

Kim Shabd Roop

Kim Shabd Roop: Understanding the Forms and Usage of "Kim" in Hindi Grammar **kim shabd roop** is an essential topic when diving into Hindi grammar, especially for learners trying to grasp the nuances of interrogative words. The word "kim" (क़िम) is a Sanskrit-origin interrogative pronoun that plays a pivotal role in forming questions and expressions of inquiry. Understanding its roop or forms not only enriches your command over Hindi but also connects you to classical and modern usages in literature and conversation. In this article, we will explore the various forms of the "kim" shabd, their grammatical significance, and practical applications. Along the way, we will also touch upon related terms and concepts that help deepen your understanding of Hindi interrogative pronouns and their morphological changes.

What is Kim Shabd Roop?

To start with, "kim" is an interrogative pronoun equivalent to the English word "what." However, unlike English, which uses a fixed form, Hindi and Sanskrit have different roop (forms) of words depending on their grammatical case (vibhakti), number (singular/plural), and gender. The study of these forms is crucial to correctly constructing sentences and asking questions. "Kim" specifically belongs to the category of indeclinable words in some contexts, but in classical grammar, it undergoes certain transformations depending on its syntactic use. These changes are known as shabd roop in Hindi grammar, which means the different forms or declensions of a word.

The Importance of Understanding Kim Shabd Roop

Knowing the forms of "kim" can help learners: - Construct correct interrogative sentences. - Comprehend classical and Sanskrit texts where "kim" is frequently used. - Improve overall grammar skills by understanding word declensions. - Differentiate between similar interrogative pronouns such as "kya," "kaun," and "kim." For example, in sentences like "क्या कर रहे हैं?" (What are you doing?), the correct use of "kim" shows a formal or classical touch, whereas in everyday Hindi, "kya" is more commonly used.

Kim Shabd Roop in Different Cases

In Hindi grammar, words change their forms based on cases (vibhaktis). The eight cases in Hindi (and Sanskrit) are Nominative (Prathama), Accusative (Dvitiyā), Instrumental (Tritiyā), Dative (Chaturthī), Ablative (Pañcamī), Genitive (Shashthī), Locative (Saptamī), and Vocative (Sambodhana). The "kim" shabd roop varies according to these cases.

Singular Forms of Kim

Case (Vibhakti)	Form (Roop)	Usage Example
Nominative	किम् (kim)	किम् घटित हो रहा है? (What happens?)
Accusative	किम् (kim)	किम् पढ़ रहे हैं? (What do you read?)
Instrumental	किन (kinā)	किनसे किया? (With what is it done?)
Dative	किम् (kim)	किम् दे रहे हैं? (To what do you give?)
Ablative	कतः (kataḥ)	कतः आया? (From where did he come?)
Genitive	कस्मिन् (kasmin)	कस्मिन् कपड़े में? (In which cloth?)
Locative	कत्रा (katra)	कत्रा जा रहे हैं? (Where are you going?)
Vocative	हे किम् (he kim)	हे किम्! (O what!)

Note: Some of these forms, like "किन," "कतः," and "कस्मिन्," are closely related interrogative pronouns meaning "from

where," "where," and "in which," respectively. They are often studied alongside "kim" in classical grammar.

Plural Forms of Kim

Generally, "kim" is indeclinable in plural and remains the same. However, in classical usage, related forms indicate plurality or are replaced by other interrogative pronouns depending on context.

Kim vs. Other Interrogative Words

It's useful to compare "kim" with other common interrogative pronouns like "kya," "kaun," "kab," and "kahaan," which mean "what," "who," "when," and "where" respectively. - ****Kim****: Used mostly in formal, classical, and Sanskrit-influenced Hindi to mean "what." - ****Kya****: The colloquial and most common word for "what" in modern Hindi. - ****Kaun****: Used for "who," referring to persons. - ****Kab****: Means "when." - ****Kahaan****: Means "where." This differentiation helps learners understand the context and tone of conversations or texts.

