

# Lesson 15

## 15.1 Introduction to Dhātu-Pāṭha

A word standing alone expresses a universal: in a sentence it refers to a particular, and its meaning is restricted according to the context. A word is thus given many meanings in the dictionary: the particular meaning is selected according to the context in which it is used.

Nouns, which name things, ‘freeze’ an aspect of the activity of a **dhātu**; whereas verbs, which express the activity of a sentence, derive directly from the **dhātu**. A **dhātu** is therefore the most universal element of all words; and the **Dhātu-Pāṭha** is a **dhātu** dictionary, as it were: it provides a sense of the underlying meaning of the **dhātu** — usually in just one word!

The **Dhātu-Pāṭha** (lit. ‘Recitation of Roots’) also encodes a wealth of grammatical information about the conjugation of verbs and the formation of nouns derived from each **dhātu**: much of this information will not be used at this stage of the study.

This lesson is concerned with extracting the **artha**, or ‘meaning’, of each **dhātu** from the **Dhātu-Pāṭha**, and its application in the study of the scriptures.

## 15.2 The Contents Page

This lists the ten **gaṇa**, or classes of **dhātu** conjugation. Each **gaṇa** is named after the first **dhātu** in its section: for example, the first is **भ्वादिगण**, which word is formed from **bhū-ādi-gaṇa**, the class beginning with  $\sqrt{\text{bhū}}$ , where **ādi** means ‘beginning with’.

The eleventh class, **कण्ठ्वादिगण**, is a class of **dhātu** derived from nouns, i.e. names that have come to be used as verbs. As an example of this class in the dictionary, see 2. **Payasya** in 586a, where ‘Nom.’ is the abbreviation for ‘Nominal Verb’. (Note: ‘Nominal’ is the adjectival form of ‘noun’, and here means ‘derived from a noun’.)

The immediate utility of this page is that it connects the dictionary classification, e.g. cl.1, with that used in the Index, i.e. **भ्वा°**.

Note that this publication makes use of alternate character forms to those we have been using in this course (see section 9.A.2); and since the page numbers are also in **devanāgarī**, note the numeral forms used (especially for 8 and 9).

### 15.3 The Text Body

Turn to the first page of the body of the **Dhātu-Pāṭha**: after the heading the rest of the page, and subsequent pages, are divided into two columns. In the lefthand column the first entry is:

भू            सत्तायाम् ।

This is the first **dhātu** (**bhū**) together with its **artha**, or ‘meaning’, (**sattāyām**). Following this are a few lines of technical information which may be ignored, and the next entry is:

एध            वृद्धौ ।

and so on. Note the layout which gives the **dhātu** and **artha** in two columns: there may be more than one **dhātu** in the first column, and the **artha** may spread over more than one line. For example, a little lower down is the entry:

नाथ्, नाध्    याञ्जोपतापैश्वर्या-  
ऽऽशीःषु ।

giving both **dhātu** the same **artha**.

In the **Dhātu-Pāṭha** each **dhātu** usually has an extra syllable appended to the end of it, and sometimes one appended before it: for example, the above four appear in the dictionary as भू एध् नाथ् and नाध्. These extra syllables are called **anubandha** (lit. ‘bound along with’), and encode further grammatical information which is not now required: our interest at this stage is in the basic **dhātu** and its **artha**.

The **artha** is generally expressed in **saptamī vibhakti**, which may be translated as ‘in the sense of’. For example, the **dhātu edh** (to prosper, increase, become happy grow strong—MW231c) is used ‘in the sense of **vṛddhi** (growth, success, fortune, etc.—MW1011a)’. Thus all words derived from this **dhātu** have this sense of expansive good fortune—a sense that may be overlooked in some of the English words offered in translation.

Where the **artha** is a single word, the **eka-vacana** form is used; when two words (formed into a **samāsa**), the **dvi-vacana** form; and when three or more words, the **bahu-vacana** form. When the **artha** has two or more words, the compound formed is an **itaretara dvandva samāsa** (see 11.B.1), forming a simple list of words which, not compounded, would be expressed in the same **vibhakti** and be joined together with च (and). In this type of **samāsa** only the last word of the compound takes a **vibhakti** ending; the others remain in their **prātipadika** form.

