

PROJECT COMPLETION CERTIFICATE
(For Aspire Scholarship 2022-23)

This is to certify that **Kum. Arpa Bose, PhD Scholar**, Department of Sanskrit Vedanta, Gita Sankrit College, Tripunithura has successfully completed her Aspire (Research Award) Scholarship Project/ internship entitled "Hūmanūdyā in Chāndogyaopaniṣad" within the stipulated period (from 21.03.2023 P.M. to 19.07.2023 A.M) under the guidance of **Dr. T. G. Sankaranarayanan, Associate Professor**, Department of Sanskrit Vedanta SSLS Kalady.

Kalady
19.07.2023




Professor and Head
 Department of Sanskrit Vedanta
 Sri Sankarabharata University of Sanskrit
 Kalady


DR. T. G. SANKARANARAYANAN
 Associate Professor
 Department of Sanskrit Vedanta
 Sri Sankarabharata University of Sanskrit
 Kalady

(HOD, Institution)


 20/7/2023

- Enc(1) - 1. Project report
2. Attendance certificate from the institution

Sl. No.	Project Title	Project Period	Project Supervisor	Project Status	Project Date
01	Completed	...
02	Completed	...
03	Completed	...

Sl. No.	Project Title	Project Period	Project Supervisor	Project Status	Project Date
04	Completed	...
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20	Completed	...


PROJECT COMPLETION CERTIFICATE


(For Aspire Scholarship 2023-24)

This is to certify that Kum. Arya Bose, Ph.D Scholar, Department of Sanskrit Vedanta, Govt.Sanskrit College, Tripunithura has successfully completed her Aspire (Research Award) Scholarship Project/ internship entitled "Bhūmavidya in Chandogyopanishad" within the stipulated period (from 21.03.2023 F.N. to 19.07.2023 A.N.) under the guidance of Dr. T. G. Sreekumar, Associate Professor, Department of Sanskrit Vedanta SSUS Kalady.

Kalady
19.07.2023




Professor and Head
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Guide of host institution

(HOD, Institution)

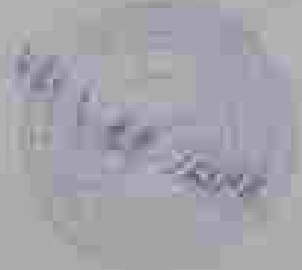

20/7/2023

- Encl:- 1. Project report
2. Attendance certificate from the institution

SHRINING KARNI

Ref _____ Dated _____

At your reference dated _____
 HOUSE NO. 10, PANDARAVATI, KARNI, DIST. KARNI, PIN-500002, RAJASTHAN
 THE PANDARAVATI UNIVERSITY (IN DISTRICT _____)
 DEPARTMENT OF _____



Date: 02/09/2022

Appendix II

PROJECT COMPLETION CERTIFICATE
(EDU ASPIRE SCHOLARSHIP - 2020-21)

This is to certify that SHYAMAL K. MAJAN, Ph.D., student of GOVT. GOVERNMENT COLLEGE

TRIVANTHURA, EDUAPPAZHAM, affiliated to MAHATHMA GANDHI UNIVERSITY

KOTTAYAM has successfully completed his/her Aspire Scholarship Project/Internship

entitled: KOONKATRAYA OR M. THIRAIKESOHANDEYI NVR - A 45/47/

UJ. THE KOTAYA PERSPECTIVE within the stipulated months)

under the guidance of PROF/DR. SREEJITHA B. UJ. of

MAHATHMA GANDHI UNIVERSITY OF KANNIYUR institution.



DR. SURESH C.
Principal
Mahatma Gandhi University of Kanniur

DR. SURESH C.
Principal
Mahatma Gandhi University of Kanniur

(Principal/HOD/Institution)

Enc:- 11 Project Report

2) Attendance certificate from parent/guardian (if any) (date: 29/07/21)

IT Systems & Information Services (Computer) Group, Kanniur, Mahatma Gandhi University of Kanniur

CONCEPTS OF ARCHITECTURE IN ARTHASASTRA
DISSERTATION SUBMISSION FOR ASPIRE SCHOLARSHIP
2023-24



Submitted by:
NANDAHARIDA P M
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Govt Sanskrit College, Tripunithura

Under the guidance of:
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ABSTRACT

Architecture is the art of planning, designing and constructing structures or buildings. It deals with both engineering and art. So it is a combination of creative and intellectual skills. Arthashastra is an ancient Indian handbook written by Kautilya which consists of various branches of knowledge related to ruling and the wellbeing of people. It consists of topics including military, politics, business management and many other topics that are related to ruling a country or kingdom. It was a handbook to the Mauryan emperor, Chandragupta Maurya, who is a skilled leader and using this treatise created by Chanakya. The study of Arthashastra not only enhances our knowledge in history but it can create a major impact on the development of our country. There are many technologies used by the ancient people in building religious places, palaces, houses and many other structures. Brihadiswara temple, Kanchi sun temple, and many temples in Hampi are all such examples. It is a wonder that these temples were built without any modern technologies including transportation. Arthashastra is a similar wonder which can be included in the education curriculum.

ACKNOWLEDGEMENTS

I would like to express my special thanks to Dr. Vinitha C. Asst. Prof. Department of Sanskrit, Christ College, Irinjilakuda, for the guidance in carrying out this project work.

I would also like to extend my sincere thanks to the Principal, Christ college, Irinjilakuda, for providing me the opportunity to do this project.

I sincerely thank Dr. Shobha K. D, the Principal, Govt. Sanskrit college, Tripunithura for providing me with this great opportunity to do this project.

I also thank all the teachers in the Department of Vaidikavaed, Govt Sanskrit college, Tripunithura for supporting me.

INTRODUCTION

India is a country rich in knowledge and culture. The country India consists of a vast amount of resources which consist of scientific knowledge which are written by great pioneers. Most of these works have been lost due to circumstances and during the invasion of Britishers and others. Astronomy, methods of curing diseases or Ayurveda, geology, architecture, chemistry or rasashastra, and all other areas of knowledge have existed here thousands of years ago. Great civilizations like the Indus Valley Civilization also took place in Northern regions of India which also contributed to the treasure house of knowledge. Most of the scientific technologies used here were sustainable, hence, it focused on humans as well as all other living and non living things in nature. Thus, these technologies would cause a great difference when imparted to modern technologies. The Veda, which is *gnyanvidya* which means which does not have an author, is considered to be old Veda stuff consists of scientific and mathematical concepts which are considered to be discovered by new mathematicians before a few decades.

Arthashastra is an ancient work by Chanakya who is also known as Kautilya and Vishnugupta. He was the chief adviser to the Mauryan Empire. In around 321 BCE, he advised Chandragupta Maurya in establishing the Mauryan Empire. Arthashastra was a handbook for this and it covers topics like military, warfare, economy, agriculture, etc. So, it generally focuses on how an efficient economy is managed in anocracy. Apart from this, it also consists of topics like soil and machines, astronomy, mining, agriculture and irrigation and environment. Without using any kind of modern equipment or devices, the quality of grains, and rainfall was being measured.

Architecture reflects the development, wealth and skills of a kingdom. It plays a huge role in the transformation of the environment. It also discusses the geographical elements like soil and especially the materials used in construction of structures vary depending on the availability. Bricks, stones, wood, etc. will vary depending on the place and the skills that are followed by generations also vary from place to place. So, Arthashastra also focuses on fire, buildings, roads, protective measures, construction materials, sanitation, etc. come under this.

