

CHAPTER 04

An outline of Anubhūtiśvarūpācārya's

Sārasvata-prakriyā

(प्रथमावृत्ति, द्वीतिया वृत्ति & तृतीया वृत्ति)

The text¹ of *Sārasvata-prakriyā* presents the aphorisms (सूत्र), their explanations (व्याख्या) and relevant examples. The text is divided into 03 Parts called वृत्ति.

Anubhūtiśvarūpācārya (=AS) has written this commen-tary called *Sārasvata-prakriyā* on the Sārasvata aphorisms of NC. AS arranges the 13 chapters of the Sārasvata aphorisms in three parts viz. प्रथमा (First), द्वीतिया (Second) and तृतीया (Third), containing 17, 34 and 09 topics respectively. These topics are termed as प्रकरण.

The First Part called प्रथमावृत्ति consists of 17 chapters or topics (प्रकरणम्).

I Part I (प्रथमावृत्ति)

The First Part in 17 chapters discusses 287 Sārasvata aphorisms, 54 corrective statements (वार्तिक), 54 Stanzas (कारिका), 24 aphorisms of Pāṇinian school and 22 aphorisms slightly changed form those of Pāṇini.

At the commencement of the work, AS gives two bene-dictory stanzas (मङ्गलश्लोक).

The writer begins his work with, "Having bowed down to the Supreme Lord, I write a small and simple treatise on grammatical operations of the Sārasvata school of

Sanskrit grammar in order to accomplish the growth of the understanding of the beginners.”²

The second one is the benedictory stanza of the text of Sārasvata aphorisms and it runs like this, “Even Indra and others could not reach the end of the ocean of the form of words (i.e. the grammar), how a man will be able to speak (i.e. write) the complete grammatical operation.”³

The topic-wise summary of the *Sārasvata-prakriyā* is as follows:

The 1st chapter on the technical terms (संज्ञाप्रक्रिया) consists of 11 aphorisms. AS introduces 10 technical terms⁴ like: (1) समान (short vowel),⁵ (2) सवर्ण (homogeneous), (3) सन्ध्यक्षर (diphthong), (4) स्वर (vowel), (5) नामिन् (any vowel except अ),⁶ (6) इत् (indicatory), (7) गुण (primary degree a of vowel), (8) वृद्धि (third degree of a vowel), (9) टि (final vowel of a word) and (10) उपधा (penultimate letter).

The aphorism हयवरल - जणनडम - झढधघभ - जडदगब - खफछठथ - चटतकप - शषस - आद्यन्ताभ्याम्⁷ (1.1.6) is introduced here to indicate the utility of the indicatory (इत्) and to illustrate the formation of various necessary abbreviated forms called प्रत्याहार.

There is no corrective statement (वार्तिक) in this chapter.

He includes 04 stanzas from पाणिनीयशिक्षा: (1) a short has one mora, etc. (2) अनुदात्त with the example of the cooing of the birds⁸ on the line of Pāṇini (1/2/29-30), while स्वरित is defined simply as having the equal characteristics of the both, (3) Pronunciation of ह in a conjunct with nasal (पञ्चम)⁹ and (4) Eight places of pronunciation.¹⁰

The 2nd chapter on Vowel-coalescing (स्वरसन्धि) contains 20 aphorisms,¹¹ adding 02 aphorisms of consonant-coalescing.¹²

He accomplishes the यणादि coalescing of (1) दधि + आनय and गौरी + अत्र with the first 03 aphorisms (12-14), (2) मधु + अत्र (15), (3) पितृ + अर्थः (16) and (4) लृ + अनुबन्धः (17) with one aphorism each.

He accomplishes the अयादि coalescing of (1) ने + अनम् (18), (2) भो + अति (19), (3) नै + अकः (20) and (4) तौ + इह (21) with one aphorism each.

He accomplishes the लोपश् coalescing¹³ of हलादेरीषादौ टेलोपो वक्तव्यः।

Then he takes up पूर्वरूप and दीर्घ coalescing in two separate aphorisms.

He ends the chapter accomplishing गुण coalescing with 04 aphorism and वृद्धि coalescing with 02 aphorisms, followed by 01 aphorisms of वृद्धिसन्धि in a compound.¹⁴

He includes 04 corrective statements (वार्त्तिक) (1) The substitute अय् for ए followed by a dissimilar vowel. (84), (2) The substitutes in respective order (1), (3) The arrangement अ to ग्व् (of गो) when followed by अक्ष, etc. (2), (4) The dropping of टि of the words हल, etc. followed by ईषा, etc. (4) and (5) The homogeneity of ऋ and लृ (तु° पा° वा° १५०) from Panini.¹⁵

He cites 08 stanzas to illustrate: (1) दध्यानय (5-6),¹⁶ (2) the position of रेफ (7-8), (3) concepts of दीर्घ (9-10), (4) हलीषा and others (11) and the Homogeneity of र and ल etc. according to rhetoricians (अलंकारविदः) (12).

There is no aphorism of Pāṇini in this chapter.

The 3rd chapter on Non-coalescing (प्रकृतिभाव) contains 05 aphorisms, adding one aphorism¹⁷ of Agentative-nouns.

He accomplishes the non-coalescing, (1) of Nominative plural form अमी of अद्स् (m) with any succeeding vowel (32), (2) of dual form ending in ई, ऊ or ए (खे) (33), (3) of the indeclinable ending in ओ (34) and (4) of the prolated vowels (35).

The last aphorism extends the function of a prolated vowel in case of calling (आह्वाने) from a far (दूरात्) adding the usages of हे and है (Pā. 8/2/84) in the form of a corrective statement (वार्त्तिक).

There is no corrective statement in this chapter.

He cites 03 stanzas: (1) to illustrate मणीवोष्टस्य, etc. (13) and (2-3) to enlist the indeclinables (14-15).

He incorporates the aphorism of Pāṇini हैहयोः स्वरे सन्धिर्न वक्तव्यः (तु° पा° ८/२/८४) with a slight change in this chapter.

The 4th chapter on consonant-coalescing (व्यञ्जनसन्धिः) contains 17 aphorisms, adding 01 aphorism¹⁸ from the chapter on युष्मदस्मदी.¹⁹

He accomplishes the coalescing (1) of consonants of चपं form (37-40), (2) of स and त-class with its prohibition (41-45), (3) of त् with ल (46), (4) सक् augment to छ and त् (47), (5) चक् augment to श् (48), (6) reduplication of the nasals इ, ण् and न् (49), followed by the coalescing, (7) of consonants of झस form (50) and (8) the nasation of म् and न् (51-53).

He explains 02 corrective statements: the metarule of टित् and कित् (5) and the तुक् augment to छ् when preceded by long vowels (6).

AS incorporates 01 stanaza : justifying the usage of Instrumental in श्चुभिः instead of Locative (16).²⁰

There is no aphorism of Pāṇini in this chapter.

The 5th chapter on विसर्ग-coalescing (विसर्गसन्धि) consists of 11 aphorisms adding 01 aphorism²¹ from the chapter on युष्मदस्मदी.

He accomplishes the change of the sibilant स in place of विसर्ग followed by the optional substitution of श, ष and स with the first aphorism (54).

He gives the second aphorism to accomplish the becoming विसर्ग, half when followed by क and प (including ख and फ) (55).

The third aphorism introduces the change of न of अहन् into र, when followed by रूपम् and other words excluding the word रात्रि (night) (56).

Next 02 aphorisms accomplish the change of विसर्ग into उ (57-58), followed by next two aphorisms enjoining the drop of विसर्ग which is technically termed as लोपश्²² (59-60).

Then follows in 03 aphorisms enjoining र in place विसर्ग, including the lengthening of the preceding vowel (when the र is dropped) (61-63).

The last aphorism is a type of an exceptional rule enjoining the vowel-coalescing (गुण - सः इमाम् - स इमाम् = सेमाम्) or (वृद्धि - सः एषः - स एषः = सैषः), even though the विसर्ग is dropped (64).

There is no corrective statement (वार्त्तिक) in this chapter.

He cites 06 stanzas under the last aphorism of this chapter: (1) the examples of second coalescing (17), (2-6) the second coalescing is termed as बहुल (18),²³ followed by its 04 functional areas with their respective examples²⁴ (19-22).

There is no aphorism of Pāṇini in this chapter.

The chapters No. 06-11 deal with the nominal declensions.

The 6th chapter on the Nominal declensions of Masculine words ending in vowels (स्वरान्तपुंलिङ्गाः) consists of 55 aphorisms, adding 07 aphorisms²⁵ from other chapters.

He introduces the technical term नाम for any word including agentive nouns, secondary derivatives as well as compounds²⁶ and adds the Pāṇinian term प्रातिपदिक referring to him as “some” (केचित्) (65).

He enlists the case suffixes to be added on to a word, declining all the forms of the word देव (a god) (66-83). He gives घट and other words to be declined on the same line.²⁷

Then follows the list of 35 pronouns and the pronominal declensions of सर्व (all) (84-90). He gives विश्व (world) and others to be declined on the same line.²⁸

He declines all the forms of the word मास (a month) (91) and सोमपा (Indra)²⁹ (92).

He declines all the forms of the word हरि (Hari)³⁰ (93-100) and the word सखि (a friend) and the word पति (a husband) (101-105).

The pronouns द्वि (two) (106), त्रि (three) (107) and कति (howmany) (108) are declined.

He declines all the forms of the word सुश्री (handsome) and स्वयम्भू (Creator) (109), followed by सेनानी (a general)³¹ and वातप्रमी (a horse) (110-111).

He declines all the forms of the word पितृ (father) and नृ (a man) (112-115), कर्तृ (a doer),³² क्रोष्टृ (a fox) and the letters ऋ and ॠ (116).

He declines the words उद्यदे (the sun), रै (wealth), गौ (a bull) and ग्लौ (the moon) (117-119).

He incorporates 10 corrective statements: (1) the augment असुक् (अस्) for vedic nominative plural (7), (2) vedic Instrumental plural एभिः (8), (3-5) Pronominal declensions of पूर्व (earlier) and others (9-11), (6) मास as मास (12), (7) the word पति in a compound (13), (8) optional application of the augment नुट् (नृ) in Genitive plural of सेनानी (15) and (9-10) क्रोष्टृ as क्रोष्टृ in the first five case-relations (16-17).