To get back to the **prātipadika** form as listed in the dictionary, use the following:

- (a) **eka-vacana** endings have six forms:
- for an ending in **-e**, read **-a**,
  - for an ending in **-āyām**, read **-ā**,
  - for an ending in **-yām**, read **-i**,
  - for an ending in **-au**, read **-i**,
  - for an ending in **-i**, remove **-i** (i.e. ends in **halanta vyañjana**),
  - for an ending in **-uvi**, read **-ū**,
- (b) **dvi-vacana samāsa** end in **-yoḥ**, which is removed,
- (c) **bahu-vacana samāsa** end in **ṣu**,
- for those ending in **-eṣu**, read **-a**,
  - in other cases simply remove the **-ṣu**.

The **itaretara dvandva samāsa** will generally not be found in the dictionary as one would expect to find a **samāsa** listed, instead the words will need to be looked up separately. This is straightforward enough: simply start at the left and find the word in the dictionary that uses most syllables; assume that is the first word, and then repeat the process with the following syllables — but do remember that **sandhi** rules apply at the junction of words.

Some entries in the **Dhātu-Pāṭha** differ from the common format of **dhātu** and **artha** illustrated above. For example, when the **artha** is given as two separate words, both in **saptamī vibhakti**, then the first of the pair is a **viśeṣaṇa**. The last entry on the first page is of this type:

हृद            अव्यक्ते शब्दे ।

Here the **dhātu hrād** (to delight or refresh—MW1307c) is used ‘in the sense of unmanifest (**avyakta**—MW111b) sound (**śabda**—MW1052b)’. The quality of happiness and refreshment referred to, is thus that which comes from within, from the stillness of unmanifest sound, and not that happiness and refreshment that comes from without, i.e. through the senses — here we have a subtlety of meaning that is not at all obvious from the English translation.

The interpretation of other variations in the format is described:

- (a) When the **dhātu** is followed by च (=and, also), then this has the same **artha** as the previous **dhātu**.
- (b) When the **artha** is given as a word followed by च, then the **artha** for that **dhātu** is that word together with the **artha** of the previous **dhātu**.
- (c) When the **artha** is followed by नोच्यते, it means that this **artha** is not given elsewhere in the **Dhātu-Pāṭha**.  
(नोच्यते = न- उच्यते = not spoken, i.e. not mentioned elsewhere.)
- (d) When the **artha** is followed इत्येके (= इति- एके = thus in one) or इत्यन्ये (= इति- अन्ये = thus in another), this refers to **artha** given in different versions of the **Dhātu-Pāṭha** as handed down, and are comments by the compiler of this edition.
- (e) Where the **artha** is given as a **samāsa** ending in अर्थाः (prathamā bahu-vacana of अर्थ; bahu-vacana because the **artha** applies to several **dhātu**), then ‘अर्थाः’ may be translated as ‘for the purpose of’, i.e. expressing motive.  
For example, **dhātu** ऋथ् has the **artha** हिंसार्थाः (हिंसा = injury, harm–MW1297c), and may be construed as ‘for the sake of (causing) injury’, or ‘with the aim of harming’.
- (f) Some entries have an unusual format, enclosed by pūrṇavirāma (॥) and may have the order of **dhātu** and **artha** reversed: these **dhātu** have a special meaning when they are मित् causatives (treated as having an इत् म् which prevents the normal lengthening of अ in the causative).

## 15.4 The Index

In the body of the **Dhātu-Pāṭha** the **dhātu** are grouped together according to common grammatical features of their development into words. This ordering is not at all helpful in seeking the entry for the **dhātu**. Fortunately the **Dhātu-Pāṭha** includes an index listing the **dhātu** in alphabetical order and indicating where each **dhātu** is listed in the body. The index also provides more grammatical information, some of which is helpful in finding the correct **dhātu**.

The index starts on page 53: each page is divided into two columns, so that a **dhātu** together with its grammatical information is listed on one line, in fact, one row of tabulated data, six columns wide. These columns, from left to right, provide the following information:

- (a) The **dhātu** together with its **anubandha**: the index is ordered alphabetically according to this column.
- (b) The **gaṇa** to which the **dhātu** belongs: this column has just the first syllable of the **gaṇa**, which is shown in full on the contents page.
- (c) The **bhāṣā** (= speech; synonymous with **pada** used in this course), which may be **ātmane-bhāṣā**, **parasmai-bhāṣā**, or **ubhayato-bhāṣā** (= both, i.e. **ātmane**<sup>o</sup> and **parasmai**<sup>o</sup>).
- (d) Whether the **dhātu** is **सेट्** (= **स-इट्**, accepts augment **इ** in its expansion), or **अनिट्** (= **अन्-इट्**, does not do so): this may be ignored at this stage.
- (e) The page number on which the **dhātu** together with its **artha** may be found.
- (f) The column on that page where it may be found.

