

## CHAPTER 03

### Anubhūtiśvarūpācārya (Controversy about the authorship of Sārasvata Text)

#### I Authorship of the *Sārasvatasūtrapāṭha*

Belvalkar S. K. in his Systems of Sanskrit Grammar (P 96) writes: “From this obscure and almost mythical personage, who could not have lived prior to the establishment of Muhammedan rule in India, our next leap in the History of this School is to Anubhūtiśvarūpācārya, the author of the *Sārasvata-prakriyā*. He may have had one or two predecessors in his task. Anyhow when he took up the task, there was probably such a confusion in the order of the Sārasvata Sūtras that he found it necessary to arrange (ऋजुं कर्णे) the whole matter for logical presentation.”

“Anubhūtiśvarūpācārya could not have lived earlier than 1250 AD and later than 1450 AD, when Puñjaraja<sup>1</sup> the earliest of his known commentators lived. When the Sūtras once received a stereo-typed form at the hands of Anubhūtiśvarūpācārya, the further history of this school is mainly one of the commentaries and sub-commentaries; and the fact that very few of the commentators – and they are over 15 in the course of about 175 years – make any really original contribution, but confine themselves merely to an explanation more or less accurate, only means that the grammar was meant for practical purposes only. That there should have arisen so many commentators at all is to be explained on the ground that the several local Pandits

felt it necessary, in vindication of their scholarship, to write for their patrons fresh commentaries rather than take up those already existing.”

Abhyankar K. V. & Shukla J. M. in their Dictionary of Sanskrit Grammar (P 161) writes about Narendra i.e. Narendrācārya *alias* Narendrasūri:

“An old grammarian believed to have been the original writer of the *Sārasvata-vyākaraṇam*, on the strength of reference to him in the commentary on the *Sārasvata-vyākaraṇam* written by Kṣemendra as also reference in the commentary on the *Prakriyā-kaumudī* by Viṭṭhaleśa. He is believed to have flourished in the 10<sup>th</sup> cent.”

And again about Anubhūtiśvarūpācārya (=AS) they write (pp. 25 & 426): “A grammarian of the 12<sup>th</sup> cent. who wrote a work on grammar called *Sārasvatī-prakriyā* or *Sārasvata-prakriyā*. The traditional founder of the Sārasvata school. The name of Narendrācārya is associated with Sārasvata school by Kṣemendra, Viṭṭhala and Amṛtabhārati. Possibly Narendra wrote sūtras. Anubhūtiśvarūpācārya added *Vārttikas* and settled the text, which was known after him. He has also written *Dhātu-pāṭha* and *Ākhyātaprakriyā*. The grammar is a short one and is studied in some parts of India.”

“Name of a grammar work which was once very popular on account of its brevity, believed to have been written in the सूत्र form on ancient grammarian named Narendra who is said to have composed 700 aphorisms under the inspiration of Sarasvatī. The exposition of these sūtras by a reputed grammarian named Anubhūtiśvarūpācārya, who possibly

flourished in the 13<sup>th</sup> cent., is known by the name *Sārasvata-prakriyā*, which has remained as a text book on grammar to the present day in some parts of India. This *Prakriyā* is popularly known as *Sārasvata-vyākaraṇam*. The technical terms in this grammar are the current popular ones.”

Saini R. S. in his Post-Pāṇinian systems of Sanskrit grammar (P 182) gives the list of the commentators

Narendrācārya ascribing strongly the authorship of the *Sārasvata* aphorisms to Narendrācārya and not to AS, says that the word शुभम् indicates the making of this grammar perfect by AS. This makes clear that NC is the *Sūtrakāra* and AS is the *Prakriyākāra*.<sup>2</sup>

CK explaining the figure of speech revealed in the name of AS, gives the information that he was a monk. He is the one whose form or nature itself is the knowledge or experience.<sup>3</sup>

## II Life & date

The different views of the above four scholars can be compiled as follows in order to get a clear picture of Anubhūtiśvarūpācārya's life & date.

As there is no exact historical material available to date AS, he can be introduced as one who could not have lived prior to the Muhammedan rule in India. He is the author of the *Sārasvata-prakriyā*. It is also a point of doubt whether he had one or two predecessors in writing his work. When he took up the task, there was such a confusion in the order of the *Sārasvata* aphorisms that he found it

necessary to arrange (ऋजुं कुर्वे) the whole matter for logical presentation.

