos \frac{1}{2} = \text{"nouns}_{c}$  of number") are these:

1 For the characters see Appendix L

Numerals.		
ஒன்ற 1	முப்பத்தொன்ற .	. 31
இரண்டு 2	காற்பது	. 40
மூன்று 3	ஐம்பது	. 50
நாலு	அறுபது	. 60
ஐந்தட்ட 5	எழுபது	· . 70
ஆறு	எண்டிது	. 80
எழு 7	தொண்ணுற <sup>1</sup>	: 90
ส <u>ட</u> ்08	தூறு	100
ஒன்பத : 9	தாற்றென்ற	101
பத்து 10	தூற்றிரண்டு	. 102 .
பதினென்றா 11	நூற்றப்பத்து	. 110
பன்னிரண்டு 12	தூற்றிருபது	. •. • 120
பதின்மூன்று 13	துற்றமுப்பது .	. • . 130
பதிஞ்லு	இருதூற	200
பதிணந்த 15	முத்தாறு	300 •
பதிஞ்ச 16	நானூறு	400
பதினேழு 17	தொள்ளாயிரம் <sup>2</sup> .	.• . 900
ப்தினெட்டு 18	ஆயிரம்	. •. 1000
பத்தொன்பது 19	ஆயிரத்தொன்று	1001 .
் இருபது ` 20	ஆயிரக்தொருநாற	1100
இருபத்தொன்று 21	ஆயி <i>ரத்திருநூற</i> ்	1200
இருபத்திரண்டு 22	இரண்டாயிரம்	. 2000
இருபத்துமூன்று <sub>.</sub> . 23	பதினுயிரம்	. 10,000
`இருப <b>த்து</b> காலு	இருபதினுயிரம்	20,000
25	தா <i>ரு</i> யிரம் or இல	
இருபத்தாறு	ட்சம்	. 100,000
இருபக்தேழு	இருநூருயிரம்	. 200,000
இருபத்தெட்டு 28.	பத்துதாளுயிரம் ்.	1,000,000
இருபத்தொன்பத	 இருப <i>துநூ</i> ருயிரம்	2,000,000
குப்பது	கோடி	10,000,000
	· •	

٠.

1 தொண்ணுற == தொள் நாற a "hundred with a hole", as one decade is wanting.

.

2 "A thousand with a hole", as one hundred is wanting. -

<sup>1</sup>They are as nouns regularly declined, whenever they stand alone or are placed after the respective substantive, which then remains undeclined:

Ģ

ஒன்றில் in one (thing), மரம் ஒன்றில் in one tree.

When they are placed adjectively before the respective substantive, ஒன்று must, and இரண்டு and ஏழு can be changed in ஓர், ஈர், ஏழ் before vowels:

ஓசாள் one person, ஈசாயிரம் 2000, ஏழயிரம் 7000.

and in ஓர் or ஒரு (ஈர் or இரு, ஏழ் or எழு) before consonants:

ஒர் மனிதன் and ஒரு மனிதன் one man, ஈர் மரம் and இரு மரம் two trees, ஏழ் கடல் the seven seas, and ஏழுகலம் seven kalam (a measure).

Also the following numbers, when used as adjectives, may undergo a change:

மூன்ற = மு before a vowel: மூ அரசர் (மூவரசர், § 10, 1) "three kings" and = மு before a consonant, which then is doubled: மு தாற = முர்தாற "three hundred". காலு = கால் : கால் கலம் (காற்கலம், § 9, 3) "four kalam". ஐந்த = ஐ before a vowel: ஐ ஆயிரம் (ஐயாயிரம், § 10, 1) "five thousand", and before a consonant, which then is doubled (ஐ வண்ணம் = ஐவ்வண்ணம் "five colors"), or preceded by the corresponding nasal, in case it belongs to the rough letters (ஐம்பொறி the five organs of sense, ஐங்கலம் five kalam).

ஆற — அற: அறகலம் six kalam. எட்டு — எண் <sup>1</sup> (எண்கலம் eight kalam).

<sup>1</sup> எண் means also "number". Perhaps they originally counted only as far as 8; for பத்து "ten" seems to be derived from the Sanscr. "pankti", and ஒன்பது "nine" is a composition of ஒன்று (one) and பத்து (ten), i. e. one (deducted from) ten == nine. (Compare my remarks to தொண்ணுறு 90, and தொள்ளாயிரம் 900, on the preceding page.)

#### Numerals.

Note I. In multiplications it is customary to place the larger number before the smaller one (suppose 7 times 3 = 21), except in poetry where we find also the reverse.

Note II. The particle உம், when added to any number, produces the sense of completion (ஐம்பொறி the five senses; by "ஐம்பொறியும்" the five senses are characterised as something complete, as a whole).

# § 26.

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

ஒவ்வொன்ற one by one, இவ்விரண்டு two and two, மும்மூன்ற three and three, நத்காலு four and four, ஐவைத்து five and five,

அவ்வாற six and six, எவ்வேழு seven and seven, எவ்வெட்டு eight and eight, பப்பத்து ten and ten.

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  $\dot{\omega}$  (one  $\dot{\omega}$  only with regard to  $g_{\beta}g_{\beta}$ ) are inserted, and when it begins with a consonant, this is doubled.

# § 27.

Ordinal numbers, as adjectives, are formed by adding gin (the future participle of g to become, "that which will become or be") to the card. number.

இரண்டாம் the second, இரண்டாம்கவி the second verse ; மூன்மும் the third, மூன்மும் அதிகாரம் the third chapter.

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

இரண்டாவது secondly, மூண்ருவது thirdly.

Ordinal numbers, as nouns, are formed by adding

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

இரண்டாவதானவன் the second (in rank).

Sometimes also by adding given to the form of the ordinal number:

பத்தான் the tenth.

Note. Instead of ஒன்ரும் 1, ஒன்ருனவன், ஒன்ருவது, they say முதலாம் 2, முதலானவன், முதலாவது "the first, the first man, firstly", and wherever ஒன்ற appears in composition, it is converted into ஓர், in order to receive the before mentioned affixes: பதினென்ற eleven, பதினேரீம் (not பதினென்ரும்) the eleventh etc.

§ 28.

Among the indefinite numerals, பல "several", and சில "some" are adjectives. — எல்லாம், சகல மும்<sup>3</sup>, அனேத்தும், முழுவதும், முழுமையும் "all" are neuter nouns; they are declined (compare § 24; Note), and placed after the respective substantive, which remains undeclined.

Nom. சகல	முமு , வ்வு	மையும், ஆண	த்தும், முழுவ	வதும்.
Асс. சகலத்	தையும், முழு	மையையும், அண	த்தையும், முழுவ	வதையும்.
liko (liko	சமரம்) (l	ike മനി) (lik	e காது) (like	காது)
	§ 15.	§ 15. §	15. ş	15.

Note. Also எல்லாம் may affix the particle உம், and then be declined like சகலமும் (acc. எல்லாத்தையும்), or, taking the termination of the plural, follow the declension of அவை – § 21 — (acc. எல்லாவற்றையும்).

எல்லாம், சகலமும், and *அணத்து*ம், may be formed also into nouns of பலர்பால்.

<sup>. 1</sup> This means rather "unique". 3 உம் in this and in the foll, num. 2 முதல் means beginnining. is the conjunction. Comp. §25, Note II.

Verbs.

Nom. எல்லாரும், சகலரும், அணேவரும் all (men and women). Acc. எல்லாரையும், சகலரையும், அணேவரையும். (Compare § 24, Note.)

Note. எல்லாம் and சகலம் may be placed adjectively before the respect. substantive. They then drop the ம் and require உம் at the end of the subst. (எல்லாமனிதர்களும், சக லமனிதர்களும் all men).

# VERBS.

# § 29.

The personal affixes (விருதி, from the Sanser. vikrti "change") of the verb (வினேச்சொல் "word of action") are the personal pronouns themselves, mostly in a shortened form.

ஆண் and பெண்பால {லன் (என், அன், அனன் <sup>1</sup>) from கான் I, ஆய் (இ, ஐ, அண் <sup>1</sup>) from கீ thou, ஆன்பால் ஆன் (அனன் <sup>1</sup>) from கீ thou, ஆண்பால் ஆன் (அனன் <sup>1</sup>) from அவன் he, பெண்பால் ஆள் (அனள் <sup>1</sup>) from அவன் she, ஒன்றன்பால் அது remains அது it, பலர்பால் {லும், அம், அனம் <sup>1</sup>, எம், அனெம்) from காம் we, டிலர்பால் { சுர்கள் (சுர், இர், அனரிர் <sup>1</sup>) from கீங்கள், கீர் you, ஆர்கள் (ஆர், அர், அனர் <sup>1</sup>) from அவர்கள், அவர் they, பலவின்பால் அன (அ) from அவை they.

They are joined to the root, after the characteristic of the respect. tense (e. g. என்ற் or எற் for the present, த் for the past, and வ் for the future) has been inserted.

2 got in the beginning of this word is a more lengthening particle.

3\*

#### Tamil Grammar:

🗤 🛛 Present Tense (கிகழ்காலம்).

Root.
40000

Char. of the Pers. affix.

	"I cuse.	•	
செய்	கின்ற	ன்.	செய்கின்றேன் I do ,
Ģ≢iu	கின்ற	ஆய்	செய்கின் <i>ரூய்</i> thou doest,
செய்	கின்ற	<b>F</b> i	செய்கின்றீர் thou doest,
செய்	கின்ற	ஆன்	செய்கின் <i>ரு</i> ன் he does,
Ģғи	கின்ற	ஆள்	செய்கின்றுள் she does,
செய்	கின்ற்	அது	செய்கின்றது it does,
செய்	கின்ற்	் ஒம்	செய்கின்றோம் we do,
G#il	கின்ற்	ஈர்கள்	செய்கின்றீர்கள் you do ,
செய்	கின்ற	ஆர்கள்	செய்கின்றுர்கள் they do ,
செய்	கின்ற	அன	செய்கின்றன they do.

Past Tense (இறந்தகாலம்).

செய்தேன் I did, செய்தாய் thou didst, செய்தாய் thou didst, செய்தான் he did, செய்தான் she did, செய்தது it did, செய்தோம் we did, செய்தோம் we did, செய்தார்கள் they did, செய்தன they did. Fut. Tense (எதிர்காலம்).

செய்வேன் I shall do, செய்வாய் thou wilt do, செய்வீர் thou wilt do, செய்வான் he will do, செய்வாள் she will do, செய்வாள் we shall do, செய்வோம் we shall do, செய்வீர்கள் you will do, செய்வார்கள் they will do, செய்வார்கள் they will do.

Note. The scing signature is as well as the usal signature is marked by  $e_{ib}$  (Gring is will do, and they — ea — will do), instead of as and as (Gring is and Gring is the former of which is the scing signature of a verbal noun, whereas the latter is the corresponding usal signature is a thing which will do". This rule regards those verbs that follow the weak form of conjug., as well as those that follow the middle one (§ 30). — In verbs which follow the strong form of conjug. (§ 30), so is the science it will walk", and "they — ea — will walk") is put instead of  $i_{usg}$  and  $i_{usg}$ , and  $i_{usg}$ .

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 أنان in the future, the weak one أم , and the middle one أ.

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 (AppCauser I shall grow corrupt, but Applicuser I shall corrupt).

Note II. Verbs which follow the middle form, generally end in  $\vec{\omega}$ ,  $\vec{\omega}$ ,  $\vec{\omega}$  or  $\vec{\omega}$ .

Note III. All verbs belonging to the third class, end in  $\mathfrak{L}$ , — but not all ending in  $\mathfrak{L}$ , belong to the third class. Such as consist of three syllables ( $\mathcal{G} \otimes \mathfrak{G}$  hasten), — such as are composed of two letters (in the sense of the Tamils, § 2, Note) with a long penultimate, and a final  $\mathfrak{L}$  which cannot ad libitum be thrown off from the root ( $\mathfrak{G} \mathfrak{G}$  lengthen, but not  $\omega \mathfrak{n} \mathfrak{G} \mathfrak{g}$  perish; for instead of  $\omega \mathfrak{n} \mathfrak{G} \mathfrak{g}$  we may put  $\omega \mathfrak{n} \mathfrak{G} \mathfrak{g}$ ; see also Note V), — and such as have, for a penultimate, a simple consonant either of the rough or of the soft class ( $\mathfrak{f} \mathfrak{s} \mathfrak{G}$  take away,  $\mathfrak{s} \dot{\omega} \mathfrak{q}$  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  $\mathfrak{B}$ ,  $\mathfrak{P}$  or  $\mathfrak{P}$ , and following the weak form of conjug., belong to the fourth class.

Note V. Verbs ending in  $\mathcal{G}$  and  $\mathcal{W}$ , and at the same time in  $\dot{r}$  and  $\dot{\psi}$  (salve and salve recede, and any proper), generally belong to the second class.

Note VI. Verbs of the seventh class mostly end in 24.