The first entry of the index shows that the **dhātu अक्** (with its **anubandha**) belongs to **भ्वादिगण**, is **परस्मै-भाषा**, and may be found on page 17 column 1, as:

अक्, अग कुटिलायां गतौ।

Note that the index has two entries for **dhātu अक्** with different **anubandha** vowels (i.e. **अक्** and **अकि**), whereas the dictionary lists only one **dhātu अक्**. Where the **dhātu** has more than one entry in the index, do make use of the information given in the dictionary immediately after the **dhātu** heading word: this information gives the class (**gaṇa**) and **bhāṣā** of the **dhātu** (see (b) and (c) above); for example, ‘cl. 1 Ā.’ means class 1 (**bhvādi-gaṇa**) and **ātmane-bhāṣā**; ‘cl. 4 P.’ means **divādi-gaṇa parasmai-bhāṣā**, etc. (the table of contents in the **Dhātu-Pāṭha** gives the order of the **gaṇa**). Where the dictionary gives both **bhāṣā**, as ‘P. Ā.’, this is the equivalent of **ubhayato-bhāṣā** in the **Dhātu-Pāṭha**.

At the end of the index, on page 99, is an Addendum listing entries that had been omitted from the main index.

## 15.5 Dhātu Spelling Changes

The spelling of the **dhātu** may differ from that given in the dictionary:

- (a) An initial स् may be spelt here with an initial ष्.  
E.g. सूत्र √सिक् listed as षिवु; उपनिषद् √सद् as षद्.
- (b) An initial न् may be spelt here with an initial ण्.  
E.g. नाद √नद् listed as णद; नील √नील् as णील.
- (c) When the **dhātu** has a final इ as an **anubandha**, it may require the insertion of a nasal after the vowel of the **dhātu**.  
E.g. आनन्द √नन्द् listed as [ङु]नदि; मृण्डक √मृण्ड् as मुडि.

These spelling changes may also be combined, as in निन्दा √निन्द् which is listed in the **Dhātu-Pāṭha** as णिदि .

(Those seeking the technical reasons behind these changes should consult the commentaries to **Pāṇini** 6.1.64, 6.1.65, and 7.1.58 respectively.)

## 15.6 Illustrations of Dhātu-Pāṭha Use

The **dhātu** for each word of the previous exercise of Dictionary Practice (section 14.6) will be used as a practical demonstration in the use of the **Dhātu-Pāṭha**: the **dhātu** is located in the index, then its **artha** found in the body, and finally the **artha** is examined in the dictionary.

- (1) MW758a √भी 1. *bhī*, cl.3.P. ... to fear, be afraid of  
Dh.P. Index: [त्रि]भी जु० प० अ० २६ ?  
Dh.P. Body: त्रिभी भये ।  
MW747a भय *bhaya* n. (√*bhī*) fear, alarm, dread ...

NOTES: This **dhātu** has its **anubandha** syllable placed in front of it: in the index this is enclosed in square brackets so that the **dhātu** भी may be found in alphabetical order. The class (**juhotyādi-gaṇa**) and **bhāṣā** agree with the information provided in the dictionary, so the **dhātu** entry त्रिभी is sought in the **Dhātu-Pāṭha** body in the first column of page 26: it is the second entry.

The notes in section 15.3 may be used to ‘remove’ the **vibhakti** from the **artha** (although this declension should be familiar), and the remaining word in its **prātipadika** form is looked up in the dictionary. In this case the given **artha** is itself derived from the **dhātu** being examined, and thus provides no further insight into the sense of the **dhātu** than that provided by the dictionary entry.

- (2) MW648a √पृ *pr̥i*, cl.9P. ... to fill ... to sate, cherish, nourish

Dh.P. Index: पृ क्र्या० प० से० ३१ १

Dh.P. Body: पृ पालनपूरणयोः ।

MW623a **Pālana** mf(ī)n. guarding, nourishing ... n. the act of guarding, protecting, nourishing, defending ...

MW642a **Pūraṇa** mf(ī)n. filling, completing, satisfying ... m. 'completer' ... n. the act of filling or filling up.