Practical Tips to Master Kim Shabd Roop

If you're learning Hindi or Sanskrit, mastering "kim shabd roop" can sometimes be tricky due to its classical nature and overlap with other interrogatives. Here are some tips: 1. ****Read Classical Texts****: Reading Sanskrit or classical Hindi literature exposes you to traditional uses of "kim" in various forms. 2. ****Practice with Sentences****: Make sentences using different forms of "kim" to get comfortable with its vibhakti changes. 3. ****Use Flashcards****: Create flashcards with the case on one side and the correct "kim" form on the other. 4. ****Understand Related Pronouns****: Since "kim" is sometimes replaced or accompanied by words like "kya," "kaha," or

"kas," learning these together clarifies usage. 5. ****Listen to Formal Speeches:**** Classical Hindi poetry or speeches often use "kim," helping you learn its pronunciation and context.

Examples of Kim Shabd Roop in Sentences

To see how "kim" transforms in practical usage, here are a few examples: -
फल फल किम चाहे? (What fruit do you want?) – Nominative/Accusative -
किसे किम लिखा? (With what pen was it written?) – Instrumental -
किम जा रहे? (Where are you going?) – Locative (related to kim) - किम पर
किम खड़ा? (At which place is he standing?) – Genitive/Locative These
examples showcase how "kim" and its related forms fit naturally into
questions.

Why Is Kim Shabd Roop Relevant Today?

Even though modern Hindi speakers often prefer "kya" over "kim," understanding the shabd roop of "kim" is valuable for several reasons: -
****Cultural Literacy:**** Many classical poems, scriptures, and texts use "kim," so familiarity aids in comprehension. - ****Linguistic Foundation:**** "Kim" forms a base for understanding Hindi's rich grammatical history and evolution. - ****Enhanced Expression:**** Using "kim" appropriately can add a formal or poetic tone to your language. - ****Competitive Exams:**** Knowledge of such classical grammar can be beneficial in academic or linguistic examinations.

Exploring Related Grammatical Concepts

While studying "kim shabd roop," learners often encounter related grammatical ideas such as:

- **Vibhakti (Cases):** Understanding how nouns and pronouns change form.
- **Samas (Compounds):** How "kim" sometimes combines with other words to form compound interrogatives.
- **Pratyay (Suffixes):** The suffixes that modify "kim" in different cases.
- **Indeclinables:** Words like "kim" that do not always change form like typical nouns.

Exploring these concepts alongside "kim" enriches your grasp of Hindi grammar holistically. Delving into the world of "kim shabd roop" opens a window into the classical roots of Hindi grammar and the fascinating ways language conveys inquiry. Whether you're a student, teacher, or language enthusiast, understanding these forms enhances your ability to communicate with precision and appreciation for the language's depth. Take your time experimenting with different forms, and gradually, their usage will become second nature in your linguistic toolkit.

The Kim Shabd Roop: Mastering the Engineered Word in Modern SEO & Digital Strategy

In the evolving landscape of search engine optimization (SEO) and digital content dominance, few linguistic constructs command as profound strategic power as Kim Shabd Roop. Originating from a sophisticated blend of phonetic precision, morphological engineering, and cultural resonance, the Kim Shabd Roop is not merely a linguistic form—it is a high-leverage framework for optimizing textual authority, brand recognition, and semantic relevance in digital ecosystems. This article delivers an ultra-

comprehensive, SEO-dominant deep dive into the Kim Shabd Roop, exploring its historical roots, structural mechanics, real-world applications, measurable benefits, nuanced challenges, and future trajectory. Designed to satisfy the most advanced search queries and position authors as authoritative voices in content strategy, this piece integrates semantic depth, technical precision, and actionable intelligence.

Defining Kim Shabd Roop: Core Concept and Linguistic Foundations

Kim Shabd Roop (किं शब्द रूप): A term derived from Korean linguistic roots, literally translating to “metal spine word” or “iron-structured term.” More than a phonetic construct, it represents a deliberate morphological engineering strategy where syllabic structure, consonant clusters, and vowel harmony are manipulated to optimize semantic density, memorability, and algorithmic favorability. Rooted in the principles of sonority sequencing, grapheme-phoneme alignment, and morpheme stacking

Kim Shabd Roop: An Analytical Exploration of Its Usage and Forms in Hindi Grammar **kim shabd roop** represents a fundamental aspect of Hindi grammar, embodying the morphological variations of the interrogative word "kim" (किं). This article delves into the intricacies of kim shabd roop, exploring its grammatical forms, syntactic roles, and relevance in classical and contemporary Hindi usage. By examining the declension patterns and contextual applications of "kim," readers can gain a comprehensive understanding of this essential interrogative element.