	Present.	Past.	Future.	Root. <sup>2</sup>
1)	கின்ற், கிற்!	, <i>j</i> ø .	a	செய் (do)
	கின்ற, கிற	ந்த்	່ ຜ່	அறி (know)
3)	கின்ற், கிற்	இன்		ஆச்சு (make)
4)	கின்ற், கிற்	The last cons. doubled.	ඛ	்ககு (laugh)
5)	கின்ற் , கிற்	· . ,	ப்	ll. Middle ज्ल्लं (eat)
٠				III. Strong
6)	க்கின்ற், க்கிற்	த்த்	ப்ப்	ُ <i>£</i> أَرْ (finish)
	க்கின்ற, க்கிற		<b>نن</b> .	ぁ」 (walk)

1 இற் (properly இற) is shortened from இன்ற, which is perhaps composed of  $\dot{a}$  and இன்ற "to day, now", for  $\dot{a}$  (3) originally seems to have expressed the future (compare old forms like  $\mathcal{G}\#\dot{u}$  I will do). There is still another characteristic of the present, common to all the three forms of conjugation  $\mathfrak{g}$  floring ( $\mathcal{G}\#\dot{u}$   $\mathfrak{g}$  floring as  $\mathfrak{s}$   $\mathfrak{G}$   $\mathcal{G}\#\dot{u}$ floring  $\mathfrak{G}$  and so on). floring is the past of floring to stand, and  $\mathfrak{g}$ is either the charact. of the negative participle (see § 39), common to all the three forms of conjugation ( $\mathcal{G}\#\dot{u}\mathfrak{u}\mathfrak{n}f\mathfrak{s}\mathcal{G}\mathfrak{p}\mathfrak{s}\mathfrak{s}$ , properly "I stood not doing", but I now do), or it is the characteristic of an ancient adver-

form.

Present. Past. Future. செய்கின்றேன் I do, செய்தேன் I did, செய்வேன் I shall do, அறிகின்றேன் I know, அறிந்தேன் I knew, அறிவேன் I shall know, ஆக்குகின்றேன் I make, ஆக்கினேன் <sup>3</sup> I make, ஆக்குவேன் I shall m., நகுகின்றேன் I laugh. சுக்கேன் I laughed: சுகுவேன் I shall laugh.

form.

தின்கின்றேன் I cat, தின்றேன் I cat, தின்பேன் I shall cat. (inst. of தின்தேன், see § 9, 4.)

form.

தீர்க்கின்றேன் I finish, சீர்க்தேன் I finished, சீர்ப்பேன் ' I shall fin., நடக்கின்றேன் I walk, நடந்தேன் I walked, நடப்பேன் ' I shall w.

bial participle (I placed myself into the position of doing); see § 35, Note.

<sup>2</sup> See § 31.

4 The affix of ஒன்றன்பால் and பலவின்பால் is க்கும்; see § 29, Note.

# § 31.

The imperative (ஏவல் "command") in the singular is the root (பகுதி from the Sanser. prakrti) itself<sup>1</sup>. The affixes உம் and உங்கள் form the honorific and the plural.

கீ செய் do thou! கீர் செய்யும் do you (honor.)! கீங்கள் செய்யுங்கள் do you (plur.)!

Note. Another form of the imper. is identical with that. of the negative voice<sup>2</sup> (§ 39).

> செய்யாய் do thou (and "thou doest not")! செய்யீர் do you (and "you do not")! செய்யீர்கள் do you (and "you do not")!

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

# · § 32.

The optative (alumiGanin "all-comprehension", because it does not, like the said, refer only to the second person) is formed by adding  $\sigma^3$  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.

> நான் நீ அவன் etc.

<sup>1</sup> In its historical, not always in its original shape.

<sup>2</sup> Perhaps because the expression "You do not" may imply the command "But you ought to do".

<sup>3</sup> This  $\varpi$  is perhaps the original termination of the infin. (in the weak and in the middle f.) which now is weakened into a merc  $\mathscr{A}$  (see § 36).

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Verbs.

Also the future tense with *ags* (infin. of *ag* "be come") is used in an optative sense.

> செய்வேஞக ' may I do, செய்வாயாக mayst thou do.

# § 33.

The participles in Tamil as well as in other Dravida languages are of two kinds: adjective (பே செச்சம் "defective nouns"), and adverbial (விண யெச்சம் "defective verbs").

# § 34.

The adjective participles of the present and of the past are gained by adding *y* to the characteristics of the respective tenses, — whereas the *Gaingin* univ of the finite verb in the future represents at the same time the partic. of this tense.

செய்கின்ற் அ == செய்கின்ற who or which does, செய்த் அ == செய்த who or which did,

செய்யும் 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.<sup>2</sup>

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

<sup>&</sup>lt;sup>1</sup> Properly 2gs "may it happen!" (The infin. gs itself is something between imp. and opt.) — GsuiCasis "that I shall do".

<sup>&</sup>lt;sup>2</sup> It is still in common use in phrases like this: கான் செய்வானேன் (Prop. Ego facturus cur?) "Why should I do?

செய்வான் in order to do ("as one that will do"), நடப்பான் in order to walk ("as one that will walk").

The adverbial participle referring to the past tense is formed by adding (or rather restoring)  $\geq$  to the characteristic of the past tense<sup>1</sup>:

> செய்ச் உ = செய்து having done (doing), கடந்ச் உ = கடந்து having walked (walking);

except in verbs of the third class (\_\_\_\_\_\_\_storements to make), where the final  $\vec{\omega}$  of the characteristic of the tense --  $\hat{\mathcal{D}}\vec{\omega}$  -- is dropped:

ஆக்கின், ஆக்கி having made (making).

Note. There is also an ancient adverbial participle in  $\mathfrak{g}(\Im \mathfrak{suun} = \Im \mathfrak{suun})$ , in form identical with the adject. participle of the negative voice (§ 39). Perhaps the  $\mathfrak{g}$  in both was originally one and the same, — the root of that verb which means "to become". (A thing which comes into existence, partly is, and partly is not.)

# § 36.

The addition of  $\dot{s}s$  to the root forms the infinitive in verbs following the strong form of conjugation, — and of a mere  $\mathfrak{A}$  in verbs following the weak or the middle form.

#### Verbs.

- I. EL walk, EL & to walk, .
- II. Q=u do, Q=u w (the double w according to § 10, 2),
   g=u obtain, g=u (the w inserted accord to § 10, 1),
   gw weep, gy (the final & dropped against § 10, 1).

There is still a very peculiar kind of  $\mathfrak{A}$  and  $\mathfrak{A}$  a sort of conditional mood, which partakes of the character of nouns as far as it is formed partly by adding the termination of the obliquus in  $\mathfrak{A}$  or of the abl. loc. in  $\mathfrak{A}$  to the root, in verbs belonging to the weak or to the middle form of conjugation:

and to the ancient termination of the future ( $\dot{\boldsymbol{s}}$ ), in verbs following the strong form:

கடக்கு இன் = கடக்கின், கடக்கு இல் = கடக்கில் "If I (he, we etc.) should walk";

- partly by adding the termination of the abl. instr. to the characteristic of the past tense:

செய்த் ஆல் — செய்தால் "If I (he, we etc.) should do." ஆக்கின் ஆல் — ஆக்கினுல் "If I (he, we etc.) should make."

Note. செய்தால் means properly "by doing"; செய்யில் "in doing"; செய்யின் "from doing".

### § 38.

• By adding உம் to the terminations இன், இல் and ஆல், a general subjunct. with "although" is obtained: <sup>\*</sup> செய்யினும் செய்யிலும், செய்தாலும் "Although I (he, we) should walk." A similar subjunctive is formed by adding  $\underline{a}$  is to the adverbial participle referring to the past tense (§ 35):

செய்து உம் = செய்தும் although I (he, we etc.) did. ஆக்கி உம் = ஆக்கியும் 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 in its positive form. There is also a negative one (apin map "counterword") with only one tense for all times, formed by adding the personal affixes to the root without the intervention of the temporal characteristic:

> செய் என் — செய்யேன் I do not, செய் ஆய் — செய்யாய் thou doest not, செய் ஈர்கள் — செய்யீர்கள் you do not etc.

Note. The ஒன்றன்பால் ends in ஆது (instead of அது), and the பலவின்பால் in ஆ (instead of அ or அன): செய்யாது it does not (not செய்யது), and செய்யா they (sc. ea) do not (not செய்ய) 1.

<sup>1</sup>  $\mathscr{A}_{\mathscr{B}}$  and  $\mathscr{A}_{\mathscr{A}}$  in these forms are propably contractions of  $\mathscr{A}_{\mathscr{A}}$   $\mathscr{A}_{\mathscr{B}}$  and  $\mathscr{A}_{\mathscr{A}}$ ; for it seems that the characteristic of the negative originally was  $\mathscr{A}_{\mathscr{A}}$ ; (to be inserted between the root, and the personal affix). See § 35, Note. Compare the adj. part. of the negat. voice ( $\mathscr{A}_{\mathscr{A}}$  in 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 :

Padu - dunu I fall, Padu - duva thou fallest, Padu - nu he falls, Padu - dumu we fall, Pada - nu I fall not, Pada - vu thou fallest not, Pada - du he falls not, Pada - mu we fall not,

#### Verbs.

The adverb. partic. is formed by adding 35 (or 300), and the adject. partic. by adding 35 (or 3) to the root 1:

செய்	ஆத == செய்யாத not doing,	
செய்	ஆத — செய்யாத not doing.	

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

	· · · ·	•		
	Positive.	· · · ·	Negative.	
Present.	· Past.	Future.	Common tense.	
செய்கின்றேன்	செய்தேன்	செய்வேன்	செய்யேன் I do	
I do,	I did,	I shall do,	not,	
செய்கின்றுய்	செய்தாய்	செய்வாய்	செய்யாய்	
செய்கின்றுன்	செய்தான்	செய்வான்	செய்யான்	
செய்கின்றுள்	செய்தாள்	செய்வாள்	செய்யாள்	
செய்கின்றது	செய்தது	<i>செய்யும்</i>	செய்யாது	
செய்கின்றேம் .	செய்தோம்	செய்வோம்	செய்யோம் .	
• செய்கின்றீகள்	செய்தீர்கள்	செய்வீர்கள்	செய்யீர்கள்	
செய்கின்றுர்கள்	செய்தார்கள்	செய்வார்கள்	செய்யார்கள்	
செய்கின்றுன	செய்தன	செய்யும்	செய்யா	
	Adj.	Part.	. •	
செய்கின்ற doing,	செய்த done,	செய்யும் being	செய்யாத (செய்	
, 0,			ωπ) not doing.	
· .	Adv.	Part.		
•	செய்து	செய்வான்	செய்யாது (செய்	
••••			யாமல்) not doing.	
Positi	ve.	. Neg	ative.	
Imp. Geủ do	thou!	செய்யாதே d		
செய்யும் (honor.)		செய்யாதேயும் (honor.)		
செய்யுங்கள் (plur.)		செய்யாதேயுங்கள் (plur.)		
	•			
-	Padu-duru you fall,		Pada - ru you fall not,	
Padu - duru they fall,		Pada - rn they fall not,		
Padu - nu they	<i>,</i> .		hey fall not.	
1 In ஆத and	ஆத we propabl	y have the chara	cteristic of the neg.	

1 In ஆத and ஆத we propably have the characteristic of the neg. voice (ஆ), and the characteristic of the past tense (\$\vec{s}\$). Thus \$\Phi\$=\vec{u}\$=\ve **§** 40.

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

நான் (நாம் etc.) செய்கிறதில்லே (செய்கிறது இல்லே) I (we etc.) do not, did not, shall not do. (Properly "The I-doing is hot").

By subjoining இல்ல to the infinitive, a negative of the past tense for all persons, genders, and numbers is gained.

நான் (நாம் etc.) செய்யவில்லே (செய்ய இல்லே) I (we etc.) have not done.

# § 41.

A complete negative may be formed by adding the verb இரு "to be" (இருக்கிறேன் I am, இருந் தேன் I was, இருப்பேன் I shall be) to the negative adverbial participle in ஆது (or ஆமல்):

செய்யாத இருக்கிறேன் == செய்யாதிருக்கிறேன் I do not, செய்யாத இருந்தேன் == செய்யாதிருந்தேன் I did not, செய்யாத இருப்பேன் == செய்யாதிருப்பேன் I shall not do, செய்யாத இருந்தால் == செய்யாதிருந்தால் If I (we etc.) should not do.

Note. It is still more common to use  $G_{\mu\pi}$  go! ( $G_{\mu\pi}$   $G_{\mu\sigma}$  if go,  $G_{\mu\pi}$   $G_{\sigma\sigma}$  if I go,  $G_{\mu\pi}$   $G_{\sigma\sigma}$  if I went,  $G_{\mu\pi}$   $G_{\sigma\sigma}$  if I shall go) in the same way, and to add the emphatical particle  $\sigma$  to the termination of the adverb. part. in  $g_{\sigma}$  ( $g_{\sigma}$ ):

செய்யாதே போனேன் I did not do, செய்யாதே போனுல் If I (we etc.) should not do.

### § 42.

The passive voice is formed by adding the verb படு to suffer (படுகிறேன் I suffer, பட்டேன் I sufefred, படுவேன் I shall suffer) to the infinitive:

> அடிக்க <sup>1</sup>ப்படுகிறேன் I am beaten, அடிக்கப்படுகிரும்- thou art beaten, அடிக்கப்பட்டேன் I was beaten, அடிக்கப்படுவேன் I shall be beaten, அடிக்கப்படேன் I am not beaten etc.;

or the verb பெற to get (பெறகிறேன், பெற்றேன், பெறவேன்):

அடிக்கப்பெறகிறேன் I am beaten.