AS could not have lived earlier than 1250 AD and later than 1450 AD, when Puñjarāja (15<sup>th</sup> cent.), Amṛtabhārati (1498 AD) and Mādhava (1534 AD), the three earliest of his known commentators lived. After AS arranged the *sūtras* in a stereo-typed form, the further history of this School is mainly one of commentaries and sub-commentaries; and very few of the commentators have made any really original contribution, but have given merely an explanation. This is to make the grammar inevitable for practical purposes only.

A hermit bearing the name Anubhūti as the first member and svarūpa as the second member i.e. Anubhūtisvarūpācārya has composed an auspicious text of grammatical operation (प्रक्रिया) befitting to the clever.”<sup>4</sup>

This stanza is important, as it provides 03 information: (1) the author of the commentary is none other than AS, (2) The author was a hermit (संन्यासी) and (3) The commentary is befitting to the clever i.e. the scholars and hence it indicates the probability of (a) AS as an original author of the Sārasvata school of Sanskrit grammar (which is not correct).<sup>5</sup>

(b) The controversial discussion on the commentator's (AS's) for using the form पुंश्चु in the court.<sup>6</sup>

The anecdote regarding AS (which is now were recorded except in the *Bhūmikā* of Shastri Navalkishor) has some ground of AS being a resident of Varanasi. He

was a hermit of the Sarasvatī sect of monks. This proves that AS was residing in a hermitage (आश्रम/मठ) of the Sarasvatī Sanyāsī and again he was not a moving monk (साधु).

The mention of the name पद्माकरभट्ट<sup>7</sup> and others provides also a scope of reference that AS has good report with the stalwarts, though nothing is known about पद्माकरभट्ट.

The same stanza furnishes another reference to गणप (=गणपति), the deity frequently saluted in the list of the deities of Varanasi.

AS also salutes हयग्रीव which suggests his sub-sect of Sarasvatī Sanyāsīnas.

Therefore the incorrect usage पुंशु (Loc. pl.) instated of पुंसु has some other shed of meaning, because the word असम्भवे means “regarding the Unborn or the birth-less Persons.” The arises here, is the plural usage instated of the singular. The plural usage indicates either plurality or the form of respect, none of which can be understood in the move usage.

The last stanza is a sort of final benedictory stanza (अन्तमङ्गल)<sup>8</sup>, as it prays Lord Hayagrīva for the protection

“May Goddess Lakṣmī’s (Kamalā’s) shelter Lord Hayagrīva, whose louts feet are fully sucked (i.e. worshiped devotedly) by the honey-bees in the form of gods, demons and men, protect you (i.e. the learners and teachers).”

The above benedictory stanza bespeaks of the

Hayagrīva-worship and possibly AS belonged to the group of Sanyāsīns whose sect-deity was Hayagrīva.

Most of the *Purāṇas* like *Śrīmad Bhāgavata Mahāpurāṇa* mention the locality and the followers of the Hayagrīva worship, but it does not help to come to any conclusion regarding the native of AS.

Chitrāva Śāstrī in his *Madhyakālīn Caritrakoṣa* (P 21) provides the information that “Anubhūtiśvarūpācārya composed the grammar called *Sārasvata-prakriyā*. The anecdote regarding him is thus. One’s he was speaking in the court and then he uttered an ungrammatical form of a word. The scholars of the assembly asked for the explanation. He promised to give the explanation next day. He went home, propitiated goddess Sarasvatī and obtained the grammar from Sarasvatī. Next day he removed the doubt of the scholars in the court. It is believed that over above *Sārasvata-prakriyā* he wrote (1) *Ākhyāta-prakriyā* and (2) *Dhātupāṭha*. He must have been flourished between 1250 AD - 1450 AD.<sup>9</sup>

Moreover it is wellknown that a group of Mādhva followers of Karnataka worships Hayagrīva. But AS does not seem to have any connection to them, because he was the resident of Varanasi.<sup>10</sup>

AS is a devotee of and hence pays salutation to Him in the last benedictory stanza.<sup>11</sup>

### III Anubhūtiśvarūpācārya as a commentator

This can be well examined through various points of his style-

(1) Separating the words of aphorisms like, as e.g.

(a) भि दपाम् S. 199 as भि द अपाम् ।

(b) भावेतत्त्वयणः S. 283 as भावे तश्च तश्च यण् च त तत्त्वयणः ।

(2) Explaining the difficult words of the aphorism like, as e.g.