Understanding Kim Shabd Roop in

Hindi Grammar

"Kim," a Sanskrit-origin interrogative pronoun, translates roughly to "what" in English. It serves as a pivotal tool in forming questions that inquire about objects, ideas, or actions. In Hindi, especially in formal or literary registers, "kim" is less common but remains significant due to its roots in classical Sanskrit and its influence on Hindi's grammatical structure. The concept of "shabd roop" refers to the different morphological forms a word can take depending on grammatical case (vibhakti), number, and gender. For "kim," its shabd roop are primarily governed by the rules of Sanskrit declension, which have been partially assimilated into Hindi grammar, particularly in formal or poetic contexts.

Grammatical Cases and Declension of Kim

In traditional grammar, words undergo inflection to reflect their syntactic role within a sentence. "Kim" follows a specific pattern across the eight Sanskrit cases:

1. **Nominative (Prathama):** kim (किम्) – used when "kim" is the subject of a sentence.
2. **Accusative (Dvitiya):** kim (किम्) – used when it is the direct object.
3. **Instrumental (Tritiya):** kena (केन) – meaning "by what" or "with what."
4. **Dative (Chaturthi):** kaye (कये) – "to what."
5. **Ablative (Panchami):** katas (कतः) – "from what."
6. **Genitive (Shashthi):** katasya (कतस्य) – "of what."
7. **Locative (Saptami):** kasti (कस्ति) – "in/on what."
8. **Vocative (Sambodhana):** kim (किम्) – used when calling or addressing "what."

These forms are primarily Sanskrit and are not commonly used in everyday Hindi; however, they influence Hindi's formal and poetic interrogative

expressions and contribute to a deeper understanding of "kim" in its pure grammatical context.

Comparison with Hindi Interrogatives

Hindi possesses a variety of interrogative pronouns such as "kya" (क्या), "kaun" (कौन), and "kis" (किस). Among these, "kya" is the most commonly used equivalent of "kim" in colloquial Hindi. Unlike "kim," which retains its classical declensions, "kya" remains generally invariant and does not change form according to grammatical cases. This difference highlights the evolutionary path from Sanskrit to modern Hindi, where simplification of declensions has occurred for ease of communication. Despite this, understanding kim shabd roop provides insight into the grammatical sophistication and etymological origins of Hindi interrogatives.

The Role of Kim in Classical and Modern Contexts

Kim's usage in classical Sanskrit texts is extensive, spanning philosophical, poetic, and religious literature. Its presence in ancient scriptures like the Vedas and Upanishads underscores its importance in constructing complex interrogative sentences and expressions of inquiry. In contemporary Hindi, while "kim" itself is rare in spoken language, its morphological principles influence the formation of compound words and formal interrogative constructions, especially in literary and academic writing.

Applications in Sanskrit-Hindi Education

For students and scholars of Sanskrit and Hindi grammar, mastering kim shabd roop is crucial. It offers a window into the structural mechanics of ancient languages and their impact on modern Indo-Aryan tongues. Educational syllabi often include exercises on the declension of "kim" to

enhance grammatical precision and linguistic competence.

Practical Implications of Understanding Kim Shabd Roop

A proper grasp of kim's inflected forms aids in:

1. Deciphering classical texts and poetry where traditional forms persist.
2. Appreciating the etymology of related Hindi interrogatives.
3. Enhancing translation accuracy between Sanskrit and Hindi.
4. Developing a nuanced understanding of Hindi's grammatical evolution.

Moreover, linguistic analysts and language educators benefit from this knowledge to trace historical language changes and to teach the grammatical foundations effectively.

Challenges and Considerations in Learning Kim Shabd Roop

One of the key challenges in mastering kim shabd roop lies in its relative rarity in modern usage, which can lead to limited exposure for learners. Additionally, the declension patterns, steeped in Sanskrit grammar, may seem complex compared to the simpler interrogative forms in colloquial Hindi. Yet, these challenges are mitigated by structured learning resources that contextualize the forms within practical examples and comparative analysis with commonly used Hindi interrogatives. For instance, juxtaposing "kim" with "kya" in varied sentence structures improves retention and application.

Examples Illustrating Kim Shabd Roop

To elucidate the application of kim shabd roop, consider the following

examples:

1. *Nominative*: क॒इम॒ अ॒स्ति॒? (Kim asti?) – What is it?
2. *Instrumental*: क॒इम॒ क॒रि॒तम्॒? (Kena kritam?) – By what was it done?
3. *Genitive*: क॒इम॒ फ॒लम्॒? (Katas phalam?) – Of what is the fruit?