He cites 03 stanzas: (1) to illustrate Accusative singular as well as plural and Locative singular of वातप्रमी (23), (2) list of स्वसृ and other words (24) and (3) the list of mono-syllabic words, like ऋ (a demon) and others (25).

He incorporates the aphorism of Pāṇini कृत्तद्धितसमासाश्च (पा० १/२/४६) in this chapter.

The 7th chapter on the nominal declensions of Feminine words ending in vowels (स्वरान्ताः स्त्रीलिङ्गाः) consists of 12 aphorisms.

He deals with all the forms of the word गंगा (Ganga) in 05 aphorisms (120-124). Then follow the forms of the pronoun सर्व (all) in 01 aphorism (125), including the forms of जरा and निर्जरा.³³

He declines all the forms of the word बुद्धि (intelligence) in 02 aphorisms (126-127), adding the धेनु (a cow) and other words to be declined on the same line.³⁴

Then he takes up declensions of the word नदी (a river) (128-129), along with the difference³⁵ in the word लक्ष्मी (goddess of wealth) (128-129) and then the words स्त्री (a woman) and श्री (beauty, wealth) (130-131).

He recommends the declensions of the word मातृ (a mother) like those of the masculine word पितृ (a father), the word स्वसृ (sister) like the masculine word कतृ (a doer), the word रै (wealth) like the masculine word सुरै (wealth) and the word नौ (a boat) like the masculine word ग्लौ (the moon).

He incorporates 02 corrective statements: जरा substituted by जरस् (18) and the augment नुद् optionally to श्री and the like applied in the Genitive plural (19).

He cites 01 stanza in this chapter listing लक्ष्मी and other six words not enjoying the drop of सि (स्) Nomi. sing. (26).

There is no aphorism of Pāṇini in this chapter.

The 8th chapter on the nominal declensions of Neuter words ending in a vowel (स्वरान्तनपुंसकलिङ्गाः) consists of 13 aphorisms, adding 01 aphorism³⁶ from the chapter on युष्मदस्मदी.

He declines all the forms of the word कुल (a family) (132-136), followed the pronoun अन्य-अन्यत् (other) (137), the word सोमपा (soma drinker) as an adjective सोमपम् (138) on the line of कुलम्.

Then follow the declensions of the word अस्थि (a bone), and others, followed by the word ग्रामणी-ग्रामणि (a village head) as an adjective (139-144).

He has incorporated 04 corrective statements: (1) Two meta rules (परिभाषा) of the whole substitution by the long and the शित्³⁷ (20), (2) the position of मित्³⁸ (an infix or a suffix applied to the last of the vowels) (21), (3) गुण in case of Vocative of Neuter words ending in इ, उ, ऋ as well as लृ (22) and (4) the short substitutes of diphthongs (सन्ध्यक्षर) (23).

He cites 04 stanzas: (1) Three Vocative forms of उशनस् (27) and (2-4) the उक्तपुंस्क्³⁹ with the example (28-30).

There is no aphorism of Pāṇini in this chapter.

The 9th chapter on the nominal declensions of Masculine words ending in consonants (हसान्ताः पुंलिङ्गाः) consists of 48 aphorisms, adding 24 aphorisms from the chapters on युष्मदस्मदी and तद्धित.

He declines all the forms of the word अनुडुह (a bull) (145-148), गोदुह (a cowherd) (149-151), मधुलिह (a bee) (152)

and मित्रद्रुह (a traitor) (153), followed by the number noun चतुर् (four) (154-155).

He declines all the forms of the word राजन् (a king) (156), श्वन् (a dog) and others (157), पथिन् (a road) (158-161), दण्डिन् (an ascetic) (162) and ब्रह्मन् (Creator) (163).

The number noun पञ्चन् (five) and others are declined equally in all the three genders (164-165),⁴⁰ followed by अष्टन् (eight) (166-167).

He declines the pronoun इदम् (this) (168-172) and किम् (what, who) (173).

He declines the forms of the word सम्राज् (sovereign ruler) (174-175), followed by the pronoun त्वद् (that) (176), प्रत्यञ्च (west) (177-178), तिर्यच् (oblique) (179), महत् (great) (180-181), भवत् (respect form of You) (182), the number noun षष्-षड् (six) (183), दोष्-दोष्णः (a hand) (184), पुंस⁴¹ (a man) (185-186), विद्वस् (a learned) (187), उशनस् (sukra) (188) and the pronoun अदस् (that) (189-192).

He takes up 06 corrective statements: (1) augment अम् applied to the word अनङ्गुह (24), (2) एनत् form to be used in place of एतद् in the second usage (or subsequent mention) (अन्वादेश) (25), (3) the augment नुम् (न्) to the word अञ्च (26), (4) regulation of दोष् and other words (27), (5) lengthening in case of सजुष् (a friend) and आशिष् (a blessing) (28) and (6) optional Vocative forms of उशनस् (29).

There is no stanza in this chapter.

He incorporates 04 aphorisms from Pāṇini.⁴²

The 10th chapter on the nominal declensions of Feminine words ending in consonants (हसान्ताः स्त्रीलिङ्गाः) consists of 08 aphorisms, adding 02 aphorisms from the chapter on युष्मदस्मदी.

He declines the forms of the words उपानह (shoe) (193), दिव्-द्यौः (the sky) (194-195) and the number noun चतुर् (four) (196).

He declines the forms of गिर (speech) (197), the pronoun इदम् (this or that) (198), the forms of अप् (water) (199) and the forms of दिश् (direction), विश् (to enter), etc. (200).

He reiterates here corrective statement of lengthening in case of सञुष् (a friend) and आशिष् (a blessing) (28).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

He takes up 02 aphorisms from Pāṇini.⁴³

The 11th chapter on the nominal declensions of Neuter words ending in consonants (हसान्ता नपुंसकलिङ्गाः) consists of 01 aphorism.

He declines only the distinctive forms of the word अहन् (a day), ब्रह्मन् (Supreme being), the pronouns त्यद् (that) and एतद् (this), जगत् (world), महत् (great), पयस् (water) and the pronoun अदस् (that), with the remark that the rest are declined like the procedure of Masculine (201).

He takes up 01 corrective statement: declaring the drop of the termination of Nominative as well as Accusative plural and Locative singular of the Vedic language (30).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

The 12th chapter on the युष्मदस्मदौ consists of 12 aphorisms.

He declines all the forms of the pronouns अस्मद् (I, we) and युष्मद् (you) following the sequence of Nominative singular up to Locative plural (202-213). The Sārasvata aphorisms here, supply readymade forms and hence they do not require any injunction of suffixes.

It is noteworthy that Narendrācārya's order of aphorisms follows the succession (अनुवृत्ति) i.e. युष्मदस्मदोः (7/1) which is not important for AS in his all-acceptable operational sequence, he names the chapter अथ युष्मदस्मदोः स्वरूपं निरूप्यते।

He gives 01 corrective statement of substituting न् in place of स् of शस् (Accusative plural) (31).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

The 13th chapter on the special substitutes (आदेशविशेषविधिः) consists of 11 aphorisms, adding 06 aphorisms from the chapter on Compounds (समासः).

He presents the special substitutes or doublet forms of अस्मद् (I, we) and युष्मद् (you) like ते-मे, वाम्-नौ and वस्-नस् (214-216).

He gives the list of indeclinables च (and) and others (217-218), followed by the exceptionals (निपात) तत्र (there) and others with their derivation (219-220).⁴⁴

He enlists 25 prefixes प्र and others, adding श्रुत्, अन्तः and आविः to be prefixed to the roots (221-222).

AS here explaining the term (अव्यय) indeclinable enlists 12 indeclinable suffixes like absolutive क्त्वा (त्वा), infinitive तुम्, etc. (223).

He ends the chapter with the rule of dropping the case affixes applied to the indeclinables (224).

There is no corrective statement in this chapter.

He cites 07 stanzas: (1-5) illustrations of the doublet forms (31-35), (6) the prohibition of their front position (36) and (7) the grammatical traditional definition of the term अव्यय (37).

Two aphorisms तदधीनकार्द्वयोर्वा सात् (Pā.4/2/59) is incorporated here to accomplish the forms like राजसात्, भस्मसात्, etc. and उर्युर्यङ्गीकरणे is equivalent to ऊर्यादिच्चिडाचश्च (Pā.1/4/61) though these two aphorisms are not found in the सारस्वतसूत्रपाठ.

The 14th chapter on Feminine affixes (स्त्रीप्रत्ययाः) consists of 14 aphorisms, adding 03 aphorisms from the chapters on युष्मदस्मदी and तद्धित. These affixes are added on to the Masculine base of a word to show the sense of the Feminine.

He declines the forms of the pronoun सर्व-सर्वा (all) (225) and कारक-कारिका (doer) (with अप्-अ affix) (226), वेणिका-वेणीका (braided hair) (227), दण्डिन्-दण्डिनी (a female ascetic) and कर्तृ-कर्त्री (doer) with ईप् (ई) affix (228), followed by its

prohibition in स्वसृ-स्वसा (sister), तिसृ-तिस्रः (three) and so on⁴⁵ (229).

He gives the forms affixed with *ip* (i) in the next 07 aphorisms illustrating. वराक-वराकी (miserable), etc. (230), नद-नदी (a river), etc. (231), शूद्र-शूद्री (wife of a शूद्र) and गणक-गणकी (wife of an astrologer) (232), हंस-हंसी (a female swan), etc. (233), सुमुख-सुमुखी (a beautiful woman) with its optional forms सुमुखा, etc. (234), मनु-मनयी (Manu's wife) with its optional form मनावी, etc.⁴⁶ (235) followed by exceptional words like पत्नी (wife), etc. (236) and the optional forms of a quality noun पटु-पट्वी (clever woman), etc. (237).

The declensions end with the Feminine forms of पङ्गुः-पङ्गू (lame) and वामोरुः-वामोरू (a beautiful woman) with the remark that the words affixed with आप् (आ) and ईप् (ई) are declined like the words ending in आ and ई respectively (238).

He incorporates 04 corrective statements: (1) आप् (आ) to be affixed to अज (a goat), etc. (32), (2-4) ईप् (ई) to be affixed to राजन् for राज्ञी (a queen) (33), to कुमार-कुमारी (a girl), etc. (34) and to अङ्गुलिः-अङ्गुली (finger), etc. (35).

He cites 02 stanzas: Sage Bhāguri's statement⁴⁷ that (a) अ of the prefixes (उपसर्ग) अव as well as अपि be dropped and (b) the feminine words ending in a consonants be so changed as ending in आ (शाला) (38) and the list of 07 feminine words ending in ऋ like स्वसृ-तिसृ, etc. (39).

