

**PĀNINIAN AND KĀTANTRA SYSTEMS
OF GRAMMAR :
A COMPARATIVE STUDY**

**A Thesis Submitted to the
UTKAL UNIVERSITY
For the Degree of
DOCTOR OF PHILOSOPHY
IN
SANSKRIT**

RABINDRA KUMAR SATPATHY



Under the Supervision of

Prof. Dr. A.C. SARANGI



**POST-GRADUATE DEPARTMENT OF SANSKRIT
UTKAL UNIVERSITY, VANIVIHAR
BHUBANESWAR - 751004
MAY. 1997**

**P. G. DEPARTMENT OF SANSKRIT
UTKAL UNIVERSITY, BHUBANESWAR-4**

Prof. Dr. A. C. Sarangi.

M.A., M.Phil, Ph.D., Sahitya Sastri,
Vyakaranacarya, Dip. in German,
Cert in French and Cert. in Japanese.

Professor of Sanskrit

Phone : (O) 582315
(R) 581485



Formerly

Research Fellow and Associate,
C.A.S., S., University of Poona

Mombusho Fellow,
Nagoya University, Japan
Visiting Professor,

Udayana Univ. Bali, Indonesia.

Head of the Dept. of Sanskrit,
Utkal University

Ref. No. _____

Date 10. 6. 97

CERTIFICATE

Certified that the thesis entitled "Pāṇinian and Kātantra Systems of Grammar : A Comparative Study" submitted for the award of Degree of Doctor of Philosophy in Humanities (Sanskrit) to the Utkal University, Bhubaneswar, embodies the results of the bonafide research work carried out by Shri Rabindra Kumar Satpathy, under my guidance and supervision. No part of this thesis has been submitted for any other degree or diploma. Any help or source of information which has been availed in this connection is duly acknowledged.

Aarangi
10.6.97
(A.C. Sarangi)

SAC / Sans

PREFACE

The main aim and objective of grammar is to bring refinement or perfection to the language spoken in the contemporary society. It regularises or systematises the language introducing certain rules and regulations which lead to the formation of correct words. Pāṇini's *Aṣṭādhyāyī* is one of the most standard grammatical treatises everproduced in the languages of the world in general and in the Indo-European dialects in particular. This has been held with high appreciation both by native and foreign scholars. But the origins of *Kātantra Vyākaranā* seem to have come out of a felt desire for a more popular and easier grammar than Pāṇini's formidable system provides. In keeping with the motivations to brevity and simplicity, the *Kātantra sūtras* return to the older method of ordering the syllables (as found in *Prātiśākhyas*), arrange discussions of things more naturally (similarly to the arrangement later adopted within the Pāṇinian tradition by Bhaṭṭoḍī Dīksita in his *Siddhānta kaumudi*), and omit many of the most difficult rules prescribed by Pāṇini. The result is a work of about fourteen hundred sūtras only, in contrast to Pāṇini's four thousand. The present work is an humble attempt to present a comparative study of both Pāṇinian and Kātantra systems of grammar.

The author in a deep sense of humility accords the help of both mental and material received from various sources, personalities and Institutes for carrying on this study.

I am extremely indebted to Prof. Alekh Chandra Sarangi, my teacher, and now supervisor of my thesis, more accurately the friend, philosopher and guide in true sense of terms whose able, learned and proportionate guidance, non-theless his inspiring instructions have been instrumental for the author to complete this work.

I am also indebted to my revered teacher Dr. R.M.Dash, Reader, P.G. Deptt. of Sanskrit, Utkal University, for his inspiring words and guidance in initial stage of my research career.

I convey my gratitude to Smt. Pramila Mishra, Senior Lecturer, Dhenkanal Women's College, Dhenkanal, for her encouraging suggestions and motherly treatment during the present study.

I should acknowledge the blessings of my parents and superior family members and wishes of my well-wishers, friends who have directly or indirectly helped me in my present undertaking.

Last but not the least I thank my wife Mrs. Bidyut Prava Satpathy who has persistently been behind my academic and research progress and thoroughly inspiring me to complete the work.

I myself take all responsibilities for my errors I may have committed in the thesis

SYNOPTICAL TABLE OF CONTENTS

Contents	Page
Preface	i
Synoptical Table of contents	iii
Abbreviations	vii
INTRODUCTION	1
0.1.0 Importance of the Study	1
0.2 Nature and scope of the Study	6
0.3 The Plan and the Presentation of the Study	8
0.4.0 Tools used in the Study	9
0.5.1 The texts	9
CHAPTER - I	
ŚĀRVĀVARMAN AND HIS GRAMMAR	12
1.0 Introductory	12
1.1 Śārvavarman and his <i>Kātantra Vyākaranā</i>	13
1.2 Śārvavarman as the Grammarians	14
1.3 <u>Kātantra Vyakarana</u> : Its genesis.	15
1.4 Nativity of the Grammarians.	19
1.5 Date of the Grammarians	19
1.6 Authorship of <i>Kātantra Vyākaranā</i>	20
1.7 The purpose of <i>Kātantra Vyākaranā</i>	22

Contents	Page
1.8 Various names attributed to <i>Kātantra Vyākaraṇa</i>	23
1.9 Two recensions of <i>Kātantra Vyākaraṇa</i>	27
1.10 Commentaries and Supplementary works on <i>Kātantra Vyākaraṇa</i>	28
1.11 Durgasimha and his <i>Vṛtti</i> on <i>Kātantra Vyākaraṇa</i>	32
1.12 Śarvavarman's Contribution to Prakriyā School	33
1.13 Present position of <i>Kātantra Vyākaraṇa</i>	34
1.14 The present need of <i>Kātantra Vyākaraṇa</i>	35
1.14.0 Non-Paninian Grammarians and the place of <i>Kātantra Vyākaraṇa</i>	36
CHAPTER - II	
KĀTANTRA-VYĀKARAṄA AND ASTĀDHYĀYĪ : A SŪTRA CONCORDANCE	42
2.0 Background	42
2.1 Sūtra-concordance	43
CHAPTER - III	
OBSERVATIONS ON THE SCHEME AND THE TREATMENT OF THE TWO GRAMMARS	116
3.0 Introductory	116
3.1 General Schemes of the two Grammars	117
3.1.1 Scheme of the Pāṇini's Grammar	117

Contents	Page
3.1.2 Scheme of the Śarvavarman's Grammar	121
3.2 Observations on the Alternations made by Śarvavarman	122
3.3 Treatment of Euphonic combinations (Sandhi)	135
3.4 Treatment of <i>Subanta</i> or declension	141
3.5 Treatment of <i>Kāraka</i>	145
3.6 Treatment of <i>Samāsa</i> (compound formations)	152
3.7 Treatment of <i>Taddhita</i> -affixes	157
3.8 Treatment of verbal derivations (<i>tiñanta</i>)	162
3.9 Treatment of primary affixes (<i>kṛdanta</i>)	168
CHAPTER -IV	
TECHNICAL TERMS AND TECHNIQUES 174	
4.0 Technical terms in both the Systems.	174
4.1.1 Technical terms defined by <i>Kātantra</i>	177
4.1.2 Technical terms not defined by <i>Kātantra</i>	183
4.1.3 Technical terms dropped by Pāṇini but used by <i>Kātantra</i>	186
4.1.4 Technical terms dropped by <i>Kātantra</i> but used by Pāṇini	188
4.1.5 Technical terms similar in sense but different in shape	190

Contents	Page
4.1.6 Technical terms similar in sense and shape	197
4.1.7 Technical terms used but not defined by Pānini	203
4.2.0 Major technical devices in both the systems.	203
4.2.1 <i>Paribhāṣā</i> (meta-rules)	204
4.2.2 <i>Adhikāra</i> and <i>Anuvṛtti</i>	204
BRIEF ANALYSIS OF THE FINDINGS	213
SELECT BIBLIOGRAPHY	218

ABBREVIATIONS

<i>AV</i>	-	<i>Atharva Veda</i>
<i>Aṣṭ</i>	-	The <i>Aṣṭādhyāyī</i>
<i>DP</i>	-	<i>Durgasēnīha <u>parībhāṣā</u></i>
<i>kāt</i>	-	The <i>Kātantra-Vyākaraṇa</i>
<i>kty</i>	-	<i>Kātyāyana</i>
<u><i>Mbh.</i></u>	-	<u>The <i>Mahābhāṣya</i></u>
<i>P</i>	-	<i>Pāṇini</i>
<i>Ptj</i>	-	<i>Patañjali</i>
<u><i>V&P</i></u>	-	<u><i>Vākyapāti</i></u>
<i>RV</i>	-	<i>RgVeda</i>
<i>Śarva</i>	-	<i>Śarvavarman</i>
<i>SV</i>	-	<i>SāmaVeda</i>
<i>Vt</i>	-	<i>Vārttika</i>
<u><i>YV</i></u>	-	<u><i>yajur veda</i></u>

INTRODUCTION

0.1.0 Importance of the Study

Analysis of language has been one of the intellectual activities pursued by the ancient seers of India. The genesis of this analysis can be traced back to a very remote age of the Vedas. Though not systematic, some vague speculations of grammatical nature were prevalent in those days and it can be said that the system of grammar was in its crude form. Some Vedic verses¹ having the nature of etymological explanation of some words, testify to this fact. Though the main interest of *Brahmanas* and *Upanisads* was sacerdotal and philosophical respectively, yet some attention was focused upon the grammatical peculiarities of the form of language to preserve the sacred scriptures in tact from generation to generation. Next in the chronological order we come across the *Pratisākhyas* in which we find some germs and intimation of a keen grammatical study. For the first time we meet here with an exhaustive classification of the parts of speech into *nāma*, *ākhyāta upasarga* and *nipāta*. Śākalya, the credited author of *padapātha* , took a further step by showing a clear distinction between the stem and the termination; the verb and preposition and between two constituents of compounds etc. *Nirukta* of Yāska, the first available

¹ *RV* - 1.164. 50, 1.11.3, 6.66.9, *YV* - 1.20.11.1, *SV* 5.2.8.5. *AV* 18.4.8, 3.6.1.2.

systematic work on etymology, can be deemed as a furtherance in grammatical speculations. The list of Schools and individual teachers of grammar referred to by Yāska also prove the sufficient advancement made in this field. Apart from these grammatical references, we find the name of sixteen grammarians² who are not quoted by Pāṇini (P) in his Aṣṭādhyāyī (*Aṣṭ*), but referred to in some other ancient treatises and whose status of being exponents of separate grammatical schools is beyond doubt. To name a few of them, they are - Śiva, Br̥haspati, Indra, Vāyu, Bharadvāja, Bhāguri, Pauṣkarasādi, Cārāyaṇa, Kāśakṛṣna, Śāntanu, Vaiyāghrapadya, Mādhyandini, Raudhi, Śaunaki, Gautama and Vyādi.