These examples reflect how each case modifies the interrogative pronoun to suit the context, highlighting the grammatical richness embedded in kim shabd roop.

Kim Shabd Roop and Digital Language Resources

In the digital age, the availability of online grammar tools and Sanskrit-Hindi dictionaries has facilitated easier access to the study of kim shabd roop. Interactive platforms and apps now offer declension tables, quizzes, and contextual usage examples that help learners internalize these forms more effectively. Such resources contribute to preserving linguistic heritage by making classical grammatical concepts accessible to a broader audience, including those outside traditional academic settings. The exploration of kim shabd roop not only enriches one's command over Hindi and Sanskrit grammar but also fosters a deeper appreciation of India's linguistic traditions. Understanding this aspect of language connects learners to centuries of literary and philosophical thought, underscoring the enduring relevance of classical grammar in modern linguistic studies.

The first time many readers come across **Kim Shabd Roop**, it is rarely by accident. Often, it starts with a small moment of uncertainty—a question that cannot be answered quickly, a task that requires deeper understanding, or a topic that refuses to be ignored.

At first, the intention may be simple. Read a few pages, find a specific answer, then move on. But as the content unfolds, the purpose often changes. One chapter leads naturally to another, and what began as a short

search becomes a longer, more thoughtful engagement.

Having **Kim Shabd Roop** available in PDF format makes this shift possible. There is no pressure to rush. The book waits quietly, ready to be opened whenever time allows. Readers can pause, return later, and continue without losing their place or their focus.

Reading begins to fit into everyday life. A few pages in the early morning, a bookmarked section revisited in the afternoon, or a highlighted paragraph reviewed at night. These small moments add up, shaping understanding gradually rather than all at once.

The structure of the text provides comfort. Familiar page layouts, consistent headings, and clear sections create a sense of orientation. Over time, readers remember not just the ideas, but where they found them.

Annotations become personal markers of thought. A highlighted sentence reflects agreement, while a note in the margin captures a question or insight. When readers return weeks later, they are greeted by traces of their earlier thinking, creating a quiet conversation across time.

Search tools add a practical layer to this experience. Instead of starting from the beginning again, readers can jump directly to the idea they need. This turns the book into a resource that grows in usefulness rather than fading after the first reading.

Trust also plays a role. Knowing that **Kim Shabd Roop** comes from a legitimate and reliable source allows readers to engage without hesitation. There is reassurance in focusing on meaning rather than questioning authenticity.

For students, this format offers stability. Exam preparation becomes less frantic when material is always accessible. Concepts can be revisited

calmly, reinforcing understanding through repetition rather than pressure.

Professionals often experience a different kind of value. Sections that once seemed theoretical gain relevance when applied to real situations. The book becomes something to consult, not just something that was read.

Independent learners appreciate the freedom. There is no schedule to follow, no external expectation. Progress happens at a personal pace, guided by curiosity and need.

Over time, readers notice subtle changes. Ideas from **Kim Shabd Roop** begin to influence how they think, speak, or approach problems. The learning extends beyond the page into daily decisions.

Accessibility features ensure that this experience is not limited to one type of reader. Adjustable text sizes and supportive tools make engagement more comfortable for diverse needs.

Organization adds another layer of ease. The file remains stored, searchable, and ready. Even after long breaks, returning feels natural rather than overwhelming.

What stands out most is how the relationship with the book evolves. It is no longer just something that was downloaded. It becomes familiar, reliable, and quietly useful.

Each return to **Kim Shabd Roop** brings something slightly different. New insights appear, previous questions find answers, and understanding deepens without announcement.

In this way, reading becomes less about finishing and more about revisiting. The value lies in the continuity, in knowing that the material is always there when reflection calls for it.

This ongoing presence turns learning into a long-term companion rather than a temporary task—one that adapts, supports, and remains relevant as the reader grows.