NOTES: The index has three entries for **dhātu** पृ, so the class (**kryādi-gaṇa**) and **bhāṣā** information from the dictionary is used to select the correct one. The **dhātu** with its **artha** are in fact at the top of the second column of page 39: there are a number of such errors, so beware! The **vibhakti** ending of the **artha** is the **dvi-vacana** form (see section 15.3), so we can expect to look up two words in the dictionary. As nouns (which is the sense here), both words end in '-na' (with or without **sandhi** changes) — this is a common neuter suffix usually meaning 'the act of ...', and is given as such in the dictionary translation.

The **artha pālana** adds the sense of 'nourishing' to the 'filling up' of **pūraṇa** (which itself derives from the **dhātu pr̥i**). This gives a beneficial aspect to the **dhātu**: it is not to fill to the point of bloatedness, nor is it to fill with rubbish, but the sense is of generous abundance.

- (3) MW1302a √हृ 1.*hr̥i*, cl.1.P.Ā. ... to take, bear, carry

Dh.P. Index: हृञ् भ्वा० उ० अ० २० १

Dh.P. Body: हृञ् हरणे ।

MW1289a **Harāṇa** mf(ā or ī)n. carrying, holding, containing ... n. the act of carrying or bringing or fetching.

NOTES: The **gaṇa** and **bhāṣā** are used to select the **dhātu** entry.

- (4) MW252b √कम्प *kamp*, cl.1.Ā. ... to tremble, shake.

Dh.P. Index: कपि भ्वा० आ० से० ८ २

Dh.P. Body: कपि चलने ।

MW391b **Calana**, mf(ā)n. moving, movable, tremulous ... n. shaking motion, shaking, trembling.

NOTES: If the **dhātu** is not found at its expected place in the alphabetical order in the index, nor in the Addendum, then check for applicable **dhātu** spelling changes (see section 15.5): the third rule applies here.

- (5a) MW395b √चित् 4.*cit*, cl.1 ... to perceive, fix the mind upon, attend to ...

Dh.P. Index: चिती भ्वा० प० से० २ १

Dh.P. Body: चिती सञ्ज्ञाने ।

MW1133c **Sam-jñāna** mf(ī)n. producing harmony ... n. unanimity, harmony with ... consciousness ... right perception

NOTES: Again, the **gaṇa** is used to select the entry in the index.

Observe the aspect of harmony and unity provided by the **artha**: there is no passion or ulterior motive in the perception or attention of the **dhātu cit**.

(5b) MW300c √कृ 1.*kri* ... cl.2.P. ... to do, make, perform, accomplish.

Dh.P. Index: [डु]कृञ् त° उ° अ° ३८ २

Dh.P. Body: डुकृञ् करणे ।

MW254a **Karāṇa** mf(ā)n. doing, making, effecting, causing ... m. a helper, companion ... n. the act of making, doing, producing, effecting, ...

NOTES: The dictionary entry for this **dhātu** is quite lengthy: reading through the first column of page 301, it also gives 'cl.1.P.' and 'cl.5.P.' as well as 'cl.8 (this is the usual formation in the Brāhmaṇas, Sūtras, and in classical Sanskrit)'. The **Dhātu-Pāṭha** does not list a class 2 **dhātu कृ**, hence the return to the dictionary for more information. In practice the cl.5 **dhātu** should also be examined, but its **artha हिंसायाम्**, meaning 'in the sense of injury' is inappropriate to the original word that led us to the **dhātu** in the first place.

(5c) MW963b √विद् 1.*vid*, cl.2.P. ... to know, understand, perceive, learn ...

Dh.P. Index: विद अ° प° से° २५ १

Dh.P. Body: विद ज्ञाने ।

MW426a **Jñāna** n. knowing, becoming acquainted with, knowledge ...

NOTES: The **gaṇa** and **bhāṣā** given in the dictionary are used to choose among the five entries in the index for **dhātu विद्**.

(6) MW783a √मन् *man*, cl.8.4.Ā. ... to think, believe, imagine.

Dh.P. Index: मन दि° आ° अ° २९ २ and मनु त° आ° से° ३८ २

Dh.P. Body: मन ज्ञाने । and मनु अवबोधने ।

MW426a **Jñāna** n. knowing, becoming acquainted with, knowledge ...

MW101b **Ava-bodhana**, n. informing, teaching, instruction.