The term "Vastu-vidya" is used for the most comprehensive technology of civil engineering and architecture. Vastu-Vidya means the science of vastu. In Srigveda, Vastu means, building etc. or building itself. So, it is the science of architecture. It includes building *prasastra* (temples). In Sakraic, vastu-vidya is the science dealing with building temples, gardens, houses, etc. Nowadays, irrigation, sanitation, etc comes under civil engineering. Such topics are also covered in Arthashastra. Apart from Arthashastra, there are other texts including Vedas that deal with engineering and architecture.

**CONCEPTS OF
ARCHITECTURE IN
ARTHASASTRA**

TOWN AND COUNTRY PLANNING

Town planning in the context of Hindu civilisation exhibits the organised mind in the evolutionary stage of civilisation. It is very well demonstrated in Arthashastra, the way the layout of a town has been planned. The main administrative activity. The main activity was directed to the king to provide opportunities for business, trade, learning, etc. very much importance is given to form a city. It is said that, 'cities are product of time', but 'the city records the attitude of culture and epoch to the fundamental facts of its existence' but,

"It represents the maximum possibility of humanising the natural environment and of naturalising the human heritage; it gives a critical shape to the firm, and it externalises, in permanent collective forms, in the ground" -Lewis Mumford, the Culture of cities.

The sources of such planning is given below.

1. The settlements might be arranged as it can be seen settlements.
2. Settlements must be established in groups of eight hundred, four hundred, two hundred and ten villages. Hierarchical towns must be located within each of such clusters. The village should consist of hundred to five hundred Satra families of agriculturists.
3. Such families should be brought from outside the country or from populated areas within the country.
4. The settlements should have boundaries like rivers, mountains, forests, etc.
5. The boundaries should be well protected by identified communities for the society with gates at suitable locations, and should consist of towers for observation.
6. The learned people and the men of different professions are to be given land.

The site for a town should be selected on the basis of accommodation of people belonging to all castes. The town is divided into various sectors by 4800 (12 hundred) wide highways. Three in each direction, from east to west and north to south. The twelve terminal ends at the boundaries with gates, and arrangements for drainage and canal passage. The width of other types of roads like for elephants, oxen, for elephants and carts paths, etc. are specified according to the purpose of area.

The capital or the royal palace should be in the centre, so that transportation of people and goods and other business easily accessible. Different sectors have been allotted depending on the professions like traders, working areas, main headquarters, markets, etc. In the north-east of the town is the palace, the great place for sacrifice, and the construction of state should be situated. The elephant stable and kitchen and the traders of flowers, perfumes and other industries should be situated in the south-east. Different castes were also given different areas of residence. In ancient India professions were divided according to different castes and this does not have connection with the caste system followed in the later.

We would expect that the courts according to Arthashastra are square in shape with three gates and roads which divide it into square blocks. There is a central square with the palace on the north side.

ARCHITECTURE AND CIVIL ENGINEERING

The construction of buildings, towers, grand excavations, etc. are found in many of Arthashastra. It starts from the selection of suitable sites within a town suitable for different classes of people. In Arthashastra, it is recommended by the experts to have a boundary lined with pillars or

four corners which is connected using iron wires. If there are neighbours, then the boundary should be about 3ft away to avoid nuisance. Similarly, walls, places for pens and coops should also be constructed in a place with mutual understanding.

Further, it also has specifications on how to build a floor and sides. Firstly, the soil must be dewatered to make it dry. The sides and the bottom must be paved using slabs of large stones which is done to insulate the underground soil moisture. After that, a chamber must be made using timber and the upper floor must be raised. It is seen that ancient deal with minor details about construction. Soil parameters were well known for providing appropriate foundation to multi-story buildings. The foundation relates to the stability of super structure as influenced by the foundation. This subject belongs to 'soil mechanics' - branch of civil engineering. It has been described in para 2.52. Which is similar to present day practices in civil engineering.

"Having caused to be a floor covered when free from water and dampness, and having paved the walls on both sides and bottom with big slab stones, should cause an underground cellar to be made with a frame work of long timber, level with the ground, with three floors, with various arrangements, with ground and upper floors having well made surfaces, with a single door, with a staircase provided with a mechanism" (2.52)

These are excavations on soil mass dewatering for moisture free and use of strong stone slabs for the bottom of excavation.

As a protective measure, ditches or moats are built around forts. Dimensions of moats and construction procedures are given in para 2.53.

"He should cause these moats to be dug round it, at a distance of one fathom from each side, fourteen feet wide and ten fathoms broad, three-quarters or half of the breadth deep, one-third (of the surface breadth) at the bottom or square with the bottom, paved with stones or with the sides (only) built of stones or bricks, reaching down to (natural springs of) water or filled with water coming from elsewhere, with (arrangements for) draining excess water, and stocked with lotuses and crocodiles." (2.54)

When the slope of excavation is square, then the slope is vertical (i.e. 90 degree) and if the depth varies from half of the surface width or three-fourth of the same, the slope angles vary from 56 to 66 degree.

Ramparts were also constructed for protection. The height of ramparts must be 36 ft. and 24 ft. away from the edge of the moat. The foundation must be strong enough so that it should not spread out. The earth must be "pounded by the elephants and buffaloes and it should have thorny bushes and poisonous creepers" (2.21.5). They are also a part of soil mechanics. By the application of pressure, the water content is decreased and also plants help in preventing soil erosion.

BUILDINGS AND TOWERS

Following rules in Arthashastra specify dimensions of building, the component elements - halls, chambers, porches, etc.

‘On the top of the rampart, he should cause a parapet to be built, double the breadth in height, half of bricks, from twelve hastas upwards up to twenty-four hastas, either odd or even in number (of hastas in height), with a passage for the movement of chariots, sloped like a palm-stem and with top decked with drums and monkey-heads.’ - 2.3.7

‘He should cause towers to be made, square with the breadth, provided with steps for going down, (of the same length) as the height, and at a distance of four dandas from each other.’ - 2.3.10

‘Midway between (every) two towers, he should cause a tower to be built, with two stories inclusive of a hall, (and) one and a half times in length.’ - 2.3.11

‘Having made on both sides of the parapet a van’s head (one danda and a half (in extent), he should cause the gateway to be laid out, with space for six beams of the arrows, from five dandas (squared) upwards increased by one danda up to eight dandas square, or one-sixth part more than the length or one-eighth part (more).’ - 2.3.16

‘The circumference of a pillar (should be) one-sixth of the length, double that the portion fixed in the ground; the capital (should be) one-fourth (the length) in circumference.’ - 2.3.18

‘And at half the height of the floor, there should be a staircase with pillars.’ - 2.3.21

‘There should be an upper chamber measuring half the built-in area or having a space one-third of it, with sides constructed with bricks, with a doorway on the left running from left to right and on the other side a doorway constructed in the wall.’ - 2.3.22

The various aspects of construction in Arthashastra show many principles that are similar to that of today’s civil engineering

1. Nature or topography of ground where the building has to be constructed
2. Properties of soil in which the building should be constructed which comes under today’s soil mechanics
3. Dimensions of building components and their proportions which depends on the construction of forces and materials
4. Preparation and depth of foundation depending on the area of construction
5. Materials of constructions, etc.

‘Having caused to be a fire-covered well free from water and dampness, and having paved the walls on both sides and the bottom with big slabs of stone, he should cause an underground cellar to be made with a framework of strong timber, level with the ground, with three floors, with various arrangements, with ground and upper floors having well-made surfaces, with a single diam, (and) with a staircase provided with a mechanism.’ - 2.5.2

‘On that he should cause a treasure-house to be made with a pediment (to enter) on two sides, with an entrance-hall, built of bricks, and surrounded by (charred) strongwoods.’ - 2.5.3

‘This was an ancient measure of length from the human elbow to the tip of his little finger, normally taken as equivalent to 18 inches. In this sense, the size of the mouth of a pitcher to be used for measuring the amount of rainfall has been indicated to be one aram, or 18 inches. If this measure is

taken in various the circumference of the pillar (kanda). It compares well with the standard rain-gauge of present day, where the funnel receiving the rainfall has diameter of 127 mm, that is circumference of about 399 mm, which is equivalent to about 14 inches. -2.5.7

MATERIALS USED IN CONSTRUCTION

Timber, bricks and stone were the main construction materials. Timber was mostly used including in the foundations due its various properties. It is strong in tension, that means, a timber beam can withstand a considerable vertical load without fracture. A timber platform in the foundation was excavated from Patoliquina.