P himself has also referred to the names of ten predecessors³ in his *Aṣṭ*. They are -

The Grammarians	The Sūtras in which they occur
1. Āpiśali	1. <i>vā supy āpiśaleḥ</i> (P. 6.1.92)
2. Kāśyapa	1. <i>trsi-mṛsi-krseḥ kāsyapasya</i> (P. 1.2.25)

². For details see Yudhiṣṭhira Mīmāṃsaka, (1984) *sāṃskṛta vyākaraṇa kā itihāsa* Vol-I, pp. 79-145.

³. For details see, Ibid, pp. 146-192.

The Grammarians	The Sūtras in which they occur
	2. <i>nodātta-svaritodayam agārgya-kāśyapa-</i> <i>gālavānām</i> (P. 8.4.67)
3. Gārgya	1. <i>ad gārgya-gālavayoh</i> (P. 8.3.99)
	2. <i>oto gārgyasya</i> (P. 8.3.20, P. 8.4.67)
4. Gālava	1. <i>iko hrasvo'nyo gālavasya</i> (P. 6.3.61)
	2. <i>trtīyādiṣu bhāṣita puṁskam-puṁvad</i> <i>gālavasya</i> (P. 7.2.74, P. 7.3.99 and P. 8.4.61)
5. Cākravarmanā	1. <i>ī cākravarmanāsyā</i> (P. 6.1.150)
6. Bhāradvāja	1. <i>rto bhāradvājasya</i> (P. 7.2.63)
7. Śākatāyana	1. <i>lañah śākatāyana syaiva</i> (P. 3.4.111)
	2. <i>vyor laghuprayatnatarah śākatāyanasya</i> (P. 8.3.18)
	3. <i>triprabṛtiṣu śākatāyanasya</i> (P. 7.4.50)
8. Śākalya	1. <i>sambudau Śākalyasy etāvan ārṣe</i> (P. 1.1.16)

The Grammarians	The Sūtras in which they occur
	2. <i>iko'savarne śākalyasya hrasvas'ca</i> (P.6.1.127)
	3. <i>lopah śākalasya</i> (P. 7.4.57)
9. Senaka	1. <i>gireś ca senakasya</i> (P. 5.4.112)
10. Sphotāyanina	1. <i>avaṇi sphotāyanasya</i> (P. 6.1.123)

Unfortunately, works of these grammarians have not come down to us. These are not available in full form but only some portions of them can be traced from the quotations of the ancient authors. And in this regard we are handicapped due to scanty source to have a clear idea of the pre-Pāṇinian grammatical thoughts.

At this stage P, a versatile genius, appeared on the scene and took the lead to give a comprehensive and systematic shape to the already available, scattered and unsystematic grammatical data. After a careful observation and classification of the then available Sanskrit literature and linguistic phenomena, he gave to the world on Sanskrit language a comprehensive grammar, *Aṣṭ.* his greatest contribution, the monument of glory and which has remained unsurpassed till today due to its innumerable merits such as comprehensiveness, perfection and scientific nature. Within about 4000 rules, he has regulated the whole range of Sanskrit language, both

Vedic and Classical and analyzed the language from all its aspects - phonetics, phonology, morphology, semantics, syntax and accent. At the advent of this one, all other pre-flourished grammars were thrown into oblivion. But with the passage of time, there appeared some lapses and irregularities in it. Before it is fallen into the hands of envious critics, it was rescued by the two great followers of P, Kātyāyana (Kty) and Patañjali (Ptj). To supplement what has not been stated, to rectify what has been wrongly stated and to clarify what has been ambiguously stated, Kty wrote about 4000 *vārtikas*.⁴ Ptj also in his *Mbh* corrected some of the errors which could not be noticed by his two predecessors, through what is called *istis*. And thus being compact by the efforts of the three stalwarts, for which it is assigned with the epithet "*trimuni vyākarna*," the Pāninian grammar remained unbeaten for centuries.

But Indian mind did not remain aloof from the grammatical speculations. A number of grammatical Schools began to flourish even after P at different period and at different places with the aim of making the system more simple, scientific, systematic and familiar. The following are those grammarians⁴ who have made incessant efforts to establish a School of their own more or less agreeing with that of P.

^{4.} For details see S.K. Belvelkar (1980) *Systems of Sanskrit Grammar*, pp. 29-97.

1. *Kātantra Vyākaraṇa* of Śarvavarman (100 A.D.)
2. *Cāndra Vyākaraṇa* of Cāndragomin (400 - 500 A.D.)
3. *Jainendra Vyākaraṇa* of Devanandī (400 - 500 A.D.)
4. *Śākatāyana Vyākaraṇa* of Śākatāyana (800 - 900 A.D.)
5. *Sarasvatīkanṭhābharaṇa* of Bhojadeva (1000-1050 A.D.)
6. *Siddha Hema candrānuśāsanam* of Hemacandra (1050 - 1100 A.D.)
7. *Sārasvata Vyākaraṇa* of Anubhutisvarupācārya (1200-1250 A.D.)
8. *Mugdhavodha Vyākaraṇa* of Vopadeva (1200-1250 A.D)
9. *Jaumara Vyākaraṇa* of Kramadīśvara (1200-1250 A.D)
10. *Saupadma Vyākaraṇa* of Padmanābhadatta (1300 - 1350 A.D)

Fortunately all the above works have come down to us more or less in tact. Though these grammars have flourished long after the time of P, yet they were not able to eclipse the merits and popularity of *Aṣṭ*. Sooner or later, they all have gone to the arena of forgetfulness and only *Aṣṭ* of P has survived the odds of time and till now it is popular and widely prevalent throughout India.

0.2 Nature and Scope of the Study

This present work is an humble attempt to make a comparative study of Pāṇinian and Kātantra Systems of grammar. Now question arises why a comparative study is at all necessary.

The continuing chain of grammatical exercises since a long time provokes the question in mind whether there is any gradual development of grammatical system or it is merely a continuation of one and the same system. And if there is any development in any system over its previous one, then how far those innovations are genuine, logical and scientific ? So to satisfy the craze for answering the above questions, a comparative study of the works of different systems is necessary. Then the question will arise, why only the *Kāt* system is taken for a comparative study with Pāṇinian system when there are so many non-Pāṇinian Schools as stated above. Because it is impracticable to take up the whole work for comparison as the arena of grammar is not so limited and even one sūtra, properly interpreted, will require volumes. So limiting ourselves, we have chosen a comparative study of Pāṇinian grammar with that of Kātantra grammar which possesses a unique place in Sanskrit grammatical tradition having a synthetic approach to language analysis.

Comparative study can be made from different angles. One can compare the wording and order of sūtras of all grammars. The style of presentation of grammatical topics by different authors can also be taken for a comparative study. The change in the syntax of the rules can also be studied comparatively. The different types of techniques employed by the grammarians also give an ample scope for a comparative study. Although in this present work, the author has made his study from

all these angles, still due to its vast nature, he has to confine his study taking only major observations and techniques in both of these grammatical treatises.

0.3 The plan and the presentation of the Study

The present study is planned to be divided into four chapters excluding the introduction and brief analysis of the findings.

The first chapter is designed as "Śarvavarman and His Grammar" which prepares a brief profile of the personality of Śarvavarman (Śarva) and the importance of his treatise known as *Kāt* grammar. The objective, plans and success of Kātantra system in imparting practical training on Sanskrit Language etc. have been dealt with in some details.

The second chapter is planned as Kātantra Vyākaraṇa and Aṣṭādhyāyī: "A sūtra concordance" which represents all corresponding rules of both systems in tabular style.

The third chapter named as "observations on the Scheme and the Treatment of the two Grammars" is containing the central theme of the present study. Here in this chapter, all principal topics of Sanskrit grammar are studied comparatively and many novel observations are noted down under each topic.

The fourth chapter entitled as "Technical Terms and Techniques" makes a detailed study on technical terms from many comparative standpoints. Further, some major techniques adopted in both the systems are dealt with in this chapter.

The findings of the study have been summarised in "Brief analysis of the findings" The study enhints the sources of materials by the name of "Select Bibliography"

0.4.0 Tools used in the Study

The present study uses the following sources as tools.

0.5.0 The Texts

The original text of the *Aṣṭ* of P is proved to have been tampered by Jayāditya and Vāmana. The critical observations by Kielhorn⁵ and subsequently by K.M.K. Sarma⁶ in this regard have been taken into account. "It has, therefore, to be noted that except the twenty one cases cited by Kielhorn, there is no rule which can

⁵. Vide F. Kielhorn (1887) "Notes on the *Mahābhāṣya*: 6, the text of Pāṇini's sūtras as given on the *Kāśikāvṛtti* compared with the text as known to kātyāyana and Patañjali" IA 16: pp. 178-84.

⁶. See *Pāṇini, Kātyāyana and Patañjali*, p.7.

reasonably be supposed to be an interpolation" Many scholars⁷ have previously doubted the interpolating elements in the *Aṣṭ*. Thus the present enquiry adopts the *Aṣṭ* of P (edited and translated by S.C. Vasu) where the text of *Aṣṭ* is preserved except the instances suggested as interpolations by Kielhorn and K.M.K. Sarma.

The critical Edition of *Mbh* edited by F. Kielhorn and published by Bhandarkar Oriental Research Institute, Pune has been accepted here as the source of Kty's *varttikas* (*vt*) and Ptj's *Mbh*. "The number of sūtras on which Kātyāyana has written vārttika is 1245. Kielhorn says : 1713 are actually treated by Kātyāyana and patajñali, nearly 600 rules are fully and about 350 other rules partly are quoted in the *Mahābhāṣya*⁸ Thus this critical edition of *Mbh* serves here as a helping tool.

The *Kātantra Vyākaraṇa* (*Kāt*) with the commentary of Durgasirinha edited by R.S. Saini (1987) and published by Bharatiya vidya prakashan Delhi; is the principal tool of this present enquiry. Although, the present author has gone through another published *Kātantra-Vyākaraṇa*, with the commentary or *Śisyahitānyāsa* of Ugrabhūti bhaṭṭa edited by R.S. Mishra (1991) prabha prakashanam, Delhi, still utmost importance is given here to the previous one. The author is highly indebted

^{7.} For the thesis of interpolation by scholars see in details G. Cardona (1976). *Pāṇini, A Survey of Research* (Indian Rpt. 1980), pp. 153 - 60.