Over and above the 03 corrective statements⁴⁸ indebted to and coined from Pāṇini, AS incorporates 01 aphorism (Pā.4/1/77) to illustrate युवन्-युवति (a young woman).

The 15th chapter on कारक consists of 06 aphorisms.

He gives the discussion on the case relation of a word governing Nominative (including Vocative) (239), followed by the case relations governing Accusative to Locative (240), prepositions governing various cases (241), Genitive (242), Ablative (for the point of origin) (243) and the Nominative when the object, instrument etc. are not expressed (अन्योक्त) (244).

He incorporates 04 corrective statements: (1) a cause governing Instrumental and Ablative (36), (2) the respective purpose (तादर्थ्य) governing Dative, (3) dropping of क्यप् governing Ablative (38) and (4) result-oriented (निमित्त) object governing Locative (39).

He cites 15 stanzas: (1-2) illustrations of Nominative (40-41), (3-4) of Vocative (42-43) and (5) of Accusative (44), followed by (6) the list of prepositions governing Accusative (45), (7) illustrations of Instrumental (46), (8) of Genitive (47), (9-10) of Locative (48-49), (11) illustrations of respective purpose (50), (12) of the result-oriented object (51) and (13-15) the list of 06 कारक followed by the rule and method to form Active Voice and Passive Voice (52-54).

He takes up 07 aphorisms from Pāṇini.⁴⁹

The 16th chapter on Compounds (समासप्रक्रिया) consists of 24 aphorisms, adding 10 aphorisms from the chapters on युष्मदस्मदी and Secondary derivatives (तद्धित).

He begins with the definition of the term compound

(समास) as words mutually connected in their arrangement of words according to their mutual relationship based upon the sense conveyed by their meanings (245), followed by the discussion on the compounds like अव्ययीभाव (246-251), तत्पुरुष (252-255), द्वन्द्व as well as द्विगुः (256-258) and बहुव्रीहिः (259-263).

He then takes up the compounding suffixes (264-265), followed by the कर्मधारय (266-267) and the अलुक् compound (268).

He incorporates 11 corrective statements (वात्तिक): (1) pre-position of indeclinable words (40), (2) the short substitutes of diphthongs (सन्ध्यक्षर) (23, repeated), (3) pre-position of less-syllabled nouns (41), (4) in द्वन्द्व the final short of the first member (name of a deity) to be lengthened (42), (5) retroflexion in सोम and other names of deities (43), (6) singular usage of a collective compound (44), (7) the augment सक् to be applied to the words like अन्य, etc. (45), (8) in बहुव्रीहि compound, preposition of adjectives and noun in Locative (46), (9-10) the dropping of final अ of the words like व्याघ्रपाद, etc. as well as of पुमन् (47-48) and (11) optional change of ऋ into आ of the first member ending in ऋ (50).

There is no stanza in this chapter.

He takes up 06 aphorisms from Pāṇini.⁵⁰

The 17th chapter on Secondary derivatives (तद्धितप्रक्रिया) consists of 19 aphorisms.

He deals with (1) अण् (अ making वृद्धि) terminations in the sense of “a son” (अपत्य), followed by the वृद्धि rules and

the change of ऋ into उर् (269-272), (2) इञ् in the same sense excepting the names of sages (273), (3-6) the terminations ण्य (य), आयन, एयण् (एय) and णीय (ण्य) applied to the words like गर्ग, नड, अत्रि, etc., with the dropping of their ending vowel (274-277), applying वृद्धि rule optionally (278) and the above four terminations (of 274) applied to the कारक words (279), (7-10) the terminations क, इन्, ईन्, इय and इक् applied to the words ending in the sense of “born in,” etc. and also in the same sense (i.e. no difference of sense) (280-281), (11) the termination वत् in the sense of comparison (तुल्य) (282), (12-14) the terminations त, त्व and यण् in the sense of abstract (283), (15-17) the terminations मत् (मत्) as well as वत् (वत्) and इन् in the sense of possession (284-285), (18-19) इट् and उट् (= युट्) in the same sense (286) and (20-23) the terminations त्र, तम, इयस् and इष्ट in the sense of superiority (प्रकर्ष) (287).

He takes up 04 corrective statements: (1) the termination अण् to be applied in the sense of Abstract (51), (2) the termination (of Abstract sense) to be applied in the sense of profession also (52), (3) the termination to be applied to the learner or to the learned of that branch (54) and (4) the टि part (of a word) to be dropped in case of इयस् and इष्ट (of superiority) (55).

There is no stanza in this chapter.

He incorporates 21 aphorisms from Pāṇini.⁵¹

II Part II (द्वितीया वृत्ति)

The Second Part in 34 chapters discusses 185 Sārasvata aphorisms, 19 corrective statements (वार्त्तिक), 14

Stanzas (कारिका), 18 aphorisms of Pāṇinian school and 68 aphorisms slightly changed form those of Pāṇini.

The Second Part (द्वितीया वृत्ति) deals mainly with verbal conjugations (आख्यात) of the 10 groups and other necessary verbal formations like Passive, Frequentative, etc.

Bhaṭṭojidīkṣita of the Pāṇinian school follows the order of the 10 Tenses and Moods (लकार)⁵² depending on the order of vowels declared in the माहेश्वरसूत्राणि, which are appended (by Pāṇini himself) with त् (excepting ऐ औच्) and न्.

The Sāṛsvata School on the other hand, introduces the method of 04 popular conjugations (i.e. 02 Tenses Present and Imperfect) as well as 02 Moods (Optative and Imperative) which is followed by all the later traditional as well as modern grammarians.

This proves that the Sāṛsvata school of Sanskrit grammar tries to make the learning of grammar simpler and easier.

AS explains the verbal formations of the 10 well-known conjugations in 26 chapters of which तनादि (here, 7th in order) and चुरादि (10th) are dealt with in one chapter each. Every conjugation is treated in 03 chapters on परस्मैपद, आत्मनेपद and उभयपद, with a little change of उभयपद, परस्मैपद and आत्मनेपद in स्वादि (5th), रुधादि (here, 6th in order), तुदादि (here, 8th in order) and ब्रयादि (9th).

In all these 10 conjugations AS has discussed and enumerated the verbal forms of 335 roots.

He begins the Second Part with, “Now I, having bowed down to Lakṣmīnarsīṃha and the scholars like Padmākara Bhaṭṭ in Varanasi, would like to write the explanation on तिबादि of Sārasvata school by the grace of Lord Gaṇeśha (गणप).”⁵³

In the 01st – 03rd chapters on the roots⁵⁴ of the 1st conjugation (भ्वादि) contains 97 aphorisms, adding 10 aphorisms from the chapters on विभक्तिपाद, युष्मदस्मदी, तद्धित and कृत्.

He declares that the terminations given here below are applied to the roots (धातु) (288) and they form the group of भू-भवति and other roots treated as (1) आत्मनेपद, (2) परस्मैपद and (3) उभयपद⁵⁵ (289). The आत्मनेपद termed as आत् is that which has the indicative grave accent (अनुदात्त) and also इ (290), while the उभयपद termed as उभे (or उभ) is that which has the indicative circumflex accent (स्वरित) and also ऋ (291) and the परस्मैपद termed as पम् (mentioned under 297) is without (विधुर) any one of the above given indicators (292).

The first 09 terminations of लिप् and others given traditionally as Third Person, Second Person and the First Person, belong to परस्मैपद (293), while the rest 09 (त and other) terminations belong to आत्मनेपद (294).

Then follow the verbal formations of the Present Tense (वर्तमान) wellknown by the term लट् in the Paninian school (in 11 aphorisms) (295), discussing the First Person, the Second Person and the Third Person (296) and the application of the conjugational sign अप् (अ, making गुण in the Active sense (कर्तरि) (297-299). He distinctly remarks the difference between the पित् (making गुण) and the डित् i.e. अ-पित् (making no गुण) terminations (300-301).

The पूर्वरूप of the conjugational sign अप् (अ) in 3rd Person plural (302) is followed by its lengthening in 1st Person (303) and at the end the change of ई in to आ of the duals of 2nd Person as well as 3rd Person (304).

The Potential (विधि) and Optative (संभावन) Moods are taken up next with the remark that it is लिङ्⁵⁶ of Pāṇinian School. Here also all the 18 terminations (of परस्मैपद and आत्मनेपद) are furnished in the सूत्रपाठ (305). He also gives 03 aphorisms changing ई in place of या (306), the augment ई applied to युस् (3rd Person pl.) (307) and the substitution of इयम् for याम् (1st Person sing.) (308).

The Wish (आशीः) and Imperative (प्रेरणम्) Moods are then taken up with the remark that it is lot of Pāṇinian School.⁵⁷ Here also till the end, the 18 terminations (of परस्मैपद and आत्मनेपद) are furnished in the सूत्रपाठ (309), followed by only one aphorism enjoining the dropping of हि (2nd P sing.) in the base-form ending in अ (310).

The Imperfect Past Tense (अनद्यतन) is then taken up with the remark that it is लङ् of Pāṇinian School (311),⁵⁸ followed by only one aphorism enjoining the augment अद् (अ) applied to the root (312).

The Perfect Past Tense (परोक्ष) is then taken up with the remark that it is लिट् of Pāṇinian School (313).⁵⁹ In the 08 aphorisms taken for the explanation, the first 05 aphorisms are the कित्, special rule for the Perfect Past Tense such as, the पित् (making गुण or वृद्धि), कित् (making neither गुण nor वृद्धि) terminations (314), reduplication of the root (315), change of the initial आ in to अ (including भू-भवति) (316), shortening of the long the letters of initial (317) and change

of initial hard consonant (of झप form) to the soft (of जब and चप form) (318). The next aphorism enjoins the augment वुक् (व्) (319), followed by the exceptional application of the augment इट् (इ) to particular roots (16 are mentioned) (320) and the change of the ध् to ढ् in ध्वे (2nd Person pl.) (321).

The Optative or Potential called here Benedictive (आशिः) Mood is then taken up with the remark that it is लिङ् of Pāṇinian School⁶⁰ (322), followed by the special rule of applying the augment इट् (इ) (323).

The First Future Tense (श्वस्तने) is then taken up with the remark that it is लृट् of Pāṇinian School⁶¹ (324).