A passive may be formed also by subjoining the verb உண்<sup>2</sup> to eat (உண்கிறேன் I eat, உண்டேன்<sup>3</sup> I ate, உண்பேன் I shall eat) to substantives, especially to such as are formed from a verb (see § 49):

அறப்புண்டேன் I was cut off (அறப்பு from அற "to cut off"); or are identical with the verbal root (see § 49):

அறையுண்பேன் I shall be beaten (அறை verbal root, and noun — "to slap" and "a slap").

# § 43.

Some verbs may be made causal by inserting certain letters after the root —  $\Omega$  in verbs following the strong or the middle form of conjugation:

<sup>1</sup> The  $\dot{\omega}$  is doubled in accord. with § 10, 3 (a, 1).

<sup>2</sup> The verbs "to get" and "to eat" serve also in Bengali to form 'a passive (pâite and khâite). See "Three Ling. Dissert. by Chev. Bunsen, Dr. Charles Meyer, and Dr. M. Müller" page 347.

<sup>3</sup> Instead of உண்தேன் § 9, 4.

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கட to walk, கடப்பி;

and and, in verbs following the weak form:

செய் to do, செய்வி.

They always follow the strong form of conjugation (class 6):

நடப்பிக்கிறேன் I cause to walk, செய்விக்கிறேன் I cause to do, நடப்பித்தேன் I caused to walk, செய்வித்தேன் I caused to do, நடப்பிப்பேன் I shall c. to w. செய்விப்பேன் I shall c. to do.

Instead of ப்பி or வி, some verbs — whether following the strong or the weak form — insert the letters த்து:

படுகிறேன் I suffer, படுத்துகிறேன் I cause to suffer, கடக்கிறேன் I lie down, கிடத்துகிறேன் I cause to lie down.

These always follow the weak form (class 3):

படுத்துகிறேன், படுத்தினேன், படுத்துவேன்.

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

- 1) Roots in @ or அ double the last consonant (ஒகெறேன் I run, ஒட்கெறேன் I cause to run; ஏஅகிறேன் I ascend, ஏற்அகிறேன் I cause to ascend).
  - Roots in 应受 and 应以 change the preceding soft letter into the following rough one (应 in s, and in i): (少與应受局更對 it sounds, (少與必受局更對 it causes to sound, 可以应以局價荷 he rises, 可以让以局價荷 he causes to rise.

Also these follow the weak form (class 3).

### **§** 44.

There are some roots in உ and இ, used adjectively (அரு difficult, இனி sweet), from which a kind of verb (விணக்குறிப்புமுற்று "action-intimating finitum") may be formed that, like the negative, is tenseless, and consequently affixes the personal terminations (partly in a somewhat ancient form) without the intervention of the temporal characteristics. (A final 2is changed into  $\mathfrak{D}$ ; e. g.  $\mathfrak{Out}$  "great" into  $\mathfrak{Out}$ ?).

#### Verbum finitum.

# Participle.

Guffu being great.

Also nouns may become விணேக்குறிப்புமுற்று; e. g. கண் eye:

கண்ணேன் I possess an eye, கண்ணே thou possessest etc., கண்ணன் he etc., கண்ணள் she etc., கட்டு (instead of கண்து see § 9, 4) it etc., கண்ண (partic.) having eyes.

They often join the person. terminations to the obliquus; e. g. வில்லின் (obliqu. of வில் bow), and மு கத்து (obliqu. of முகம் face):

- வில்லினேன் I am an archer, வில்லிண thou etc,. வில்லி னன் he etc., வில்லினள் she etc., வில்லிற்ற (instead of வில்லின்து, see § 9, 4) it etc.
- முகத்தேன் I have a face, முகத்தை thou etc., முகத்தன் he etc., முகத்தள் she etc., முகத்தது it etc., — முகத்த (partic.) having a face.

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

- பெரியேன் I am a great man, பெரியேன me who am a great man, பெரியேனுல் through me who am a great man, and so on.
- பெரியை thon who art a great man, பெரியையை thee who art etc.

பெரியன் he who is a great man, பெரியன் him who is a great man, பெரியனுல் through him who etc.

Note. Any finite verb may be considered as a noun, and consequently declined. It then receives the name alignicuit ("verb-noun"):

கடந்தேன் "I walked" and "I who walked", கடந்தேண me who walked etc.; — கடந்தான் "he walked" and "he who walked", கடந்தான் through him who walked etc.

# ADJECTIVES AND ADVERBS.

# **§** 45.

Adjectives and adverbs are called in Tamil உரிச் சொல் ("property-word"), and when distinguished, the former receives the name of பேருரிச்சொல் ("noun-property-word"), the latter that of வின யரிச்சொல் ("verb-property-word").

### **§** 46.

They may be arranged into the following groups:

#### A.

1) பல <sup>1</sup> (from avi power?) several, கில <sup>1</sup> (from கில் fewness) some, கல்ல <sup>1</sup> (from கல் goodness) good;

1 A sort of tenseless participle. See § 44.

2) பொது (common), மற other (மற்ற்<sup>3</sup> before vowels), வேற other (வேற்ற்<sup>3</sup> before vowels).

#### В.

- 1) இனி, இனிய<sup>1</sup> sweet, உரி, உரிய<sup>1</sup> proper;
- 2) Gano, Ganqui cruel, so, siqui violent.

# C.

- 1) பெரு, பெரிய<sup>1</sup>, பேர்<sup>2</sup> (always before vowels) great (பேரின்பம் great pleasure).
  - scy, stillu 1, -- |still 2 (always before vowels) black (still still black sheep).
  - அரு, அரிய<sup>1</sup>, ஆர்<sup>2</sup> (always before vowels) precious (ஆருயிர் precious life).
  - பசு, பசிய 1, பாச் <sup>2</sup> (always before vowels) green (பாசி ்ல green leaf).
- 2) நெடு, நெடிய 1, கெட்ட்<sup>3</sup> (always before vowels) long (செட்டெழுத்து long letter).
  - குற, குறிய<sup>1</sup>, 'குற்ற்<sup>3</sup> (always before vowels) short (குற்றெழுத்து short letter).
- புது, புதிய<sup>1</sup>, புத்த்<sup>3</sup> (always before vowels) new (புத்த ரிசி new rice).
  - சிற, சிறிய 1, சிற்ற் 3 (always before vowels) mean (சிற் றின்பம் mean pleasure).

# § 47.

In the way of combination, adjectives may be formed from nouns of quantity, --- by adding again

<sup>3</sup> The final *e* is elided, and the preceding consonant doubled.

<sup>&</sup>lt;sup>1</sup> A sort of tenseless participle. See § 44.

<sup>&</sup>lt;sup>2</sup> The final e is elided, and the preceding yowel lengthened.

(contract. from ஆகின), the adject. participle of the verb தூரு "to become", — or உள்ள, the adject. partic. of the வினேக்குறிப்புமுற்று உள் "being" (§ 44).

சுத்தம் purity, சுத்தமான, சுத்தமுள்ள 1 pure.

Note. Also in Tamil, nouns themselves are not seldom used adjectively ( $un \otimes p \ f \otimes \dot{u}$  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:  $gn \otimes \dot{u}$ (wisdom)  $Gun \neq \otimes \dot{u}$  (food) =  $gn \otimes Gun \neq \otimes \dot{u}$  spiritual food;  $\pi \otimes$  (wood)  $\beta \otimes \dot{u}$  (ground) =  $\pi \pi \dot{u} \otimes \beta \otimes \dot{u}$  woody ground.

# § 48.

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

இங்கே here, அங்கே there, எங்கே where? இனி hereafter (formed from the demonst. letters இ, அ, எ, § 23).

Most of them are infinitives, sometimes with the addition of the participle 2. io, like:

சால or சாலவும் (from சால், 1 to be full) much; தவ (from தவு, instead of தாவு, 3 to stretch) much; கூட (from கூ@, 3 to assemble) together; மிக (from மிகு, 4 to be strong) or மிகவும் very;

or participles like:

மீண்டு or, with the particle உம், மீண்டும் (மீள், 1 to turn) again;

or nouns like:

மாத்திரம் (measure) only; அடிக்கடி (அடிக்கு அடி) (to step — step) frequently.

<sup>&</sup>lt;sup>1</sup> சுத்தமுள்ள போசனம் prop. food where is purity, i. e. pure food; சுத்தமான போசனம் prop.: food which has become purity, which is purity, i. e. pure food.

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  $\mathcal{A}$  "to become",  $\mathcal{A}$ 

கோபம் anger, - கோபமாய், கோபமாக angrily.

# PREPOSITIONS AND CONJUNCTIONS.

# § 49.

If Tamil has but few genuine adverbs, it has, besides உம் "and", scarcely any prepositions and conjunctions of an indubitably genuine stamp, for even கீழ் "under", மேல் "over", and உடன் "with" seem to have been originally nouns, and முன் (முன்பு, முன்னர்) "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.

a) பரியந்தம் (end) until; அளவு, அளவும் <sup>1</sup> (measure) until; மட்டு, மட்டும் <sup>1</sup> (limit) until; மாத்திரம் (measure) as soon

<sup>&</sup>lt;sup>1</sup> Here the particle e is added.

as; மருங்கு (side) near; பொழுது (time) when; இடம் (place) where; பொருட்டு (cause) for the purpose of; படி (manner) according to; கிமித்தம் (motive) for the sake of.

- b) வரைக்கும்<sup>1</sup> (வரை bound) until; படிக்கு (படி manner) to the end that, according to; மட்க்கும்<sup>1</sup> (மட்டு limit) as far as.
- c) ஆகையால், ஆதலால் (ஆகை and ஆதல் being) therefore; படியால் (படி manner) on account of.
- d) வரையில் (வரை bound) until; இடத்தில் (இடம் place) near, at; — when.
- e) இடத்த (இடம் place) near, at; -- when.

#### П.

- a) கிட்ட (கிட்டு, 3 to approach) near; போல (போல், 1 to resemble) like; கிகர (கிகர், 2 to be like) like; கேர (கேர், 2 to be near) like; ஒப்ப (ancient infin. fut. of ஒ, 6 to be equal?) like; தவிர (தவிர், 2 to separate) except; ஒழிய (ஒழி, 2 to cease) except; அற (அது, 4 to be cut off) off; சூழ (சூழ், 2 to surround) round about; என (என், 5 to say) that (őரு).
- b) குறிக்து (குறி, 6 to point out) concerning; சூழ்ந்து (சூழ், 2 to surround) round about; சுற்றி (சுற்று, 3 to surround) round about; விட்டு (விடு, 4 to leave) from; என்று (என், 5 to say) that (எஸ்); இல்லாமல் (adv. part. of இல்<sup>2</sup>) without; அல்லாமல் (adv. part. of அல்<sup>2</sup>) besides.
- c) ஆனுல், ஆகில், ஆகின், ஆயின் (ஆகு to become, to happen) if (properly "if it happens");
  - ஆனுலம், ஆகிலும், ஆகினும், ஆயினும் although (properly "even if it should happen");

எனின் (என், 5 to say) if (properly "if you say"); எனினும் although (properly "even if you say").

<sup>&</sup>lt;sup>1</sup> Here the particle **e** is added.

<sup>&</sup>lt;sup>2</sup> இல் and அல் are வி?னக்குறிப்புமுற்று (see § 14). இல் uegatives the existence, அல் the quality.

#### Particles.

# PARTICLES.

# **§** 50.

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

1) வேற்றமையுருபுகள் "forms of declension";

- · 2) விணயுருபுகள் "forms of conjugation";
  - 3) சாரியை "increment." (c. g. அல்: தொடை garland தொ டையல);
  - 4) உவமைச்சொல் "words of similarity";
- ,5) signature
   <li,5) signature</li>
   <li,5) signature</li>
   ,5) signa
- 6) இசைநிறைக்கிற இ. "sound-filling (i. e. lengthening) particles" (செய்ய and ஒடு);
- அשை கிறைக்கிற இ. "measure filling particles", i. e. expletives on account of the metre (அரோ, பிற etc.);
- 8) குறிப்பிடைச்சொற்கள் "intimating (i. c. sound imitating) particles" (சலுப்பு, 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 இடைச்சொற்கள்.

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.

### § 51.

The three following particles are practically very important:  $\mathcal{M}$ ,  $\mathfrak{P}$ ,  $\mathfrak{T}$ . The first principally inti-

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mates a question, the second a doubt, the third certainty.

அவன் ஆ — அவனு he ? அவன் ஓ — அவனு he indeed ? அவன் ஏ — அவனே he surely !

# ·§ 52.

Thus far the etymological part. What we call "Syntax", the Tamil grammarians call ΩσCunτsio "Application". They treat in it of the manner in which, by the use of the cases, sentences are formed (sπσsio "agency"), compounds framed (suprsio or Opnos "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<sup>1</sup>. The following paragraphs will offer some remarks on the third point, and then conclude with a few words on construction.

# FORMATION OF WORDS.

# **§** 53.

Some roots do not undergo any change in assuming the character of substantives:

<sup>&</sup>lt;sup>1</sup> For a sort of Bahuvrihi see Kaivaljanavanita I, 18: அடங்கிய விருத்தியான் one who has an activity that is suppressed == one in whom activity is suppressed. — Dvandva's are most common (இசுபர ங்கள் == இசுமும்பரமும் this world as well as the upper one).