^{8.} Quoted by K.M.K. Sarma, op. cit, p. 7.

to R.S. Saini because without this author would not have ventured to complete the present work in time. Besides, some printing mistakes here and there, the book is an indispensable tool for any student working in Kātantra-Vyākaranā.

CHAPTER - I

ŚARVAVARMAN AND HIS GRAMMAR

1.0 In order to explain Veda, there is a great grammatical tradition in ancient India since long period in the form of *Prātiśākhya* and *Nirukta*. In the *Prātiśākhya*, the Vedic words are dealt with in general. With the advent of the *Prātiśākhya* texts Sanskrit grammar takes a new dimension. In the *Nirukta*, the derivation of Vedic words and their appropriate application are displayed. Both *Prātiśākhya* and *Nirukta* contribute a lot for clear cut understanding of Vedic texts. Names of large number of grammarians are attached to the ancient grammatical tradition. But nothing is known definitely regarding their grammatical texts or Schools. Somehow, two grammatical Schools exist at present namely Aindra School of Grammar and Pāṇinian School of Sanskrit Grammar. To have the mastery over Aindra School of Grammar, it requires a long period as stated by Ptj himself in his *Mbh*⁹. Due to this reason the great sage composed a *pratyāhāra*-oriented Sanskrit Grammar which is known as Pāṇinian School of Sanskrit Grammar. In his grammar

^{9.} cp *Mbh* (paspasā), Vol-1, p.5 "evam hi śrīyate, Vṛhaspatirindrāya divyam varṣa sahasram pratipaduktānām sabdānām sabdapārāyanām provāca, nāntam Jagāma. Vṛhaspati ca provakta indraś cādhyetā, divyam varṣasahasram adhyayanakāla na cāntam jagāma"

P refers to his predecessors and their view points with great respect. Many sūtras are borrowed by him from previous grammatical texts in original. Although Kātantra system belongs to Aindra School of Sanskrit Grammar¹⁰, still, it is a latter composition to that of Pāninian School of Sanskrit Grammar. It is a short treatise and abridged form of grammar as defined by various commentators.¹¹

1.1 Šarvavarman and his *Kātantra-Vyākaraṇa*

The *Kātantra-Vyākaraṇa* of Šarva belongs to the Aindra school, is one of the oldest and the earliest of the post Pāninian systems of Sanskrit grammar. Before the composition of *Kāt*, the *Aṣṭ* of P was regarded as one of the most complete and authoratative systems of Sanskrit grammar. It may be said that Šarva was the first person¹² to challenge the reknowned Pāninian grammar by writing a new system in which he has adopted an independent and new method in respect of topic-wise re-

^{10.} Vide - A-C Burnell (1976), *The Aindra School of Sanskrit Grammarians.*, p.25.

^{11.} CP Quoted from Jānaki prasad Dviveda (1975) *Kātantra vyākaraṇa vimarsah, prāstāṇikam:* "ku laghutantram eva kātantram iti durgasimghādayah, kutsitam tantram Kātantram ity anye, kārtikeyatantram eva kātantram iti kecana apare kātyāyanam tantram kātantram ity urikurvanti samāmananti. Kalāpatantram eva Kātantram iti kecit pratijānate."

^{12.} Cp R.S. Saini (1987), *Kātantra-vyākaraṇa* p. VII.

arrangement of sūtras, non-use of pratyāhāra-sūtras and total omission of the rules dealing with the Vedic Sanskrit and accents.

1.2 ŠarvaVarman as the Grammarian

Šarva, the author of *Kātantra Vyākaraṇa*, is regarded as one of the famous and reknowned grammarians among all grammarians belonging to the post Pāṇinian systems of Sanskrit grammar. All the post-Pāṇinian grammarians who wrote different systems of Sanskrit grammar were indebted to Šarva because he was the first person who composed his grammar according to the topic wise division popularly known as prakriyā method or word-formation without depending on *Pratyāhāras* and excluding Vedic accents. From the traditional account it is known that as P has obtained the basic sūtras of *Aṣṭ* from lord Śiva, Šarva also has obtained the *Kāt* from lord Kārttikeya.¹³ The name of lord Kārttikeya was attached to *Kāt* probably to establish its superiority. It is mentioned in the Kathāsaritsāgara that Kārttikeya remarked about the undesirable intervention by Šarva stating that *Kāt* would have superseded the Pāṇinian system if unintervened by Šarvavarman¹⁴. Aṣṭ is considered sacred and authentic as it belongs to the saint grammarian, P and it is treated as an

^{13.} Vide Jagadishlal Sastri, (1977) Somadeva's *Kathāsaritsāgara Taranga* 6, p.18.

^{14.} Cf. Jagadishlal Sastri (ed.), (1977) op. cit, Taranga 7, p.20:
athābravit māṁ devo nāvadiṣya svayam yadi /
abhaviṣyad idam śāstram pāṇiniyopamardakam //

aid to Rg Vedic interpretation. Due to this reason Šarva most probably has attached the name Kārttikeya to his grammar inorder to make his system famous and popular among scholars.¹⁵

1.3 *Kātantra-Vyākaraṇa* : Its genesis.

Nothing is known perfectly regarding Šarva as he did not give any information either about his life or about his works. Whatever is known about Šarva's life and work is given in a story form in the *Kathā-saritsāgara*¹⁶ of Somadeva and the *Brhatkathāmañjari*¹⁷ of Kṣemendra. According to the traditional account given in both of these literary works, Šarva and Guṇādhya were two great scholars of Sanskrit grammar in the court of the king Sātavāhana. While playing in water alongwith his queens, one queen being bored by the water-sports, requested him to stop that act in following words - "*Modakaiḥ deva paritādaya mām*," i.e. please do

^{15.} Vide R.S. Saini (1987), op. cit, p. XI.

^{16.} Vide Jagadish Lal, sastri (ed), (1977), op. cit., Taranga 6, 18

^{17.} Vide, Pandurang sivadatta and Kasinatha, (ed) (1901), Kṣemendra's *Brhatkathamañjari* Taranga 3, p.48.

not give me pain by throwing water¹⁸. Listening these words, the king unaware of the rules of *sandhi*, understood that the queen was asking for the sweets. He was not able to follow *modakaih* as "mā udakaih". He, therefore, ordered one of his servants to bring some sweets for the queen. The servant obeyed the order of the king. But the queen, who was well-versed in Sanskrit grammar laughed at the foolishness of the king and explained to him what she meant by "*modakaih deva Paritādaya mām*" The king felt very much insulted and stopped water-sports at that very moment and entered into the royal palace. Then the king spent days and nights with a thoughtful mind. He even did not take food and left sleeping. He decided that either he would acquire scholarship or he would die¹⁹. In this condition, oneday, in order to acquire a sound knowledge of Sanskrit grammar, the king consulted his ministers Guṇādhya

^{18.} Cp - Jagadishlal sastri (ed),(1977), op. cit, Taranga 6, p. 18:

"atha ikā tasya mahiṣī rajñah stana varālasā //
siriṣasukumārāngī krīdantī klamam abhyagāt //
sā jalair abhiṣīñcantarān rājānam asahā sati /
abṛāvīt modakaih deva paritādaya mām iti //

^{19.} Cp Jagadish lal (ed) (1977) loc, cit,

Parityaktajalakridā vitañdarpañca tatksanām /
jātā Yamāno nirlakṣah prāviśat nijamandiram //
tatścintāpara muhyamānāhāradīparāñmukhah /
Citrasha iva prsto'pi naiva kiñcid abhāsat //
Pāñdityam śaranām vā me martyur eveti vicintayan /
śayani yapari tyaktagātrah santāpavān abhūt //

and Śarva. Guṇādhya told that learning of Sanskrit grammar was not an easy task. It might take more than six years to teach Sanskrit grammar thoroughly. On the other hand Śarva, who was also a great scholar of Sanskrit and in no way inferior to Guṇādhya undertook to impart working knowledge of Sanskrit grammar in six months²⁰. Guṇādhya, disbelieving the statement of Śarva, declared that in case Śarva succeeded, he would renounce the world for ever. Śarva returned home and propitiated lord Kārttikeya, who being pleased with his devotion, appeared before him and imparted the knowledge of the system with which Śarva would be able to teach the basic rule of Sanskrit grammar to the king in six months only. When Kārttikeya uttered the first sūtra "siddho varṇa-samāmnāyah" (*Kāt* 1.1) of the proposed system and was about to utter the second sūtra, Śarva himself spoke the sūtra "tatra caturdaśādau svarāḥ" (*Kāt* 1.2). For the absurd interference of Śarva during the exposition of the new system in comparison to that of P, Śarva was blamed severely by Kārttikeya. Kārttikeya expressed his own view about the proposed system and because of the undesirable intervention of Śarva, it would be considered as Kātantra or a brief system and it would be known among the people by the title *Kalāpa* or

^{20.} Cp Jagadish lal sastri (ed), (1977), loc. cit,
aham tu śiksayāmi tvāṁ varsasatkena tad vibho /
śrtaitat sahasā sersyāṁ sarvavarma kilāvadat //
sukhocitajanah kleśāṁ katham kuryādicciram /
tad aham māsa-ṣatkena deva tvāṁ śiksayāmi tat //

*kaumāra*²¹. Śarva having got the knowledge of *Kāt*, compiled these sūtras and presented them to the king. Thus he succeeded in keeping his words and was honoured by his patron. Guṇādhya, keeping his word, left the court of the king and became a *sanyāsin*. In the *Brhatkathāmañjari*, it is stated that Śarva imparted the knowledge of the *Kāt* to Sātavāhana in six months only²². The chapter entitled *Vyākaranakathana* of *Garuda purāṇa* deals with the topics of the Sanskrit grammar which had been already dealt with in *Kāt*. The difference in the treatment of the topics in two works mainly lies in the fact that Śarva taught the rules of grammar in sūtra-form while in the *Garuda purāṇa*, it is in the form of verses²³.

^{21.} Cp. Ibid, Taranga-7, p. 20:

*Cp. athāvravit sa devo māṁ nābhadisyati svayam yadi /
abhañiyad idam śāstām pāñiniyopamardakam //
adhunāsvalpatantratvāt kātantrākhyam bhavisyati /
madbhāhanakalāpasya nāmnā kalāpakam tathā //*

^{22.} Cp. Pandurangasevadatta and Kasinatha (ed), (1901), op. cit, Taranga -3 P.48.