(a) The vowel उ (under S. 185) stands to provide the scope of न् (नुम्). (b) य्वोः (12/38) as the Genitive dual form of यु (dual) of इ and उ. (c) The indicatory श् (under S. 210) which is the initial member of भ्याम् (Dat. pl.) with the words that both the situations of a many-lettered (गुरु) suffix and the suffix with an indicatory स् (सित्) are applicable here, but the first situation changes the final अ into ऐ.<sup>12</sup>

(3) Clarifying the difficult words, as e.g.

(a) short reference to the aphorism earlier,

(b) The अनुबन्ध like the vowel इ is used for the (easy) pronunciation, while the nasal न् indicates the आत्मनेपद.

(c) short reference to the aphorism explained earlier, but still he gives its explanation सावनितो नित्यं वृद्धिः । अनितो धातोर्नित्यं वृद्धिर्भवति परस्मैपदे सौ परे ।

(d) the word वुः (under S. 451) as the Ablative sing. of the combination of उ + ऋ.

(4) Adding the key word, as e.g. (a) इश्च ईश्च ई (under S. 492) - ई the combination of इ and ई. (b) अदसोऽम् (under S. 499) - अम् is substituted for अदस्. Clarifies the aphorism adding a key word.<sup>13</sup>

(5) Justifying the terms/words employed as e.g.

(a) The तपकरण in अरेदो नामिनो गुणः (under S. 8) as अर् एत् ओ. After declaring the model words, he remarks: भावे तत्वयणः (२८३) भावे तश्च त्वश्च यण् च त तत्वयणः ।, etc.

Even in the verbal conjugation (आख्यात) he conjugates the model verb and for the rest he remarks:

(a) डुभृज धारणपोषणयोः ओहाङ् गतौ माङ् माने इत्येतेषां पूर्वस्याकारस्य इकारो भवति लुकि सति ।

(b) निज्विज्विषां पूर्वस्य गुणो भवति लुकि सति । etc.

(6) Pointing out the division of the aphorisms (योगविभागः), as e.g. (a) ह य व र ल - ञ ण न ड म - झ ढ ध घ भ - ज ड द ग ब - ख फ छ ठ थ - च ट त क प - श ष स - आद्यन्ताभ्याम् ।

AS divides the aphorism into two (though the editor of the printed text of AS's *Sārasvata-Prakriyā* gives separate numbering of each of the group making 6-13 aphorisms) seem to read two aphorisms, but the Ms. of *Sārasvatasūtrapāṭha* reads both the aphorism as one. CK specifically points out the division of the aphorism into two.<sup>21</sup> ह य व र ल - ञ ण न ड म - झ ढ ध घ भ - ज ड द ग ब - ख फ छ ठ थ - च ट त क प - श ष स and आद्यन्ताभ्याम् । (1/6)

(b) The सूत्रपाठ reads स्त्रीयां यजां भावे क्तिः (13/59), स्त्रीयां यजाम् । and भावे क्तिः । Later on this योगविभागः resulted into two independent aphorisms.<sup>14</sup>

(7) Supplying optional aphorism, as e.g.

(a) In some places AS supplies some easy and simple aphorisms, though it is not clear whether such aphorisms are from his pen or from some other text on grammar. These aphorisms have a close similarity with those of Pāṇini.



(b) AS explaining the optional aphorism अहो रोडरात्रीषु (56) justifies the duplication of प in अहर्षति with the help of the optional aphorism राद्यपो द्विः.

AS (or the editor) omits S. 153 aphorism and supplies the optional aphorism दृहादीनां घत्व ढत्वे वा.<sup>15</sup>

AS gives the optional (under S. 164) aphorism लुकि न तन्निमित्तम्, which is explained by CK taking the help of the परिभाषा - कृताङ्कप्रसंगि नित्यम्, etc.<sup>16</sup>

(c) The indicatory श् in श्भ्याम् (Dat. pl.) as that both the situations of a many lettered (गुरु) suffix and the suffix with an indicatory स् (सित्) are applicable here.

(8) Dividing the words & conjugating the verbs - AS declines the words in the usual order of Nominative to Vocative at the end, just at some places the order is Nominative, Vocative to Locative.

AS's statement: the conjugation of कम् root is similar to that of अय-अयते as the conjugational forms of this root are similar to that of अय-अयते, कम् कान्तौ - अचीकमत अचीकमेताम् अचीकमन्त।<sup>17</sup>

AS has given some of the declensions of the pronoun पूर्व.

AS following the *Prakriyā-kaumudī* declines the words in order from Nominative, Vocative and the rest.

AS e.g. (1) पितृ (m), (2) कर्तृ (m) and (3) क्रोष्टृ / क्रोष्टु (m)

But sometimes AS declines the words in the popular method beginning from Nom., Acc., etc. up to Vocative.