In verse 1.20.4, it is said that 'when clay is mixed with ashes produced from lightning and heat derived from hellas when applied to the walls makes them fireproof.'

CALAMITIES

There are various types of calamities, but of which earth, fire, water, air and space are considered as duties or *parishadhas*. In some texts, fire is considered as the most dangerous as the destruction caused by fire cannot be replaced and it is not that easy to escape whereas floods can be escaped using wooden planks or any other materials and destructions are also minimal when compared to fire which turns objects into ashes. But according to Chandaika, flood is more serious because it spreads a vast area of kilometers and a huge amount of people may die whereas fire can be limited to a small area and the spread can be prevented by human means nearby lakes or other water bodies, it is said to have a thick rope, beams, planks, etc. For escaping from fire, houses should consist of ladders, water pots, etc. that may help in preventing fire spread and escape. It is also asked not to light fire during middle quarters of a day including for cooking to prevent fire. If cooking has to be done, then it can be done outside the house.

CONCLUSION

India became a democratic country ruled by the rulers selected by the people. Though there are various changes, the ideas of architecture and town planning can be used in today's world for governing a systematic and developed nation. Chandaika, who is the reason behind the victory of Chandragupta, had done considerable work on politics, business and various other areas. He had observed each and every aspect of citizens of the kingdom to make such rules. These rules are not made for the king but it mainly focuses on the well-being of the people. Though there are scientific and technological developments happening in our country, there are many non systematic ways of constructions. India is a nation which is diverse and there are hilly regions like Himalayas, in the North, coastal regions in south and a vast number of rivers and forests filled with biodiversity. So it is also prone to floods, landslides and many other disasters. Though educated there are people constructing their houses on landscapes which may fall without taking any precautions. The houses near rivers and the ones in cities are built in the same manner. Due to lack of proper drainage systems, the water caused by floods is affecting every parts. When we are looking into the Arthashastra, we could find that it says about proper drainage systems and fire safety measures and flood safety measures.

Appendix

1. Buildings

- Book 1, chapter 2, units 1 to 5
- Book 2, chapter 1, units 10, 11, 16 to 25
- Book 2, chapter 4, units 2
- Book 3, chapter 8, units 13 to 19

2. Town and country planning

- Book 2, chapter 1, units 3 to 5
- Book 2, chapter 2, units 3 to 5
- Book 2, chapter 3, units 1 to 5
- Book 2, chapter 4, units 1 to 20

3. Design aspects like foundations, Construction materials, and Excavation

- Book 2, chapter 3, units 4 to 23
- Book 2, chapter 5, units 2, 3
- Book 3, chapter 8, units 14, 15, 19

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- *Dhattacharya T. P. The carvons of Indian art or a study of Vantavidya*, Firma KJ, M. Pvt. Ltd., Calcutta, 1984.

FEEDBACK

I would like to extend my gratitude for the DCE Scholarship (research award) for giving me an opportunity to gain knowledge from this project as well as to present my creativity. I would like give special thanks to my guide, Dr. Vinitha E, as she gave me much information about this project. I would also like to express my gratitude to everyone who helped and encouraged me to submit this project perfectly. I hope that this would be appreciated by all its readers and meet all your expectations.



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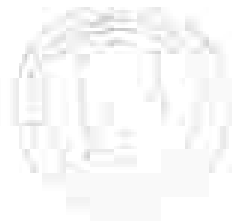
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Affiliated to University of Calicut and Re-accredited by NAAC A++ & SAAC A+ Grade

വിദ്യാർത്ഥി ഉത്തരവ്

ഗവൺമെന്റ് സംസ്കൃത കോളേജ് സൂപ്പർവ്വൈസിംഗ്, സംസ്കൃത വ്യാകരണ വിദ്യാർത്ഥിനിയായ നന്ദഹരിദ പി എം , ഡോ. വിനീത ഇ . അസിസ്റ്റന്റ് പ്രൊഫസർ) ക്രൈസ്റ്റ് കോളേജ് ഇരിഞ്ഞാലക്കുടയുടെ കീഴിൽ ആസ്പെയാർ സ്കോളർഷിപ്പുമായി ബന്ധപ്പെട്ടു ചരണപ്രവർത്തനങ്ങൾക്കായി 19-12-2023ൽ ക്രൈസ്റ്റ് കോളേജിൽ ജോയിൻറ് ചെയ്തിരുന്നു.

ആസ്പെയാർ സ്കോളർഷിപ്പിന്റെ ചരണം 09-02-2024 ൽ പുർത്തിയായ സാഹചര്യത്തിൽ ഈ കോളേജിൽ നിന്നും ഗവൺമെന്റ് സംസ്കൃത കോളേജിരവക്ക് വിദ്യാർത്ഥി ചെയ്ത് ഉത്തരവാകുന്നു.

09-02-2024



(Handwritten Signature)
പ്രിൻസിപ്പാൾ
Associate Professor
In-Charge of Principal
CHRIST COLLEGE (AUTONOMOUS) IRINJALAKUDA



CHRIST

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(Reg. No. 131/75, No. F. 23-1/2015/AC U.G.C.)
Affiliated to University of Culture and Recognized by NAAC 'A+' & SAAC 'A' Grade

PROJECT COMPLETION CERTIFICATE (FOR ASPIRE SCHOLARSHIP CERTIFICATE - 2023-24)

This is to certify that Mr. NANDAHARIDA P M, student of GOVERNMENT SANSKRIT COLLEGE THIRUPUNITHURA affiliated to Mahatma Gandhi University, Kottayam has successfully completed her aspire scholarship project/assignment entitled 'Concepts of Architecture in Architecture' within the stipulated months from 18/12/2023 to 09/01/2024 under the guidance of Dr. Vinitha E, Assistant professor, Department of Sanskrit of our institution (Christ College Irinjalaruda).


Principal/In-Charge
Assistant Professor
In-Charge of Principal
Christ College Irinjalaruda


Name & Designation
(Head of the Host Institution)

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Assistant Professor
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Name & Designation
(Guide of the Candidate)


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- Encl
1. Project Report
 2. Attendance Certificate from parent Institution
(as per notification dated..)