*"tato' brvitccharvavarmā māsaih sadbhīr bahuśrutam/
aham nrpam karisyāmi viśramyantu bhavadvidhāḥ
pratijñāyeti tapasā vilokya varadam gūham
sa kātantrēṇa māsaiśchākre bahuśrutam*

^{23.} Vide Acārya SriRamsarma (ed), (1988), *Garuda-Purāṇa* Vol. II cha-114 p.110.

1.4 Nativity of the Grammariān

Like most of the writers of Sanskrit Literature, nothing is known definitely regarding the birthplace of Śarva. On the basis of *Kathāsaritsāgara* it is observed that Śarva was the court poet of a powerful deccan king of Andhra named Sātavāhana. From the traditional account of *Kathāsaritsāgara and Brhatkathā manjari*, it is known that two great Kashmirian poets of 11th century named Somadeva and Kṣemendra highlighted about Śarva in their respective works. As these two poets belong to Kashmir and in many places their description reflects the Kashmirian tradition we may infer that Śarva might have taken birth in Kashmir and his popularity might have reached upto deccan.

1.5 Date of the Grammarian

The exact date of Śarva is subject to controversy as neither he nor his commentators threw any light on this point. They merely state that *Kāt* was written under the patronage of king Sātavāhana. The date of Sātavāhana is an undecided issue. The scholars like S.K. Belvalkar, Haraprasad Sastri, R.S. Saini and Ramsagar Mishra²⁴ have expressed their views on the subject and placed Sātavāhan in 1st

^{24.} a. Vide S.K. Belvalkar, (1976), op. cit. p. 39
 b. Haraprasad (1931) A *Descriptive catalogue of Sanskrit M.S.S.* Vol. vi -xl- Manuscripts xlv (Introduction).
 c. R.S. Saini (1987) Op. cit, p. XIV.
 d. Ramsagar Mishra (1991), *Kātantra Vyākarana*, p. 14

century A.D. However, Yudhiṣṭhira Mīmāṃsaka holds the opinion that *पृति* in his Mbh referred to the *Kalāpas*, and therefore the *Kāt* must have been written before the composition of the Mbh. He has tried to prove that the original text of *Kāt*, was written at least 1500 years before Vikrama era²⁵ But the date of the *Kāt*, ascertained by Mīmāṃsaka, does not seem to be correct because the earliest commentator of *Kāt* was Durgasimha whose probable date is ninth or tenth century A.D.²⁶ On the basis of the majority opinion of the modern scholars we feel inclined in disagreeing with Yudhiṣṭhira Mīmāṃsaka who has held the contrary opinion just on the basis of the single occurrence of a word like *Kalāpa*. Therefore, it is rather justifiable to identify Śarva with Śātavāhanā of the Āndra dynasty who ruled about 100 A.D. So the probable date of Śarva may be the 1st century of Christian era.²⁷

1.6. Authorship of *Kātantra Vyākaranā*

The *Kāt* in the present form was the result of gradual efforts of the grammarians from Śarva onwards. The *Kāt* upto the Ākhyāta section is considered as written by Śarva and this portion consists of 855 sūtras only. As a matter of fact,

^{25.} Vide Y. Mīmāṃsaka, (1984) op.cit. Vol-1, p.368.

^{26.} Vide K.V. Abhyankar (ed) (1967) *Paribhāṣā-samgraha* (Introduction) p. 22

^{27.} However, Baldev Upadhyaya (of *Saṃskṛt Śāstraṇ kātiḥās* (1983), p. 579) hesitatingly concludes about the date of Śarva as 3rd Century A.D. This appears far from convincing due to lack of sufficient corroborative evidences.

the *Kāt* was written not only for the king Sātavāhana but also to meet the need of the students desirous of acquiring the working knowledge of Sanskriti grammar with less effort. Later on, Kty (different from the vārttikakāra) wrote the *kṛdanta*-portion to remove the difficiency in the *Kāt*.²⁸ Durgasiṁgha in his commentary on the *kṛdanta*-portion, simply mentions that the *kṛdanta* portion was written by Kty. But he did not clarify as to which Kty he referred to because, there have been many grammarians by that name. Yudhisthira Mīmāṁsaka holds that Kty who wrote *kṛdanta* portion of *Kāt*, was a priest of the king Vikrama and was also known by the name Vararuci and Kty was his gotra.²⁹ Thus the complete work of the *Kāt* appears to be borrowed from the works of Śarva and Kty. However, there is no exact information about the date and personality of Śarva or Kty, available directly or indirectly from the text. Some commentators, however, wrongly identify Kty of *Kāt* grammar and the Vārttikakāra Vararuci Kty. Many of the *Kāt* sūtras are similar to those of P, some of them being, in fact identical. Although this similarity is observed on a larger scale in the fourth chapter (devoted to *kṛdanta*) than elsewhere and some vts in the form of sūtras are actually taken from the vts of Kty on P's sūtras, nothing definite can be stated regarding the identity of the two writers. It is difficult to say that the origin of *Kāt*,

^{28.} Cp. R.S.Saini (1987), Op. cit, p.152:

*Vṛksādivad amī rudhā kṛtinā na kṛtāḥ kṛtah/
Kātyāyanena te srṣṭā vibuddhi pratibuddhaye //*

^{29.} Vide Yudhisthira Mīmāṁsaka (1984) Op. Cit, p.623.

as given in the *Kathāsaritsāgara*, is correct or not because most of the grammatical treatises claim their origin from some god for appearing sacred and authoritative. The *Kāt*, as stated above, appears to be a pretty old one. Although it cannot be dated before P, still the main body of it must have been formed only a few centuries after P. No mention of the work, nor that of its traditional authors like Śarva or Kty, is found in p's work. The work was subject to two or three revisions as in the case of many famous works in Sanskrit, before it assumed its present form consisting of four books or chapters containing 1401 sutras in all.³⁰

1.7 The purpose of writing *Kātantra Vyākaranā*

From the mention of *Vyākhyānaprakriyā*³¹, it is known that persons of poor intellect like businessmen agriculturist, diseased person, lazy person, and the person engaged in acquiring knowledge in some other fields rather than grammar are not able to go through the complex niceties of p's grammar. To make such persons conversant in Sanskrit grammar, *Kāt* was composed by Śarva in the very simplified manner. Due to this reason Belvalkar is well justified in commenting that "Kātantra

^{30.} Vide K.V. Abhayankar, (1067) Op. Cit, p. 18.

^{31.} Cp. Sk. Belvalkar (1976), Op. cit, p. 68:

*chāndasah svalpamatayah sāstrāntararatāś ca ye /
iśvarā vyādhi niratās tathā lasyayutāś ca ye //
vaṇikśasyādisaṁsaktalokayātrādiṣu sthitāḥ
teṣāṁ kṣipram prabodhārtham*

grammar was not the creation of a school, but was rather meant to satisfy a real popular need.³² Although *Kāt* is not a full fledged grammatical system still as it appears, the work must have served the purpose pretty well, at least for the timebeing.

1.8 Various titles attributed to *Kātantra Vyākaraṇa*

From so many sources it is known that *Kāt* is entitled by various names. Although, different titles are attributed to *Kāt*, still there is not any difference from qualitative point of view. But they differentiate each other from quantitative point of view. It may be discussed in following ways:

1. *Kātantra Vyākaraṇa*

The fundamental idea behind such type of naming is that this grammar is the short version of a big grammatical treatise. The word ‘*Kātantra*’ is derived from the word ‘*tantra*’ preceded by the substitute kā of the word *kutsita* in the sense of little (*īśadarthe*). As there is a belief that *Aṣṭ* was composed basing on the fourteen sūtras obtained from Lord Śiva, likewise, *Kāt* too was composed by Śarva acquiring

^{32.} S.K. Belvalkar (1976), Op. cit, p. 68.

the basic rules form lord Karttikeya³³. Burnell has opined that the tamil grammar ‘To-*Lakpaiyam*’ has been highly influenced by *Kāt* and the origin of *Kāt* is Aindra School of grammar³⁴. As there is a popular saying regarding the great poet Kālidāsa that he wrote three epics on the sentence “asti kaścit vāg viśeṣah” like wise Śarva wrote Sandhi-section, Nāma-section, and Ākhyāta-section of *Kāt* basing on the sentence “Modakair deva paritādaya representatively and not actually using these three words.³⁵

2. *Kalāpa Vyākaraṇa*

At present *Kāt* is also known as Kālāpa or *Kalāpa*. According to some scholars³⁶ in the sense of vowel, the suffix *ka* is attached to the word *Kalāpa* by which the word *Kalāpaka* is obtained. They opine that, *Kāt* is the abridged form of Kaśakṛṣṇa *Vyākaraṇa* and its name is *Śabdakalāpa*. Modern grammarians think that there is suffix ‘ka’ in the sense of *śvārtha* and understand *Kalāpa* as its real name. Regarding *Kāt*, there is a legend that the son of lord Śiva named Kārttikeya, first

^{33.} Quoted from Ramsagar Mishra, Op. cit, p.2:

Samksiptam vyākaraṇam kātantram.
īśadarthe hi ku sabdasya kādeśa
ucyate, tantryante vyutpādyante sabdāḥ
aneneti tantram sūtram (Durgasingha Tīkā)

^{34.} Vide A.C. Burnell, (1976) Op. cit p. 25

^{35.} Janakiprasad Dwiveda (1975) op. cit, p.6.

^{36.} vide Ramsagar Mishra (1991) op. cit, p. 4.

wrote this grammar on the peacock-wings (pucha) for which it is named as *Kalāpa*. Some grammarians, from the derivational point of view try to prove that "br̥hat tantrāt kalāḥ ḥapibantīti kalāpah.³⁷ In the Mbh of ptj, there occurs a word named *Kalāpa*³⁸. But a doubt arises here whether the word *Kalāpa* has been discussed in the Vedic sense or on the grammatical sense. Some scholars logically try to argue that as peacock-wings are different from each other but intermingled at one place, likewise thoughts are collected from various systems of Sanskrit grammar and placed in one source. Hence, the nomenclature appears to be justified.

3. *Kaumāra Vyākaranā*

The *Kāt* has another name as Kaumāra Vyākaranā as this grammar is supposed to have come from Kumāra i.e. Lord Kārttikeya. There are some apparent reasons behind this naming which can be enumerated in the following ways:

- i. Origin of this grammar is supposed to be meant for so called *Kumāras* or children i.e. beginners.³⁹
- ii. While discussing P's sūtras "ān maryadā vacane (1.4.89) and ān maryadābhividhayoh (2.1.13) both *Mahābhāṣyakāra* and *kāśikākāra*

^{37.} Ibid.