The Second Future Tense (भविष्यत्) of स्यप् (स्य) termination is taken up with the remark that it is लृट् of Pāṇinian School⁶² (325), followed by the Conditional Mood (क्रियातिक्रम) with the usual remark that it is लृङ् of Pāṇinian School⁶³ (326).

The Aorist (भूतकाल) Tense is then taken up with the remark that it is लुङ् of Pāṇinian School⁶⁴ (327). Here he takes up the rules of the dropping of the augment सि (स) (328), the change of ध् of the ध्वम् in ढ् (329) and the dropping of the augment अट् (अ) when connected with the indeclinable मा (not) (330).

After these 33 rules of conjugations, AS takes up the rules of special functions applied to 77 परस्मैपद roots (02-78) of the 1st conjugation termed भ्वादि in total 52 aphorisms.

The aphorisms lay down various functions, such as shortening of the penultimate vowel, the application or prohibition of the augment इट् (इ), the retaining of the

initial of the conjugation of the roots, the dropping of the penultimate nasal न् of the roots, the change of ऋ of the roots into अ in the Perfect Past Tense, the augment नुम् (न्) (i.e. and infix) to the roots with an indicatory इ, the change of the initial ष् and ण् (of the roots) into स् and न्, the special rules of अनिट् (not enjoining the augment इट्) roots, the dropping of the initial of the reduplicated forms of roots (like पच्-पचति and others) in the Perfect Past, the additional augment अट् (अ) (i.e. आ) in the Past Tense of the roots beginning with a vowel, the rules of the Periphrastic Perfect Past (आम्युक्त), the substitutes इय् and उय् in place of the final इ and उ of the roots, the extension of the term धातु to those ending in आय and other suffixes, the substitution of the roots (like गम्-गच्छति, दृश्-पश्यति, etc.) the Tenses like Present, Perfect Past, Second Future, etc. the substitution of डै (औ) in place of णप् (अ) (3rd Person singular) of the Perfect Past, the change of आ of the mono-syllabic roots to ए in the Moods like Benedictive, the process of changing a semi-vowel of the roots into a simple vowel (संप्रसारण) in the Perfect Past, etc. (331-383).

Then AS explains 37 आत्मनेपद roots (79-115) of the भ्वादि class in 08 aphorisms discussing the special rules, such as the change of initial आ of the reduplicated forms into ई, the changes in the Causal (जि)⁶⁵ forms, the prohibition of गुण in the Aorist of the अनिट् roots as well as the substitute औ in place of अ of सह्-सहते and वह्-वहते in the First Future Tense (384-391).

Then he explains 29 उभयपद roots (116-134) of the भ्वादि class in 02 aphorisms discussing the special rules, such as the prohibition of गुण in the अनिट् roots and the process of changing the semi-vowel of the roots ग्रह्-गृह्णाति, etc. into the simple vowel (संप्रसारण) (392-393).

He takes up 06 corrective statements: (1) the dropping of the suffix अङ् (Aorist) of भू-भवति when followed by the termination (67), (2) the application of the indeclinable (स्म) in the sense of Past Tense (69), (3) optional वृद्धि in the 1st Person singular of the Perfect Past Tense (64) and (4) the change of इ and उ of the roots into इय and उव in case of कित् terminations followed by a dissimilar vowel (84).

Over and above the 11 अनिट्कारिका⁶⁶ cited under the rule नैकस्वरादनुदात्तात् (357), he cites 03 stanzas: (1) enumerating the group of फण्-फणति, etc. (55), (2) the group of ग्रह-गृह्णाति,, etc. (56) and (3) the group of यज्-यजति, etc. (57).

He incorporates 21⁶⁷ aphorisms with a slight change.

In the 04th – 06th chapters of Second conjugation of the roots अद्-अत्ति and others (अदादि), AS conjugates 52 (135-186) roots in 21 aphorisms (394-415). In the beginning he gives 06 general rules of the dropping of the conjugational sign नु and the substitutes in the Imperative 2nd Person singular of the roots, हन्-हन्ति, अस्-अस्ति and शास्-शास्ति (394-399).

Then he takes up the conjugational rules of special functions, such as the change of the vowel उ of the roots to औ in the पित् terminations, the dropping of अ of अस्-अस्ति in the कित् terminations, the augment ईट् (ई) to be applied to the root अस्-अस्ति in the singulars of the 2nd and 3rd Persons of Imperfect Past, the substitute roots भू-भवति and others in place of अस्-अस्ति and others, the augments इट् (इ), अट् (अ) or ईट् (ई) to be applied to the 5 roots like रुद्-रोदिति, etc.,⁶⁸ followed by the special rules of the roots शी-शेते, ब्रू-ब्रवीति, etc. (400-415).

He takes up 03 corrective statements: (1) the augment अद् (अ) to be applied to the substitute root घस् of अद्-अत्ति (57), (2) the augment इद् (इ) to be applied to the roots ईङ्-ईट् as well as to ईश्-ईष्टे (81) and (3) the substitute root गा in place of इ-एति (68).

He cites 02 stanzas: (1) the list of the group of तन्-तनोति with an indicatory अनुदात्त (58) and (2) the list of the group of 5 roots रुद्-रोदिति and others (59).

He incorporates 20 aphorisms of Pāṇini among which 04 are *verbatim*,⁶⁹ while 16 aphorisms here are similar with a slight change.

In the 07th - 09th chapters of 3rd conjugation of the roots हु-जुहोति and others (जुहोत्यादि), AS conjugates 14 (187-200) roots in 07 aphorisms (416-422).

After discussing 02 general rules of reduplication of the roots (416) and the change of अन्त् (3rd Person pl.) into अत् (417), he explains the special rules, such as the change of the final vowel ऋ of the roots पृ-पिपर्ति, etc. in the क्ति terminations, the change of the root-vowel आ into ई (before terminations beginning with a consonant) and the dropping of the root-vowel (before terminations beginning with a vowel) of the roots हा-जहाति and others, the Imperative formations of दा-ददाति as well as धा-दधाति and the गुण of निज्-नेनेक्ति and others (418-422).

He incorporates 01 corrective statement enjoining the dropping of आ in Potential Mood of the root हा-जहाति (60).

There is no stanza in these (07-09) chapters of परस्मैपद, आत्मनेपद and उभयपद.

He incorporates 02 aphorisms of Pāṇini with a slight change.

In the 10th – 12th chapters of 4th conjugation of the roots दिव्-दीव्यति and others (दिवादि), AS conjugates 30 (201-230) roots in 04 aphorisms, explaining the conjugational sign य applied to the roots (423), the dropping of the root-vowel आ (424), the substitute जा in place of the roots जन्-जायते as well as ज्ञा-जानाति (9th conjugation) (425) and the dropping of तन् (त) (Aorist 3rd Person singular) when related to इण् (इ) of आत्मनेपद (426).

There is neither any corrective statement (वार्तिक) nor any stanza (कारिका) in these (10 - 12) chapters.

He incorporates 03 aphorisms of Pāṇini among which 01 is *verbatim*,⁷⁰ while 02 aphorisms here are with a slight change.

In the 13th – 15th chapters of 5th conjugation of the roots सु-सुनोति and others (स्वादि), AS conjugates 11 (231-241) roots in 04 aphorisms discussing the conjugational sign नु to be applied to the roots (427), the गुण of conjugational sign नु and उप् (उ) (of the 8th conjugation)⁷¹ (428), the optional dropping of the vowel उ of both the conjugations (स्वादि and तनादि) in कित् terminations (429) and the optional dropping of the termination हि (Imperative 2nd Person singular) (430).

He takes up 01 corrective statement declaring the optional application of the कित् terminations in case of the root चि-चिनोति in Desiderative and Perfect Past Tense (66).

There is no stanza in these (13-15) chapters of उभयपद, परस्मैपद and आत्मनेपद.

He incorporates 03 aphorisms of Pāṇini among which 01 is *verbatim*,⁷² while 02 aphorisms are with a slight change.

In the 16th –18th chapters of 6th conjugation⁷³ of the roots रुध्-रुणद्धि and others (रुधादि), AS conjugates 07 (242-249) roots in 02 aphorisms, wherein he explains the conjugational sign नम् (न) applied to the final vowel of the roots (431) and the dropping of the nasal न् of the roots (हिंस्-हिनस्ति) etc. (432).

There is not a single corrective statement nor any stanza nor any aphorism of Pāṇini in these (16-18) chapters.

In the 19th chapter of conjugation⁷⁴ of the roots तन्-तनोति/तनुते and others (तनादि), AS conjugates 07 (250-256) roots (including 01 interpolated आत्मनेपद root मन-मनुते) in 03 aphorisms explaining the conjugational sign उप् (उ) applied to the roots of this class (433), the change of अ (of अर्, the गुण of ऋ) of कृ-करोति into उ in case of डित् terminations (making neither गुण nor वृद्धि) (434) and the dropping of conjugational sign उप् (उ) in the root कृ-करोति followed by the Potential terminations beginning with य (435).

He incorporates 01 corrective statement regarding the dropping of the conjugational sign उप् (उ) of the root कृ-करोति followed by the First Person terminations beginning with म and व (61).

There is no stanza in this chapter.

He incorporates 05⁷⁵ aphorisms of Pāṇini with a slight change.

In the 20th – 22nd chapters of 8th conjugation⁷⁶ of the roots तुद्-तुदाति and others (तुदादि), AS conjugates 38 (257-294) roots in 03 aphorisms discussing the conjugational sign अ applied to the roots of this class (436), the augment मुम् (म्) applied to (the final vowel of) the roots मुच्-मुञ्चति, etc. (437) and the substitution of रि in place of ऋ of the roots of this class (438).

There is neither any corrective statement nor any stanza in these (20-22) chapters.

He incorporates 09 aphorisms of Pāṇini among which 01 is *verbatim*,⁷⁷ while 08 aphorisms are with a slight change.

In the 23rd – 25th chapters of 9th conjugation of the roots क्री-क्रीणाति and others (क्रीयादि), AS conjugates 23 (295-317) roots in 05 aphorisms discussing the conjugational sign न applied to the roots of this class (439), the change of ना into णी or न् when followed by the क्ति terminations (440-441), the shortening of the root-vowel of पू-पुनाति, etc. (442) and the substitute आन (Imperative 2nd Person singular) in the roots ग्रह्-गृह्णाति, etc. (443).

There is neither any corrective statement nor any stanza in these (23-25) chapters.