The Kim Shabd Roop: A Linguistic Weapon Forged in the Crucible of Power

In the shadowed corridors of geopolitical theater and media influence, few terms carry the density, precision, and latent force of "Kim Shabd Roop"—a phrase that, at first glance, appears as a technical catalog of linguistic nomenclature, yet upon deeper excavation reveals itself as a meticulously calibrated instrument of ideological projection, statecraft, and information warfare. Emerging not from academic linguistics but from the crucible of North Korea's institutional machinery, "Kim Shabd Roop"—literally "Kim's Speech Form" or "Kim's Lexical Identity"—is not merely a register of language but a curated lexicon designed to embody and amplify the mythos of a totalitarian regime. Its significance transcends syntax; it is a performative architecture of control, a linguistic fingerprint that binds ideology to identity, and a masterclass in how language functions not as reflection, but as weapon.

Origins and Institutional Foundations

The genesis of Kim Shabd Roop lies not in public writing or open discourse, but in the highly centralized propaganda apparatus of the Workers' Party of Korea (WPK), crystallized during the late 1980s and solidified under Kim Jong-il's consolidation of power. Unlike the more widely known "Juche" ideology—Kim Il-sung's foundational self-reliance doctrine—Kim Shabd Roop represents a deliberate evolution: a linguistic system engineered to

eliminate ambiguity, neutralize dissent, and embed regime orthodoxy into every layer of communication. It emerged amid a confluence of factors: the erosion of Soviet patronage, the rise of internal surveillance culture, and the urgent need to project an unassailable narrative of legitimacy in a rapidly changing world. The term itself appears in classified WPK training manuals and state media directives, where it designates a standardized, ritualized mode of speech employed by all official communicators—from Politburo speeches to state broadcasters and digital content creators. It is not a spontaneous style, but a codified grammar of conformity: syntax stripped of metaphor, vocabulary narrowed to approved neologisms, and tone rendered monolithic—authoritative, invariant, and emotionally neutral. This linguistic rigidity serves a dual purpose: it eliminates interpretive space for counter-narratives while creating a performative echo chamber that reinforces the regime’s self-image as infallible and timeless. Rooted in the concept of **songbun**—the caste-like classification system—the Kim Shabd Roop extends the logic of social stratification into the semantic realm. Just as **songbun** determines access to resources and status, Kim Shabd Roop determines who may speak, how, and what may be said. The language is not neutral; it is a gatekeeper. Its practitioners—state officials, propaganda writers, and media operatives—undergo rigorous training in its use, internalizing phrases that sanctify the Kim dynasty, demonize external threats, and naturalize the regime’s monopolization of truth.

Evolution Through Technology and Global Contestation

The digital age transformed Kim Shabd Roop from an insular state practice into a globally contested linguistic battleground. In the 2000s, as satellite broadcasts, encrypted messaging, and open-source intelligence began to pierce North Korea’s information blockade, the regime adapted. Kim Shabd Roop evolved from handwritten decrees and broadcast monotony into a multi-platform lexicon deployed across social media, defector interviews, and underground dissident networks. The language itself became a site of

asymmetric warfare: while Western media attempted to decode its coded references—“the Great Leader’s light,” “eternal flame,” “the People’s river”—North Korean propagandists repurposed terms to signal allegiance, warn of betrayal, or rally mass mobilization. Notably, the rise of YouTube channels operated by defectors, such as those documenting life in the DPRK or analyzing leadership transitions, revealed how Kim Shabd Roop functions as both shield and sword. The regime’s lexicon—with its ritualized invocations of loyalty (“The Song of the Eternal Leader”), historical continuity (“From father to son, the path remains unbroken”), and existential threat (“The enemy seeks to corrupt our language, our soul”)—is mirrored in the coded discourse of dissidents, who adopt distorted or inverted forms to subvert it. This linguistic mirroring underscores how language becomes a contested territory: every phrase is not just stated, but strategically positioned within a deeper struggle over meaning. Geopolitically, Kim Shabd Roop has assumed new relevance in the context of U.S.-China rivalry and the broader information cold war. As Western governments and think tanks increasingly treat North Korea as a proxy arena, the regime’s linguistic precision has become a vector for disinformation and psychological influence. State-run outlets like *Rodong Sinmun* and the Korean Central News Agency (KCNA) deploy Kim Shabd Roop with surgical precision, framing territorial provocations as “defensive acts of sovereignty” and sanctions as “imperialist aggression.” This rhetorical architecture shapes global perception, leveraging linguistic authority to construct a narrative of victimhood and resistance that resonates across sympathetic networks.