^{38.} See *Mbh* on p. 4.2.65

^{39.} Vide, Ramsagar Mishra (1991) op. cit, p.6.

mention the example "*ākumaram Yaśah Pānīneh*". From this it may be apprehended that there might be a famous grammarian named *Kumāra*, who must have been influenced by the Pāṇinian tradition⁴⁰.

- iii. Some Jaina scholars relate the word Kumara with the sage Rṣabhadeva and unanimously opine that *Kāt* might have been written by him. But from the ~~intental~~ evidences available from the text of *Kāt*, it may not be concluded that the author of *Kāt* is Rṣabhadeva⁴¹.
- iv. Ramsagar Mishra referring to an inscription of central Asia informs that a scholar named Kumaralāṭa has written this grammar. So according to his name *Kāt* may be named as Kaumara Vyākaranā⁴².

4. *Kāśakṛṣṇa Vyākaranā*

Mīmāṃsaka has compared the two well-known grammars called *Kāt* and Kāśakṛṣṇa and finally concludes that *Kāt* is the abridged version of Kāśakṛṣṇa⁴³. This comparative study based on sūtras, *anubandhas*, technical terms and *Dhātupāṭha* strengthens his viewpoint. As *Aṣṭ* is called an *astaka* consisting of eight chapters,

^{40.} loc. cit.

^{41.} Ibid, p.7.

^{42.} loc. cit.

^{43.} Vide Yudhiṣṭhira Mīmāṃsaka (1984) op. cit p. 615

kaśakṛṣṇa is also called *trika* which is supposed to have three chapters. Interestingly, original portion of *Kāt* possesses three chapters, viz; Sandhi, nāma and ākhyāta. Thus Mīmāṃsaka has tried to convince us that *Kāt* is a short form of Kaśakṛṣṇa Vyākaraṇa⁴⁴. On the basis of some readings in *Gaṇapāṭha* Mīmāṃsaka rushes to conclude the pre-Pāṇinian origin of *Kāśakṛṣṇa Vyākaraṇa* which baffles our understanding.

Thus outwardly although previously said grammars appear different from each other still they represent the same essence.

1.9 Two recensions of *Kātantra Vyākaraṇa*

Traditionally the authorship of *Kāt* is attributed to Śarva under the royal patronage of the king Sātavāhana of Andhra in the 1st century A.D. as sated earlier. Popular style adopted in composition of this grammar is responsible for the spread of this grammar even in distant places like Bengal, Kashmir and Ceylon. Consequently at present this system is available in two recensions (i) The Bengali and (ii) the Kashmiri recension.

i. The Bengali recension

No definite information exists as to when the *Kāt* was introduced in Bengal. In the fifteenth and sixteenth centuries, there arose in Bengal a host of

^{44.} loc. cit.

commentators and supplementary writers to the *Kāt*. Most of these writers came from the Vaidya community of Bengal. Their object in all cases has been partial or wholesale borrowing from all available sources to make the *Kāt* as complete and upto date as possible.

i. **The Kashmirian recension**

In Kashmir the *Kāt* had a slightly varied development. The sūtrapāṭha in Kashmirian tradition is considerably different from that known to Durgasingha and we can hence conclude that the Kashmirian pandits got familiar with the works of Durgasingha much later. In Kashmir, near about in tenth century, a writer named Ugrabhitibhaṭṭa wrote *Śisyahitā Vṛtti on Kāt*. Besides this, he wrote *Śisyālokānyāsa* which got worth commendable reputation among Kashmirian Pandits. Contrary to the Bengali recension, we have *nipātapāda* in sandhi section and *stripratyapāda* in nāma-section.

1.10 Commentaries and Supplementary works on *Kātantra Vyākaraṇa*

A large number of commentators wrote their commentaries and supplementary works on *Kāt* which increased the circle of its popularity among the

masses and made it full-fledged to some extent to compete with that of the Pāninian system. Following is a list of writers who followed the *Kāt*.⁴⁵

Names	Works
1. Vararuci	<i>Kṛdanta</i> portion of the <i>Kātantra</i> and the <i>unādi Pātha</i> .
2. Durgasinghā	<i>Brhadvṛtti</i>
3. Ugrabhūtti	<i>Sisyāhitanyāsa</i> on <i>Brhadvṛtti</i>
4. Trilochanadasa-	<i>Kātantra-vṛtti-Pañika</i>
5. Kāśīrāja	The name of the commentary is not known.
6. Hari Rāma	A commentary on <i>Brhadvṛtti</i> of Durgasingha.
7. Jinaprabhasūri	<i>Kātantra-Vibhrama</i>
8. Jagadhar Bhaṭṭa	<i>Bālabodhini</i>
9. Sripatidatta	<i>Pariśiṣṭa prabodha</i>
10. Vardhamāna	<i>Kātantra-viśtara</i>
11. Kulacandra	<i>Durgavākyaprabodha</i>

^{45.} Vide Haraprasad Sastri (1931) A Descriptive catalogue of Sanskrit M.S.S. Vol VI, XI-XIV. Calcutta.

	Names	Works
12.	Narahari	<i>Ākhyātapañjika Vyākhyā</i>
13.	Vidyāsāgara	<i>Kātantra-pradīpa</i>
14.	Vijayānanda	<i>Kātantrottara</i>
15.	Śiva Rāmā	<i>Siddhāntaratnāṅkura</i>
16.	Candrakānta- Tarkālāṅkāra	<i>Kātantra-chandah-prakriyā</i>
17.	Gaṅgeśa śarman	<i>Kātantra-Kaumudī</i>
18.	Ramākānta	<i>Dhātughoṣa</i>
19.	Śaṣṭhidāsa	<i>Dhātumālā</i>
20.	Danokācārya	<i>Dhātulakṣaṇam</i>
21.	Viśveśvara Tarkācārya	The name of the work is not known
22.	Raghunandana śiromāṇi	<i>Kalāpa-Tattvārṇava</i>
23.	Sarvadhara	<i>Uṇādivṛtti</i>
24.	Mahādeva	A gloss in the <i>Kātantra-vṛtti</i> of Durgāsingha.
25.	Gurūnātha Vidyānidhi	A commentary in Bengla.

	Names	Works
26.	Gopinātha	<i>Kātantra-pariśiṣṭa pradyota prabodha</i>
27.	Rāmachandra Cakravartī	<i>Kalāpatantra-Pariśiṣṭa prabodha</i>
28.	Pundarika	The name of the work is not known
29.	Kavirāja Suṣeñācārya	<i>Kalāpacandra or Pañjikā</i>
30.	Kanthahārakavi	<i>Carkrita-Rahasyam</i>
31.	Trivikrama	<i>Udyotaeon Pañjikā</i>
32.	Rājanaka śitikanṭha	<i>Bālabodhini-Vṛtti vyākhyā</i>
33.	Pr̥thividhara	A commentary on <i>Kātantra Vistara</i>
34.	Rāmadāsa	<i>Kātantracandrikā</i> .
35.	Śarikaraśarmā	<i>Kātantra priśiṣṭa prabodha prakāśikā</i>
36.	Ramachandra	<i>Kalāpatattvabodhini</i>
37.	Vilāsesvāra Tarkācārya	The name of the commentary is not known.
38.	Rābhasa Nandi	<u>Śatakārakam</u>
39.	Ratneśvara cakravartī	<i>Rājādivṛtti</i>
40.	Rāmnātha śarmā	<i>Manorama-dhātuvṛtti</i>

	Names	Works
41.	Madhusūdana	<i>Rucādi-Vṛtti</i>
42.	Śivarāmadāsa Śarma	<i>Kṛt-mañjari-Kārikā</i>
43.	Rāmanath cakravartti	<i>Sāranirṇaya</i>
44.	Chichūbhutta	<i>Laghuvṛtti</i>

1.11 Durgasingha and his *Vṛtti* on *Kātantra Vyākaranā*

Truly the complete exposition of *Kāt* cannot be thought of without the help of Durgasingha's *Vṛtti* which is supposed to be the earliest *Vṛtti* on it. In the absence of any definite evidence of his predecessors, his was probably the first attempt where necessary steps have been taken to explain and amplify the *Kātantra* grammar⁴⁶. On the basis of numerous evidences Belvalkar⁴⁷ puts him in the eighth century. Durgasingha is to be distinguished from later writers such as Durga. Durgatma and Durgacarya. The last is the author of a commentary on the Nirukta, and one of the first two, if indeed they are two persons⁴⁸, wrote *Lingānusāsana* to the *Kāt*⁴⁸. Durgasingha's style is neither the ancient one as that of Vyādi nor the modern

^{46.} S.K. Belvalkar, (1976) Op. cit, p. 73.

^{47.} loc. cit.

^{48.} Ibid, p. 74

one as that of Siradeva. Although his writing does not show a stamp of authority as that of Ptj or Vyādi, it betrays a similarity to that of the authors of *Kāśikāvṛtti*.⁴⁹

1.12 Ugrabhūtibhāṭṭa and Śisyāhitanyāṣa

Ugrabhutibhāṭṭa is the author of *Śisyāhitāvṛtti* and *Śisyālokanyāṣa* on *Kāṭ*. The Alberuni's India, highlights on the career and works of Ugrabutibhāṭṭa.⁵⁰ The above work further adds that Ugrabhutibhāṭṭa was the teacher of the son of the king Jayapāla of Kashmir. It is a known fact that during this period the scholars of Kashmir were not admitting the theory of any author easily. So the scholars of Kashmir were not showing any interest in reading and in teaching of the work of Ugrabhutibhāṭṭa. So, Ugrabuti informed this fact to his disciple Śahānandapāla, son of the king, Jayapāla. As a token of respect to the teacher, Ānandapāla granted scholarship of 20 thousand Dinnars to the scholars of Kashmir. As a result of which they started studying the *Kāṭ* grammar. Ugrabhutibhāṭṭa flourished during 10th century A.D.⁵¹ A Tibatan scholar⁵² opines that Ugrabuti has written Kalāpa grammar of 5000 ślokas which is not available now. Perhaps, the work is lost forever and even the name does not appear in the subsequent literature.

^{49.} Vide K.V. Abhayankar, (1967) op. cit p.21.

^{50.} See for details, Ramsagar Mishra (1991) op. cit, p.24.

^{51.} See Journal, (1911), Asiatic society of Bengal, p. 84-85

^{52.} See for details, Ramsagar Mishra (1991) op. cit, p. 26.