ATTENDANCE SHEET

NANDAHARDA P M

DATE	ATTENDANCE
20/12/2023	Present
21/12/2023	Present
22/12/2023	Present
23/12/2023	Present
24/12/2023	SUNDAY
25/12/2023	HOLIDAY
26/12/2023	HOLIDAY
27/12/2023	HOLIDAY
28/12/2023	HOLIDAY
29/12/2023	HOLIDAY
30/12/2023	HOLIDAY
31/12/2023	SUNDAY
1/01/2024	Present
2/01/2024	HOLIDAY
3/01/2024	SEMESTER EXAMINATION
4/01/2024	Present
5/01/2024	SEMESTER EXAMINATION
6/01/2024	Present
7/01/2024	SUNDAY
8/01/2024	Present
9/01/2024	Present
10/01/2024	Present
11/01/2024	Present
12/01/2024	Present
13/01/2024	HOLIDAY



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14/01/2024	SUNDAY
15/01/2024	Present
16/01/2024	Present
17/01/2024	Present
18/01/2024	Present
19/01/2024	Present
20/01/2024	Present
21/01/2024	SUNDAY
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4/02/2024	SUNDAY
5/02/2024	Present
6/02/2024	Present
7/02/2024	Present
8/02/2024	Present
9/02/2024	Present




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सिद्धान्तकौमुद्यां कर्तृ कर्म करण षष्ठी वैशिष्ट्यं
DISSERTATION SUBMISSION FOR ASPIRE SCHOLARSHIP
2023-24



Submitted by:

KRISHNASREE BABU

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आमुखम्

क्रिया जनकत्वं कारकत्वं अथवा क्रियां निर्वर्तयति इति कारकम् अथवा यत् क्रियान्वयि तत् कारकम्।
संस्कृतव्याकरणे षट् कारकाणि सन्ति।

" कर्ता कर्मा च करणं
संप्रदानं तथैव च ।
अपादानाधिकरणम्
इत्याहुः कारकाणि षट् ॥

सिद्धान्थकौमुद्यां कर्तृकर्मकरण षष्ठीविभक्तौ "षष्ठी शेषे" (२.३.५०) इति सूत्रात् आरभ्य चतुर्थी
चाशिष्यायुष्यमद्रभद्रकुशलसुर्थहितैः (२.३.७३) इति सूत्रपर्यन्तं कर्मकारकाणि कारकयोः षष्ठीविभक्तेः
कार्याणि प्रवर्तन्ते । कर्ता, कर्म, करण अर्थेषु षष्ठी विभक्तिः कथं प्रयुज्यते, कानि सूत्राणि तत्र प्रवृत्तानि इत्येवं
रीत्या विचारः अत्र क्रियते।

विषयम्

" कर्ता कर्मा च करणं
संप्रदानं तथैव च ।
अपादानाधिकरणम्
इत्याहुः कारकाणि षट् " ॥

संस्कृत व्याकरणे कारकाणि षट् सन्ति। स्वतन्त्रः कर्ता इति सूत्रेण कर्तृसंज्ञा । कर्तुरीप्सिततमं कर्मा इति
कर्मसंज्ञा । साधकतमं करणं इति करणसंज्ञा। कर्मणा यमभिप्रैति संप्रदानं इति सूत्रेण संप्रदानम्। ध्रुवमपाये
अपादानं इति अपादानसंज्ञा । आधारोऽधिकरणम् इति अधिकरणसंज्ञा च।

कर्ता नाम किं इति चेत् , यः कार्यं करोति सः कर्ता।

रामः पाठं पठति इत्यत्र रामः इति कर्ता ।

कर्मा नाम किं इति चेत् , किम् करोति इत्यस्य उत्तरम्। रामः पाठं पठति इत्यत्र पाठं इति कर्मा ।

करणम् नाम किं इति चेत् , कारणम् भवति। विमानेन गच्छति इत्युदाहरणम्। सम्प्रदानम् नाम किं इति चेत्

यस्मै दीयते तद् सम्प्रदानम् । मित्राय पुस्तकं ददाति इत्यत्र मित्राय इति संप्रदानम् । अपादानो नाम यतः

विभागः भवति तद्। वृक्षात् पतति इत्युदाहरणे वृक्षात् इति अपादानम्। अधिकरणो नाम किं इति चेत् कुत्र

भवति? कदा भवति? इत्यादीनि प्रश्नानां उत्तरम्। अहं गृहे अस्ति इत्यत्र गृहे इति अधिकरणम्।

सिद्धान्थकौमुद्यां कारकस्य षष्ठीविभक्तेः सूत्राणां कृते कर्तृकर्मकरणार्थे विधीयानां सूत्राणि भवन्ति -

- 1. "जोऽसवीथसस् कौरणे" (2/3/51)
- 2. "अधीगर्थदयेशां कर्मणि" (2/3/52)
- 3. "कृत्रः प्रतीयन्ते" (2/3/53)
- 4. "रुजार्थानां भाववचनानामज्वरेः" (2/3/54)
- 5. "आशिषि नाथः" (2/3/55)
- 6. "जासिनिप्रहणनाटकाथसपिषां हिंसायाम्" (2/3/56)
- 7. व्यवहपणोः समर्थयोः (2/3/57)

- 8. दिवस्तदर्थस्य (2/3/58)
- 9. विभाषोपसर्गे (2/3/59)
- 10. "कर्तृकर्मणोः कृति" (2/3/65)
- 11. उभयप्राप्तौ कर्मणि (2/3/66)
- 12. कृत्यानां कर्तरि वा (2/3/71)

इत्येतानि सूत्राणि भवन्ति कर्त्रादिष्वर्थेषु षष्ठी विभक्ते प्रयुज्येते। एतेषां सूत्राणां अर्थ, उदाहरणं, व्याख्यानं च अत्र प्रदिपातयन्ति।

1. "ज्ञोऽसवीथसस् कौरणे" (2/3/51)

जानातेरज्ञानार्थस्य करणे शेषत्वेन विवक्षिते षष्ठी स्यात्। सर्पिषो ज्ञानम्।

अज्ञानार्थस्य ज्ञा धातोः करणे शेषत्वेन विवक्षिते षष्ठी स्यात्। अविदर्थस्य इति 'विद् ज्ञानं अर्थः यस्य सः विदर्थः, न विदर्थः अविदर्थः, तस्य ज्ञानार्था दितरस्य' इत्यर्थः। 'जः' इत्यर्थः 'ज्ञा' धातुः। अस्य विशेषणं भवति 'अविदर्थस्य' इति। 'सर्पिषो ज्ञानम्' - सर्पिस्करणद्वारा कर्म इत्यर्थः।

जानातेरविदर्थस्य अज्ञानार्थस्य करणे कारके षष्ठी विभक्तिर् भवति। सर्पिषो जानीते। मधुनो जानीते। सर्पिषा करणेन प्रवर्तते इत्यर्थः। प्रवृत्तिवचनो जानतिरविदर्थः। अथ व मिथ्याज्ञानवचनः। सर्पिषि रक्तः प्रतिहतो वा। चित्तभ्रान्त्या तदात्मना सर्वम् एव ग्राह्यं प्रतिपद्यते। मिथ्याज्ञानम् अज्ञानम् एव। अविदर्थस्य इति किम्? स्वरेण पुत्रं जानाति।

ज्ञानार्थकभिन्नस्येति यावत्। तदाह—जानातेरज्ञानार्थस्येति। शेषत्वेनेति। संबन्धत्वेनेत्यर्थः। शेष इत्यनुवृत्तेरिति भावः। सर्पिषो ज्ञानमिति। वस्तुतः करणीभूतं यत्सर्पिस्तत्संबन्धिनी प्रवृत्तिरित्यर्थः। अविदर्थस्येति लिङ्गादेव "ज्ञा अवबोधने" इति धातोः प्रवृत्तौ वृत्तिः। "षष्ठी शेषे" इति सिद्धेऽपि "प्रतिपदविधाना षष्ठी न समस्यते" इत्येतदर्थं वचनम्।

2. "अधीगर्थदयेशां कर्मणि" (2/3/52)