AS comments on the declensions of the pronouns युष्मत् (you) and अस्मत् (I, we) separately in two chapters (nos.12 & 13) adopting Nom. sing. to Loc. Pl. followed by the substitution of the doublets in the next chapter.<sup>18</sup>

AS gives forms of Past Perfect Tense of the roots देङ् (102) पालने and दैङ् (104) पालने in his *Sārasvata-Prakriyā*, though Pāṇinian school does not read दैङ्-पालने.<sup>19</sup>

AS accepts the root पृ and पृ which is referred to by Battojidikṣita as the view of some grammarians.<sup>20</sup>

AS reads both the roots राध (209) राध्यति and साध (210) साध्यति without referring to the forms of साध-साध्यति.<sup>21</sup>

AS remarks that elision and the vowel इ occurs in this aphorism by way of succession.<sup>22</sup>

AS remarks the prohibition of गुण in S. 468 on the strength of the indicatory क्, to which CK adds the support of the aphorism अयकि (12.9).<sup>23</sup>

AS remarks that the suffix अ of स्वरादः under S. 534 (13/41) is an exception to the suffix घञ् of the घञ् भावे under S. 531 (13/38) which shows that the सूत्रपाठ of the Sārasvata school must have employed the परिभाषा - परन्तित्यान्तरङ्गापवादानामुत्तरोत्तरंबलीयः ।<sup>24</sup>

(9) Pointing out the Succession (अनुवृत्ति), as e.g. (a) इ यं स्वरे ॥२/१॥ (b) अ इ ए ॥२/१३॥ (c) चोः कुः ॥७/४१॥ etc.

The editors add कुः in the texts of AS, though the succession of कुः occurs from the preceding aphorism (7/41).

The editors substitute सः for पदान्ते च, though the former occurs by way of succession and the latter is un- available in the aphorism.<sup>25</sup>

(10) Naming the chapter - This is the discussed fully in Ch. 02.

(11) Reference to Pāṇini -

AS is exact in furnishing the well-known (Pāṇinian) technical terms like प्रत्याहार and justifies the Non-coalescing (असन्धि) of the vowels in the aphorism. Rāmāśrama adopts the same explanation.<sup>26</sup>

AS incorporating the last aphorism justifies लोकतः as from other texts of Sanskrit grammar, probably that of Pāṇini who speaks of the मात्रास in his शिक्षा.<sup>27</sup>

AS incorporates almost all the aphorisms of Pāṇini either in toto or with a little alteration.<sup>28</sup>

AS corrects the terms of Sārasvata school with the terms of Pāṇini, as under: लट् । लिट् । लृट् । लृट् । लेट् । लोट् । लङ् । लिङ् । लुङ् । लृङ् । एषु पञ्चमो लकारश्छन्दोमात्रगोचरः ।

AS incorporates अनुकरणं चानितिपरम् (Pā. 1/4/62) which is referred to by CK as a maxim and not an aphorism of other school of ancient grammarians.<sup>29</sup>

AS cites here अजेर्व्यघञपोः (Pā. 2/4/56) in the form of a statement explaining the terms सार्वधातुक and आर्धधातुक for the group of four (Present Tense, Imperfect Past, Imperative and Potential) and the rest respectively, while CK simply

refers to it with the words, “the definitions सार्वधातुक and आर्धधातुक are given in the original text i.e. *Sārasvata-prakriyā* of AS.<sup>30</sup>

AS incorporates many of the aphorisms of Pāṇinian School of Sanskrit grammar. They are presented in the form of corrective statements (वार्त्तिक).<sup>31</sup>

The aphorisms of Pāṇinian school are incorporated in the *Sārasvata-prakriyā* with necessary changes i.e. transforming the terminology and adding word or words of succession.<sup>32</sup>

AS quotes the aphorism ह्रम्यन्तक्षणश्वसजागृणिश्व्येदिताम् (Pā. 7/2/5) to conjugate the Aorist form of the root श्वस्-श्वसिति.<sup>33</sup>

AS includes the aphorism ब्रुवो वचिः (Pā. 2/4/53) without mentioning its source.<sup>34</sup>

AS and CK both accept the root पृ and पृ which is referred to by Bhaṭṭojidīkṣita as the view of some grammarians.<sup>35</sup>

AS commenting on विद्लृ (265) लाभे to get, of the group of मुच etc. (under S. 437) refers to some grammarians taking the root as belonging to अनिट् operation.