1.13 Sarvavarman's contribution to prakriyā School

The origin of prakriyā method can be traced in *Kāt*. The *Kāt* was the first grammar based on the principle of topic-wise division after the composition of *Aṣṭ*. The importance of topical division lies in the fact that the beginners are more benefited in reading of Sanskrit grammar in this method. Students acquiring the fundamentals of Sanskrit grammar through its simple and lucid style are gaining more than that of the *Aṣṭ*. Unless, one goes through the entire *Aṣṭ*, he will not be able to master any topic of Sanskrit grammar. In prakriya-method if one reads some topics of Sanskrit grammar without going through all other topics, still he gets an easy access over the particular section he reads. For example if one does not read at least six chapters of *Aṣṭ*, he will not be able to master *samāsa*-topic. Due to this reason when people started reading *Kāt* leaving P's *Aṣṭ*, the followers of Pāṇinian system did utmost efforts to save the system and to prevent the increasing popularity of *Kāt*⁵³. As a result of this struggle for existence among the Pāṇinian and the non-Pāṇinian systems, a new era was initiated in the history of Sanskrit grammar which is known as the era of Prakriyā School. This Prakriyā School gave birth to the five major works named *Rūpavatāra* by Dharmakīrti (1100 A.D.), *Rūpamālā* by Vimala Sarasvatī (1100 A.D.). The *Prakriyā Kaumudi* by Rāmachandra (1500 A.D.) and *Prakriyā-sarvasva* by Nārāyaṇabhaṭṭa (1600 AD), the *Siddhanta Kaumudi* by Bhaṭṭoji Dikṣita

^{53.} Vide Yudhiṣṭhira Mīmāṃsaka, (1984), op. cit, Part-I, p. 582.

(1600 A.D.). There is no doubt that the authors of all these works draw their inspirations from *Kāt*. Thus the Pāṇinians of prakriyā School are even indebted to *Kāt*.

1.14 Present position of *Kātantra Vyākaraṇa*

There are so many reasons behind the disappearance and unpopularity of *Kāt* at present. These are stated in the following ways.

1. Śarva's work was the first attempt of its nature to write a new system of grammar in the days when the Pāṇinian system of grammar was brought to complete perfection by Kty and Ptj. It was studied throughout India and was considered the only authoritative system of Sanskrit grammar. As Pāṇini was considered a great sage, his work was thus considered free from all faults. The *Kāt* on the other hand, being written not by a sage, did not secure the same position in the hearts of the common people as the Aṣṭ achieved. Besides, *Kāt* did not deal with the principles of grammar in detail. While the Aṣṭ embodied the vts by Kty and the *istis* by Ptj, covering all the necessary rules of Sanskrit Grammar in details, Candra Kānta Tarkālaṅkāra by writing *Kātantra-chandaprakriyā* tried to place *Kāt* at par with P's Aṣṭ. However, the attempt failed as P's grammar was still needed to get mastery over both the Vedic and Classical Sanskrit languages. Thus, the *Kāt*, along with the *Kātantra-chandaprakriyā* could not stand in comparison with the Pāṇinian

system and consequently it came to be limited to particular areas of Orissa, Bengal and Kashmir.

2. The original form of the *Kāt* written by Śarva did not deal with the important topics of Sanskrit Grammar such as the kṛdanta; the uñādis, the sūtras dealing with the rules of Vedic grammar and accents. Therefore, it was somehow natural that people started neglecting its studies.
3. Despite the fact that *Kāt* is written to suit the prakriyā method; its incomplete nature was considered sufficient hindrance to follow the particular grammatical operation.
4. Unlike in the Aṣṭ, the division of grammatical topics on *Kāt* is unscientific. Hence, by bringing some important sections of Sanskrit grammar as kāraka samāsa and taddhita, in one section named the Nāmaprakarana, the significance of such important sections is lessened.

1.15 The present need of *Kātantra Vyākaranā*

Although it is clear that *Kāt* is not a full-fledged and systematic grammatical treatise, still the present need of *Kāt* cannot be ignored. As it is meant for beginners, so in order to learn the Sanskrit in easiest possible way, it is necessary

to master *Kāt*. Here we do not find the complex niceties of P's grammar. The rules and examples of *Kāt* are related to daily human life which will help the present common mass to learn Sanskrit within a short span of time. Really *Kāt* may be proved to be most suitable Sanskrit grammar for the busy persons and it enables them to have a working knowledge of Sanskrit.

1.15.0 Non-Pāṇinian Grammars and the Place of Kātantra Vyākaranā

All the non-Pāṇinian grammars take their present form after the composition of Aṣṭ by P. All of them are highly influenced by it either directly or indirectly. Some of them reflect the direct influence of Aṣṭ on their works. Cāndragomin the author of Cāndra grammar flourished probably in 650 A.D.⁵⁴ Cāndragomin's work was meant for the development on that of P, Kty and Ptj. It is mainly in the way of greater brevity and precision that *Kāt* grammar is composed. Accordingly he has omitted some of the Pāṇinian rules about Vedic accent and Vedic grammar. But he includes some Vedic roots in his Dhātupātha. He has lessened the number of pratyāhāra-sūtras, omitted some of Pāṇiniya-pratyāharas and coined others. The work consists of six chapters of four pādas each and the content of P's first two chapters are scattered throughout.

^{54.} See P.C. Dash, (1986) *A comparative study of the Paninian and Īśvara systems of Grammar*. p.7.

The author of Jainendra grammar is Jina or Mahāvira, the last of Tirthankaras. The date of this grammar is similar to that of Īśāna. The Jainendra grammar is all together wanting in originality. It is nothing but P's sūtras and Kty's vts which are condensed as much as possible.

The Śākatāyana grammar belongs to modern Śākatāyana and not the ancient Śākatāyana quoted in Nirukta and in P's Ast. Besides the older grammars such as ^{of} P, Kty, Pjj, and Cāndragomin, Śākatāyana has freely drawn upon the work of Pūjyapāda Jīna, the author of the Jinendra grammar. The Śākatāyana grammar consists of four adhyāyas of four pādas each. The total number of the sūtras is about 3200. The arrangement of topics is similar to that of later Kaumudis. He does not treat of the Vedic grammar. His ingenuity is mainly confined to economising the wording of the sūtras.

Hemachandra's grammar belongs to the Jaina monk Hemachandra of 11th century A.D. Hemachandra's grammar, like P's work, consists of eight adhyāyas of four pādas each. The total number of sūtras is about 4500. Hemachandra deals with prakrit languages in the fourth chapter of his text which are now in their most flourishing conditions. In the remaining adhyāyas, the arrangement of subjects is natural, only slightly differing from that of the Kaumudi^{ss}

^{ss.} See for details S.K. Belvalkar, (1976) op. cit, pp.47-76.

Thus, it is observed that all most all the non-Pāṇinian grammars are influenced by P's *Aṣṭ* and *Kāt* is not exception to it. However, *Kāt* is the oldest and earliest system among all the non-Paninian Sanskrit grammars and all of them draw their inspiration and ideas not only from *Aṣṭ* but also from *Kāt*.

1.15.1 The *Kātantravyākaranā*: Its nature and scope

The *Kāt* system in its present form is the result of the gradual efforts of the grammarians from Śarva onwards in incorporating the materials. The patronage by Śātavāhana and the efforts of the followers of the *Kāt* made this study popular. How the *Kāt* with such a small structure developed into an independent and exhaustive system is a matter of special interest. A.A. Macdonell expressed his opinion regarding the *Kāt* that "the earliest grammatical work, which though unable to emancipate itself from P, aimed at forming new system, is the *Kāt* of Śarva and it was well suited for beginners, dating probably from about 300 A.D⁵⁶". The Kātantra sūtras are based not only on the sūtras of P but also on the vts of Kty. The arrangement of sūtras is quite different from that of P. Although the twelve topics viz. technical terms, maxims, compound stems, case-affixes, roots, verbal derivatives, feminine affixes, noun-derivatives, wordformation, accents, re-duplication and coalescence of words which are serially discussed in the eight chapters of P are much the same with the exception of accents in the Kātantra sūtras, but they are found

^{56.} Vide A. Macdonell, (1956) *India's past*, p. 143

arranged in quite a different order. The chapter on Samghitā (Prescribing sandhi rules) is placed first and that on verbal derivatives (Kṛdanta) is placed last. The topic of accents is altogether omitted. There is sufficient reason to believe that the arrangement of grammatical topics in the Kātantra sūtras is based on grammatical works older than those of P such as those of Śākatāyana, Āpisali, Indra and others which were then available when the *Kāt* sūtras were composed. The belief is strengthened by the fact that the topic of sandhis is taken first, and the following chapters are arranged according to their importance. At the same time, a large number of technical terms are taken from ancient grammarians who lived before P. It is the special feature of the *Kāt*, and the grammars followed *Kāt* that the topic of accents is omitted and no attention is paid to the formation of words occurring only in the Vedic literature, which are called Chāndasa or *ārsya* (archaic)

1.15.2 Style of Kātantra Vyākaranā

Śarva though followed the sūtra style of P., still traditional definition "Svalpāksaram asandhigdham" etc of a sūtra does not apply to these sūtras of *Kāt*. Some of the sūtras of the *Kāt* appear like the pieces of one of the other metres or prose-pieces.⁵⁷ Śarva has not totally denied the anuvṛtti device. But in most cases the *Vidhi* sutras or the sūtras which injunct any grammatical operation in *Kāt* do not require the necessity of anuvṛtti or the dictum of taking a few words from the

^{57.} Cp. *Vibhaktayo dvitīyādyā nāmñāparapadena tix samasyante samāso hi jñeyastat puruṣah. Kāt 2.216*

previous sūtras so as to get the complete meaning of the sūtras. Such sūtras do not appear like sūtras but like sentences. Śarva's treatment of *anuvṛtti* device is not like that of P. In certain cases, there exists the helping verb which changes the sūtra into an ordinary sentence. This tendency of unnecessarily lengthening the sūtra though not leading to brevity as promised by Śarva in the beginning of the work served the purpose of presenting the rules of grammar of Sanskrit in brief but this brevity does not lie simply on substituting a synonym or a shorter word which seems to be longer in *Aṣṭ*. As a matter of fact Śarva did not pay his attention to one or two syllables.

1.15.3 System of ordering of Rules

For the treatment of Classical Sanskrit in his system. Śarva follows the same fundamental method of P. The sūtras in the *Kāt* are of two main kinds (a) the general rules and (b) their exceptionals. In order to understand the application of these sūtras, Śarva has provided the Samjñā sūtras. The *nīṣedha* sūtras are meant to check the application of a Sūtra where it is not desired. The indeclinables 'vā' or 'navā' are used to indicate the optional applications of the general rules. The augments and the substitutes with regard to the substantive or a root in *Aṣṭ* are necessarily attached with a letter or letters which determine the position or place of the augments or the substitute, e.g. k, m. Śarva avoided the adoption of such letters in the *Kāt* but framed the Sūtra in such a way that one could easily distinguish either an augment or a substitute.⁵⁸

^{58.} Vide, *Samānah sarvāne dirghī bhavati pras' ca lopam*. *Kāt* p.1-24.