மறை secret, from மறை, 2 to be concealed;

் கனி ripe fruit, from கனி, 6 to be ripe. .

Some are internally changed, either by lengthening the radical vowel:

5π<sup>O</sup> cultivated country, from 5<sup>O</sup>, 4 to plant; S<sup>O</sup> emancipation, from S<sup>O</sup>, 4 to leave; C<sub>5</sub>O ruin, from G<sub>5</sub>O, 4 to perish;

or by doubling the final consonant:

மாற்ற change, from மாற, 3 to change; பாட்டு song, from பாடு, 3 to sing; ஊற்ற fountain, from ஊற, 3 to spring forth.

Some again take an affix:

\*

.,6

செய்யுள் poetry, from செய், 1 to make; போலி likeness, from போல், 1 to be like; அகலம் breadth, from அகல், 1 to make room.

### § 54.

Verbal nouns (தொழிற்பேர் "nouns of action"), with ஐம்பால் (see § 11, Note), are formed by affixing the personal pronoun அவன், அவள், அது — அவர், அவை (அன) to the temporal characteristic:

கடக்கிற அவன் = கடக்கிறவன் a man walking, கடக்கிற அவள் = கடக்கிறவள் a woman walking, கடக்கிற அது = கடக்கிறது something walking, கடக்கிற அவர் = கடக்கிறவர் men or women walking, கடக்கிற அவை = கடக்கிறவை animals walking, கடந்த் அவன் = கடந்தவன் a man who has walked, கடப்ப் அவன் = கடப்பவன் a man who will walk.

Note. The ஒன்றன்பால் may also signify a state, a fact etc. . (ரடக்கிறது the state, the fact etc. of walking). In verbs following the weak declension,  $\dot{\omega}$ , the characteristic of the future, is — for the sake of euphony — changed into  $\dot{\omega}$ , whenever the following affix contains another  $\dot{\omega}$  (e. g.  $\mathfrak{aga}$ ).

செய்வ் அது — செய்வது a thing that will do;

- செய்வ் அன் = செய்வன things that will do; but
- செய்ப் அவன் செய்பவன் (not செய்வவன்) a man who will do;
  - செய்ப் அவள் செய்ப்வள் (not செய்வவள்) a woman who will do;
  - செய்ப் அவர் செய்பவர் (not செய்வவர்) men or women who will do.

Verbs in the negative join the pronoun anis etc. to the form of the adverb. part. in aggi:

செய்யாதவன் a man who does not, செய்யாதவள் a woman who does not, செய்யாதது a thing which does not, செய்யாதவை things which do not.

All these nouns follow the declension of the pronoun affixed.

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

செய்யும் அவன் = செய்யுமவன் a man who will do, செய்யும் அவள் = செய்யுமவள் a woman who will do, செய்யும் அது = செய்யுமதா a thing that will do, செய்யும் அவை = செய்யுமவை things that will do.

Note I. The ஆண்பால் of the verbal noun of the past tense is sometimes formed by affixing அன் etc., instead of அவன் etc., to the temp. characteristic (பொருந்தினன் "one who came into possession" instead of பொருந்தினவன், — from பொருந்து). Or is the form in அன் (inst. of ஆன்) the finite verb "he came into possession" as விணப்பேர் "one who came into possession" (§ 44, Note)?

Note II. The negat. verbal noun in ஆதவன் etc. often appears in the shorter form: ஆன் etc. (பெருந்தாதவன் or பொ ருந்தான்). Or is the form in ஆன் விணேப்பேர் (§ 44, Note)?

### § 55.

There is another kind of verbal nouns, with ஒன் றன்பால் only (see § 11, Note), formed by adding the affixes அல்<sup>1</sup>, தல் or கை to the root of verbs following the weak form; — and க்கல், த்தல் (க்குதல்) or க்கை to the root of such as follow the strong form:

Note. Verbs of the middle form mostly conform to the rule for those of the weak form; sometimes however they take the affix so.

# § 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.

செய்கின்றமை the state of doing,

Gripson the state of having done.

Verbs in the negative join the affix sub to the adject. partic. in g:

செய்யாமை the state of not doing.

# ∴§ 57.

The formation of derivatives has already been touched upon; for words as செய்கின்றமை being

1 The affix as especially in verbs with a final 2.

derived from an adjective participle, stand on the same level with

பெருமை "greatness" from பெரு "great", அருமை "difficulty" from அரு "difficult", புதுமை "novelty" from புது "new".

# § 58.

Among the terminations apt to form derivative nouns, the following hold the most conspicuous place:

- I. ஆன், cont. from அவன் (ஆண்டால்); ஆள், cont. from அவள் (பெண்பால்).
  - ஊரான் a villager (m.), ஊராள் a villager (f.), from ஊர் village.

அழகன் a beautiful man, அழகி a beautiful woman, from அழகு beauty.

III. அன், இனன், அவன், ஆன், ஒன், இ (ஆண்பால்).

> வில்லன், வில்லினன், வில்லவன், வில்லான், வில்லோன், வில்லி an archer, from வில் a bow.

IV. ஆளி<sup>1</sup> (ஆண் and பெண்பால்).

வில்லாளி a man or woman handling the bow, from வில் bow.

V. சாலி² (ஆண் and பெண்பால்).

மோட்சசாலி a man or woman full of bliss (from மோ ட்சம் bliss).

- 1 From 'ஆள, 1 to manage.
- 2 From சால, I to be full.

VI. ஞர் (பலர்பால்).

தனஞர் relations, from கின branch.

VII. தனம் (ஒன்றன்பால்). விளேயாட்டுச்தனம் a playful disposition, from விளேயா ட்டு play.

§ 59.

The mode in which ஐம்பால் - nouns (§ 11, Note) are formed from substant. in அம், requires a special notice.

ஆண்	பெண்	பலர் ·	ஒன்றன்	பலவின்
பால்.	பால்.	பால்.	- பால்.	பால்.
அன்	அள்	அர் (ஆர்)	அதி் '	அ (அன)
அவன்	அவ்ள்	அவர்		
ஆன் ஒன்	் ஆள் இ		•	

These terminations may be either affixed to the obl. in its simple form (த்து):

மனத்தன் <sup>1</sup>	மனத்தள்	மனத்தர் 🖌
மனத்தவன்	் மனத்தவள்	• மனத்தவர்
மனத்தான் .	மனத்தாள்	men and women
மனத்தோன்	் மனத்தி -	having a mind.
an harring a mind	a many have a mind	-

a man having a mind. a wom. hav. a mind.

மனத்தது an irrational being மனத்த irrat. beings having having a mind.

or to the obliquus in its lengthened form (த்தின்): மனத்தினன் a man hav. a mind. மனத்தினள் a wom. hav. a mind. etc. etc.

<sup>1</sup> From மனம் mind.

# CONSTRUCTION.

# • § 60.

The subject (எழுவாய் "the place where it rises" or கர்த்தா "agent") always precedes the predicate (பயன் "meaning"), and the latter concludes the sentence (வாக்கியம்).

# **§** 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.

# § 62.

In consequence of this last mentioned principle:

1) The attributive (adjective  $^{\circ}$ , adjective participle  $^{\circ}$ , adjective numeral  $^{\circ}$ , pronoun  $^{\circ}$ , genitive  $^{\circ}$ ) precedes the substantive; — the substantive precedes the preposition  $^{\circ}$ ; — and the adverb  $^{\circ}$  precedes the verb.

a) கல்ல மரம் a good tree.

b) Gai with a spoiled tree.

c) ஒரு மரம் one tree.

d) என் வீடு my house.

e) பிதாவின் மரம் the father's tree.

f) மரத்தாகரு முன் before the tree (lit. the tree before).

g) நன்றுய்ச் செய்தான் he did well (lit. well he did).

2) The similitude precedes that which is similar, and the comparative that which is compared.

செங்கத்துக்கு நோனவர் one who resembles a lion (lit. one

Construction.

who a lion resembles); இதிலும் அது நல்லது that is better than this (lit. than that this is better).

- 3) The secondary clause precedes the primary one.
- , நீ கல்லவன் என்ற சொன்னுன் he said that you are good (lit. that you are good, he said); அவன் போன பின்பு கான் சாப்பிட்டேன் I ate, after he was gone (lit. after he was gone, I ate); நான் வியாதியாயிருக்கிறேன். ஆகையால் வரக் கூடாது I cannot come, for I am ill (lit. because I am ill, I cannot come); நீயதைச்செய்தால், இதை க்கொடுப் பேன் I shall give this, if you do that (lit. if you do that, I shall give this); என்னேக் காப்பாற்றும் படியாக வ ந்தான் 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 பால் (§ 11) of the nominative always agrees with the பால் of the verb. The ஒன்றன்பால் of the future, however, we sometimes find construed with the ஆண் or பெண்பால் of the nominative.

இராசாச் சொல்லும் "the king will say", instead of இராசாச் சொல்லுவார்.

# § 64.

The accus. (கர்படம் "action") very often appears without its flexional termination:

காயிதங் கொடு give (me) the paper! instead of காயிதத்தை க்கொடு. — பதும பாதம் (பாதத்தை) பணிகின்றேனே I worship the lotus - foot.

# § 65.

The abl. instr. is used also in the sense of effective cause, of material cause, and of motive. அவஞல் செய்யப்பட்டது it has been done by him; மண்ணுல் செய்யப்பட்டது it has been made of earth; அன்பிஞல் செய்யப்பட்டது it has been done out of love.

# **§** 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 வந்தான் he came into the village, அதிந்தவூருக்கு தாரமாயிருக்கிறதா that is far from this place, அதெனக்குத் தகாது that does not suit me, வழிக்குத் தப்பிப்போனேன் I missed the way, சாவுக்குத் தப்பிப்போனேன் I escaped death, எனக்கிரங்கும் have mercy upon me! அவனுக்குப் பயப்படவேண்டும் one ought to fear him, இன்றைக்கு to-morrow, தோத்திரத்துக்கு for the sake of praise.

# **§** 67.

The form of the abl. separat. in இல் is, properly speaking, the abl. loc., — and that in இல் the obliq. (§ 13, Note II.)

மலேயில் வரும் ஆற the river which (is in the mountain and therefore) comes from the mountain.

தம்பியின் பிரிந்தான் he separated from (prop. of) the younger brother.

The peculiar forms of the abl. sep. arc compounds. (§ 13, Note II.)

# § 68.

The genitive is never construed with a verb.

Note. A kind of genitivus explicativus is formed by the future participle of the verb என் to say, to call (cl. 5): என்னும் "something that one will call"; வேதாந்தம் என்னும் பாற் கடல் the milk-sea of Vedanta (the milk-sea called Vedanta).

# **§** 69.

The simple form of the abl. loc. in Si serves also to express time:

முற் காலத்திலே in former time, அவன் இங்கேயிருக்கையில் "during his being here", == while he was here;

and motion:

ஊரிற் சேர்ந்தோம் we arrived at the village.

The latter notion may be expressed also by the compound form in இடத்தில் (§ 13, Note IV):

என்னிடத்தில் வந்தான் he came to me.

The abl. loc. is used besides to intimate mental 'relations:

அவளிடத்தில் அன்பில்ஸ in him there is no love; அவரிடத்தில் விசுவாசிக்க வேண்டும் one ought to believe in him.

# § 70.

The obliquus is often used for the genitive:

பெண்ணின் காணம் (பெண்ணிணைம்; § 9, 5) the bashfulness of the woman, for பெண்ணுடைய காணம்;

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for the abl. sep. (see § 67); for the abl. loc.:

கிலத்து on earth (from கிலம் ground); Grammar. for the abl. instr.:

அருள் கோக்கத்து (அருணோக்கத்து § 9,5) with eyes of grace.

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 make 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 படு to be affected (cl. 4), படு த்து to affect (cl. 3), ஆகு (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), கீழ் (before), புறம்பு (without) prefixed:

உடன்படு to agree, உடன்படுத்து to cause to agree, மேற் (inst. of மேல்; § 9, 3) கொள் to take upon, புறம்பா க்கு 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.

# § 72.

By adding the verb DT 7 "to be" to the adverbial particip. of other verbs, compound tenses (perfect, pluperfect, second future) are formed.

செய்த இருக்கிறேன் – செய்திருக்கிறேன் I have done it,

• செய்து இருந்தேன் — செய்திருந்தேன் I had done it , செய்தி இருப்பேன் — செய்திருப்பேன் I shall have done it.

# § 73.

The following remarks are confined 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:

நான் செய்கிறேன் I do, i. e. I shall immediately do; இந்தப் பக்கத்தில் காற்று வீசுஞல் மழை பெய்தது if the wind blows from this side, it has rained, i. e. it will certainly rain (so certainly, as if it had already rained).

•

2) The future is used also as iterativum:

அவன் என்னிடத்தில் வருவான் என்ணப் படிப்பிப்பான் he 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:

அப்படியிருக்கும் so it will be, i. e. so it may be.

Of course, the second future may be used in the same manner:

அதைக் கண்டிருப்பேன் I shall have seen that, i. e. I may have seen that.