The above comment has clear mention in the *Siddhānta-kaumudī* (under S. 2524) of Bhaṭṭojidīkṣita who writes that the root belongs to सेट् operation according to Vyāghrabhūti (an ancient grammarian later than Patañjali) and others, while the भाष्यकार considers it to treat as of the अनिट् operation.<sup>36</sup>

AS quotes सहादेः सादिः ॥११/१३॥ enjoining सत् substitute for सद् in case of उभयपद (ङि), while Pāṇini's rule शदेः शितः (1/3/60) regulates substitution in only आत्मनेपद.<sup>37</sup>

AS incorporates aphorisms of Pāṇini to explain S. 472 कृत्कर्तरि च aphorism, while CK is silent.

AS quotes in S. 473. तृवुणौ ॥१३/२॥ Pāṇini कृत्तद्धितसमासाश्च ॥पा० १/२/४६॥ प्रातिपदिकसंज्ञा इति केचित्, referring to with the word केचित्.

AS supposing a doubt about S. 474 aphorism clarifies that this aphorism refers to the सेत् roots. Which shows that like Pāṇini does not stands for the topic of कृदन्त.<sup>38</sup>

AS completes the *lacuna* of the Future Participles तव्यत्तव्यानीयरः (Pā.3/1/96) which according to NC were not necessary in this school.<sup>39</sup>

AS referring to the grammarians (शाब्दिकाः) quotas the कारिका-

लुम्पेदवस्यमः कृत्ये तुं काममनसोरपि।  
समो वा हिततयोमांसस्य पचि युङ्घञोः ॥<sup>40</sup>

The aphorism 555 पूर्वकालैकसर्वजरत्पुराणनवकेवलाः समानाधिकरणेन is (Pā. 2/1/49) with a slight change.

AS conjugating the form of Aorist 3P sing. of श्लिष् (214) श्लिस्यति, quotes श्लिष आलिङ्गने (Pā. 3/1/46) and gives two examples of embracing and touching.<sup>41</sup>

AS conjugating the forms of Aorist 3P sing. of शम् (219) शाम्यति, refers to optional form अशमित adopted by some (not in Pāṇini) grammarians (without giving any name).<sup>42</sup>

Under the S. 285 aphorism explains many of the उणादि aphorisms.

This aphorism seems to have been accepted by Anubhūtiśvarūpācārya and his successors (esp. CK) to get the benefit of the device called “the split of an aphorism” (योगविभागः).

#### IV Anubhūtiśvarūpācārya and his successors

Anubhūtiśvarūpācārya (13<sup>th</sup> cent.) is a fortunate commentator who is succeeded by more than 20 successors, who have contributed to his *Sārasvata-prakriyā* through their commentaries making his explanations accurate and easily graspable. Among them only 05 commentators are available in the form of published texts.

Muni Candrakīrti (second quarter of 16<sup>th</sup> cent.) has given full justices to the explanations of AS in such away that one can see clearly the utmost respect paid to AS. He explains the difficult key-words, marks the succession, shows the words separately along with recognizing their grammatical forms, justifies the usages and points out the specifically the names or the references mentioned cursory by AS.

Vidvadvāra Rāmacandrāśrama *alias* Rāmāśrama (1684 AD) has presented AS’s *Sārasvata-prakriyā* in a praise worthy form. He seems to have got the idea – that AS, rather NC (the author of the *Sārasvata* aphorism), aimed at to present system of Sanskrit grammar which can become an easy and perfect aid to the Pāṇinian school. There for he packed up the style and contain of

Bhaṭṭojidīkṣita's *Siddhantā-kaumudī* and enriched the Sārasvata school by writing the commentary *Siddhānta-candrikā*.

Mahopādhyāya Vinayasāgara (16<sup>th</sup> - 17<sup>th</sup> cent.) plays an important role in the Sārasvata school. He has written *Bhojavyākaraṇam* to teach king Bāramalla's son Bhojamalla (with his name the more gets the title). He follows AS fully in keeping the 03 parts intact, though his commentary is in 2030 verses. The verses incorporate not only the Sārasvata aphorisms, explanation and the illustrations, but also various discussions.

More over M. Vinayasāgara has composed the work called *Vidvaddcin tāmaṇi* containing the sequential order of NC's Sārasvata aphorisms in the form of 126 verses.

Jinacandra (1850 AD) has as a matter of fact written *Siddhāntaratnikā* as *Siddhāntaratnam*. The work is a sort of a handbook of Sanskrit grammar and hence the work contains short but sweet explanations of the Sārasvata aphorisms. He incorporates the utmost necessary statements of AS and even CK. He is the second in the tradition after CK who enlists the meta-roles (*paribhāṣā*) in an independent chapter, ch.02.

