

constantly in touch with the language and its grammar get confounded in respect of many of these forms: 'num' coming or not coming in a present participle; the form of the past passive participle in the case of a particular root and the 'seṣ' and 'anī' regulations in this respect*; the exact form of a desiderative or one kind or another of a reduplicative form of a root, all such doubts occur constantly, apart from the main doubts regarding the conjugation and the Ātmanepada or Parasmaipada character of a root. In the case of some of the out of the way roots and out of the way derivative forms, even Vyākaraṇa Pandits have doubts and differences of opinion. A carefully compiled concordance of all primary derivatives of all roots, original and derived, which would be an indispensable book of reference, had been in the mind of the undersigned for a long time and he is gratified that the scheme took proper shape and the work could be taken up by the Samskrit Education Society, Madras.

Pandit S. Ramasubba Sastrigal who was entrusted with the work of preparing this *Kṛdanta*-Concordance is the foremost Vaiyākaraṇa of South India. After studying Vyākaraṇa under the late Mahāmahopādhyāya Dandapanisvami Dikshitar of Chidambaram, Sri Ramasubba Sastrigal taught at the Annamalai University, at the Ramesvaram Devasthanam Sanskrit College, Madurai, of which he was also Principal for some time, and later at the R.M.S. Vidyasala, Chidambaram. An honoured member of the galaxy of erudite Pandits associated with the Kanchi Kamakoti Pitha, Śāstraratnākara Ramasubba Sastrigal has distinguished himself in many gatherings of Pandits in different parts of India. When the teaching unit of the Samskrit Education Society was started, and it was happily decided that special steps should be taken to equip the younger generation of Pandits with an adequate depth of knowledge in Vyākaraṇa, it was Sri Ramasubba Sastrigal whom the Society asked to take charge of their post-Sīromaṇi course in Vyākaraṇa.

Apart from devoting its attention to ways and means of deepening the scholarship of young Pandits, the Society legitimately thought also of ways and means of propagating Sanskrit and facilitating its study and mastery by the wider community desirous

Cf. Kāśikā and Padamañjarī on VII. 2.22 where they illustrate the word Kaṣṭa by saying कष्टं व्याकरणम् and explain that it is so because it is hard to understand the rules of 'Idāgama' etc. व्याकरणस्य कष्टत्वमिडागमादिव्यवस्थया दुर्गमत्वात् ।