एषां कर्मणि शेषे षष्ठी स्यात्। मातुः स्मरणम्। सर्पिषो दयनम्। ईशनम् वा।

'इक्स्मरणे, नित्यमधिपूर्व, तस्यार्थ इवार्थः यस्य सः अधीगर्थः' स्मरणार्थकम् इत्यर्थः। 'दय दानगतिरक्षणहिंसादानेषु'। परमदुःखापहरणेच्छा भवति स्मरणार्थकधातुः। 'दया' धातोः 'ईश' धातोः कर्मः शेषे विवक्षते कर्म षष्ठी इत्यर्थः। "मातुः स्मरणम्", मातृसंबन्धिस्मरणम्। "सर्पिषो दयनं"। दयनम् रक्षणं वा दानं वा भवितुमर्हति। अर्थात् कर्मभूतसर्पिसंबन्धिदयनम् वा सर्पिसंबन्धिदयनम् इति। "सर्पिष ईशनम्"। सर्पिसंबन्धीयथेष्टविनियोगम् वा कर्मभूतसर्पिसंबन्धि ईशनम् इति वा अर्थः।

"इक्स्मरणे" नित्यमधिपूर्वः, तस्यार्थ इवार्थो यस्य सोऽधीगर्थः। स्मरणार्थक इति यावत्। शेष इति। "षष्ठी शेषे" इत्यतस्तदनुवृत्तेरिति भावः। मातुः स्मरणमिति। वस्तुतः कर्माभूतमातृसंबन्धि स्मरणमित्यर्थः। सर्पिषो दयनमिति। वस्तुतः कर्माभूतसर्पिः संबन्धि दयनमित्यर्थः। "दय दानगतिरक्षणहिंसादानेषु"। दीनान्दयते इत्यत्र दुःखाद्वियोजयितुमिच्छतीत्यर्थः। परदुःखापहरणेच्छा दया। ईशनं वेति। "सर्पिष" इत्यनुषज्यते। वस्तुतः कर्माभूतसर्पिःसंबन्धी यथेष्टविनियोग इत्यर्थः। इदमपि समासनिषेधार्थमेव। "लोकानीष्टे" इत्यत्र तु यथास्वेच्छमाज्ञापयतीत्यर्थः।

3. "कृजः प्रतीयन्ते" (2/3/53)

प्रतियन्तो गुणाधानम्। कृञ् कर्मणि शेषे षष्ठी स्यात् गुणाधाने। एधोदकस्योपस्करणम्।

प्रतियत्नं इत्यस्य गुणाधानम् इत्यर्थः। कृञ् धातोः कर्म शेषत्वेन विवक्षितावसरे अत्र गुणाधानार्थं षष्ठी स्यात्।

सतो गुणान्तराधानं प्रतियत्नः। करोतेः कर्मणि कारके शेषत्वेन विवक्षिते प्रतियत्ने गम्यमाने षष्ठी विभक्तिर् भवति। एधोदकस्योपस्कुरुते। शस्त्रपत्रस्योपस्कुरुते प्रतियत्ने इति किम्? कटं करोति। कर्मणि इति किम्? एधोदकस्योपस्कुरुते प्रज्ञया। शेषे इत्येव, एधोदकमुपस्कुरुते।

कृञ् प्रति। कर्मणीति, शेष इति चानुवर्तते। प्रतियत्नो गुणाधानम्। तदाह—कृञ् कर्मणीति। एधोदकस्योपस्करणमिति। एधश्शब्दः सकारान्तो नपुंसकलिङ्गः। दकशब्द उदकवाची। एधश्च दकं चेति द्वन्द्वः। यद्वा एधशब्दोऽकारान्तः पुंलिङ्गः। एधश्च उदकं चेति द्वन्द्व इत्यनुपदमेवोक्तम्। वस्तुतः कर्मीभूतैधोदकसंबन्धि परिष्करणमित्यर्थः।

4. “रुजार्थानां भाववचनानामज्वरेः (2/3/54)

भावाकर्तृकाणां ज्वरिवर्जितानां रुजार्थानां कर्मणि शेषे षष्ठी स्यात्। चौरस्य रोगस्य रुजा । अज्वरिसंताप्योरिति वाच्यम् (वा) ॥ रोगस्य चौरज्वरः रोगस्य चौरसन्तापो वा । रोगकर्तृकं चौरसंबन्धि ज्वरादिकमित्यर्थः।

‘वक्तीति वचनः’। कर्त्रर्थं ल्युट् प्रत्ययः। प्रकृत्यर्थं न विवक्षितम्, किन्तु कर्ता एव विवक्षितम्। ‘रुजा - पीडा - रोगः इत्यर्थो येषां ते रुजार्थः’। भावः (धात्वर्थः), वचनः (कर्ता) येषां ते भाववचनाः तेषाम् भावकर्ताः इत्यर्थः। चौरस्य रोगस्य रुजा इत्युदाहरणं। रुजा इत्यतः व्याध्यात् पीडः विवक्षितः। अत्र रोगशब्देन शरीरक्षयादि रूपः विकारविशेषः इत्यर्थः।

रुजार्थानाम्। "रुजो भङ्गो"। भिदादिपाठादत एव निपातनाद्वा अङ्गि टाप्। रुजा व्याधिरर्थो येषां तेषां रुजार्थानां धातूनां भाववाचकत्वाऽव्यभिचाराद्भावशब्देनाऽत्र घञादिवाच्यः सिद्धरूपो भाव उच्यते। वक्तीति वचनः। बाहुलकात्कर्तरि ल्युट्। प्रकृत्यर्थस्तु न विवक्षितः, नहि भावो वक्ता सम्भवति। तस्मात्प्रत्ययस्य साधुत्वनिर्वाहायैव वचिरिति बोध्यम्। तथा चायमर्थः,—भावो वचनः=कर्ता येषां तेषां भाववचनानामिति, तदेतद्व्याचष्टे—भावकर्तृकाणामिति। "रुजार्थानां भावकर्तृकाणाम्" इत्येव सूत्रयितुं युक्तम्। चौरस्येति। चुरा शीलमस्य चौरः। अत्र कर्मणि शेषत्वविवक्षायामनेन षष्ठी। अज्वरिसंताप्योरिति वाच्यम्। रोगस्येति। "पदरुज—" इति घञा रोगो भावोऽभिधीयते, स च रुजायां कर्ता। "कर्तृकर्मणोः—" इति रोगशब्दात्षष्ठी। भावाकर्तृकाणां किम्()। श्लोष्ममश्चौररुजा। "मायुः पित्तं कफः श्लेष्मा" इत्यमरः। इदं तत्त्वबोधिनीकारः।

5. “आशिषि नाथः ” (2/3/55)

आशीरर्थस्य नाथतेः शेषे कर्मणि षष्ठी स्यात्। सर्पिषो नाथनम्। आशिषीति किम्? माणवकनाथनम्। तत्संबन्धिनी याच्ञेत्यर्थः ॥

शेषे, कर्मणि, षष्ठी इति अनुवर्तन्ते। आशीरर्थस्य नाथ धातोः शेषे विवक्षितः कर्मणि षष्ठी स्यात् इति सूत्रार्थः। समासाभावार्थः भवति इदं सूत्रम्। सर्पिषो नाथनम् इति उदाहरणम्। कर्मीभूतसर्पिसंबन्धीः आशासनम् इत्यर्थः।

नाथृ नाथृ याच्ञोपतापैश्वर्याशीःषु पथ्यते, तस्याशीःक्रियस्य कर्मणि कारके शेषत्वेन विवक्षिते षष्ठी विभक्तिर् भवति। सर्पिषो नाथते। मधुनो नाथते। आशिषि इति किम्? मानवकम् उपनाथति अङ्ग पुत्रकाधीष्व। यद्यपि कर्मत्वविवक्षायां "कर्तृकर्मणोः" इति यदा षष्ठी, तदा आशिष्यपि समासोऽस्त्येव, तथापि तत्र

"गतिकारकेपपदात्कृत्" इति कृदुत्तरपदप्रकृतिस्वरः। समासान्तोदात्तत्वं तु याच्ञादावेव न त्वाशिषीति निष्कर्ष इति कौस्तुभे स्थितम्।