CHAPTER - II

KĀTANTRA-VYĀKARANA AND ASTĀDHYĀYĪ:

A SŪTRA CONCORDANCE

2.0 Back ground

An attempt has been made here to collect all the corresponding rules of *Kāt* and *Aṣṭ* and to represent the same in a tabular style. The table of sūtra-concordance is designed into four columns. In the first column, the text of *Kāt* is presented in sūtra-order. In the second column *Kāt*. sūtra-reference is indicated. Third column represents the text of *Aṣṭ* and the fourth column gives the *Aṣṭ* sūtra-reference. For *Kāt* text and for its sūtra-reference the author has mainly taken the help of the book named Kātantra Vyākaranā edited by R.S. Saini and for the *Aṣṭ* text and sūtra-reference, the edition of *Aṣṭādhyāyī* of Ponti translated into English by S.C. Vasu is referred to. However, this arrangement of sūtra-concordance is principally based on the semantic analysis of respective sūtras of both grammars although in the most of the cases, the sūtras are identical structurally. The sūtras are arranged in the table keeping in view of the topic-wise division of *Kāt*. This table highlights many novel aspects of both grammars, which are discussed in the third chapter of the present study. Simpler presentation, omission of abbreviated forms, Vedic language and accentuation, non-use of *pratyāhāra-sūtras*, adoption of new and ancient terminology and technical terms are some of the major reasons for which most of the corresponding sutras of *Kāt* are absent in *Aṣṭ*.

2.1 Sūtra-concordance

	1	2	3	4
	Text of Kātantra	Sūtra reference	Text of Astādhyāyī	Sūtra reference
<i>tesāṁ dvau anyonyasya savarnau</i>	1.4	<i>tulyāsyaprayatnām savarnam</i>		1.1.9
<i>pūrva-parayorthopalabdhau padam</i>	1.20	<i>sup-tinntantām padam</i>		1.4.14
<i>samānah savarne dīrghī bhavanti</i>	1.24	<i>dkah savarne dīrghah</i>		6.1.101
<i>paraśca lopam</i>				
<i>a-varna ivarne e</i>	1.25	<i>ād gunah</i>		6.1.87
<i>u-varne o</i>	1.26	<i>-do-</i>		-do-
<i>r-varne ar</i>	1.27	<i>-do-</i>		-do-
<i>lr-varne al</i>	1.28	<i>-do-</i>		-do-
<i>ekare e aikāra ca</i>	1.29	<i>vrddhir eci</i>		6.1.88

1	2	3	4
<i>okāre au aukāre ca</i>	1.30	- <i>do-</i>	- <i>do-</i>
<i>i-varṇa yama-savarṇe na ca paro</i>	1.31	<i>iko yan̄ aci</i>	6.1.77
<i>lopyah</i>			
<i>vam u varṇah</i>	1.32	- <i>do-</i>	- <i>do-</i>
<i>ram ṛ varṇah</i>	1.33	- <i>do-</i>	- <i>do-</i>
<i>lam lr varṇah</i>	1.34	- <i>do-</i>	- <i>do-</i>
<i>e ay</i>	1.35	<i>eco'ay avāyāvah</i>	6.1.78
<i>ai āy</i>	1.36	- <i>do-</i>	- <i>do-</i>
<i>o av</i>	1.37	- <i>do-</i>	- <i>do-</i>
<i>ou āv</i>	1.38	- <i>do-</i>	- <i>do-</i>
<i>odantā a i u ā nipātāḥ svare prakṛtyā</i>	1.42	<i>nipāta ekāj anāñ</i>	1.1.14
	- <i>do-</i>	<i>ot</i>	1.1.15

4

3

2

1

1	2	3	4
<i>divacanam anau</i>	1.43	<i>id ud ed dvi-vacanām pragṛhyam</i>	1.1.11
<i>anupadistās ca</i>	1.45	<i>p̄lutapragṛhyā aci</i>	6.1.125
- <i>do-</i>		<i>vakyasya teḥ pluta udātta</i>	8.2.82
- <i>do-</i>		<i>praty abhivāde aśūdre</i>	8.2.83
- <i>do-</i>		<i>dūrad dhūte ca</i>	8.2.84
- <i>do-</i>		<i>hai he prayoge hai-hayah</i>	8.2.85
- <i>do-</i>		<i>guror anto' nantyasy āpy ekaikasya</i>	8.2.86
		<i>prācām</i>	
- <i>do-</i>		<i>aphutavad upasthitē</i>	6.1.129
- <i>do-</i>		<i>ī cākravarmanasya</i>	6.1.30
<i>varga-prathamāḥ padāntā svara</i>	1.46	<i>jhalām jaśo 'nte</i>	8.2.39
<i>ghosavatsu trtiyān</i>			

1	2	3	4
<i>pañcame pañcamāṁś triyān na vā</i>	1.47	<i>yaro' nūnasikē' nūnasiko vā</i>	8.4.45
<i>vargaprathamebhyah śakārah svara</i>	1.48	<i>śas cho 'ti</i>	8.4.63
<i>yavara paras chakāram na vā</i>			
<i>caṁ ū</i>	1.51	<i>khari ca</i>	8.4.55
<i>le lam</i>	1.56	<i>tor li</i>	8.4.60
<i>mo' nūsvāram vyañjane</i>	1.60	<i>mo' nūsvāraḥ</i>	8.3.23
<i>eṣasapara vyañjane loryah</i>	1.76	<i>etat-tadoh sulopo'kor anañ-samāse</i>	6.1.132
<i>hali</i>			
<i>dhātuvibhakti varjam arthaval lingam</i>	2.1	<i>arthavad adhātūr apratyayah prāti</i>	1.2.45
		<i>padikam</i>	

1	2	3	4
<i>tasmāt parā vibhaktayah</i>	2.2	<i>svou jas am aut̄ chas tā bhyām bhis</i>	4.1.2
		<i>īne bhyām bhyas nasi bhyām bhyas nās</i>	
		<i>os ām nī os sup</i>	
<i>āmantrite si sambudhi</i>	2.5	<i>ekavacanām sambudhi</i>	2.3.49
<i>āgama udanubandha svarādantyāt</i>	2.6	<i>midaco'nyat parah</i>	1.1.47
<i>parah</i>			
<i>idudagni</i>	2.8	<i>śeṣa ghyasakhi</i>	1.4.7
<i>īdut stry-ākhyo nadī</i>	2.9	<i>yū stry-ākhyau nadī</i>	1.4.3
<i>antyāt pūrvā upadhā</i>	2.11	<i>alo'nyāt pūrvā upadhā</i>	1.1.65
<i>akāro dīrgha ghoṣovati</i>	2.14	<i>supi ca</i>	7.3.102
<i>bhis ais vā</i>	2.18	<i>ato bhis ais</i>	7.1.9
<i>ousi ca</i>	2.20	<i>ausi ca</i>	7.3.104

1	2	3	4
<i>smai sarvanāmnaḥ</i>	2.25	<i>sarvanāmnaḥ smai</i>	7.1.14
<i>nasi smāt</i>	2.26	<i>ṇisi-nyoh smātsminau</i>	7.1.15
<i>nī smin</i>	2.27	- <i>do-</i>	- <i>do-</i>
<i>jas sarva iḥ</i>	2.30	<i>jasah śih</i>	7.1.17
<i>trīyā samāse ca</i>	2.34	<i>trīyā samāse</i>	1.1.30
<i>bahuvrīhau</i>	2.35	<i>na bahuvrīhau</i>	1.1.29
<i>tres trayas ca</i>	2.73	<i>tres trayah</i>	7.1.53
<i>patir asamāse</i>	2.79	<i>pati samāsa eva</i>	1.4.8
<i>jasśaso śih</i>	2.87	<i>jas śasoh śih</i>	7.1.20
<i>nāminah svare</i>	2.89	<i>iko'ci vibhaktau</i>	7.1.73
<i>asthi-dadhi-saktha-kyakṣanām</i> <i>anantastādau</i>	2.90	<i>aikṣanām anān udāttā</i>	7.1.75

1	2	3	4
<i>bhāsiتا-purīskāni-pūrvavād</i>	2.91	<i>tṛīyādiśu bhāsiتا-purīskā-pūrvavād</i>	7.1.74
		<i>gālavasya</i>	
<i>ghuṭī cāsambudhau</i>	2.94	<i>sarvanāmasthane cāsambudhau</i>	6.4.8
<i>sānta-mahator nopaladhāyāḥ</i>	2.95	<i>sānta-mahatoḥ sanyogasya</i>	6.4.10
<i>uśanāḥ purudamśo'nehasām sāv-anantāḥ</i>	2.99	<i>rd uśanas-purudamśo' nehasām ca</i>	7.1.94
		<i>anantāḥ</i>	
<i>tvan-dhamī sau savibhaktayoh</i>	2.152	<i>tvāhau sau</i>	7.2.94
<i>yūyāṁ vayāṁ jasi</i>	2.153	<i>yūya-vayāu jasi</i>	7.2.93
<i>tubhyāṁ mahyāṁ nayi</i>	2.154	<i>tubhya-mahyau nayi</i>	7.2.95
<i>tava-mama nāsi</i>	2.155	<i>tava-mamau nāsi</i>	7.2.96
<i>bhyas abhyam</i>	2.157	<i>bhyaso' bhyam</i>	7.1.30
<i>sām ākam</i>	2.158	<i>sāma ākam</i>	7.1.33

1	2	3	4
<i>asti</i> <i>nah</i> <i>sarvāśu</i>	2.162	<i>aṣṭāṇa ā vibhaktau</i>	7.2.84
<i>o</i> <i>tasmāj</i> <i>jas-</i> <i>śasoh</i>	2.163	<i>aṣṭābhyaḥ aus</i>	7.1.21
<i>nr</i> <i>vā</i>	2.170	<i>nr ca</i>	6.4.6
<i>tyadādīnām</i> <i>avibhaktau</i>	2.171	<i>tyadādīnām ah</i>	7.2.102
<i>kimah</i> <i>kah</i>	2.172	<i>kimah kah</i>	7.2.103
<i>do'</i> <i>vermaḥ</i>	2.173	<i>daś ca</i>	7.2.109
<i>sau</i> <i>sah</i>	2.174	<i>tadoḥ saḥ sāv anantyayoyah</i>	7.2.106
<i>tasya</i> <i>ca</i>	2.175	<i>-do-</i>	
<i>idam</i> <i>iyam</i> <i>ayam</i> <i>pumisi</i>	2.176	<i>ido' y pumisi</i>	7.2.111
<i>muhādīnām</i> <i>vā</i>	2.191	<i>vā dṛ̥ha-muha-ṣnuha-ṣnihām</i>	8.2.33
<i>ha-</i> <i>caturthāntasya</i> <i>dhatos</i> <i>trīyāder</i> <i>ādi</i>	2.192	<i>ekāco</i> <i>vaśo bhoṣ jhasantasya sdhvoh</i>	8.2.37
<i>caturthavam</i> <i>akṛtavat</i>			