NOTES: Since the dictionary gives two classes for this **dhātu** and both are listed in the index, the **artha** for both need to be examined. In fact, given the original word that led to the **dhātu**, and which was to do with pride, both **artha** seem applicable: one to the opinion held in the mind, and the other to the expression of that opinion in word or deed (thus informing others).

## 15.7 Study of the Scriptures

Since most scriptures are available in translation, it would be a pointless exercise to apply the dictionary and **Dhātu-Pāṭha** to merely confirm the translation; in fact, all translations are significantly flawed by two factors: the first is the translator's level of understanding of the subject (in respect of the scriptures that means spiritual understanding) and his ability to express that understanding in another language; secondly, the student (the reader of the translation) has his own limited associations with the words in his native tongue. These sources of error and misunderstanding are minimized by studying the scriptures in the original language, and, through tracing the etymology of each word to its finest, most universal source, thereby overcoming the limitations that the individual has with particular words and ideas.

The translations are helpful in selecting a passage for study, and to confirm that the correct word is being traced through the dictionary. After this preparatory work with the dictionary and **Dhātu-Pāṭha**, the passage is considered in relation to the section of scripture in which it occurs, in relation to the scripture as a whole, in relation to the entire **Veda**: the mind is thus turned towards the spiritual world, and slowly trained to view all of life in terms of that spiritual world. It does take practice before realising that the scriptural texts can only be understood through contemplation and meditation.

As an illustration of this method of study, let us examine a verse from the **Bhagavad Gītā**: Chapter 10 Verse 33 is selected simply because it has some words and concepts introduced in this course. It is an extract from **Śrī Kṛṣṇa**'s response to **Arjuna**'s asking for details of His Glory and powers; the first line of the verse is:

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

Of letters I am the letter A; I am the copulative of compound words.

At first glance, this statement does not appear to be at all profound or have any spiritual associations whatsoever, but nonetheless we pursue it through the dictionary and **Dhātu-Pāṭha** to see what may be discovered.

Removing the **sandhi** from this line, we have:

अक्षराणाम् अकारः अस्मि द्वन्द्वः सामासिकस्य च ।

अक्षराणाम् — *ṣaṣṭhī bahu-vacana* of अक्षर.

MW3b अक्षर *a-kshara* mfn. imperishable ... n. a syllable, letter, vowel, sound, word.

MW1a अ 3.a a prefix having a negative or privative or contrary sense.

MW327a **Kṣara** mfn. melting away, perishable; m. a cloud; n. water; the body.

MW327a √**क्षर्** *kṣar*, cl.1.P. to flow, stream, glide; to melt away, wane, perish ...

Dh.P. क्षर भ्वा० प० से० १८ २। क्षर सञ्चलने।

MW1132a **Sam-calana** n. moving about, agitation, trembling, shaking.

**अकारः** — *prathamā eka-vacana* of **अकार**.

MW1a **अ-kāra** m. the letter or sound *a*. (see beginning of Lesson 3.A).

MW274b **कार** 1.*kāra* mf(ī)n. √1.*kṛi* ... making, doing, working ... m. (ifc.) an act, action; the term used in designating a letter or sound or indeclinable word ...

MW300c √**कृ** 1.*kṛi* ... cl.2.P. ... to do, make, perform, accomplish

Dh.P. [डु]कृञ् त० उ० अ० ३८ २। डुकृञ् करणे।

MW254a **Karaṇa** mf(ī)n. doing, making, effecting, causing ... m. a helper, companion ... n. the act of making, doing, producing, effecting ...

**अस्मि** — *eka-vacana uttama-puruṣa laṭ* (present indicative) of √**as** = 'I am'.

MW117a √**अस्** 1.*as* cl.2.P. to be, live, exist, be present...

Dh.P. अस अ० प० से० २५ १। अस भुवि।

MW760c 2.**Bhū** mfn. becoming, being, existing ... f. the act of becoming or arising; the place of being, space, world or universe.

**द्वन्द्वः** — *prathamā eka-vacana* of **द्वन्द्व**.

MW503b **द्वद्व** n. a couple, male and female ... m. a copulative compound (or any compound in which the members if uncompounded would be in the same case and connected by the conjunction 'and').

MW503b **द्व** original stem of *dvi*.

MW504c **द्वि** two.

**सामासिकस्य** — *ṣaṣṭhī eka-vacana* of **सामासिक**.

MW1206b **सामासिक** mf(ī)n. (from *sam-āsa*), comprehensive, concise, succinct, brief; relating to or belonging to a compound word; m. or n. a compound word, Bhag.