6. "जासिनिप्रहणनाटकाथसपिषां हिंसायाम् (2/3/56)

हिंसार्थनामेषां शेषे कर्मणि षष्ठी स्यात्। चौरस्योज्जासनम्। निप्रौ संहतौ विपर्यस्तौ व्यस्तौ वा। चौरस्य निप्रहणनम्। प्रणिहननम्। निहननम्। प्रहणनं वा। नट अवस्कन्दने चुरादिः। चौरस्योन्नाटनम्। चौरस्य क्राथनम्। वृषलस्य पेषणम्। हिंसायां किम्? धानापेषणम् ॥

शेषे, कर्मणि, षष्ठी इति अनुवर्तन्ते। हिंसार्थानं जास्यादि धातूनां शेषत्वेन विवक्षितः कर्मणि षष्ठी स्यात् इति सूत्रार्थः। चौरस्योज्जासनम्। जसु ताडने, जसु हिंसायां। कर्मीभूतचौरसंबन्धिनिः हिंसा इत्यर्थः। निप्रौ संहतौ विपर्यस्तौ व्यस्तौ वा। चौरस्य निप्रहणनम्, चौरस्य प्रणिहननं, चौरस्य निहननम्, चौरस्य निहननम्, चौरस्य प्रहणनम् इत्यादि उदाहरणानि।

जासि निप्रहण नाट क्राथ पिषित्येतेषां धातूनां हिंसाक्रियाणां कर्मणि कारके षष्ठी विभक्तिर् भवति। जसु हिंसायाम्, जसु ताडने इति च चुरादौ पठ्यते, तस्य इदं ग्रहणं, न दैवादिकस्य जसु मोक्षणे इत्यस्य। चौरस्य उज्जासयति। वृषलस्य उज्जासयति। निप्रहण इति सग्घातविगृहीतविपर्यस्तस्य ग्रहणम्। चौरस्य निप्रहति। चौरस्य निहन्ति। चौरस्य प्रहन्ति। चौरस्य प्रणिहन्ति। चौरस्य उन्नाटयति। वृषलस्य उन्नाटयति। चौरस्य उत्क्राथयति। वृषलस्य क्राथयति। निपातनाद् वृद्धिः। अयं हि घटादौ पठ्यते, श्रथ क्थ क्लथ हिंसार्थाः इति। तत्र घटादयो मितः इति मित्संज्ञायां मितं ह्रस्वः ६।४।९२ इति ह्रस्वत्वं स्यात्। चौरस्य पितष्टि। वृषलस्य पिनष्टि। हिंसायाम् इति किम्? धानाः पिनष्टि। शेषे इत्येव, चौरम् उज्जासयति। एशाम् इति किम्? चौरं हिनस्ति। निप्रहण इति किम्? चौरं विहन्ति। इदं काशिका वृत्यां जासिनिप्रहणनाटकाथसपिषां हिंसायाम् इति सूत्रं अधिकृत्य आचार्यस्य मतम्।

7. व्यवहपणोः समर्थयोः (2/3/57)

शेषे कर्मणि षष्ठी स्यात्। द्यूते क्रयविक्रयव्यवहारे चानयोस्तुल्यार्थता। शतस्य व्यवहरणं पणनं वा। समर्थयोः किम्? शलाकाव्यवहारः। गणनेत्यर्थः। ब्राह्मणपणनं स्तुतिरित्यर्थः ॥

शेषे, कर्मणि, षष्ठी इति अनुवर्तन्ते। समौ, तुल्यौ, अर्थो ययोस्तयोः इति विग्रहम्। तुल्यार्थाः व्यव पूर्वक 'हञ्' धातोः 'पण' धातोः शेषत्वेन विवक्षितः कर्मणि षष्ठी स्यात्।

समर्थयोः किमिति। व्यवहारार्थकयोरिति किमर्थमित्यर्थः। शलाकाव्यवहार इति। प्रत्युदाहरणे व्यवहरतेन व्यवहारार्थकत्वमित्याह—गणनेत्यर्थ इति। वस्तुतः कर्मीभूतशलाकासंबन्धिगणनेति फलितम्। अत्र षष्ठ्याः पुनर्विध्यभावाद् अस्त्येव समास इति भावः। ब्राह्मणपणनमिति। पणतेः प्रत्युदाहरणम्। अत्र पणिर्न व्यवहारार्थ इत्याह—स्तुतिरित्यर्थ इति। वस्तुतः कर्मीभूतब्राह्मणसंबन्धिनी स्तुतिरित्यर्थः। अत्रापि अस्त्येव समास इति भावः इति बालमनोरमा व्याख्यानम्।

8. दिवस्तदर्थस्य (2/3/58)

द्यूतार्थस्य क्रयविक्रयरूपव्यवहारार्थस्य च दिवः कर्मणि षष्ठी स्यात्। शतस्य दीव्यति। तदर्थस्य किम्? ब्राह्मणं दीव्यति। स्तौतीत्यर्थः ॥

अत्र तद् शब्देन पूर्वसूत्रे निर्दिष्टं व्यवहपणाः द्योद्यन्ते।

'तयोः, व्यवहपणयोः, अर्थ इवार्थो यस्य सः तदर्थः' इति विग्रहः। द्यूतार्थस्य क्रयविक्रयव्यवहारार्थस्य च दिवः कर्मणि षष्ठी स्यात् इति सूत्रार्थः। अत्र शेषे इति न अनुवर्तते। शतस्य दीव्यति इत्युदाहरणम्। अक्षक्रीडनेन गृह्यति, क्रयविक्रयविषयकमूल्यसंवादेन गृह्यति इति भवति 'दिव' धातोः अर्थम्।

दिवस्तदर्थस्य पूर्वसूत्रे निर्दिष्टव्यवहमपणौ तच्छब्देन परामुश्येते। तयोः=व्यवहमपणोरर्थ एवार्थो यस्येति विग्रहः। तदाह—द्यूतार्थस्येति। द्यूतमक्षकीडनेन ग्रहणमर्थो यस्य दिव इति विग्रहः। क्रयेति। क्रयविक्रयविषयकमूल्यसंवादोऽर्थो यस्यदिव इति बहुव्रीहिः। कर्मणि षष्ठीति। इह शेष इति नानुवर्तते, व्याख्यानादिति भावः। तथाच कर्मणः शेषत्वविवक्षाऽभावात् "षष्ठी शेषे" इत्यप्राप्तौ इदं वचनम्, नतु कृदन्तयोगे समासनिवृत्त्यर्थम्। तद्ध्वनयन्नुदाहरति—शतस्य दीव्यतीति। शतमक्षकीडनेन, क्रयविक्रयविषयकमूल्यसंवादेन वा गृहणातीत्यर्थः। अत्र शेष इत्यननुवृत्तेः कर्मत्वप्रकारक एव बोधः। अत एव "द्वितीया ब्राह्मणे" इत्युत्तरसूत्रे "गामस्य तदहः सभायां दीव्येयुः" इत्यत्र नित्यषष्ठीप्राप्तौ द्वितीयार्थमित्युक्तं भाष्यकैयटयोः सङ्गच्छत इत्यन्यत्र विस्तरः इति बालमनोरमा व्याख्यानम्।

9. विभाषोपसर्गे (2/3/59)

पूर्वयोगापवादः। शतस्य शतं वा प्रतिदीव्यति ॥

दिवस्तदर्थस्य इति सूत्रस्य अपवादसूत्रं भवति इदं। अत्र दिव् धातुः द्यूतार्थं वा क्रयविक्रयव्यवहारार्थं वा भवति। शतस्य शतं वा प्रतिदीव्यति इत्युदाहरणं। अत्र कर्मः शतं षष्ट्ये द्वितीये च वा।