Thus the above discussion points out salient features of the style of AS and the characteristics of his *Sārasvata-prakriyā* along with the indebtedness of his successors.

## Conclusion

The above discussion leads to the following points :

01. AS is the commentator (not the author) of the Sārasvata aphorisms authorized by NC (10<sup>th</sup> cent.).





- 17 अ. अयतिवत्प्रक्रिया ॥ सुं उं पृं ७१ ॥  
 ब. अस्यापि धातोरयतिवत् रूपाणि ज्ञेयानि ॥ सुं उं पृं ३०१ ॥
- 18 युष्मदस्मत्प्रक्रिया । S. 202 (7/8).
- 19 अ. लिट्लकारे । सूत्रम्-दयतेः । दयतेर्धातोर्णादौ परे सति दिग्यादेशो भवति । द्वित्वाभावश्च वक्तव्यः ।  
 आतोऽनपि दिग्ये दिग्याते दिग्यिरे ॥ सुं उं पृं ७३ ॥  
 ब. लिट्लकारे सूत्रम्-दैङः क्तदैङो धातोर्णादौ परे सति दिग्यादेशो द्वित्वाभावश्च भवति । आतोऽनपि  
 दिग्ये दिग्याते दिग्यिरे ॥ सुं उं पृं ७३ ॥
- 20 अ. ऋप्रोर्दिस्थोरङागमो वा वक्तव्य इति केचित् ॥ सुं उं पृं ११४ ॥  
 ब. ह्रस्वोऽपि पिपतिरस्ति । ॥ सुं उं पृं ११४ ॥
- 21 साधधातोरपि रूपाणि राधधातुवत् ज्ञातव्यानि । S. 424 (12/138).
- 22 लोपोऽनुवर्तते इकारश्च ॥ सुं उं पृं ११५ ॥
- 23 S. 468. यक् चर्तुषु ॥ १२.९ ॥
- 24 S. 534. स्वरादः ॥ १३.४१ ॥
- 25 अ. क्षेमेन्द्रचायास्तु सम्बोधनेऽपि नकारस्य लोपमिच्छन्ति ॥ सुं पूं पृं १६८ ॥  
 ब. प्रक्रियाकौमुद्यां च सम्बुद्धौ वा नपुंसकानां नलोपो वाच्यः इति ॥ सुं पूं पृं १६८ ॥
- 26 अ. अनेन प्रत्याहारग्रहणाय वर्णाः परिगण्यन्ते ॥ सुं पूं पृं ०९ ॥  
 ब. अइउऋलृ समानाः ॥ १.१ ॥
- 27 S. 562 लोकाच्छेषस्य सिद्धिः ॥ १३.८९ ॥  
 अर्धमात्रा तु कण्ठ्या स्यादेकारैकारयोर्भवित् ॥  
 ओकारौकारयोर्मात्रा तयोर्विवृतसंवृतम् ॥ पां शिं १९ ॥  
 संवृतं मात्रिकं ज्ञेयं विवृतं तु द्विमात्रिकम् ।  
 घोषा वा संवृताः सर्वे अघोषा विवृताः स्मृताः ॥ पां शिं २० ॥
- 28 (१) स्वतन्त्रः कर्ता ॥ पां १/४/५४ ॥ (२) साधकतमं करणम् ॥ पां १/४/४२ ॥ (३)  