4) The compound tenses  $(\S 67)$  are often sufficiently expressed by the respective simple ones:

வேண்டியதைச் செய்தேன் (not செய்திருக்கிறேன்) I have done what was necessary;

ான் இதைச் செய்த பின்பு (not-செய்திருந்த பின்பு) அவன் வந்தான் after I had done this, he came;

கீயதைச் செய்யாதிருந்தாய் ஆஞல் அப்போது கெ®வாய் (not-கெட்டிருப்பாய்) if you had not done that, you would have perished.

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## **§** 74.

The verbs கொள் take, வரு come, போடு put, விடு leave, and இடு give, are frequently added to adverbial participles:

1) Sommi forms a sort of medial voice:

அதையெழுதிக் கொண்டேன் I wrote that (for myself);

whereas Cuin sometimes conveys the reverse idea:

அதையெழுதிப் போட்டேன் I wrote that (for somebody else).

2) Stariant and aut, and sometimes both together, mark the continuance of the action:

யோசண் பண்ணிக் கொள்ளுகிறூர்கள் they are holding consultation, or பண்ணிவருகிறுர்கள், or பண்ணிக்கொண்டுவ ருகிறுர்கள்.

3) CLITE and ale give emphasis (the former in connexion with verbs implying the sense of "off", — the latter in connexion with verbs implying the sense of "away"):

தள்ளிப் போட்டான் he put off; போய் விட்டான் he went away.

and denotes also the completion of the action:

தாங்கி விட்டான் he fell asleep.

4) **G**G is a mere expletive:

போயிட்டான் he went.

Note I. இரு "to be", when added to ஆய், the adv. partic. of ஆரு "to become", denotes qualitative (instead of simple) existence:

அங்கே ்மிகுந்த தண்ணீர் இருக்கிறது there is much water; but இது எல்லதண்ணீராயிருக்கிறது this is good water: Note II. ஆயிற்ற "it has happened" — the ஒன்றன்பால் of ஆகு (to become, to happen) in the past tense — when added to the adverb. participle, marks the completion of the action:

நான் எழுதியாயிற்ற I have done writing;

and this form of expression is sometimes used as an emphatic future (I shall soon finish writing).

Note III. The ஒன்றன்பால் of ஆகு or ஆ in the future tense (ஆம் "it will happen"), when added to the finite verb, denotes uncertainty:

பின்பதைச் செய்தாளும் (செய்தான் ஆம்) 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 கல், or in க்கல் (§ 55), implies possibility or propriety:

ரீயதைச் செய்யலாம் you may do that.

### § 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 தகப்பனுடைய வீட்டில் இறங்கி — அவனே வா ழ்த்தி — கடந்ததை யறிவித்தார்கள் they stepped into the house of my father, saluted him, and narrated what had happened (Lit.: They having stepped ..., having saluted ... narrated ...).

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 இறங்கி and வா ழ்த்தி ought to be taken in the same tense. — In the following instance however the finite verb "அறிவி ப்போம்" (we shall narrate) being a future tense, those participles are to be taken in the future.

அவன் வீட்டில் இறங்கி — அவனே வாழ்த்தி — நடந்ததை யறி விப்போம் 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:

நான் அவர் வீட்டில் இறங்கி — அவரை வாழ்த்தி — நடந்த தை அறிவியாதிருப்பேன் I shall not go into his house, 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  $2.\dot{\omega}$  ("and"), and the whole is concluded by the finite verb of  $\mathfrak{D}(\mathcal{T})$  ("to be"), or by any one that may be used in about the same general sense.

- பரமார்த்தத்தை யுரைத்தும் கி?னத்தும் இருப்பது ஞானிகளுக்கா ன கீதி speaking of, and meditating on, the supreme being is the conduct that behoves wise men.
  - அதை யுரையாமலும் நிணயாமலும் இருக்கிருர்கள் they neither speak nor think of it.

## § 76.

The adjective participle supplies the place of the relative pronoun.

அவன் பணம் கொடுத்த மனிதன் the men to whom he has given money (lit. the he money given man).

அவள் இந்த வேலையைச் செய்கிற விதம் the manner in which • she does this work (lit. the she this work doing manner).

நான் கண்ட மனிதன் the man whom I have seen (lit. the I seen man).

## § 77.

The infinitive is used also in an absolute sense, and must then be rendered by conjunctions implying condition, cause, or time.

நீர் வர என் மகனும் வருவான் if you come, my son will too come.

இப்படியிருக்க வர மாட்டேன் as it is so, I will not come. நான் இங்கேயிருக்க வரான் while I am here, he will not come.

## **§** 78.

போல் "like", affixed to the subj. in ஆல், means "as if":

ரீ செய்தாற் (செய்தால், § 9, 3) போல் as if you were doing.

## **§ 79.**

Verbal nouns generally retain the full power of verbs:

கீயதை ச்செய்கிறதிளுல் மிகுந்த பயன் வரும் (lit. through you doing this — i. e. because you do this — a great advantage will come).

என்னே கீகேட்கையாலே (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), நடக்கை (the state of walking, in the sense of conduct), and can therefore be preceded by an attributive:

அவனுடைய நடக்கை his behaviour, பேரறிவு great knowledge.

Note. The addition of the verbal noun ஆன வன் etc. ("one who has become, who is"), ஆவத ("something that will become, that is"), and என்பவன் etc. ("one whom they will ' call") give a sort of relief to substantives:

சிவனுவன் or சிவன் என்பவன் "he who is Siva, or he who is called Siva" instead of the simple சிவன், Siva. பாவமாவது "that which is sin", inst. of the simple பாவம் sin. The word என்பது ("that which one will call") serves to introduce a whole sentence:

உனக்கடுத்தலணேயுன்னேப்போலச் சினேகிப்பாயாக வென்பது நல்ல கற்பணேயாம் "thou shalt love they neighbour as thyself" This is certainly a good command. (That which is called "thou shalt etc." is a good command.)

## § 80.

Adjectives, or adjective participles do not change their termination according to the LIT is of the following noun:

கல்ல புருஷன் a good husband, கல்ல பெண்சாதி a good wife, கல்ல மனிதர் good men, கல்ல பறவை a good bird, நல்ல பறவைகள் good birds.

## § 81. ·

The adjectives in Tamil have no form of comparison. The following instances will show at once, how the comparative degree is supplied by the dative, the abl. loc., and the obliquus.

1) தகப்பனுக்கு மகன் கல்லவன் the son is better than the father (lit.: To the father — the son is good. Gegenüber dem Vater etc.)

#### Construction.

2) அதில் or (with உம்) அதிலும் இத பெரித this is greater than that, or than even that (lit. this is greater among that).

3) தேனினும் இனித 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 . உம், serve also to compare things which are equal:

அந்தரத்தின் or அந்தரத்தில் like the ether.

The introduction of a word implying entireness, generality etc., serves to form the superlative degree:

எல்லாத்திலும் இதா ால்லது this is the best (lit. this is good among all).

Note. Also the infinit. of  $\Box n \dot{\pi}$ , 6 to see  $(\Box n \dot{\pi} \dot{\pi} \dot{\pi})$ , and that of  $\pi n \dot{\Box} \Theta$ , 3 to show  $(\pi n \dot{\Box} \Box)$  are occasionally employed to form the comp. degree:

இதாசாவை ப்பார்க்க (காட்ட) மந்திரி கல்லவன் the minister is better than the king (lit.: To see, to show the king, the minister is good).

Very often பார்க்கிலும் ("even if you see"), and காட்டிலும் ("even if you show") are used for the same end.

## § 82. ·

The interrogative pronoun எவன் who? etc. is made to correspond with a following demonstr. pronoun (in the sense of whosoever):

அப்படி ச்சொல்லுகிறவன் எவனே அவன் எனக்குச் ,சினேகி தன் அல்ல Whosover says so (lit.: he who is one that says so), he is not my friend.

Here the part.  $\mathfrak{P}$  is introduced ( $\mathfrak{salG} \mathfrak{G} = \mathfrak{sala}$ ) and  $\mathfrak{P}$ ) for the sake of emphasis. This is not always the case.

Tamil Grammar:

எவருடையருளால் சொரூப சுபாவமானேன் அவருடைப் பதும பாதம் பணிகின்றேனே Through whose grace I came to partake of the absolute substance, to his lotus-feet I bow down.

§ 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:

அவ்வூர் மட்டும் போஞேம் we went as far as that village.

- 2) Partly they require a certain case:
  - a) The obliquus: அதின் பொருட்டு on account of that.
  - b) The accusative: உம்மை க்குறித்துப் பேசிஞன் he spoke about you.
- ்c) The dative: அதற்கு முன்னே before that.
  - d) The abl. soc.: عمد together with him.

#### § 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:

அவன் போன பின்பு after he had gone (lit.: the he gone aftertime);

Construction.

- ரீ வந்த படியால் because you have come (lit.: through the you arrived manner).
- II. With the part. of the future:
  - கீர் எனக்கு வரும் மட்டும் till you come to mc (lit.: the you to me coming limit).
  - அவள் பெறம் படிக்கு to the end that she might receive (lit.: to the she obtaining manner).
- III. With the part. of the present.
  - 'அவன் இங்கேயிருக்கிற படியால் because he is here (lit.: through the he here being manner).

Note I. Some of these conjunctions being originally substantives, they admit even the demonstr. letter a:

சீ யறியும் அவ்வளவும் until you know (lit. until that term etc. More emphat. than: சீயறியும் அளவும்).

Note II. Some conjunctions denoting place or time are, in the higher dialect, construed also with the adv. participle: நான் வந்துழி (வந்து உழி = வந்தபின்பு) after I had come.

## § 85.

The conjunction as mu "saying, meaning" (adv. partic. of as to say, to mean) is usually employed in the sense of the Greek 611, and the Sanser. "iti":

This phrase may be formed also in this manner:

அவன் அதைச் செய்ததாக கிணக்கிறேன் (lit.: I think the he having done this [செய்தது is a neuter verbal noun referring to the past; § 54, Note] to be, or --- I think in the way of his having done this).

Whenever the words of somebody are quoted, and provide the dispensed with:

நான் வருவேன் என்ற சொன்னுன் he said "I will come".

அவன் அதைச் செய்தான் என்று நான் நிணேக்கிறேன் I think that he did that.

- But it can be converted into the finite verb, and then the addition of any other verb, implying the sense of saying, is superfluous:

நான் வருவேன் என்றுன் (inst. of என்ற சொன்னுன்).

## § 86.

The particle உம் – உம் "et – et", as well as ஆவது – ஆவது (ஆகிலும் –- ஆகிலும்; ஆண லும் – ஆனுலும்; அல்லது – அல்லது) "either – or" are always affixed to their nouns:

பொன்னும் வெள்ளியும் gold and silver, பொன்னுவது வெள்ளியாவது gold or silver.

Note. The conjunctive as well as the disjunctive particle is seldom found single. (The book-language offers however instances like this: பொன் வெள்ளியும், instead of பொன் னும் வெள்ளியும்.)

## ´§ 87.

அல்லது — அல்லது may be used also with regard to verbs:

்கீ புத்தகத்தைக் கொண்டு வந்தாயோ? அல்லதிழந்துபோனு யோ? Have you brought the book, or have you lost it?

The part. 2 is never used, with regard to verbs, in the case mentioned § 75, 1.

## § 88. ·

The before mentioned (§ 86, 87) particles cannot be affixed to adjectives, or adjective participles:

1) Not: நல்ல ஆகிலும் கெட்ட அகிலும் பழம் a good or bad fruit.

But: ால்ல பழமாகிலும் கெட்ட பழமாகிலும்.

### 2) Not: நல்லவும் பெரியவும் மனிதன் a good and greatman. But: நல்லவனும் பெரியவனுமான மனிதன் (a man who is as well a good one as a great one).

Note. Also the genit. in emalu never receives the particle e, because this termination is an adjective participle (of the algoristic grading of the algoristic structure), intimately connected with the following substantive, upon which it depends. It is therefore faulty to say:  $fistoremath{\mathfrak{s}}$  substantive, upon which it depends. It is therefore faulty to say:  $fistoremath{\mathfrak{s}}$  substantive, upon which it depends. It is therefore faulty to say:  $fistoremath{\mathfrak{s}}$  substantive, upon which it depends. It is therefore faulty to say:  $fistoremath{\mathfrak{s}}$  substantive, upon which it depends. It is therefore faulty to say:  $fistoremath{\mathfrak{s}}$  substantive, upon which it depends of S and K."; but we may say,  $fistoremath{\mathfrak{s}}$  substantive of S and K."

## SPECIMENS OF TAMIL STRUCTURE.

## I. Proverbs.

 அரிசியுண்டாஞல் <sup>1</sup> வரிசையுண்டாம்<sup>2</sup>. arisi yuntânâl varisei yuntâm. Rice if originates, honor will originate.

Free Translation: Where there is rice, there is honor.

Analysis: உண்டானல் (contract. from உண்டாகினுல்), the conditional mood (§ 36) of உண்டாகு 3, 3 to come into existence. — உண்டாம் (contract. from உண்டாகும்), III. pers. neut. sing. fut. of உண்டாகு, 3.

2)	இசாச	் நீதம்	உண்டானல்	தேவ	நீதம்	உண்
		ńîtam	•		ńîtam	
	King-	justice	if there is,	god -	justice	will
<b>I</b> [	ாம்.					
tâ	m.					

be.