अग्नये छागस्य हविषो वपाया मेदसः प्रेष्येत्येव कल्पसूत्रेषु दृश्यते, नतु हविष इत्यपि, तथापि तथाविधः प्रेषो भाष्योदाहरणात्क्वचिच्छाखायां ज्ञेयः। मेदश्शब्देन वस्त्रखण्डतुल्यो मांसविशेष उच्यते। अनुब्राऊहि वेति। "अग्नये छागस्य हविषो वपाया मेदसोऽनुब्राऊही" इत्युदाहरणम्। हे मैत्रावरुण ! अग्न्युद्देशेन प्रदास्यमानं छागसम्बन्धि यद्धविः-वपाख्यं मेदोरूपं-तत्पुरोऽनुवाक्यया प्रकाशयेत्यर्थः। प्रेष्यब्राउवोः किम्?। अग्नये छागस्य हविर्वपां मेदो जुहुधि। हविषः किम्?। अग्नये गोमयानि प्रेष्य। देवतासंप्रदाने किम्?। माणवकाय पुरोडाशं प्रेष्य। "हविषः प्रस्थितत्वविशेषणे प्रतिषेधो वक्तव्यः"।

10. "कर्तृकर्मणोः कृति" (2/3/65)

कृद्योगे कर्तरि कर्मणि च षष्ठी स्यात्। कृष्णस्य कृतिः। जगतः कर्ता कृष्णः। गुणकर्मणि वेष्यते (वा)। नेताऽश्वस्य सुघ्नस्य सुघ्नं वा। कृति किम्? तद्धिते माभूत्। कृतपूर्वी कटम् ॥

कृति इत्यतः कृत् प्रत्यये प्रयुज्यमाने इत्यर्थः। कर्ता च कर्मा च कर्तृ कर्मणी तयोः इति विग्रहः। षष्ठी इत्यनुवर्तते। कृद्रोहे कर्तरि कर्मणि च षष्ठी भवति। कृद्रोह इत्यस्य क्रिदन्तयोगमित्यर्थः। कृष्णस्य कृतिः इत्युदाहरणं। अत्र कृतिः इति कितञ्जन्तः, कृदन्तः। एतस्य योगे कर्ता कृष्णे षष्ठीः। जगतः कर्ता कृष्णः इत्यत्र करणक्रियस्य कर्मः 'जगत्' शब्दे षष्ठी। 'नेता अश्वस्य सुघ्नं सुघ्नस्य वा' इति उदाहरणे नेता इति कृदन्त योगे प्रधानकर्मः अश्वात् अश्वस्य इति नित्यं षष्ठी भवति।

"कर्तृकर्मणोः कृति" ॥ गुणेति। तदुक्तम्— प्रधाने नियता षष्ठी गुणे तूभयथा भवेत् ॥ इति। कृतपूर्वीति। कृतं पूर्वमनेनेति विग्रहः। पूर्व कृतवानित्यर्थः। अविवक्षितकर्मकतया भावे क्तः। "सुप्सुपा" इति समासः। "पूर्वादिनिः" "सपूर्वाच्च" इति कर्तरि इनिः। तद्विधौ "श्राद्धमनेन" इति सूत्रादनेनेत्यनुवृत्तेः। अथ कथं "धायैरामोदमुत्तमम्" इति भट्टिः? अत्राहुः—अनित्यमिदम्, "तदर्हम्" इति निर्देशात्। स्त्रीप्रत्यययोरिति। कथं तर्हि "सुट्तिथोः" इति सूत्रे "सुटा सूयुटो बाधो न" इति वृत्तिः। करणत्वविवक्षायां तृतीयेति गृहाणम् इति "कर्तृकर्मणोः कृति" सूत्रं अधिकृत्य प्रौढमनोरमाकारस्य अभिप्रायः।

11. उभयप्राप्तौ कर्मणि (2/3/66)

उभयोः प्राप्त्यस्मिन्कृति, तत्र कर्मण्येव षष्ठी स्यात्। आश्चर्यो गवां दोहोऽगोपेन। स्त्रीप्रत्यययोरकाकारयोर्नायं नियमः (वा)। भेदिका बिभित्सा वा रुद्रस्य जगतः। शेषे विभाषा (वा)। स्त्रीप्रत्यय

इत्येके । विचित्रा जगतः कृतिर्हरिहरिणा वा । केचिदविशेषेण विभाषामिच्छन्ति । शब्दानामनुशासनमाचार्येण आचार्यस्य वा ।

उभयप्राप्तौ। कृतीत्यनुवर्तते। तेनान्यपदार्थत्वाद्बहुव्रीहिरित्याह--उभयोः प्राप्तिर्यस्मिन्निति। उभयशब्देन कर्तृकर्मणी परामृश्येते। तेनैकस्मिन् कृति कर्तृकर्मणोः प्राप्तिलाभादाश्चर्यमिदमोदनस्य पाको ब्राह्मणानां च प्रादुर्भाव इत्यत्र नायं नियमः प्रवर्तते। तत्पुरुषे तु स्यादेवाऽत्रातिप्रसङ्ग इति भावः। पूर्वसूत्रेणैव सिद्धे नियमार्थमिदमिति ध्वनयति--कर्मण्येवेति। एवं च कर्तरि षष्ठी प्रतिषेदोऽस्य सूत्रस्य फलं, न तु कर्मणि षष्ठीविधानमिति स्थितम्।

उभयप्राप्तौ कर्मणि। पूर्वसूत्रात्कृतीत्यनुवर्तते। उभयप्राप्ताविति बहुव्रीहिः। अन्यपदार्थः कृत्। तदाहः-उभयोः प्राप्तिर्यस्मिन्कृतीति। एकस्मिन्कृति उभयोः=कर्तृकर्मणोः षष्ठीप्रसक्तौ कर्मण्येव षष्ठी स्यात्, न तु कर्तरीति यावत्। आश्चर्य इति। अगोपकर्तृको गोकर्मको यो दोहः सोऽद्भुत इत्यर्थः। उभयोः प्राप्ताविति षष्ठीसमासाश्रयणे तु ओदनस्य पाको ब्राह्मणानां च प्रादुर्भाव इत्यत्रापि कर्मण्येव षष्ठी स्यान्न तु कर्तरि बहुव्रीहाश्रयणे तु एकस्यैव कृतो निमित्तत्वलाभाद्भिन्नक्रियानिरूपितकर्तृकर्मणोः षष्ठीप्राप्तौ नायं नियम इति फलति।

12. कृत्यानां कर्तरि वा (2/3/71)

षष्ठी वा स्यात् । मया मम वा सेव्यो हरिः । कर्तरि इति किम् ? गेयो माणवकः साम्नाम् । 'भव्यगेय....' इति कर्तरि यद्विधानादनभिहितं कर्म । अत्र योगो विभज्यते। 'कृत्यानाम्'। उभयप्राप्ताविति नेति च अनुवर्तते । तेन नेतव्या व्रजं गावः कृष्णेन । ततः कर्तरि वा । उक्तोऽर्थः।

कर्तृकर्मणोः कृति २।३।६५ इति नित्यं षष्ठी प्राप्ता कर्तरि विकल्प्यते। कृत्यानां प्रयोगे कर्तरि वा षष्ठी विभक्तिर् भवति, न कर्मणि। भवता कटः कर्तव्यः, भवतः कटः कर्तव्यः। कर्तरि इति किम्? गेयो माणवकः साम्नाम्। उभयप्राप्तौ कृत्ये षष्ठ्याः प्रतिषेधो वक्तव्यः। ऋष्टव्या ग्रामं शाखा देवदत्तेन। नेतव्या ग्राममजा देवदत्तेन।