MW1152a **सम्** 2.*sam* ind. (connected with 7.*sa* and 2.*sama*), with, together with, along with, altogether.

MW1152a **सम** 2.*sama* mf(ā)n. even, smooth ... same, equal, similar like, equivalent, like to or identical or homogeneous with ...

MW1111b **स** 7.*sa* ind. expressing 'junction', 'conjunction' ... 'similarity', 'equality' ... 'having the same'.

MW159c 1.**Āsa** m. seat.

MW159c √**आस्** 2.*ās* to sit quietly, abide, remain.

Dh.P. आस अ० आ० से० २३ १। आस उपवेशने।

MW207a **Upa-veśana** n. the act of sitting down, a seat; the being devoted to or engaged in.

च — avyaya च.

MW380a च 2. *ca* ind. and, both, also, moreover, as well as ...

Reflections: The following personal reflections are offered as illustrative of this process of study: they are neither right nor wrong, neither good nor bad; they are simply what were presented to the mind in considering the passage.

In all languages the first letter of the alphabet is A. The primacy of its position at the head of the alphabet reflects its role as the source of the whole alphabet. In Sanskrit this is easy to demonstrate: the figure given in 1.A.6 summarizes the core role of अ in forming all the vowels; and from the five mouth positions of these vowels, are derived all the consonants. All words are formed from sound, and all sounds are derived from अ; they are all but a modified form of that अ, which is their source and support.

In responding to Arjuna's question, Kṛṣṇa gives many examples of being the foremost of several classes, and here the illustration is being the A of letters. Here the allusion is also to Consciousness as being the underlying Source and Support of the manifest creation (√asa bhūvi, 'in this world').

The sounds of the alphabet are imperishable (akṣara): they may be manifest, they may change, they may be unmanifest, but are not subject to absolute destruction. If the sounds of the alphabet are imperishable, how then does one describe their source and support, the ever-present अ? This may be understood as referring to the immutable Consciousness underlying the whole creation.

The mark of the **dvandva samāsa** is that there is an equality between the joined elements, and each retain its individuality (see 11.B.1). Giving this as the foremost of the **samāsa** — where there is no difference in importance between the elements — places the emphasis on that which links them together. By analogy it is Consciousness that underlies the ever-changing variety of creation, holding it all together as one, yet allowing the elements to retain their individuality.

By way of illustration, the attention at the moment is on the words on this page, on their significance and meaning. But what of the letters which form the words? Or the ink that forms the letters? And what about the paper that holds the ink in place? The plain white paper, which is taken for granted, is like Consciousness; and all the words, which are deemed important and interesting, are like creation.

## 15.8 Study Practice

As a practice in using the dictionary and **Dhātu-Pāṭha** in studying the scriptures, the other half of this verse from the **Bhagavad Gītā** is offered, together with its grammatical division down to the **prātipadika** level.

Examine each word in the dictionary, tracing it to its **dhātu** where possible, then find the **artha** in the **Dhātu-Pāṭha**, and examine those words in the dictionary.

Having done this mechanical work, consider the passage in a universal or spiritual sense, and write down what is presented to the mind. There are no right or wrong answers here, so do not look for clever results: the exercise is one of stretching the mind to larger issues than those that daily life normally offers. There is no rush with this part of the exercise: let the scripture come to mind over a period of a week or so, and then write down your understanding in clear readable English. As with all exercise, a little performed regularly has the greatest benefit in the long term.

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥

I am verily Time inexhaustible; I am the Dispenser facing everywhere.

Removing the **sandhi** from this line, we have:

अहम् एव अक्षयः कालः धाता अहम् विश्वतोमुखः ॥

अहम् — **prathamā eka-vacana** of personal pronoun 'I'.

एव — **avyaya** = verily, indeed.

अक्षयः — **prathamā eka-vacana** of **akṣaya** = inexhaustible.

कालः — **prathamā eka-vacana** of **काल** = time.

Note: from the information given in the dictionary, it is not possible to select which of the entries in the **Dhātu-Pāṭha** index is the correct one: one needs to examine the **artha** for the three possibilities and compare that with the meaning given in the dictionary. (The last entry is the most appropriate.)

धाता — **prathamā eka-vacana** of **dhātṛ** = dispenser.

विश्वतोमुखः — **prathamā eka-vacana** of **viśvatomukha** = facing everywhere.

Note: the verb **अस्मि** used in the first line of this verse, is implied here.