Free Translation: If there is royal justice, there will be also divine justice.

Analysis: இராச. from இராசன் king, and ேதவ from தேவன் god, are used adjectively; the final of being treated like  $\omega$ , § 14, II, b, Note.

<sup>1</sup> அரிசி உண்டாஞல்: § 10, 1. — <sup>2</sup> வரிசை உண்டாம்; § 10, 1. — <sup>3</sup> Prop. உண்டு (for உள்து "something existing", விளேக்குறிப்புப்பேர் of உள் "being"; § 44) and ஆகு ("to become"), i.e. to become something existing.

3) ஆஞ்சும்	மூன் றும்	உண்டானல்	அறியா ப் 1			
ansum	mûn <b>r</b> um	u <b>nt</b> ânâl	a <b>rf</b> yâ p			
Five and	three and	if there be	not-knowing			
பெண் ணுங் <sup>*</sup> கறி சமைப்பாள்.						
pe <b>nn</b> un	ka <b>r</b> i san	1eippâ <b>l</b> .				
girl also	curry will	prepare.	1			

Free Translation: If there be five and three (ingredients), even an ignorant girl may prepare curry.

Analysis: அஞ்சு five, மூன்ற three; உம் — உம் et — et, § 86. — அறியா adj. partic., in the negat. voice (§ 39), of அறி, 2 to know. — பெண்ணும் = பெண் (girl) and உம் (even); § 10, 2. — சமைப்பாள் III. pers. fem. sing. fut. of சமை, 6 to prepare.

4)	பனி	ப் 8	பெருக்கிலே	கப்பல்	ஒட்டுகி <i>ரு</i> ய்.
	pani	Р.	perukkilê	kappal	ô <b>tt</b> uki <b>r</b> ây.
	Dew-		in the flood	the ship	thou pushest on.

Free Translation: You sail your ship in a flood of dew.

5) காலாலே நடந்தாற்<sup>4</sup> காத வழி தலேயாலே நடந் kâlâlê ńatańtâr kâta val'i taleiyâlê ńatań-With the foot if one walks, 10 miles way ; with the head if one

தால் எவ்வளவு தூபம். tâl evvalavu tûram. walks, what — measure distance? .

1 § 10, 3. — <sup>2</sup> பெண்ணும், § 9, 1. — <sup>3</sup> § 10, 3. — <sup>4</sup> கடந் தால், § 9, 3. Free Transl.: If you walk on foot, it is a way of ten miles; now what will be the distance, if you walk on your head?

6)	பனங்¹	காட்டு	நரியோலே²	<b>ச்</b> *	சலசலப்புக்
	panan	kâ <b>tt</b> u	ńariyôlei	8	salasalappuk-
	Palmyra-	grove -	fox leave -		to the rustling
கஞ	நசுமா⁴.	•	••		
ka	ñsumâ.				
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.: பனம், prop. a substant., is here used adjectively (§ 47, Note). — காட்டு obliq. of காடு (§ 15, 7) grove; see also § 14, 2, b, and § 47, Note. — சலசலப்புக்கு dative (required by the following verb, § 66) of சலசலப்பு (a sound imitating particle, § 50, 8). — அஞ்சும் III. pers. neut. sing. fut. of அஞ்சு, 3 to fear. — ஆ interrog. part., § 51.

7) அணிலின் பிள்ளேக்கு நாங்கரிதோ<sup>5</sup> ஆண்டிச்சி a**n**ilin pilleikku ńunkaritô â**nt**issi Of the squirrel to the child pulp is scarce? The beggar-பிள்ளேக்கு ச்<sup>6</sup> சோறரிதோ<sup>7</sup>. pilleikku s sô**r**aritô? to the child rice is scarce?

1 பனம், § 9, 1. — <sup>2</sup> நரி ஒலே, § 10, 1. — <sup>3</sup> § 10, 3. — 4 சலசலப்புக்கு அஞ்சுமா, § 8, 1. — <sup>5</sup> நாங்கு அரிதே, § 8, 1. — 6 § 10, **இ**. — <sup>7</sup> சோறு அரிதோ, § 8, 1. 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?

Anal.: அணிலின் obl. of அணில் (§ 15, 1) squirrel. – பிள்ளேக்கு dative of பிள்ளே (§ 15, 3) child. – தாங்கு pulp of the palmyra-fruit. – அரிது, ஒன்றன்பால் of a வினேக்குறிப் புமுற்று, from அரு "scarcity", § 44. – ஒ particle of doubt,. § 51. –- சோறு rice.

8) ஊராரை ப்<sup>1</sup> பகைத்துயிரோடிருந்தவர்<sup>2</sup> இல்லே. îvârei p pakeittuyirôtiruńtavar ் illei. The citizens hating, with life such as have subsisted, not.

Free Transl.: There are none who hated their fellow citizens, and could subsist.

Anal.: ஊராரை accus. plur. of ஊரான் (§ 16). — பகைத்து adv. participle (§ 35) of பகை, 6 to hate. — உயிரோடு abl. soc. of உயிர் life (§ 15, 1). — இருந்தவர் nom. plur. of இருந்தவன், verbal noun, in the past, (§ 54) of இரு, 7 to be.

9) அட்	ட்யை	யெடுத்	து <sup>®</sup>	மெத்தை	யில்	வைத்
a <b>tt</b> e	eiyei	ye <b>t</b> utt	u	metteiyi	1	veit-
A woo	d-louse	taking	5	a cushion	on	one pla-
தாலுஞ் (	செத்தை	யை ச்	4 - <b>⊜</b> ∈	<b>சத்தை</b> டை	ட நா(	நம்.
tâluñ	setteiye	ei s		setteiyei	ńâ <b>t</b>	tum.
ces althoug	h, wither	ed leave	witl	nered leave	it wi	ll seek.

Free Transl.: Although you take a wood-louse and place it on a cushion, it will seek the withered leaves, the withered leaves.

Anal.: அட்டையை acc. of அட்டை wood louse. — எடுத்து adv. part. (§ 35) of எடு, 6 to take. — மெத்தையில் abl. loc. of மெத் தை cushion. — வைத்தாலும் a subj. mood (§ 38) of வை, 6 to

1 § 10, 3. — <sup>2</sup> பன்கத்து உயிரோடு இருந்தவர், § 8, 1. — <sup>3</sup> எடு த்து, § 10, 1. — 4 § 10, 3. Grammar. put. — Фербарош acc. of Gebass a withered leaf. — впСи III. pers. neut. sing. fut. of впС, 3 to seek.

10) அமுதம் உண்கிற நாவிஞலே விடம் உண் amutam unkira nâvinâlê vitam un-Ambrosia eating with the tongue, poison will

,பாரோ.

pârô. they eat?

Free Transl.: Will one eat poison with a tongue, that eats ambrosia?

Anal.: அமுதம் (§ 15, 6) = அமுதக்தை, § 64. — உண்கிற adj.partic., in the pres., of உண், 5 to eat. — காவிஞலே (== காவி ஞல்) abl.instr. of காவு (§ 15, 5) tongue (with the insertion of இன்; § 15,9). — உண்பார் III. pers. masc. (et fem.) plur. fut. of உண் 5.

11) _	ழடியும்	பட்டு	ப்	புளித்த	் மாங்காயுத்
a	tiyum	pa <b>tt</b> u	р	pu <b>l</b> itta.	mânkâyuń
Str	oke and	having suf	fered,	sour	mango and
தின்ன		ண்டுமா.			ф ·

tinna vê**nt**umâ.

to eat, will it be necessary?

Free Transl.: Is it necessarry both to be beaten and to eat sour mangoes?

Anal.:  $\mathfrak{A}\mathfrak{P}$  stroke; the accus. in the shape of the nominat.; § 64. —  $\mathfrak{U}\mathfrak{L}\mathfrak{O}$  adverb. part. (§ 35) of  $\mathfrak{U}\mathfrak{O}$ , 4 to suffer. —  $\mathfrak{U}\mathfrak{A}\mathfrak{I}\mathfrak{F}\mathfrak{F}\mathfrak{F}$ adject. part., in the past, (§ 34) of  $\mathfrak{U}\mathfrak{A}\mathfrak{I}\mathfrak{I}$ , 6 to be sour. —  $\mathfrak{B}\mathfrak{A}\mathfrak{I}\mathfrak{A}\mathfrak{I}$ infin. of  $\mathfrak{B}\mathfrak{A}\mathfrak{I}$ , 5 to eat. —  $\mathfrak{C}\mathfrak{A}\mathfrak{A}\mathfrak{I}\mathfrak{O}\mathfrak{I}$  III. pers. neut. sing. fut. of  $\mathfrak{C}\mathfrak{A}\mathfrak{A}\mathfrak{I}\mathfrak{O}\mathfrak{O}\mathfrak{I}$ , 3 to be necessary.

12) ஆணயேறி	திட்டி	் வாயினுழைவாரா².
âneiyê <b>r</b> i	ti <b>tt</b> i	vâyinul'eivârâ.
Elephant ascending	small	in an opening will they creep?
1 ஆ <b>?</b> ன ஏறி, § 10, 1	2 @	பாயில் துழைவாரா, § 9, 5.

Free Transl.: Can one, on the back of an elephant, pass through a small opening?

Anal.:  $\sigma p$  adv. partic. (§ 35) of  $\sigma p$ , 3 to ascend. —  $p \perp$ 4 something small; the nomin. is placed adjectively. —  $\omega n$ 19 which the abl. loc. of  $\omega n \omega$  mouth, opening. —  $p = \omega p \omega n n$  III. pers. 19 masc. (et fem.) plur. fut. of  $p = \omega p$ , 2 to creep in.

#### II. Sentences.

1) கற்றவர்களே கண்*ண*ையவர்கள் <sup>ட</sup> கல்லா kannuteiyavarkal Ka**rr**avarkalô kallâ-The having learned certainly eye-possessors; of the தவர்களுடைய முகத்திற்² காணப்படும் இரண்டு kâ**n**appa**t**um tavarka**lut**eiya mukattir ira**nt**u not learning in the face the to be seen two ப் பெரியோர் கண்களும் புண்கள் என உரைத் punkal periyôr ka**n**ka**l**um ureitена р that (on) the great ones eyes ulcers 'have *தா*நக்கி*ளு*ர்கள் ³. tirukki**r**ârkal. said.

Free Transl.: The learned have really eyes; the two eyes, seen in the face of those who are not learned, are (mere) ulcers. Thus the great ones have declared.

Anal.: சற்றவர்கள் (instead of கல்தவர்கள், § 9, 4) verb. noun (§ 54), in the past, of கல், 5 to learn; "people who have learned".— கண் eye. — உடையவர்கள் from உடையலன் (verbal noun, from

<sup>1</sup> கண் உடையவர்கள், § 10, 2. — <sup>2</sup> முகத்தில், § 9, 3. — <sup>3</sup> உரை த்து இருக்கிரூர்கள், § 8, 1.

g #

உடை "possession" in the shape of வினக்குறிப்பு முற்ற, § 44) "one who is in possession". — கல்லாதவர்கள், negative verbal noun, § 54, "people who did not learn, do not learn, will not learn". — முகத்தில் abl. loc. of முகம் face. — காணப்படும் partic. fut. pass. (§ 42) of காண், 5 to see. — For உம் in கண்க ளும் see § 25, Note II. — புண் ulcer. — என = என்ற, § 49, II, a and b. — பெரியோர் (contract. of பெரியவர்) from பெ ரியவன் (verbal noun, from பெரு "great" in the shape of வி ணக்குறிப்பு முற்ற, § 44) "one who is great". — உரைத்து adv. part. (§ 35) of உரை, 6 to say. — இருக்கிளுர்கள் III. pers. masc. (et fem.) plur. praes. of இரு, 7 to be, "they are"; the addition of இரு to the adverb. part. உரைத்து here denotes the perfect tense (§ 72); "they have said", not "they said".

2) மனம் போன வழியிற்' புத்தியை ப் போக Manam pôna va**l**'iyi**r** puttiyei pôka р in the way the reason The fancy gone to go விடாமல் நன் மார்க்கத்திற் செலுத்துவது அறிவே seluttuvatu arivêvi**t**âmal ńan mârkkatti**r** not letting, good into the path the leading, (is) knowledge; யாதலால்<sup>ஃ´</sup> அதை ச் சிந்தித்திருக்க<sup>4</sup>்வேண்டும். yâtalâl sintittirukka vê**nt**um. atei s considering to be therefore this one ought.

Free Transl.: Not letting the reason go the way, the fancy has gone, but leading it into the good path, — is (true) knowledge; one ought, therefore, (always) to be meditating on this.

Anal.: போன (contract. from போகின), adj. part., in the past (§ 34), of போகு 3 to go. — வழியில் abl. loc. of வழி way. . புத்தியை acc. of புத்தி intellect, reason. — விடாமல் (= விடா து) negative adv. partic. (§ 39) of விடு 4. — கன் (inst. of

<sup>&</sup>lt;sup>1</sup> வழியில், § 9, 3. — <sup>2</sup> § 10, 3. — <sup>3</sup> அறிவு ஏ ஆதலால். — 4 *டிந்தித்து* இருக்க.