उपसंहारम्

संस्कृत व्याकरणस्य कारकप्रकरणे षष्ठी विभक्तिः संबन्ध बोधकः। षष्ठी विभक्तिः उपयुज्य न तु कारकाणि द्योद्यन्ते। किन्तु षष्ठी विभक्तिः संबन्धार्थः उच्यते। किन्तु कारकप्रकरणे षष्ठी विभक्तिः उपयुज्य कर्तृकर्मकरणादिः प्रतिपादयन्ति। अत्र द्वादशादि प्रधानैः सूत्रैः कर्तृकर्मकरणे षष्ठी वैशिष्ट्यं उच्यते। एतानां सूत्राणां अर्थसहित विवरणं, उदाहरणं, व्याख्यानम् च अत्र करोम्यहम् । षष्ठीविभक्त्यध्ययनस्य द्रढीकरणम्, षष्ठी विभक्तिप्रतिपादकानां पाणिनीयसूत्राणां द्रढीकरणम् च अत्र अकृतम् ।

कृतज्ञतासमर्पणम्

मम परियोजनकार्यकाले बहुमूल्यं मार्गदर्शनं नित्यं प्रोत्साहनं दत्वा क्रैस्ट महाविद्यालयस्य संस्कृत विभागाध्यक्षा सहायकाध्यापिका डॉ. ई. विनिता महोदयायै धन्यवादं समर्पयामि। पुनः मम परियोजनकार्यकाले बहुकृतं त्रिप्पूनिचुर संस्कृतकलालयस्य व्याकरणविभागस्य अध्यापिकाः तेभ्यः धन्यवादान् समर्पयामि।

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प्रतिपुष्टि

अहं DCEscholarship (Research Award) इत्यस्य आभारं प्रकटयितुम् इच्छामि यत् तेन अस्मात् परियोजनायाः ज्ञानंप्राप्तुं तथा च मम सृजनशीलतां प्रस्तुतुं अवसरः दत्तः। अहं मम मार्गदर्शकाय विशेषं धन्यवादं दातुम् इच्छामि यतः सा मम कृते अस्य परियोजनायाः विषये बहु सूचनां दत्तवती .अहम् अपि मम कृतज्ञतां प्रकटयितुम् इच्छामि ये मम साहाय्यं कृतवन्तः, एतत् परियोजनो सम्यक् प्रस्तुतुं प्रोत्साहयन्ति च। आशासे यत् एतत्सर्वैः पाठकैः प्रशंसितं भविष्यति, भवतः सर्वान् अपेक्षान् च पूरयिष्यति।


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വിടുതൽ ഉത്തരവ്

ഗവൺമെന്റ് സംസ്കൃത കോളേജ് തൃപ്പൂണിത്തുറ, സംസ്കൃത വ്യാകരണ വിദ്യാർത്ഥിനിയായ കൃഷ്ണശ്രീ ബാബു , ഡോ. വിനീത ഇ (അസിസ്റ്റന്റ് പ്രൊഫസർ) ക്രൈസ്റ്റ് കോളേജ് ഇരിഞ്ഞാലക്കുടയുടെ കീഴിൽ ആസ്പെയർ സ്കോളർഷിപ്പുമായി ബന്ധപ്പെട്ട പഠന പ്രവർത്തനങ്ങൾക്കായി 19-12-2023ൽ ക്രൈസ്റ്റ് കോളേജിൽ ജോയിൻ ചെയ്തിരുന്നു.

ആസ്പെയർ സ്കോളർഷിപ്പിന്റെ പഠനം 09-02-2024 ൽ പൂർത്തിയായ സാഹചര്യത്തിൽ ഈ കോളേജിൽ നിന്നും ഗവൺമെന്റ് സംസ്കൃത കോളേജിലേക്ക് വിടുതൽ ചെയ്ത് ഉത്തരവാകുന്നു.

09-02-2024



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PROJECT COMPLETION CERTIFICATE (FOR ASPIRE SCHOLARSHIP CERTIFICATE - 2023-24)

This is to certify that Ms. KRISHNASREE BABU, student of GOVERNMENT SANSKRIT COLLEGE THRIPUNITHURA affiliated to Mahatma Gandhi University, Kottayam has successfully completed her aspire scholarship project or internship entitled 'सिद्धान्तकौमुद्यां कर्तृ -कर्म-करण षष्ठी वैशिष्ट्यम्' within the stipulated months from 19/12/2023 to 09/01/2024 under the guidance of Dr. Vinitha E, Assistant professor, Department of Sanskrit of our institution (Christ College Irinjalakuda)

Principal/HOD/Institution
Associate Professor
In-Charge of Principal
Christ College (Autonomous) Irinjalakuda



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(Head of the Host Institution)
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Assistant Professor
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Irinjalakuda - 680125

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(Guide of Host Institution)

Dr. Vinitha E
Assistant Professor
Department of Sanskrit
Christ College (Autonomous)
Irinjalakuda - 680125

- Encl 1. Project Report
2. Attendance Certificate from parent Institution
(as per notification dated..)

ATTENDANCE SHEET

KRISHNASREE BABU


DATE	ATTENDANCE
20/12/2023	Present
21/12/2023	Present
22/12/2023	Present
23/12/2023	Present
24/12/2023	SUNDAY
25/12/2023	HOLIDAY
26/12/2023	HOLIDAY
27/12/2023	HOLIDAY
28/12/2023	HOLIDAY
29/12/2023	HOLIDAY
30/12/2023	HOLIDAY
31/12/2023	SUNDAY
1/01/2024	Present
2/01/2024	HOLIDAY
3/01/2024	SEMESTER EXAMINATION
4/01/2024	Present
5/01/2024	SEMESTER EXAMINATION
6/01/2024	Present
7/01/2024	SUNDAY
8/01/2024	Present
9/01/2024	Present
10/01/2024	Present
11/01/2024	Present
12/01/2024	Present



(Signature)
Dr. Vinitha E
 Assistant Professor
 Department of Sanskrit
 Christ College (Autonomous)
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13/01/2024	HOLIDAY
14/01/2024	SUNDAY
15/01/2024	Present
16/01/2024	Present
17/01/2024	Present
18/01/2024	Present
19/01/2024	Present
20/01/2024	Present
21/01/2024	SUNDAY
22/01/2024	Present
23/01/2024	Present
24/01/2024	Present
25/01/2024	Present
26/01/2024	HOLIDAY
27/01/2024	Present
28/01/2024	SUNDAY
29/01/2024	Present
30/01/2024	Present
31/01/2024	Present
1/02/2024	Present
2/02/2024	Present
3/02/2024	Present
4/02/2024	SUNDAY
5/02/2024	Present
6/02/2024	Present
7/02/2024	Present
8/02/2024	Present
9/02/2024	Present




Dr. Vinitha E
 Assistant Professor
 Department of Sanskrit
 Christ College (Autonomous)
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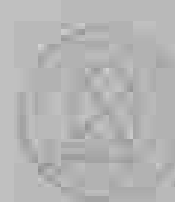
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Srinivasan S. S.
 Dr. Srinivasan S.
 Assistant Professor
 Department of English
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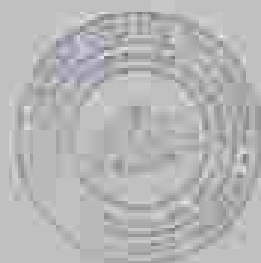
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His certificate is issued in pursuance of the **APDT** Order of the
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We further certify that for the **APDT** process under the guidance of the
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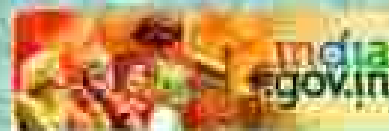
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