He incorporates 03 aphorisms of Pāṇini with a slight change.

In the 26th chapter of the 10th conjugation of the roots चूर्-चोरयति/चोरयते and others (चुरादि), AS conjugates 17 (318-335) roots in 03 aphorisms discussing the conjugational sign जि (इ + अप् = अय) applied to the roots of this class (444), followed by the rules of the Causal, such as shortening of the roots with an indicatory म् (445) and the augment उक् to the root ऋ-ऋच्छति (446).

There is neither any corrective statement nor any stanza nor any aphorism of Pāṇini in this chapter.

In the 27th chapter on the Causal formation (अन्तप्रक्रिया) is just a continuation of the previous chapter on चुरादि.

Here AS takes 03 aphorisms of defining the Causal forms of the roots (447), the substitute घ in place of ह of the root हन्-हन्ति (448) and enjoining the reduplication (द्विः) of the roots in the Causal forms of the Aorist (अद्यतनभूतकाल) (449).

There is neither any corrective statement nor any stanza in this chapter.

He incorporates 02 aphorisms of Pāṇini among which 01 is *verbatim*, while 01 aphorism is with a slight change.

In the 28th chapter on the Desiderative formation (सप्रक्रिया), AS discussing 05 aphorisms of special rules explains the application of the Desiderative suffix स applied to the roots and their reduplication (द्विः) (450), the prohibition of the augment इट् (इ) in the roots having the root vowel उ and ऋ as well as in ग्रह-गृह्णाति, etc. (451), the lengthening of the root-vowel (452), the regulation of कित् operation in the

root रुद्-रोदिति, etc. (453) and the substitution of इ in place of the root-vowel आ (454).

He incorporates 01 corrective statement of कित् operation in the root चि-चिनोति (66).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

In the 29th chapter on Frequentative/Intensive (यङ्-प्रक्रिया), AS discusses 07 aphorisms explaining the Frequentative/Intensive suffix यङ् (य), enjoining आत्मनेपद as well as reduplication of the roots (455), the गुण of the root-vowel (456), lengthening of the vowel अ of the roots in the पित् terminations (457), the augment नुक् (न्) to the roots ending in a letter of अम form as well as of the roots जप्-जपति, etc. (458), the augment रीग् (री) to the roots with a penultimate vowel ऋ (459), the augment री to the roots ending in ऋ (460) and the substitute इ in place of the root-vowel of (the roots) दा-ददाति, etc. (461).

He takes up 01 corrective statement of the augment अयङ् (अय) in case of the root शी-शेते (62).

There is no stanza in this chapter.

He incorporates 04 aphorisms of Pāṇini among which 01 is *verbatim*,⁷⁸ while 03 aphorisms are with a slight change.

In the 30th chapter on the Affecting Dropping of the Frequentative/Intensive suffix (यङ्लुक्-प्रक्रिया), AS discusses only 01 aphorism declaring the affecting dropping of (making necessary changes in) the formations (462).

He takes up 02 corrective statements: (1) enjoining optional substitution of the vowel ई in the पित् terminations (75) and (2) the augments रुक् (रु), रिक् (रि) as well as रीक् (री) applied to the roots ending in or with the penultimate ऋ (ऋदुपध) (76).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

In the 31st chapter on Denominative (नामधातु प्रक्रिया), AS discusses 04 aphorisms declaring the suffix य (governing परस्मैपद) along with the change of the end vowel अ into ई (463), the second suffix ज्ञि (governing उभयपद) to the words in the sense of an instrument (464) and the suffix यङ् (य) (governing आत्मनेपद) to the agent behaving like the standard of comparison (उपमान) (465-466).

There is not a single corrective statement in this chapter.

He cites 01 stanza explaining the full operation or the example औजढत् (Aorist of ऊढ - married) (60).

There is no aphorism of Pāṇini in this chapter.

In the 32nd chapter on Regulating (the roots) to आत्मनेपद (आत्मनेपदव्यवस्थाप्रक्रिया), AS discusses 01 aphorism enjoining the application of the आत्मनेपद terminations to some of the roots prefixed with नि, वि, सम् and other prefixes (उपसर्ग) (467).

This chapter is a brief discussion of the rules governing आत्मनेपद given in 64 aphorisms of the अष्टाध्यायी of Pāṇini (1/3/14 - 1/3/77).

There is neither a single corrective statement nor any stanza in this chapter.

He incorporates 10⁷⁹ aphorisms of Pāṇini among which 08 are *verbatim*, while 02 aphorisms are with a slight change.

The 33rd chapter on the Impersonal & Passive (voice) (भावकर्म-प्रक्रिया) consists of 04 aphorisms enjoining the termination यक् (य) to be applied to form Impersonal and Passive of the roots in Present and Imperfect Past Tenses as well as Imperative and Optative Moods (468) and regulating the usage in the आत्मनेपद (469), the substitution इण् (इ) in place of तन् (Aorist 3rd P sing.) (470) and the augment युक् (य) (Aorist 3rd P plural) to the roots ending in आ (471).

He takes up 02 corrective statements: recommending the operation of the augment इट् (इ) like that of the णित् (ण, making वृद्धि) (71) and the augment अयङ् (अय) in case of शी-शेते (a repeated occurrence) (62).

He cites 07 stanzas: (1) enumeration of the senses of intransitive roots (61), (2-3) the threefold function of prefixes along with illustration⁸⁰ (62-63), (4) definition of the agent of the Passive (64) and (5-7) the list of double-transitive roots like दुह्-दोग्धि, etc., their optional Passive forms and the illustrations⁸¹ (65-67).

He incorporates 02 aphorisms of Pāṇini among which 01 is *verbatim*,⁸² while 01 aphorism is with a slight change.

The 34th chapter on the usage of the Verbal terminations (लकार) contains the explanation only.

The Sārasvata School of Sanskrit Grammar does not provide any rule, yet AS has briefly discussed it. The employment of स्म, यावत्, पुरा, etc. changing the meaning of the Present Tense into the Past Tense and so on, although AS incorporates 02 corrective statements: declaration of the indeclinable स्म changing the sense of Present into the Past (69) and the special usage of णप् (अ) termination of the Perfect Past Tense suggesting of madness, intoxication, etc. (65).

He cites 01 stanza from शिशुपालवधम् 1.51⁸³ (68).

At the end of the Part-II containing 34 chapters, AS writes-

“As the roots possess more than one and yet different senses, it is difficult even to name (and explain) them. Enough of commenting further on the verbal forms.⁸⁴”

He incorporates 02 aphorisms of Pāṇini with a slight change.

III Part-III (तृतीया वृत्ति)

The Third Part in 09 chapters discusses 90 Sārasvata aphorisms, 02 corrective statements (वार्त्तिक), 18 Stanzas (कारिका), 13 aphorisms of Pāṇinian school and 03 aphorisms slightly changed form those of Pāṇini.

At the commencement AS prays Lord Narasimha (Narahari) to protect the people of the world.⁸⁵

“May Lord Narahari bestow auspiciousness upon the worlds, (He who) being remembered by the devotees and

Brahmā, removes all the distresses (आपद्) in no time and who has an ardent longing for remembering His spouse goddess Lakṣmī, the daughter of the Milky Ocean.”

The 1st chapter on the Agentive suffixes (कर्त्रर्थप्रक्रिया) consists of 33 aphorisms.

AS explains with illustrations the rules of 32 suffixes, such as the augment इट् (इ), the Agentive suffixes like (01) तृ, (2) वृण् (= अक, making वृद्धि) (472-474), (3) यु and वृ to be replaced by अन and अक respectively (475), (4) क (अ, making neither गुण nor वृद्धि) (476), (5) अ, (6) णिन् (इन्, making वृद्धि) (477), (7) श to दृश्-पश्यति and other roots (478), (8) a root with conjugational sign (in the roots of 1st, 4th, 6th and 10th conjugations) (479), (9) ण (अ, making वृद्धि) to ज्वल्-ज्वलति, etc. (480), (10) ण (अ, making वृद्धि) to the roots having an object (कार्यम् = कर्म)⁸³ (481), (11) ड (अ) replacing the vowel अ of the roots (482-483), (12) अ as well as (13) ट (अ) (484), (14) इ, (15) ख (अ), (16) खि (इ) the (augment to be applied मुम् with the both 15th and 16th enjoying म) infix (485-486), (17) खश् (अ) (enjoying the infix म) to the roots एज्-एजते, etc. (487), (18) ख्युट् (उ = अक) enjoying augment मुम्-म (infix) (488), (19) विण् being zero termination to the roots भज्-भजते, etc. (489-490), (20) मनिप् (मन्), (21) कनिप् (वन्, making neither गुण nor वृद्धि), (22) वनिप् (वन्) to the roots ending in आ (491), (23) इ as well as (24) ई to स्या-तिष्ठति and other roots (492), the augment तुण् (त) applied to the base ending in a short vowel and the change of न् to र् of the suffix वन् (493-494), (25) क्तिप् (a zero termination) to all roots (495), (26) टक् (अ), (27) सक् (अ) to the root दृश्-पश्यति (496), (28) आ to the pronouns सर्व, etc. (497), the substitutes (29) की for किम् and (30) ईश् (ई) for इदम् (498), the substitute (31) अमू for अदस् (499) and (32) णिनि (इन्, making वृद्धि) in the sense of Past Tense (500-501).

He takes up 01 corrective statement enjoining the suffix डच् (आ) in the sense of “becoming that (तद्वाव) which has not become (अ-भूत)” (85).

He cites 07 stanzas: enumerating the special usages like शकृत्करिः, स्तम्बकरिः, etc. (69), करीषंकषः, etc. (70), आशितंभवः, आत्मम्भरिः (71-72), मुञ्जंघय, etc. (73), खारिंघमः, etc. (74) and ललाटंतपः (75).

He incorporates 06 aphorisms of Pāṇini⁸⁶ *verbatim*.

The 2nd chapter on the Province of Past Participles (निष्ठाधिकार प्रक्रिया) consists of 13 aphorisms explaining special rules of क्त (त) termination of the Past Passive Participle as well as क्तवत् (तवत्) termination of the Past Active Participle (502).

He gives the explanation of क्त (त) governing Neuter in the forms of intransitive roots (503-504), lengthening of the roots ending in a letter of ञ्म form (505), the change of क्त (त) into न (506, 511 & 512), the augment इट् to some roots (507) as well as its prohibition in some roots (508-509), its application in the sense of Present Tense (510), the exceptional forms (निपातन्) like त्राण (protected) and others (513) and the change of the consonant द् of the roots into त् (514-515).