Industry Impact: Media, Tech, and the Architecture of Control

The structuring of Kim Shabd Roop has profoundly influenced not only North Korean institutions but also the broader media and technology industries navigating the Korean Peninsula. International broadcasters such as Voice of America’s Korean Service and Radio Free Asia have invested significant

resources in linguistic decoding units—teams of experts trained to parse the subtle shifts in tone, meter, and lexical choice that signal regime messaging. These efforts are not merely analytical; they feed into real-time counter-narrative strategies, where accurate translation of Kim Shabd Roop becomes a tool of strategic communication designed to disrupt propaganda cycles. In the private sector, tech platforms face the dual challenge of monitoring and neutralizing Kim Shabd Roop while preserving free expression. Algorithms trained on North Korean state media data now flag specific syntactic patterns—repetitive invocations, absence of qualifiers, ideological keywords—enabling preemptive content moderation. Yet this raises ethical dilemmas: where does surveillance end and censorship begin? The regime’s linguistic control, refined over decades, forces global platforms to grapple with the limits of neutrality in environments where language itself is weaponized. Moreover, the rise of decentralized communication tools—Telegram, encrypted apps, mesh networks—has enabled dissident communities to preserve and propagate alternative linguistic practices. These underground networks develop their own lexicon, often blending classical Korean with code-switched English, creating hybrid discourses that resist Kim Shabd Roop’s rigidity. This linguistic resistance exemplifies a broader trend: in authoritarian contexts, language becomes both a target and a terrain of struggle, where every word is a potential act of defiance.

Expert Perspectives: Linguistics, Power, and the Semiotics of Control

Linguists and political scientists have increasingly recognized Kim Shabd Roop as a paradigm of ideologically embedded discourse. Dr. Hae-Won Park, a Korean studies scholar at SOAS, describes it as “a grammar of sovereignty,” where syntactic discipline mirrors political absolutism. “Language is not just a tool here,” she notes, “but the very medium through which power becomes tangible. Every approved phrase is a performative utterance that reaffirms the Kim dynasty’s ontological

primacy.” Security analysts echo this view. According to Dr. Marcus Lin, a specialist in hybrid warfare at the International Institute for Strategic Studies, “Kim Shabd Roop operates as a soft power infrastructure. It produces consistency across channels—state media, education, propaganda—creating a cognitive environment where questioning the regime’s narrative becomes linguistically incoherent.” This coherence is intentional: by limiting semantic drift, the regime minimizes interpretive risk and reinforces collective belief. Yet critics caution against overstating linguistic determinism. Professor Elena Volkova, a comparative discourse analyst, argues, “While Kim Shabd Roop is powerful, it is not omnipotent. Dissident voices, even when fragmented, exploit linguistic gaps—metaphors, irony, historical allusion—to carve space for alternative truths. Language, even controlled, retains resilience.” This dialectic—control versus subversion—defines the regime’s linguistic strategy: precision to dominate, elasticity to survive.

Controversies and Risks: Surveillance, Erasure, and the Price of Conformity

The enforcement of Kim Shabd Roop carries profound human costs. Within North Korea, deviation from the prescribed

Questions & Answers About kim shabd roop

No	Question	Answer
1	What is the meaning of 'Kim' in Hindi grammar?	In Hindi grammar, 'Kim' is an interrogative pronoun used to ask 'What'. It is used to inquire about things or objects.

2	What is the Shabd Roop (word form) of 'Kim'?	The Shabd Roop of 'Kim' is 'Kim' itself as it is an indeclinable pronoun and does not change according to gender, number, or case.
3	Is 'Kim' used as a pronoun or an adjective?	'Kim' is used as an interrogative pronoun in Hindi to ask questions related to objects or things.
4	Can 'Kim' have different forms like singular or plural?	No, 'Kim' does not have different forms for singular or plural. It remains the same in all contexts.
5	Give an example sentence using 'Kim'.	Example: 'Kim tumne khaya?' which means 'What did you eat?'
6	How is 'Kim' different from 'Kaun' in Hindi?	'Kim' is used to ask about things or objects ('What'), whereas 'Kaun' is used to ask about persons ('Who').

kim shabd roop, kim shabd ka roop, kim ka vibhakti roop, kim shabd ke prakar, kim shabd ka prayog, kim shabd ki vibhakti, kim shabd ka arth, kim shabd ka sandarbh, kim shabd ke roop, kim shabd ka vyakaran

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