 कर्तृकरणयोस्तृतीया ॥ पां २/३/१८ ॥ (४) दिवः कर्म च ॥ पां १/४/४३ ॥ (५) अपवर्गे तृतीया  
 ॥ पां २/३/६ ॥ (६) सहयुक्तेऽप्रधाने ॥ पां २/३/१९ ॥ (७) येनाङ्गविकारः ॥ पां २/३/२० ॥  
 (८) इत्थंभूतलक्षणे ॥ पां २/३/२१ ॥ (९) संज्ञोऽन्यतरस्यां कर्मणि ॥ पां २/३/२२ ॥ (१०) हेतौ ॥  
 पां २/३/२३ ॥ (११) षष्ठी शेषे ॥ पां २/३/५० ॥ (१२) षष्ठी हेतुप्रयोगे ॥ पां २/३/२६ ॥  
 (१३) सर्वनाम्नस्तृतीया च ॥ पां २/३/२७ ॥ (१४) षष्ठ्यतसर्थप्रत्ययेन ॥ पां २/३/३० ॥ (१५)  
 एनपा द्वितीया ॥ पां २/३/३१ ॥ (१६) दूरान्तिकार्थैः षष्ठ्यन्यतरस्याम् ॥ पां २/३/३४ ॥ (१७)  
 ज्ञोऽविदर्शस्य करणे ॥ पां २/३/५१ ॥ (१८) अधीगर्थदयेशां कर्मणि ॥ पां २/३/५२ ॥ (१९)  
 कृञः प्रतियत्ने ॥ पां २/३/५३ ॥ (२०) रुजार्थानां भाववचनानामज्वरेः ॥ पां २/३/५४ ॥ (२१)  
 आशिषि नाथः ॥ पां २/३/५५ ॥ (२२) जासिनिग्रहणनाटक्राथपिषां हिंसायाम् ॥ पां २/३/५६ ॥  
 (२३) व्यवहृपणोः समर्थयोः ॥ पां २/३/५७ ॥ (२४) दिवस्तदर्थस्य ॥ पां २/३/५८ ॥ (२५)  
 विभाषोपसर्गे ॥ पां २/३/५९ ॥ (२६) प्रेष्यब्रवोर्हविषो देवतासंप्रदाने ॥ पां २/३/६१ ॥ (२७)  
 कृत्वोर्थप्रयोगे कालेऽधिकरणे ॥ पां २/३/६४ ॥ (२८) कर्तृकर्मणोः कृतिः ॥ पां २/३/६५ ॥ (२९)  
 उभयप्राप्तौ कर्मणि ॥ पां २/३/६६ ॥ (३०) क्तस्य च वर्तमाने ॥ पां २/३/६७ ॥ (३१)  
 अधिकरणवाचिनश्च ॥ पां २/३/६८ ॥ (३२) न लोकाव्ययनिष्ठाखलर्थतृतीया ॥ पां २/३/६९ ॥  
 (३३) अकेनोभविष्यदाधमर्णयोः ॥ पां २/३/७० ॥ (३४) कृत्यानां कर्तरि वा ॥ पां २/३/७१ ॥  
 (३५) तुल्यार्थैरतुलोपमाभ्यां तृतीयान्यतरस्याम् ॥ पां २/३/७२ ॥ (३६) चतुर्थी चाशिष्यायुष्य-  
 मद्रभद्रकुशलसुखार्थहितैः ॥ पां २/३/७३ ॥ (३७) ध्रुवमपायेऽपादानम् ॥ पां १/४/२० ॥ (३९)  
 अपादाने पञ्चमी ॥ पां २/३/२८ ॥ (४०) भीत्रार्थानां भयहेतुः ॥ पां १/४/२५ ॥ (४१) पराजेरसोढः  
 ॥ पां १/४/२६ ॥ (४२) वारणार्थानामीप्सितः ॥ पां १/४/२७ ॥ (४३) अन्तर्धौ येनादर्शनमिच्छति ॥