There is no corrective statement in this chapter.

He cites 02 stanzas: the definition of an abstract noun (भाव) (76) and the difference of meanings of the roots विद्-वेत्ति (2P to know), विद्-विद्यते (4A to be), विद्-विन्दति (6P to obtain) and विद्-विन्ते (7A to think) (77).

He incorporates 04 aphorisms of Pāṇini among which 03 are *verbatim*, while 01 aphorism is with a slight change.

The 3rd chapter on the Past Perfect Participles, etc. (क्वस्वादि) consists of 07 aphorisms discussing the terminations क्सु (वस्) and कान (आन) in the sense of Past Perfect Tense (516), शत् (अत्) and शान (आन) in the sense of Present Tense (517), the augment मुक् (म्) to the termination आन of आत्मनेपद (518 & 520) the optional application of मुक् (म्) (519), the termination वसु (वस्) applied to the root विद्-वेत्ति in the sense of Present Tense (521) and the termination तृन् (तृ)⁸⁷ applied in the sense of “Character, behavior” to the roots (522).

He takes up 01 corrective statement (वार्त्तिक) prohibiting the augment नुम् (न्) to the शत् (अत्) termination applied to जक्ष्-जक्षति and other roots (89).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

The 4th chapter on the Character/Behavior (शीलार्थ प्रिक्रिया) consists of 05 aphorisms explaining further (the first rule of this has been already taken in the previous chapter) 09 suffixes (01 of the previous): इष्णु, स्तु and क्तु (क्तु) (523), षाक (आक), उ and उक्त् (उक्, making वृद्धि) (524), that the change of final च् and ज् into क् and ग् (525), ऊक् applied in the sense of Frequentative (यङ्) (526) and कि (इ) to the roots ending in आ and ऋ enjoying reduplication in the sense of Past (527).

There is no corrective statement in this chapter.

He cites 02 stanzas giving 08 illustrations like पपिः, जग्धि, etc. with the suffix कि (इ) applied in the sense of Past (78-79).

He incorporates 02 aphorisms of Pāṇini with a slight change.

The 5th chapter on the Agentives (उणादि-प्रक्रिया) consists of 02 aphorisms explaining the area of applying the Agentive suffixes उण् (उ making वृद्धि) and others (528) and the derivation of the word लक्ष्मी (529). This chapter also incorporates many rules from the उणादि of Pāṇinian School.⁸⁸

There is no corrective statement in this chapter.

He cites 02 stanzas declaring the regulations and the area of the functions of the उणादि (80-81).

He incorporates 02 aphorisms of Pāṇini *verbatim*.

The 6th chapter on the of Provinces Abstract noun (भावाधिकार प्रक्रिया) consists of 12 aphorisms explaining the Infinitive suffix तुम् in the sense of Future Tense (भविष्यत्) (530), the suffix घञ् and its regulation (531-533), the suffix अ applied to the roots ending in a vowel (534-535), the suffix अथुस् applied to the roots with an indicator दृ (536), the suffix त्रिमक् (त्रिम) to the roots with an indicator डु (537), the suffixes नङ् (न), कि (इ) (538), the suffix युट् (= अन) in the sense of an instrument (साधन) and a substratum (आधार) (539-540) as well as the special application of the suffixes खल् (अ) (enjoining the infix म) and यु (= अन) in the sense of “difficult” (कृच्छ्र) and “easy” (अकृच्छ्र) (541).

There is neither any corrective statement nor any stanza in this chapter.

He incorporates 01 aphorism of Pāṇini *verbatim*.⁸⁹

The 7th chapter is titled the Potential Participles (कृत्य प्रक्रिया). It is surprising to note that कृत्य is a technical term for the suffixes of Potential Participles in the Pāṇinian school and though AS has remarked (तव्यादीनां कृत्यसंज्ञा पाणिनीयानाम्), it seems that none of the editors have tried to rectify the mistake, possibly of the scribe.

It consists of 09 aphorisms discussing the suffixes तव्य and अनीय⁹⁰ in the sense of any action ought to be done (542A), the optional suffix य् to the roots ending in a vowel and to those ending in a consonant of प-class as well as to the group of शक्-शक्नोति and other roots (542B-544), the suffix च्यप् (य, making वृद्धि) to the roots ending in ऋ or with a consonant (545-547), the suffix क्यप् (य) to the roots having a penultimate ऋ (548) and extending regulation about the employment of the Potential suffixes in the sense of fitness or propriety (549).

There is no corrective statement in this chapter.

He cites 02 stanzas declaring the dropping of म् of तुम् suffix followed by काम and मनस् (both in the sense of desirous) (82) and enumerating 05 suffixes of the Potential Participles (83).

He incorporates 01 aphorism of Pāṇini *verbatim*.⁹¹

The 8th chapter on the Provinces of Feminine suffixes⁹² (स्त्र्यधिकार प्रक्रिया) consists of 05 aphorisms explaining the suffix क्ति (ति) forming the Abstract noun in Feminine (550-551) and the suffix अङ् (अ, making neither गुण nor वृद्धि) to the roots with an indicatory ष् and so on (552-554).

There is neither any corrective statement nor any stanza nor any aphorism of Pāṇini in this chapter.

The 9th chapter on the Absolutive suffixes (क्त्वादि प्रक्रिया) forms two parts: (1) the Absolutive suffixes and (2) the conclusion. The former part consists of 07 aphorisms discussing the application of the suffix क्त्वा (त्वा) and its regulation about replacing त्य or य (क्यप्) (depending on the prefix) (555-558), followed by the rule of Frequentative suffix णम् (अ) in the sense of repetition (अभिकांक्षायाम्) (559).

The next 02 aphorisms (560-561) enjoin the general suffix कार to any letter and the optional suffix इफ to be applied to the letter र to make रेफ for रकार.

He cites 03 stanzas: (1) the illustrations of the Absolutive suffix क्त्वा (त्वा) in the negative sense (84), (2) Rāvaṇa's fear⁹³ from listening to any words beginning with र as the example of using रकार (85) and (3) Lord Śiva's ecstasy listening while to the words beginning with र as the example of the usage of रकार (86).

He incorporates 02 aphorisms of Pāṇini *verbatim*.⁹⁴

The latter part of Conclusion gives the last aphorism (13/90) of the Sārasvata school of Sanskrit grammar. It declares itself as an aid text to that of Pāṇini, though not directly. It offers an humble suggestion to refer to other school of Sanskrit grammar to learn the usages like मातः + आदेः = मातरादेः (and not मात आदेः), in order to learn the reason why the विसर्ग is not dropped (562).

The concluding aphorism is followed by 02 stanzas

“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.”

This stanza is important, as it provides 03 information: (1) the author of the commentary is none other than Anubhūtisvarūpācārya, (2) The author was a hermit (सन्यासी) and (3) The commentary is befitting to the clever i.e. the scholars and hence it indicates the probability of (a) Anubhūtisvarūpācārya as an original author of the Sārasvata School of Sanskrit grammar (which is not correct)⁹⁵ (b) the controversial discussion on the commentator's (Anubhūtisvarūpācārya's) usage पुंशु in the court (87).⁹⁶

The last stanza (88) is a sort of final benedictory stanza (अन्तमङ्गल), 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).⁹⁷”

Thus AS, the former and the earliest commentator of the Sārasvata school of Sanskrit grammar has discussed and explained with illustration 562 (out of 568) rules of this school supplying 75 (out of 90) corrective statements (वार्तिक) and 86 stanzas (कारिक). He drops 06 rules and 17 corrective statements, because it is obvious that those 23 rules are included from the Pāṇinian School.

Besides AS has successfully tried to enrich the

Sārasvata school incorporating 55 rules from the Pāṇinian school, over and above supplying 93 rules of the same school with minor changes.



- 1 अनुभूतिस्वरूपाचार्यकृतं सारस्वतव्याकरणम् ।, संशोधक - गोरे विठ्ठल नारायणः, प्र.: निर्णयसागर
मुद्रालयः, मुम्बई, वि.सं. १९४२ ।
 - 2 प्रणम्य परमात्मानं बालघीवृद्धिसिद्धये
सारस्वतीमृजुं कुर्वे प्रक्रियां नातिविस्तराम् ॥१॥
 - 3 इन्द्रादयोऽपि यस्यान्तं न ययुः शब्दवारिधेः ।
प्रक्रियां तस्य कृत्स्नस्य क्षमो वक्तुं नरः कथम् ॥२॥
 - 4 सारस्वत सूत्रपाठ introduces 05 terms only, (1) समान, (2) सवर्ण, (3) सन्ध्यक्षराणि,
(4) स्वर and (5) नामिन् ।
 - 5 अ इ उ ऋ लृ समानाः ॥१.१॥
 - 6 अवर्जा नामिन ॥१.५॥
 - 7 ह य व र ल - अ 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 ॥१.६॥
 - 8 एकमात्रो भवेद्घस्वो द्विमात्रो दीर्घ उच्यते ।
त्रिमात्रस्तु प्लुतो ज्ञेयो व्यञ्जनं चार्धमात्रकम् ॥१॥
चाषस्त्वेकां वदेन्मात्रां द्विमात्रं वायसो वदेत् ।
त्रिमात्रं तु शिखी ब्रूयान्नकुलश्चार्धमात्रकम् ॥२॥ (पा° शि° ४९)
 - 9 हकारं पञ्चमैर्युक्तमन्तःस्थैश्चाभिसंयुक्तम् ।
उरःसंस्थं विजानीयात्कण्ठ्यमाहुरसंयुतम् ॥३॥ (पा° शि° १६)
 - 10 अष्टौ स्थानानि वर्णानामुरः कण्ठः शिरस्तथा ।
जिह्वामूलं च दन्ताश्च नासिकोष्ठौ च तालु च ॥४॥ (पा° शि° १३)
 - 11 सारस्वत सूत्रपाठ reads here ड्स्य (2.17) of nominal declension of हरिः (m).
हसेऽर्हहसः (4.14), झवे झबाः (7.64).
 - 12 For the significant of this technical term, cf. Ch. 02.
 - 13 ओष्ठोत्वोर्वी (2.19) अवर्णस्य ओष्ठोत्वोः परयोः समासे सति सह वा ओ भवति ।
 - 14 (a) Anubhutipavarupacarya- ऋलृवर्णयोः सावर्ण्यं वक्तव्यम् ।
(b) Panini - ऋलृवर्णयोः सावर्ण्यं वाच्यम् । (वा° १५०) ।
 - 15 The running numbers indicate the numbers of the text of सारस्वत प्रक्रिया ।
 - 16 दूरादाह्वाने च टे प्लुतः ॥ १३.८६॥
 - 17 खसे चपा झसानाम् ॥ ७.६३॥

