

बाध्य— A rule or operation which is superseded by another rule or operation.

बालमनोरमा— (1) An abridgment by मट्टोजी of his own प्रादमनोरमा, a commentary on सिद्धान्तकौमुदी which is also his own. (2) A commentary by वासुदेव दीक्षित on Sk.

बालरामपञ्चानन— Author of प्रबोधप्रकाश, a शैव grammar and धातुप्रकाश.

बालावबोध— (1) A popular recast of the चान्द्र grammar (1200 A. D.), by काश्यप, a Buddhist Ceylonese priest.

(2) Written by नरहरि to remove the obstacles in the way of students learning पञ्चमहाकाव्य^s arising from the circumstance of their not having studied grammar before.

बाहुलक— Fact (for a grammatical operation) of being subject to diversity (that is to apply in some cases, not to apply in other cases).

बाह्यप्रयत्न— The external articulatory efforts, extra-buccal process.

बालंभट्ट— Author of उद्योत, a commentary on शब्दकौस्तुभ.

बिन्दुद्वय— Double dot, graphic representation of the विसर्जनीय.

बुद्धिनिर्ग्राह्य— (A word) grasped by the mind; Mbh. 1.1.1.

बृहस्पति— Second propounder of grammar.

बोपदेव— The founder of a modern school of grammarians, wrote सुधबोध, a new treatise on grammar. Date ranges from 1200 A. D. to 1800 A. D.

ब्रह्मन्— First propounder of grammar.

भ— Name of the weakest base of nouns (as opposed to पद), i. e. of the base before the vowel terminations except in strong cases, before feminine suffixes, and before तद्धित^s beginning with vowels or य; P. 1.4.18 etc. भ may be the first syllable of भङ्ग or भम because, before weak endings the stem often undergoes reduction or syncope; P. 1.4.16.

मट्टोजी दीक्षित— The author of सिद्धान्तकौमुदी; has written a commentary प्रौढमनोरमा on it, also a commentary on the P.'s सूत्र^s named शब्दकौस्तुभ. Date is placed circ. 1630 A. D.

भरत— Commentator of भट्टिकाव्य.

भर्तृहरि— The author of वाक्यपदीय and a commentary named दीपिका on the महाभाष्य of पतञ्जलि.

Date ranges from 550 A. D. to 650 A. D.

भवत्— The name of the present in the शास्त्रायन आरण्यक and in the सुधबोध grammar.

भवन्ती— The name of the present (लट्) used by कात्यायन.

भव्य— The name of the simple future in the सुधबोध grammar.

भविष्यत्— The name of the future in the शास्त्रायन आरण्यक.

भविष्यन्ती— The name of the simple future in the कातन्त्र system and ऐतरेय ब्राह्मण.

भष्— A grammatical abbreviation used to denote the soft aspirates except 'ष्'; P. 8.2.37.

भागुरि— Author of a grammar.

भारद्वाज— An ancient grammarian mentioned by P. 7.2.63.

भाव— (1) The action which can be accomplished without mark of the agent (cf. कर्तृस्थभावक). अपरिस्पन्दनसाधनसाध्यो ध्वात्वर्थो भावः।, e. g. the action of seeing which does not require the movement on the part of the agent.

(2) Ultimate result. In a verb the ultimate result is principal; action itself is subordinate. Action is just a means to bring about the भाव.

(3) भाव = Action to be accomplished (साध्य). In a verb an action is principal and the various means used for the action are subordinate; निरुक्त.

(4) Action of an accomplished nature; सिद्धावस्थापन्नो धात्वर्थो भावः। Sk.

भावगर्हा— The contempt in regard to the sense of the action; P. 3.1.24.

भावना— Technical term in the मीमांसा system. Lit. it means bringing into being, that which produces some effect; it is defined as भवितुर्भवनातुकूलो भावकव्यापारविशेषः, the particular activity of the person or thing capable of producing the effect, the effort or activity on the part of the agent to achieve his desired end, it is a व्यापार of to be, which is of accomplished nature. According to the मीमांसक^s this भावना is denoted by the verb-ending suffixes.

भावनाविशेष्यकः (शाब्दबोधः)— (A semantic paraphrase of a sentence) where productive operation (भावना) stands qualificand (in respect to other meanings which are qualifiers); this is the view of the मीमांसक^s according to whom the predominant idea in the sense of a sentence is productive operation.

भाविन्— It is the name given to vowels with the exception of अ and आ, that which causes change of a dental स into the corresponding cerebral ष. कण्ठ्यावकाराकारौ वर्जयित्वा स्वराणां भाविसंज्ञा भवति। उबट.

भाव्यमान— That which is taught in a rule.