- पा° १/४/२८॥ (४४) आख्यातोपयोगे ॥ पा° १/४/२९॥ (४५) जनिकर्तुः प्रकृतिः ॥ पा° १/४/३०॥ (४६) भुवः प्रभवः ॥ पा° १/४/३१॥ (४७) अन्यारादितरर्ते-दिक्शब्दाश्चूत्तरपदाजाहियुक्ते ॥ पा° २/३/२९॥ (४८) अपपरी वर्जने ॥ पा° १/४/८८॥ (४९) आङ् मर्यादावचने ॥ पा° १/४/८९॥ (५०) पञ्चम्यपाङ्परिभिः ॥ पा° २/३/१०॥ (५१) प्रतिः प्रतिनिधिप्रतिदानयोः ॥ पा° १/४/९२॥ (५२) प्रतिनिधिप्रतिदाने च यस्मात् ॥ पा° २/३/११॥ (५३) अकर्तर्युणे पञ्चमी ॥ पा° २/३/२४॥ (५३) विभाषा गुणेऽस्त्रियाम् ॥ पा° २/३/२५॥ (५४) पृथग्विनानानाभिस्तृतीयान्यतरस्याम् ॥ पा° २/३/३२॥ (५५) करणे च स्तोकाल्पकृच्छ्रकतिपयस्यासत्त्ववचनस्य ॥ पा° २/३/३३॥ (५६) दूरान्तिकार्थेभ्यो द्वितीया च ॥ पा° २/३/३५॥
- 29 अ. प्रत्यय लोपे प्रत्ययलक्षणं कार्यं भवति ॥ सु° उ° पृ° ३३॥  
ब. प्रत्ययलोपे प्रत्ययलक्षणं कार्यं भवतीति न्यायात् ॥ सु° उ° पृ° ३३॥
- 30 अ. अजेरार्धधातुके वी वक्तव्यः वसादौ वा । एतच्च विभक्तिचतुष्टयं सार्वधातुकं परमार्धधातुकसंज्ञं पाणिनीयानाम् ॥ सु° उ° पृ° ४०॥  
ब. सर्वधातुकार्धधातुकयोर्लक्षणं मूले उक्तम् ॥ सु° उ° पृ° ४१॥
- 31 उषविद्जागृणामाम्वा वक्तव्यः ॥ तु° पा° ३/१/३८॥
- 32 (१) इषुसहलुभरिषरुषामनपि तस्येङ्गा वक्तव्यः ॥ तु° पा° ७/३/७७॥ (२) उषविद्जागृणामाम्वा वक्तव्यः ॥ तु° पा° ३/१/३८॥ (३) पतेर्ङेः पुमागमो वाच्यः ॥ तु° पा° ७/४/१९॥ (४) फणादीनामेत्वपूर्वलोपौ वा वाच्यौ ॥ तु° पा° ६/४/१२४॥ (५) तृफलभजत्रपाम् ॥ तु° पा° ६/४/१२२॥ (६) मानादीनां पूर्वस्य दीर्घो वक्तव्यः ॥ तु° पा° ३/१/६॥ (७) परापूर्व अपतावुपसर्गिण्यस्य लत्वं वाच्यम् ॥ तु° पा° ८/२/१९॥ (८) दयतेर्णादौ दिग्यादेशो द्वित्वाभावश्च वक्तव्यः ॥ तु° पा° ७/४/९॥ (९) द्युतादिभ्यो लुङि वा परस्मैपदं वाच्यम् ॥ तु° पा° १/३/९१॥ (१०) कृपोरो लः ॥ तु° पा° ८/२/१८॥ (११) व्यथतेर्णादौ पूर्वस्य संप्रासरणं वक्तव्यम् ॥ तु° पा° ७/४/६८॥ (१२) व्याङ्पयुपिभ्यो रमः ॥ तु° पा° १/३/८३, ८४॥
- 33 अ. ह्म्यन्तक्षण इति वृद्ध्यभावः ॥ सु° उ° पृ° ९७॥  
ब. लुङ्लकारे ह्म्यन्तक्षणक्त । वृद्ध्यभावः ॥ सु° उ° पृ° ९७॥
- 34 ब्रुवो वचिः ॥ पा° २/४/५३॥ ब्रुवो वचिरादेशो भवति अनपि विषये ।
- 35 अ. ऋप्रोर्दिस्योरडागमो वा वक्तव्य इति केचित् ॥ सु° उ° पृ° ११४॥  
ब. ह्रस्वोऽपि पिपतिरस्ति ॥ सु° उ° पृ° ११५॥
- 36 विद्लृ लाभे । विन्दति । अवेदिष्ट । अनिडयमित्येके । वेत्ता ॥ सु° उ° पृ° १५३॥
- 37 अ. शदेः शत् । शदेः शतादेशो भवति अगतौ जौ परे । शातयति । गतौ तु शादयति । अशीशदत् ॥ सु° उ° पृ° १७६॥  
ब. शदेः शत् शदेर्धातोः शतादेशो भवति अगतौ जौ परे ॥ सु° उ° पृ° १७६॥
- 38 कृत इदं सूत्रं सेट्धातुविषयम् ॥ सु° उ° पृ° २३६॥
- 39 तव्यादीनां कृत्यसंज्ञा पाणिनीयानाम् । कृत्यादि भावकर्मणोरेव ॥ सु° उ° पृ° २९४॥
- 40 समासे अवश्यमादीनामन्तलोपमिच्छन्ति शाब्दिकाः ॥ सु° उ° पृ° २९८॥
- 41 अ. साधधातोरपि रूपाणि राधधातुवत् ज्ञातव्यानि ॥ सु° उ° पृ° १२७॥  
ब. अश्लिक्षत्कन्यां चैत्रः ॥ सु° उ° पृ° १२९॥
- 42 अ. श्लिषे । श्लिषेर्धातोरालिङ्गनेऽर्थे सकप्रत्ययो भवति अनालिङ्गने लिप्पुषादेः अनेन ङप्रत्ययः ॥ सु° उ° पृ° १२९॥  
ब. अशमीदितौ केचित् ॥ सु° उ° पृ° १३१॥