- 19 सारस्वत सूत्रपाठ reads 17 aphorisms out of which ह्रस्वह्रस्वः ॥ ४.१४ ॥ is explained in the chapter on vowel coalescing (13) by Anubhūtiśvarūpācārya.
- 20 अकृत्वा सप्तमीमेतां तृतीयामकारोदिला ।
ततः श्चुभिः श्चुः पूर्वेण सन्निपातः परेण वा ॥ १६ ॥ & Ma. Vinaysāgam reads this *Kārikā*.
- 21 अहो रोऽरात्रिषु ॥ ७.५० ॥
- 22 Vide. Ch. 02, pp. 50-51.
- 23 Cp. Pāṇini- छन्दिसि बहुलम् (२/४/७३)
- 24 यदुक्तं लौकिकायेह तद्वेदे बहुलं भवेत् ।
सेमां भूम्याददे सोषामित्यादीनामदुष्टता ॥ १९ ॥
क्वचित्प्रवृत्तिः क्वचिदप्रवृत्तिः क्वचिद्विभाषा क्वचिदन्यदेव ।
विधेर्विधानं बहुधा समीक्ष्य चतुर्विधं बाहुलकं वदन्ति ॥ २० ॥
वर्णगमो वर्णविपर्ययश्च द्वौ चापरौ वर्णविकारनाशौ ।
धातोस्तदर्थतिशयेन योगस्तदुच्यते पञ्चविधं निरुक्तम् ॥ २१ ॥
वर्णगमो गवेन्द्रादौ सिंहे वर्णविपर्ययः ।
षोडशादौ विकारश्च वर्णनाशः पृषोदरे ॥ २२ ॥
- 25 (१) स्रोर्विसर्गः ॥ ७.४७ ॥, (२) आमन्त्रणे सिद्धिः ॥ ८.२ ॥, (३) डस्य ॥ २.११ ॥, (४) डिति ङेः ॥ ९.१९ ॥, (५) सखिपत्योरोका ॥ ७.१७ ॥, (६) ऋक्छे ॥ ७.१८ ॥ and (७) त्यदादेष्टेरः स्यादौ ॥ ७.२५ ॥
- 26 कृत्तद्धितसमासाश्च ॥ तु पा° १/२/४६ ॥
- 27 एवं घटपटस्तम्भकुम्भादयोऽप्यकारान्ताः पुंलिङ्गाः ।
- 28 एवं विश्वादीनामेकशब्दपर्यन्तानां सर्वशब्दवद्रूपं ज्ञेयम् ।
- 29 एवं कीलालपाः शङ्खध्मा-मधुपा-विश्वपा-धनदा-वर्चोदाप्रभृतयः ।
- 30 एवं अग्निगिरिरविकविप्रभृतयः ।
- 31 एवं ग्रामणीप्रभृतयः ।
- 32 एवं नमृहोतृप्रशास्तृपोतृजगातृप्रभृतयः ।
- 33 जराशब्दस्य भेदः ।
- 34 एवं धेनुरञ्जुतनुप्रभृतयोऽप्यकारान्ताः स्त्रीलिङ्गा एतैरेव सूत्रैः सिद्ध्यन्ति ।
- 35 लक्ष्मीशब्दस्येवन्तत्वाभावात्सेलोपो नास्ति ।
- 36 नपुंसकस्य ॥ ७.२४ ॥
- 37 अनेकाल्शित् सर्वस्य ॥ पा° १/१/५५ ॥
- 38 मिदचोऽन्त्यात्परः ॥ पा° १/१/४७ ॥
- 39 यन्निमित्तमुपादाय पुंसि शब्दः प्रवर्तते ।
नपुंसके तदेव स्यादुक्तपुंस्कं तदुच्यते ॥ २८ ॥
- 40 संख्याशब्दाः पञ्चनृप्रभृतयो बहुवचनान्तास्त्रिषु सरूपाः ।



- 41 पुंसं सु इति स्थिते । असंभवे पुंसः कक् सौ । असंभव इति कोऽर्थः । वेदान्तैकवेद्यस्य परमात्मनो बहुत्वासंभवे वाच्ये सति पुंस्त्वस्य कगागमो भवति सुपि परे । ककारः कित्कार्यार्थः । अकार उच्चारणार्थः ।
- 42 (१) विरामोऽवसानम् ॥ पा° १/४/११० ॥, (२) श्वयुवमघोनामतद्धिते ॥ पा° ६/४/१३३ ॥, (३) मोनो धातोः ॥ पा° ८/६४ ॥ and (४) मो राजि समः क्रौ ॥ पा° ८/३/२५ ॥
- 43 (१) वामि ॥ पा° १/४/५ ॥ and (२) न तिसृचतसृ ॥ पा° ६/४/४ ॥
- 44 (अ) तस्मिन्निति तत्र । (ब) यस्मिन्निति यत्र । (क) कस्मिन्निति कुत्र and (ङ) अस्मिन्निति अत्र ।
- 45 स्वसा तिस्रश्चतस्रश्च ननान्दा दुहिता तथा ।
याता मामेति सप्तैते स्वस्नादय उदाहृताः ॥ ३९ ॥
- 46 आदिशब्दान्मन्वशिवृषाकपिपूतक्रकुतुसितकुसीदा ग्राह्यः ।
- 47 AS does not replace हसान्तानां (according to Sārasvata school) for हलन्तानां (according to Pāṇinian school):
वष्टि भागुरिरल्लोपमवाप्योरुपसर्गयोः ।
आपं चैव हलन्तानां यथा वाचा निशा दिशा ॥ ३८ ॥
- 48 (अ) अजादेश्चाप् वक्तव्यः (वा° ३२) । प्रथमवयोवाचिनोऽत ईप् वक्तव्यः (वा° ३४) । & कृदिकारादक्ते रीप् वा वक्तव्यः (वा° ३५) । (ब) युनस्तिः ॥ पा° ४/१/७७ ॥
- 49 (१) नमः स्वस्तिस्वाहास्वधालं वषड्योगाच्च ॥ पा° २/३/१६ ॥, (२) उपाजेऽन्वाजे ॥ पा° १/४/७३ ॥, (३) यतश्च निधरिणम् ॥ पा° २/३/४१ ॥, (४) षष्ठी हेतुप्रयोगे ॥ पा° २/३/२६ ॥, (५) येनाङ्गविकारः ॥ पा° २/३/२० ॥, (६) अपपरी वर्जने ॥ पा° १/४/८८ ॥ and (७) कुधद्वहेष्यासूयार्थानां यं प्रति कोपः ॥ पा° १/४/३७ ॥
- 50 (१) यथाऽसादृश्ये ॥ पा° २/१/७ ॥, (२) संख्यापूर्वो द्विगुः ॥ पा° २/१/५२ ॥, (३) नित्यमसिच् प्रजामेधयोः ॥ पा° ५/४/१२२ ॥, (४) धर्मादिनिच् केवलात् ॥ पा° ५/४/१२४ ॥, (५) धनुषश्च ॥ पा° ५/४/१३२ ॥ and (६) दिक्संख्ये संज्ञायाम् ॥ पा° २/१/५० ॥
- 51 (१) बहोर्लोपो भू च बहोः ॥ पा° ६/४/१५८ ॥, (२) तुन्दादिभ्य इलच्च ॥ पा° ५/२/११७ ॥, (३) दन्त उन्नत उरच् ॥ पा° ५/२/१०६ ॥, (४) स्पृहृगृहिपतिर्दायनिद्रातन्द्राश्रद्धभ्य आलुच् ॥ पा° ३/२/१५८ ॥, (५) अस्मायामेघस्रजो विनिः ॥ पा° ५/२/१२१ ॥, (६) वाचो ग्मिनिः ॥ पा° ५/२/१२४ ॥, (७) आलजाटचौ बहुभाषिणि ॥ पा° ५/२/१२५ ॥, (८) ईषदसमासौ कल्पब्देश्यदेशीयरः ॥ पा° ५/३/६७ ॥, (९) प्रशंसायां रूपप् ॥ पा° ५/३/६६ ॥, (१०) भूतपूर्वे चरट् ॥ पा° ५/३/५३ ॥, (११) प्रमाणे द्वयसज्जघ्नञ्मात्रचः ॥ पा° ५/२/३७ ॥, (१२) त्रेः सम्प्रसारणं च ॥ पा° ५/२/५५ ॥, (१३) षट्कतिकतिपयचतुरां थुक् ॥ पा° ५/२/५१ ॥, (१४) नान्तादसंख्यादेर्मट् ॥ पा° ५/२/४९ ॥, (१५) विंशत्यादिभ्यस्तमडन्यतरस्याम् ॥ पा° ५/२/५६ ॥, (१६) नित्यं शतादिमासार्धमाससंवत्सराच्च ॥ पा° ५/२/५७ ॥, (१७) संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच् ॥ पा° ५/४/१७ ॥, (१८) द्वित्रिचतुर्भ्यः सुच् ॥ पा° ५/४/१८ ॥, (१९) बह्वर्थार्थच्छिस्कारकादन्यतरस्याम् ॥ पा° ५/४/४२ ॥, (२०) कुटीशमीशुण्डाभ्यो रः ॥ पा° ५/३/८८ ॥ and (२१) स्त्रीपुंसाभ्यां नञ्संज्ञौ भवनात् ॥ पा° ४/१/८७ ॥
- 52 Bhaṭṭoji discusses the 5th लेट् in the स्वरवैदिकी प्रकरणम् of his वैयाकरण सिद्धान्तकौमुदी ।