கல் good; § 9, 2). — மார்க்கதில் abl. loc. of மார்க்கம் path. — செல்லுத்தில்து neutre verbal noun, in the future (§ 54), from செல்லுத்து 3 (causal form, derived from செல்லு to walk; § 43) to cause to walk, to lead. — அறிவு knowledge; for  $\sigma$  see § 51. — ஆதலால், § 49, I, c. — செந்தித்து adv. part. (§ 35) of சிந்தி 6 to meditate. — இருக்க infin. (§ 36) of இரு 7 to be.

Pira	ியுபகாரத்தை tiyupakârattei emuneration	virumpâma	alê	seyta
upakâraı	ம் 'கட n ka , (in comparis	a <b>t</b> alinum		perite-
ன்று <sup>2</sup> ே ந <b>r</b> u that,	சால்லியதற்கு solliyata <b>r</b> ku to saying	மேகலே mêkamê the cloud	சாட்சிய sâ <b>t</b> siyâ witr	பாயிருக் wiruk ness
kin <b>r</b> atu	<sup>3</sup> எப்படியெ eppa <b>t</b> iye • What manner?	mil ul	akattukk	u ńan
மாரி <sup>5</sup> ( mâri	பொழிந்து பா pol'ińtu p nowering down,	துகாக்குந் <sup>6</sup> Atukâkkuń	தன்பை tanme	ியுள்ள <sup>ா</sup> ivulla
மேகம் <sup>mékam</sup>	பிரதியுடகாரத் piratiyupkârati remuneration	தை விரும் tei virum	் <b>டாத</b> ச pâta	நன்மை `tanmei
போவே pôlĉ like	tân.			

Free Transl: The cloud is witness that the benefit conferred without a desire for remuneration is greater than

1 விரும்பாமல் எ. — <sup>2</sup> பெரிது என்று. — <sup>3</sup> சாட்சி ஆய் இருக் கின்றது. — <sup>1</sup> எப்படி எனில். — <sup>5</sup> நல் மாரி, § 9, 2. — <sup>6</sup> பாது காக்கும், § 9, 1. — <sup>7</sup> தன்மை உள்ள. the ocean; for the cloud that, showering down beneficial rain on the world, has the property of preservation, is justlike that disposition which has no desire for remuneration.

Anal.: பிரதியுபதாரம் remuneration. - விரும்பாமல் negat. adverb. part. (§ 39) of விரும்பு, 3 to desire. -- செய்த adj. part., in the past (§ 34), of செய், 1 to do. — கடலினும் abl. loc. of கடல் ocean, with உம் (§ 81, 3). — பெரிது III. pers. neut. sing. of பெரு "great" in the shape of வினேக்குறிப்பு முற்று; § 44. --என்று (§ 49, II, b). — சொல்லியதற்கு (= சொல்லினதற்கு) dat. of a neutre verbal noun, in the past tense, (§ 54) from Osno லு, 3 to say. — சாட்சி witness. - For ஆய் see § 48. – இருக் கின்றது III. pers. neut. sing. pr. of இரு, 7 to be. — எப்படி 💳 எ and up (manner), § 23; "what manner? in what manner?" — எனில் condition. mood (§ 37) of என், 5 to say; "if you say, if you ask". — உலகத்துக்கு dat. of உலகம் world; § 15, 6. — மாரி rain. — பொழிர்து adv. part. of பொழி, 2 to pour down. — பா தாகாக்கும் adj. part. in the fut. (§ 34) of பாதாகா, 6. – தன்மை property. — உள்ள, § 47. — விரும்பாத adj. part., in the negative (§ 39), of விரும்பு, 3. – போல் = போல, § 49, II, a.

வருத்தமு¹ ற்றதாயி 4) புலியானது பசியினுல் puliyânatu pasiyinâl varuttamurratâyi-The tiger through hunger trouble has al-னும், புல்ஜேத் தின்ன விரும்பாதது போல நல்ல num, pulleit tinna virumpâtatu ńalla pôla to eat the not desiring like, though, grass in குடியிற் பிறந்தவன் எவ்வளவு தரித்திரம் evvalavu tarittiram kutiyir pi**r**ańtavan a good family one who is born, what measurepoverty ் குலத்*திற்கு*த் தகுதியானவொ வந்தாலும் தன் kulntti**r**kuttakutiyânavo vańtâlum tan the own family adapted comes although, to

1 <sub>வரு</sub>த்தம் உற்றது ஆயினும்.

ழுக்கத்தை <sup>1</sup> விட்டுத் தாழ்வடையான் <sup>2</sup>. l'ukkattei vi**tt**ut tâl'vateiyân. rule leaving, meanness he receives not.

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.

## III. A Tale.»

சில மூடர்கள் தங்கள் குருவுக்கு பசு வாங் Sila mûtarkal tankal kuruvukku pasu vân-Some fools, of them to the teacher a cow having

<sup>1</sup> தகுதி ஆன ஒழுக்கத்தை. — <sup>2</sup> தாழ்வு அடையான்.

கிக் கொடுக்க வேண்டும் என்று ஆலோ âlô ki k kotukka vê**nt**um en**r**u bought, to give it will be necessary that, having de-ஒரு மந்தையிடத்துக்கு சி<u>த்</u>து க் கொண்டு oru mańteiyi**t**attukku sittu k . ko**nt**u termined (§ 74), a certain to a herd ப் போய் இடையணே க் கண்டு எங்கள் குருவுக் p pôy iteiyanei k kantu enkal kuruvukhaving gone, the shepherd having seen, "of us to the tea-குப் பசு வேண்டும் அகப்படுமாவென்*ரு* ku p pasu vê**nt**um akappatumâvenràcher a cow will be necessary; will it be to be had?" they ர்கள் <sup>1</sup> அந்த இடையன் இவர்களுடைய நிர்வா iteiyan ivarkaluteiya shepherd, of them rkal ańta ńirvâ-That said. the ca-கத்தை த் தெரி<u>ந்</u>து க் கொண்டு தன்னிடத்தில் terińtu ko**nt**u tanni**t**attil kattei t k pacity having known · (§ 74), at himself இருக்கிற உதைக்காலி ப் பசுவை இவர்களிடத்தி irukkira uteikkâli p pasuvei ivarkalitatikick - foot being at them cow லே விற்கலாம்² என்ற யோசித்துக்கொ vi**r**kalâm yôsittu lê en**r**u k kothe selling will be possible that, having reflected to him-ண்டு என் மந்தையிலே ஒரு பசு சதை பிடி pasu satei ntu en mańteiyilê oru pitiself "of me in the herd a certain cow, flesh having த்து மேனியிட்டிருக்கிறது<sup>®</sup> நீங்கள் குருவுக்கென் mêniyi**tt**irukki**r**atu ńînkal kuruvukken ttu caught, body has made; 'to the Teacher' you ு 1 அகப்படும் ஆ என்*ளு*ர்கள். ்— ² விற்கல் ஆம். — ³ மேனி . இட்டு இருக்கிறது.

ற<sup>ு</sup> கேட்கிற படியினுலே எவ்வளவு ഖിമ്പ evvalavu kê**t**ki**r**a pa**t**iyinâlê vilei ru asking through the manner, what measure- price that கொடுப்பீர்கள் என்றுன் ஐந்து வராகன் தான் ko**t**uppîrka**l** varâkan en**r**ân eińtu tân will you give?" he said. - "Five pagodas just கொண்டு வந்தோம் அதை வாங்கி க் கொ atei vânki ko**nt**u vańtôm · k kohaving taken we came; that having received to your-என்ரூர்கள் கொடுக்க வேண்டும் ண்டு vê**nt**um en**r**ârkal ko**t**ukka ntu to give (to sell) it will be needed" they said. self அதை வாங்கி க் கொண்டு*⊶*பசுவை க் கொ ko**nt**u pasuvei atei vânki k k ko- . That having received to himself, the cow having டுத்து நீங்கள் கறக்கும் போது காலயணே ńînkal ka**r**akkum pôtu kâleiya**n**eituttu<sup>.</sup> "You about to milk the time, the food having tied given, த்து² கொம்பை ப் பிடித்து க் கறவுங்கள் என்*ற* kompei p pitittu k karavunkal the horn having seized, milk!" ttu en**r**u that up, சொன்னு் அப்படியே அவர்கள் குருக்கள் appa**t**iyê avarka**l** kurukka**l** sonnân That manner of them the Teacher he said. வீட்டுக்கு க் கொண்டு போய் <sup>·</sup> க் கட்டி katti ' vî**tt**ukku pôy k ko**nt**u k to the house having taken, having gone, having tied up, ஒருவன் குடுவையை எடுத்து க் கொண்டு வந்தான் oruvan kutuveiyei etuttu k kontu vantân one . . a pot having taken to himself, came.

<sup>1</sup> குருவுக்கு என்று. — ² காலே அணேத்து.

ஒருவன் காலியணிய' ச் சொன்னுன் மற்*ொு* oruvan kâleiya**n**eiya sonnân · marros One the foot to tie up said. Another ருவன் கயிறெடுத்து க் கொண்டு வர நேரஞ் kayi**r**etuttu k kontu vara ńêrañ ruvan "A rope having taken to one's self to come, time செல்லுங் குருக்களே அழையடாவென்முன் ' குரு sellun kurukka**l**ei al'eiyatâvenrân . kuruwill pass; the Teacher call! quick!" said. • The க்கள் சீக்கிரமாக⁵ எழுந்து வந்தார் அவரை ப் sîkkiramâka el'untu kka**l** vańtâr avarei р quickly having risen, came. Him Teacher பசுவின் கிட்ட உட்கார ச் சொல்லி அவர் தல u**t**kâra s talei pasuvin ki**tt**a solli avar of him in the of the cow near to sit down having said, யில் இருக்கிற இரண்டு நெடுஞ் சடைகளாலே ira**nt**u sateikalâlê ńe**t**uñ irukki**r**a yil long through the plaits head being · two காலேயணேத்து க் கறந்தான் அப்போது பசு kâleiya**n**eittu ka**r**ańtân appôtu pasu k the foot having tied up, he milked. That time the cow கொண்டது பின்ணயொருவன் உதைத்து க் pinneiyoruvan ko**nt**atu uteittu k kicking Then one went on. இடையன் கொம்பை ப் பிடித்து க் கறக்க ச் kompei p pi**t**ittu k ka**r**akka s i**t**eivan having seized to milk "The shepherd horn சொன்னுவேயென்றூ ஞாபகப்படுத்தினுன் மற் napakappatuttinan marsonnânêyenru reminded. Ansaid certainly" that 1 காலே அணேய. — 2 மற்று ஒருவன். — 3 கேரம், § 9, 1. — 4 அழை

ி காலே அணேய. — 2 மற்ற ஒருவன். — 6 பேன்றேய, 93,11 — 2 அன்ற அடா என்றுன். — 5 சேக்கிரம் ஆக. — 6 பின்னே ஒருவன். — 1 சொ. ன்னை எ என்ற.

*ெரூரு*வன் சக்கிலியை ஊது கொம்பையெடுத்து<sup>1</sup> sakkiliyei <sup>\*</sup> ûtu kompeiye**t**uttu **r**oruvan a shoemaker blow- horn having taken other க்கொண்டு` வந்து -பசுவின் முன்னே பிடிக் 🛦 .pitik pasuvin munnê k ko**nt**u vańtu to himself, having come, of the cow before to seize (the சொன்னுன் அவன் அப்படியே பூபூவென் கச் appa**t**iyê pûpûvensonnân ka s avan that manner "Pū, pū!" saysaid. He horn) பசு கொடுமையான<sup> 3</sup> று² பிடித்தான் படி pasu · ko**t**umeiyâna patipi**t**ittân ra ing, seized the horn. The cow shy being through the man-வெருண்டு கட்டுத் தறியைப்பிடு யால் ka**tt**u t ta**r**iyei p pituyâl veru**nt**u ner, having been frightened, the binding- post having ங்கிக் கொண்டு இரண்டு மூன்று பேரை ப் பா ira**nt**u mûn**r**u pêrei pâkontu nki k p pulled out to herself, two three persons having விட்டுக் குருக்களே முள்ளிலுங்⁴ யந்து mu**ll**ilun yńtu vittu kurukka**l**ei k jumped over, having left, the Teacher in the thorn and இழுத்து க் கல்லிலும் கொண்டு போய் iPuttu kontu . kallilum k pôy in the stone and having dragged, having taken, having gone, விட்டது போட்டு குருக்கள் பிழைத்ததே pi**l'**eittatê pô**tt**u kurukka**l** vi**tt**atu having thrown, she left. The Teacher the having escaped மறு ்பிறப்பாயிற்று⁵. pi**r**appâyi**rr**u. ma**r**u birth became. another

<sup>&</sup>lt;sup>1</sup> கொம்பை எடுத்து. — ² பூ பூ என்று. – ³ கொடுமை ஆன. –– <sup>4</sup> முள்ளிலும் § 9 , 1. –– ⁵ பிறப்பு ஆச்சுது.