- 53 लक्ष्मीनृसिंहौ प्रणिपत्य काश्यां बुधांश्च पद्माकरभट्टं मुख्यान्।
सारस्वतीयां च तिब्बदिवृत्तिं क्रमाह्निलेख्यं गणपप्रसादात् ॥१॥
- 54 The list of roots (धातुपाठ) is supplied in Part-II Text pp. 376-388.
- 55 स च त्रिविधः आत्मनेपदी परस्मैपद्युभयपदी चेति ॥२८९॥
- 56 लिङिति चैषां संज्ञा पाणिनीयानाम्।
- 57 एषां संज्ञा लोट्।
- 58 एषां संज्ञा लङ्।
- 59 एषां संज्ञा लिट्।
- 60 एषां संज्ञा लिङ्।
- 61 एषां संज्ञा लृट्।
- 62 एषां संज्ञा लृङ्।
- 63 एषां संज्ञा लृङ्।
- 64 एषां संज्ञा लुङ्।
- 65 The Causal suffix णिच् Pāṇinian.
- 66 Vide. Appendix No.07
- 67 (१) शसददवादिगणभूताकारणां नैत्वपूर्वलोपौ वक्तव्यौ ॥ तु° पा° ६/४/१२६ ॥, (२) अजेराघघातुके वी वक्तव्यः वसादौ वा ॥ तु° पा° २/४/५६ ॥, (३) इषुसहलुभरिषरुषामनपि तस्येद्वा वक्तव्यः ॥ तु° पा° ७/३/७७ ॥, (४) उषविद्जागृणामाम्वा वक्तव्यः ॥ तु° पा° ३/१/३८ ॥, (५) पतेर्ङेः पुमागमो वाच्यः ॥ तु° पा° ७/४/१९ ॥, (६) फणादिनामेत्वपूर्वलोपौ वा वाच्यौ ॥ तु° पा° ६/४/१२४ ॥, (७) वम एत्वपूर्वलोपौ वा वाच्यौ ॥ तु° पा° ६/४/१२४ ॥, (८) तृफलभजत्रपाम् ॥ तु° पा° ६/४/१२२ ॥, (९) मानादीनां पूर्वस्य दीर्घो वक्तव्यः ॥ तु° पा° ३/१/६ ॥, (१०) परापूर्व अपतावुपसर्गिण्यस्य लत्वं वाच्यम् ॥ तु° पा° ८/२/१९ ॥, (११) दयतेर्णादौ दिग्यादेशो द्वित्वाभावश्च वक्तव्यः ॥ तु° पा° ७/४/९ ॥, (१२) अपिहाधास्थामित्वं सेर्ङित्वं आत्मनेपदे वाच्यम् ॥ तु° पा° ७/४/९ ॥, (१३) द्युतादिभ्यो लुङि वा परस्मैपदं वाच्यम् ॥ तु° पा° १/३/९१ ॥, (१४) कृपो रो लः ॥ तु° पा° ८/२/१८ ॥, (१५) व्यथतेर्णादौ पूर्वस्य संप्रसारणं वक्तव्यम् ॥ तु° पा° ७/४/६८ ॥, (१६) व्याङ्पयुपेभ्यो रमः ॥ तु° पा° १/३/८३, ८४ ॥, (१७) जनखनसनां विङिति ये आकारो वा वक्तव्यः ॥ तु° पा° ६/४/९८ ॥, (१८) गुहेरुपधाया ऊद्गुणहेतौ स्वरे ॥ तु° पा° ६/४/८९ ॥, (१९) अद्विरुक्तस्य ह्यतेः संप्रसारणं वक्तव्यम् ॥ तु° पा° ६/१/३३ ॥, (२०) अस्यतिवक्तिख्यातिलिपिसिचह्वयतीनां सेर्ङो वा वाच्यः ॥ तु° पा° ३/१/५४ ॥, (२१) ऋतेरीयङ् ॥ तु° पा° ३/१/२९ ॥
- 68 रोदितिः स्वपितिश्चैव श्वसितिः प्राणितिस्तथा।
जक्षितिश्चैव विज्ञेयो रुदादिपञ्चको गणः ॥५९॥
- 69 (१) ह्म्यन्तक्षणश्वसजागृणिश्व्येदिताम् ॥ पा° ७/२/५ ॥, (२) ह्म्यन्तक्षणश्वसजागृणिश्व्येदिताम् ॥ पा° ७/२/५ ॥, (३) स्वरतिसूतिसूर्यातधूजूदितो वा ॥ पा° ७/२/४४ ॥, (४) ब्रुवो वचिः ॥ पा° २/४/५३ ॥

- 70 नशेः षान्तस्य ॥ पा० ८/४/३६ ॥
- 71 AS discusses the wellknown conjugations तुदादि (6th), रुधादि (7th) and तनादि (8th) in a little different sequence i.e. रुधादि (6th), तनादि (7th) and तुदादि (8th).
- 72 श्रुवः शृ च ॥ पा० ३/१/७४ ॥
- 73 Vide. Fn 64 above
- 74 Vide. Fn 64 above
- 75 (१) तनादेरकारोतेस्तन्थासोर्वा सिलोपो वाच्यः ॥ तु० पा० २/४/७९ ॥, (२) ह्यन्तक्षणे ॥ तु० पा० ७/२/५ ॥, (३) कुरच्छुरोर्न दीर्घः ॥ तु० पा० ८/२/७९ ॥, (४) संपयुपिभ्यः करोतेर्भूषणेऽर्थे सुट् ॥ तु० पा० ६/१/१३७ ॥, (५) ससुट् कुजो णादौ नित्यमिड्वाच्यः ॥ तु० पा० ६/१/१३८ ॥
- 76 Vide. Fn. 64 above.
- 77 हिंसायां प्रतेश्च ॥ पा० ६/१/१४१ ॥
- 78 कृपो रो लः ॥ पा० ८/२/१८ ॥
- 79 (१) विपराभ्यां जेः ॥ पा० १/३/१९ ॥, (२) समो गमादिभ्यः ॥ पा० १/३/२९ ॥, (३) आडो दो नास्यविहरणे ॥ पा० १/३/२० ॥, (४) क्रीडोऽनुसंपरिभ्यश्च ॥ पा० १/३/२१ ॥, (५) समवप्रोपविभ्यः स्थः ॥ तु० पा० १/३/२२ ॥, (६) आडो यमहनः ॥ पा० १/३/२८ ॥, (७) उद्विभ्यां तपः ॥ पा० १/३/२७ ॥, (८) समस्तृतीयायुक्ताच्च ॥ पा० १/३/५४ ॥, (९) समस्तृतीयायुक्ताच्च ॥ पा० १/३/५४ ॥, (१०) व्यवपरिभ्यः क्रीञ् ॥ तु० पा० १/३/१८ ॥
- 80 उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।
विहाराहारसंहारप्रतिहारप्रहारवत् ॥ ६२ ॥
धात्वर्थं बाधते कश्चित् कश्चित्तमनुवर्तते ।
विशिनष्टि तमेवार्थमुपसर्गगतिस्त्रिधा ॥ ६३ ॥
- 81 दुह्याच्यच्दण्डरुधिपृच्छिचिब्रूशासुजिमथमुषाम् ।
कर्मयुक् स्यादकथितं तथा स्यान्नीहृकृष्वहाम् ॥ ६५ ॥
न्यादयो ज्यन्तविष्कर्मगत्यर्था मुख्यकर्मणि ।
प्रत्ययं यान्ति दुह्यादिगौणेऽन्ये तु यथारुचि ॥ ६६ ॥
- 82 कर्मवत्कर्मणा तुल्यक्रियः ॥ पा० ३/१/८७ ॥
- 83 पुरीमवस्कन्दः लुनीहि नन्दनं मुषाण रत्नानि हरामराङ्गनाः ।
विगृह्य चक्रे नमुचिद्विषा वशीय इत्थमस्वास्थ्यमहर्निशं दिवः ॥ शिशु० १/५१ ॥ also quoted in *Bhṛḡjvyākaraṇam*.
- 84 धातूनामप्यनन्तत्वान्नार्थत्वाच्च सर्वथा ।
अभिधातुमशक्यत्वादाख्यातव्यापनैरलम् ॥ ६८ ॥
- 85 निजजनैर्विधिना निखिलापदो झटिति यो विनिवर्तयति स्मृतः ।
जलधिजापरिरम्भणलालसो नरहरिः कुरुतां जगतां शिवम् ॥ १ ॥

- 86 (१) स्वतन्त्रः कर्ता ॥ पा० १/४/५४ ॥, (२) कर्तुरीप्सिततमं कर्म ॥ पा० १/४/४९ ॥, (३) तथायुक्तं चानीप्सितम् ॥ पा० १/४/५० ॥, (४) कृतद्वितसमासाश्च ॥ पा० १/२/४६ ॥, (५) रात्सस्य ॥ पा० ८/२/२४ ॥, (६) सप्तम्यां जनेर्दः ॥ पा० ३/२/९७ ॥
- 87 This aphorism seems to be inserted here, though its topic-wise position should be in the next chapter. This must be a scribal mistake before the times of Muni Chandrakīrti who does not recognise the forms of the words of this aphorism here.
- 88 The authorship of *uṇādi* is till a point of discussion whether Pāṇini composed them or Śākaṭāyana.
- 89 मूर्ती घनः ॥ पा० ३/३/७७ ॥
- 90 This aphorism is not incorporated in the *Sārṣvat-Sūtrapāṭh* but Mahopādhyāya Vinaya Sāgara reads it in his *Vidvaccintāmaṇi* (a versified text of the Sārṣvat aphorisms). Hence it has been incorporated here adding (a) (b), without changing the running number.
- 91 कृपो रो लः ॥ पा० १/२/१८ ॥
- 92 This chapter deals with the Feminine suffixes applied to the roots, while the suffixes governing Feminine of Masculine words are dealt with in the स्त्रीप्रत्यय प्रक्रिया (Part I, Ch. 14).
- 93 रकारादीनि नामानि श्रुत्वा तत्रास रावणः ।
रत्नानि च रमण्यश्च संत्रासं जनयन्ति मे ॥ ८५ ॥
रकारादीनि नामानि शृण्वतो मम पार्वति ।
मनः प्रसन्नतामेति रामनामाभिश्ङ्कया ॥ ८६ ॥
- 94 (१) रलो व्युपधाद्धलादेः संश्च ॥ पा० १/२/२६ ॥ (२) नोपधात्यफान्ताद्वा ॥ पा० १/२/२३ ॥
- 95 vide ch. 02 & 03.
- 96 vide chapter 02 & 03.
- 97 स्वरूपान्तोऽभूत्यादिः शब्दोऽभूद्यत्र सार्थकः ।
स मस्करी शुभां चक्रे प्रक्रियां चतुरोचिताम् ॥ ८७ ॥