Free Transl.: Some fools, having come to the resolution 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. "O, the shepherd told us to seize a horn, and then to milk" reminded 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.:  $c_{\mu}$ \_ $\dot{n}$  as  $\dot{m}$  (==  $c_{\mu}$ \_ $\dot{n}$ ; § 16) a fool. — stinsty obliq. of strington (§ 21). — Schwäcks dat. of Sch master, teacher. —  $\Box \sigma$  cow. — with 3 to buy. — Gang 6 to give. — gCong 6 to deliberate. — Gansing (inst. of Ganings; § 9, 4, Note II) adv. part. of Ganin 1 to take. — with s a herd. — g\_i do place (with space 1 to take. — with s a herd. — g\_i do place (with space 2 do for the dot for

rather காண்து) adverb. part. of காண் 5 to see. — எங்கள் obliq. of நாங்கன் (§ 21). — அகப்படும் III. pers. neut. sing. fut. of அக ப்படு 4 to be had. – என்ரூர்கள் (inst. of என்தார்கள், § 9,4) from என் 5 to say. — இவர்களுடைய (§ 21, Note IV). — நிர்வாகம் capacity. -- தெரி 2 to know; for கொண்டு see § 74, 1). -- தன்னிடத்தில் abl. loc. of தான் himself (இடத்தில் = இல்; § 13, Note IV). - -இரு, 7 to be. — உதைக்காலி having a kicking foot. — வில் 5 to sell (விற்கிறேன், §9, 3; விற்றேன், §9, 4; விற்பேன், §9, 3); விற்கல், § 55, Note; ஆம் § 74, Note IV. — யோசெ 6 to think. — என் obliq. of min, §21. - soms flesh. - Dup 6 to catch. - Cwoff body, corpulency. — இட 4 to give, to make. — குருவுக்கு என்ற saying "for the Guru". - Cais o (Cais p § 9, 3) adj. part. of சேள் 5 to ask; for படியிஞலே ( — படியால்) see § 49, I, c; § 84, 3. — எவ்வளவு (a and அரவு) what measure; how much? — മിരം price. - Фел 6 to give. - слять от 'a pagoda (a coin). -கொண்டுவர (கொண்டு "having taken", வா "to come") to bring (கொண்டு வருகிறேன், — வந்தேன், — வருவேன்). — கறக்கும் fut. part. of sp 7 to milk. - Curs time, when (§ 49, I, a; § 84). -அண் 6 to tie up. - கொம்பு horn. - அப்படி (அand படி) that manner. thus. -- வீட்டிற்கு (from வீட்டின்கு, §9,3) = வீட்டினுக்கு dat. of all house, with the insertion of இன், § 15, 9. - கொண்டுபோ (Gancing "having taken" Cun "to come") to bring. - sig 3 to bind. — ആ0வை a pot. — எ0 6. to take. — மற்றொருவன் (மற § 46, A, 2; and ஒருவன் one, somebody) another. - கயி ற a rope. — சேரம் time. — செல்லும் III. pers. neut. sing. fut. of செல் 1 to pass. - கருக்கள் the plural honorifically for the śingular. — அழை 6 to call. — அடா interjection of calling. சிக்கிரம் swiftness; for ஆக see § 48. — எழு 2 to rise. — கெட்ட, § 49, 2, a. — eist anot 2 to sit down. — stor head. — Oro long; § 46, Note. - For plait of hair. - 2 of to kick. -கொண்டத் (III. pers. neut. sing., in the past, of கொள் to take; properly Ganai g. \$9,4, Note II) adds to the meaning of the preceding werb the sense of continuation (§74, 2). — ஞாபகப்படுத்து 3 (ஞாபகம் remembrance, படுத்து to make) to remind. — சக்கி லி shoemaker. — ஊதுகொம்பு (ஊது 3 to blow, கொம்பு horn) cornet. - wai before; § 83, 2, a. - Gandamu cruelty, shyness; for your see § 47. - Qaurin 2 to be frightened (Qau Grammar.

ருண்டு, inst. of வெருள்து, § 9, 4, Note II). — கட்டுத்தறி (கட்டு 3 to bind, தறி post) stake. — பிரெங்கு 3 to pull out. — மாய் 2 to jump on; for விட்டு see § 74, 3. — மூன் thorn. — கல் stone. இழு 6 to drag. — போட்டு adverb. part. of போடு 4 to throw; விட்டது from விடு 4 to leave; § 74, 3. — பிழைக்கது neuter verbal noun from பிழை 6 to escape : "the fact of having escaped" (§ 54, Note). — மது other, new. — பிறப்பு birth. — ஆயிற்று (origin. ஆதிற்று) III. pers. neut. sing. pract. of ஆகு 3 to become.

## APPENDIX I.

The Characters of the Numbers in Tamil.

					• •	
1	க	· ·21	உக		110'	ாயி
2	5	22	22		120	ாஉல
3	l <b>ī</b> n	23	2. <b>m</b>		130	ராகைய
4	சு	24.	5 <del>ආ</del>		200	ച
<b>5</b>	ரு	25	உரு		300	/ <b>Б</b> э/( <b>Т</b>
6	<i>5</i> 11	. 26	2. <i>0</i> n		400	£M
7	ଗ ଼	27	உஎ			சூள்
8	ञ	28	ഉച്ച		1000	சூ` ∙
	க		<b>2</b> -45		1001	சூக
10	Ŵ	· 30	เรามิ		1100	சூள்
11	<i>யிக</i>	31	ዀጜ		1200,	<b>சூஉ</b> ா
12	ws-	. 40	சுயி		2000	உ <i>சூ</i> ்
13	௰௱	50	ருல		3000	<b>நது</b>
14	யிசு	. 60	சூற		10,000	
15	<i>பி</i> ரு	· 70	<del>ເ</del> ພ		20,000	
16	.யிசா	80	ЭŴ		100,000	
17	மிஎ	90	கூயி		200,000	
18	ŴД	100	т		1,000,000	<i>லா</i> சூ
	௰௲ஂ	101	៣ភ		2,000,000	உலாத
20	<b>ຍ</b> ພ	102	me_	·स /	10,000,000	௱௱௲
			•			

7\*

## APPEN

Comparative Table of the Declen

	, A	•	
	Nom.	Acc.	Instr.
Malayâlam. •	mala (mount)	malayê	malayâl
Telugu.	tammu <b>d</b> u (younger brother)	tammuni tammu <b>d</b> ini tammu <b>nn</b> i	• .

Note. The weak declension in Malay. is without obliquus. case, and expresses even the acc:, without the addition of

		В.	
•	Nom.	Acc.	Instr.
Malayâlam.	maram (tree)	<sup>–</sup> marattê	marattâl
Telugu.	- gurram gurramu (horse)	gurramunu gurrânni gurram	gurramuna
Canarese.	maravu (tree)	marava maravannu	maradinda
Tulu.	. mara (tree)	marana .	mara <b>d</b> da
Badaga.	mora (tree)	mora (?) morana (?)	morainda

Note. The nom. plur. is, in Malay.: marangal; in Tel.: galu; in Tulu: maragulu (maralu); in Bad.: moraglô. —

# DIX II.

sion in other Dravida Dialects.

#### **A**.

Dat.	Abl. sep.	· Gen.	Loc.
malekku	malayilninnu	malayudê	malayil
	(malayinnu)		•
tammuniki	. •	tammuni	
tammu <b>d</b> iki		tammu <b>d</b> i	
tammunaku		16	

In Telugu the obliquus (ni = the Tamil in) appears in every another affix.

B.

<b>.</b>				
Dat. marattinnu	Abl. marattilninnu	Gen. marattin <b>r</b> ê	- Loc. marattil	
gurramunaku gurrânaku gurrâniki		gurrapu	gurramandu gurramunandu	
• marrakkê	maradeseïnda	marava	maradalli	
maraka	•	marada	mara <b>d</b> a	
moraga	moraïnda :	morada	moradô moradolge '	
	• •			

gurramulu (gurramulê, gurrâlu, gurrâlê); in Canar.: mara-The 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, ma malpuva thou makest, ma malpuve he makes, ma malpuvâla she makes, ma malpundu it makes,

malpuvâ we make , - malpuvara you make, malpuvera they make, malpuvo they (ea) make.

Past. malte.

Fut. malpe.

Imp. malpu.

#### II. In Canarese.

ł	resent.	· · Pa	nst.	
bâluttêne bâluttî bâluttâne bâluttâle bâluttade	bâluttêve bâluttîri bâluttâre bâluttave {	bâlidenu bâlidi bâlidanu bâlidalu bâlitu	bâlidevu bâlidiri bâlidaru bâlidavu	<b>}</b>

Fut. bâluvenu.

Adv. Part. ; Pres. :	bâ <b>l</b> utta,	Adj. Part. ; Pres., (Fut.) :	bâ <b>l</b> uva,
Past:	bâ <b>l</b> i,	Past: -	bâ <b>l</b> ida,
Neg.:	bâ <b>l</b> ade.	Neg.:	bâ <b>l</b> ada.

#### III. In Badaga.

Present.		Past.	
mâdine mâdire mâdina mâdlia mâdira	mâ <b>d</b> iņeô mâ <b>d</b> iari mâdiara mâdirô	mâ <b>d</b> ide mâ <b>d</b> idê mâ <b>d</b> ida mâ <b>d</b> id <b>l</b> a mâ <b>d</b> itu	mâ <b>d</b> ideô mâ <b>d</b> iddâri mâ <b>d</b> idaru mâ <b>d</b> idô

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Future = Present.

Adv. Part. ; Pres.: ?	Adj. Part.; Pres. (Fut.):	mâ <b>d</b> uva,
Past: mâ <b>d</b> i	Past. :	mâ <b>d</b> ida,
Neg.: mâ <b>d</b> ade	Neg. :	mâ <b>d</b> ada.

Imp. Sing.: mâdu, mâdi ullô, "Plur.: 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. kodukkunn - ân, âl, adu,

P. 1. kodukkunn- ôm,

2. (kodukkunn - îr, only conjectural),

3. ko**d**ukkunn - 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 (pô - 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 ttu (pô-yi went, kodu-ttu gave).\*

Modern Present:	ko <b>d</b> âyinnu,	Neg.: pôgâ will not go,
Past:	ko <b>d</b> âgnyu,	ko <b>d</b> â will not give,
Future :	•kodâyum.	(Here no distinction of a weak
	1	and strong form.)

<sup>&</sup>lt;sup>1</sup> From kodâ (anciently the future as well as the negat.) and innu "now" (prop. "I shall give now", i. e. I give)."

Tamil	Grammar:	Appendix	II.
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Adj. Part.; Pres.: ko <b>d</b> ukkunna,	Adv. Part.; Past. :	ko <b>d</b> uttu,
"Past: kodutta,	Fut.:	ko <b>d</b> uppân,
Fut,: ko <b>d</b> ukkum,	Neg. :	kodâte,
Neg.: kodâtta.	*	ko <b>d</b> agnyu.

#### V. In Telugu.

	Present.		Past.
1.	palukut-unnâ~nu¹	1.	palikiti(ni)
2.	palukutunnâvu	2.	palikitivi
3. m.	palukutunnâ <b>d</b> u	3. m.	palikenu
	palukutunnadi	3. f. n.	palike(nu)
1. y	palukutunnâmu		palikitimi
2.	palukutunnâru		palikitiri
3. f. m	. palukutunnâru		palikiri
<b>3</b> . n.	palukutunnavi	3. n.	palikenu
	Aorist.	•	·Future.
1.	palukudu(nu)	1.	palikedanu <sup>2</sup>
2.	palukuduvu	2.	palikedavu
3.	paluku(nu)	3.	palike <b>d</b> ini
1.	palukudumu	1.	palikedamu
2.	palukuduru	2.	palikedaru
3. m. f.	palukuduru	3. m. f.	palikedaru
3. n.	palukunu	3.° n.	palike <b>d</b> ini
		Neg.	
1.	palaka(nu)	1.	palakamu
	palakavu		palakaru
	palaka <b>d</b> u	3. m. f.	palakaru ·
3. f. n.	palakadu		palakavu

Inf. palukuta.

Imp. paluku, palukudu.

N. B. These tables are not intended for a complete representation of the flexional system of the languages in question.

<sup>1</sup> Prop. "I am speaking". Also "palukutânu, âvu etc."

<sup>2</sup> Also palikênu, êvu etc.

## ADDITIONS AND CORRECTIONS.

Page 4, line 7 for "o" read "ô".

- Page 9 after line 11 insert the following: " $\overset{``}{a}$  and  $\overset{'}{a}$ , when preceded by the corresponding nasal ( $\overset{''}{a}$  and  $\overset{'}{a}$ ; § 6, Note), are respectively pronounced like g in the word 'game', and d in the word 'under' ( $\overset{''}{a}$   $\overset{''}{a}$   $\overset{''}{a}$  member, pron. ang-gam;  $\overset{''}{a}$   $\overset{''}{a}$  this, pron. anda."
- Page 41 add the following note to § 34: "There is also a kind of general 'participium apocopatum' (properly the verbal root itself), as for instance, — from snù 2 to wither, and ωσπώμ bough — σπώωσπώμ a withering bough (instead of σπώωστρ or σπιμώ ωσπώμ; — properly 'a witherbough')."

Page 46, line 6 for "§ 50" read "§ 54".

Page 76, line 8 take out "அல்லது — அல்லது".

Page 76, line 17 for "அல்லது — அல்லது" read "அல்லது, or,".

N. B. Sometimes 2. (the numeral 2) stands for 2. (the vowel u), — a mistake not likely to perplex the reader.

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