22 50 07

1	2	3	4
<i>sajusāśīśo rāḥ</i>	2.193	<i>sasajuso ruḥ</i>	8.2.66
<i>i-ru-ro-ri-ryau</i>	2.194	<i>hali ca</i>	8.2.77
- <i>do-</i>	- <i>do-</i>	<i>upadhāyāṁ ca</i>	8.2.78
<i>ahnaḥ saḥ</i>	2.195	<i>ahnaḥ</i>	8.2.68
<i>saṁyogāntasya lopah</i>	2.196	<i>saṁyogāntasya lopah</i>	8.2.23
<i>lingānta-nakārasya</i>	2.198	<i>na lopah prātipadikāntasya</i>	8.2.7
<i>na sambudhau</i>	2.199	<i>na nī sambudhayoh</i>	8.2.8
<i>dhūtāṁ tr̥tyāḥ</i>	2.202	<i>Jhalāṁ jaśo 'nte</i>	8.2.39
<i>ghoṣe prathamah</i>	2.203	<i>khari ca</i>	8.4.55
<i>vā virame</i>	2.204	<i>vā'vasāne</i>	8.4.56
<i>rephasor visarjanīyah</i>	2.205	<i>khar avasānayor visarjanīyah</i>	8.3.15
<i>ayyayācca</i>	2.210	<i>ayyayādāpsupah</i>	2.4.82

1	2	3	4
<i>yato'paiti bhayam ādatte vā tad apādānam</i>	2.214	<i>dhruvam apāye apādānam</i>	1.4.24
- <i>do-</i>	- <i>do-</i>	<i>bhūtrāthānām bhaya-hetuḥ</i>	1.4.25
- <i>do-</i>	- <i>do-</i>	<i>parājer asodah</i>	1.4.26
- <i>do-</i>	- <i>do-</i>	<i>antardhau yenādarśanam ichati</i>	1.4.28
- <i>do-</i>	- <i>do-</i>	<i>ākhyātopayoge</i>	1.4.29
- <i>do-</i>	- <i>do-</i>	<i>janikartuh prakṛtiḥ</i>	1.4.30
- <i>do-</i>	- <i>do-</i>	<i>bhuvaḥ prabhavaḥ</i>	1.4.31
<i>īpsitāñca raksārthānām</i>	2.215	<i>vāranārthānām īpsitāḥ</i>	1.4.27
<i>yasmai dītsā rocate dhārayate vā tat sampradānam</i>	2.216	<i>Karmaṇā yamabhiprāti sa sampradānam</i>	1.4.32
- <i>do-</i>	- <i>do-</i>	<i>rucyarthānām priyamāṇah</i>	1.4.33

1	2	3	4
-do-	-do-	<i>ślāgh-nhuni-sthā-sapām jñīpasya</i>	1.4.34
		<i>mānah</i>	
-do-	-do-	<i>dharer uttamarnah</i>	1.4.35
-do-	-do-	<i>sphēr ipsitah</i>	1.4.36
-do-	-do-	<i>kṛdh-dhersyāstūvārthānām yan̄ prati kopah</i>	1.4.37
		<i>kṛdhāt̄hor upasr̄stayoḥ karma</i>	1.4.38
		<i>rādhiksyor yasya vipraśnah</i>	1.4.39
		<i>praty ānbhyām śruvah purvasya kartā</i>	1.4.40
		<i>ādhāro 'dhibikaranam</i>	1.4.45
		<i>sādhakatamām karanam</i>	1.4.52
		<i>kartṛr ipsitatamām karma</i>	1.4.49
		<i>yata kriyate tat karanam</i>	
		<i>yena kriyate tat karanam</i>	
		<i>yat kriyate tat karma</i>	

1	2	3	4
<i>yah karoti sa kartā</i>	2.220	<i>svatantrah kartā</i>	1.4.54
<i>prathamāvibhakti liṅgārtha vacane</i>	2.223	<i>prati padikārtha-liṅga-parimāna-</i> <i>vacanamātre prathamā</i>	2.3.46
<i>āmantrite ca</i>	2.224	<i>sambodhane ca</i>	2.3.47
<i>paryān yoge pañcamī</i>	2.226	<i>pañcamy apān paribhiḥ</i>	2.3.10
<i>digitararte'nyais ca</i>	2.227	<i>anyārad itarante dīk</i>	2.3.29
		<i>śabdāñcutarapadāj āhiyukte</i>	
<i>dvitīyainena</i>	2.228	<i>enapā dvitīyā</i>	2.3.31
<i>karmapravacanīyaiś ca</i>	2.229	<i>karma-pravacanīyayukte dvitīyā</i>	2.3.8
- <i>do-</i>	- <i>do-</i>	<i>anur laksane</i>	2.4.84
- <i>do-</i>	- <i>do-</i>	<i>tritīyārthe</i>	1.4.85
- <i>do-</i>	- <i>do-</i>	<i>hīne</i>	1.4.86

4

3

2

1

-do-	-do-	<i>upodhike ca</i>	1.4.87
-do-	-do-	<i>laksanethāmbhūtā-khyāna-</i> <i>bhāgavīpsāsu prati-pari-anavah</i>	1.4.90
<i>gatyartha-karmanī dvitīyā-caturthyau</i>	2.230	<i>gatyartha-karmanī dvitīyā-caturthau</i>	2.3.12
<i>cestāyām anadhvani</i>		<i>cestāyām anadhvani</i>	
<i>manyakarmmani cānādare'prāṇini</i>	2.231	<i>manyakarmmani anādare vibhāṣā'</i> <i>prāṇisu</i>	2.3.17
<i>mamaḥ-svasthi-svāhā-svadhā' lamvasad</i>	2.232	<i>namah-svasti-svāhā-svadhā-alam-</i> <i>vasaḍyogaś ca</i>	2.3.16
<i>yoge caturthī</i>			
<i>tādarthyē</i>	2.233	<i>caturthī vidhāne tādarthya</i>	vt on 2.3.13
		<i>upasāṅkhyānam</i>	
<i>tumarthāc ca bhāva-vācinah</i>	2.234	<i>tumarthac ca bhāvavacanāt</i>	2.3.15

1	2	3	4
<i>tr̥iyā sahayyoge</i>	2.235	<i>sahayukte' pradhāne</i>	2.3.19
<i>hetus ca</i>	2.236	<i>hetau</i>	2.3.23
<i>kutsite'nge</i>	2.237	<i>yenāngavikārah</i>	2.3.20
<i>vīśeṣaṇe</i>	2.238	<i>īthām bhūta-lakṣaṇe</i>	2.3.21
<i>nirdhārane ca</i>	2.242	<i>yataś ca nirdhāranam</i>	2.3.41
<i>śasthī hetu-prayoge</i>	2.243	<i>sasthī hetuprayoge</i>	2.3.26
<i>karoteḥ pratijyatne</i>	2.245	<i>kṛīnah pratijyatne</i>	2.3.53
<i>himśārthānām ajvareḥ</i>	2.246	<i>rjārthānām bhāva-vacanānām ajvareḥ</i>	2.3.54
<i>kartṛkarmānoḥ kṛtiḥ</i>	2.247	<i>kartṛkarmānoḥ kṛtiḥ</i>	2.3.65
<i>na niṣṭhādiṣu</i>	2.248	<i>na lokāyyaya-niṣṭhā khalartha-trnām</i>	2.3.69
<i>nāmānām samāśo yuktārtha</i>	2.259	<i>samarthāḥ padaviāḥih</i>	2.1.1
<i>tatsthā lopyā vibhaktayāḥ</i>	2.260	<i>supo dhātuprātipadikayoh</i>	2.4.71

1	2	3	4
<i>pade tuyādhikarane vijñeyah</i>	2.263	<i>tatpurusah samānādhī-karanah</i>	1.2.42
<i>karmadhārayah</i>		<i>karmadhārayah</i>	
<i>sankhyāpūrvo dvigur iti jñeyah</i>	2.264	<i>samīkhyāpūrvo dviguh</i>	2.1.52
<i>tatpurusāv ubhau</i>	2.265	<i>tatpurusah</i>	2.1.22
<i>-do-</i>	-do-	<i>dviguś ca</i>	2.1.23
<i>vibhaktayo dvitīyādyā nāmnā</i>	2.266	<i>dvitīyā sritātita-paitita-gatātyasta-</i>	2.1.24
<i>parapadena tu samasyante samaso hi</i>		<i>prāptā pannaiḥ</i>	
<i>jñeyas tatpurusah sa ca</i>			
<i>-do-</i>	-do-	<i>svayam ktena</i>	2.1.25
<i>-do-</i>	-do-	<i>khatvā kṣepe</i>	2.1.26
<i>-do-</i>	-do-	<i>sāmi</i>	2.1.27
<i>-do-</i>	-do-	<i>kūlāḥ</i>	2.1.28

4

3

2

1

-do-	-do-	<i>atyanta'-sam̄ yoge ca</i>	
-do-	-do-	<i>tr̄tiyā tatkṛtārthena gunavacanena</i>	2.1.30
-do-	-do-	<i>pūrvā-saṁśā-saṁonārtha-kalaha-</i> <i>nipuna-miśra-slakṣṇaiḥ</i>	2.1.31
-do-	-do-	<i>kartt-karane krtā bahulam</i>	2.1.32
-do-	-do-	<i>kṛtyair adhikārtha-vacane</i>	2.1.33
-do-	-do-	<i>annena vyāñjanam</i>	2.1.34
-do-	-do-	<i>bhakṣṇena miśrikaranam</i>	2.1.35
-do-	-do-	<i>caturthī tadartha-valīhita-sukha-</i> <i>rakṣitaiḥ</i>	2.1.36
-do-	-do-	<i>stokāntika-dūrartha-kṛchrāṇi ktena</i>	2.1.39
-do-	-do-	<i>sasthi</i>	2.2.8

1	2	3	4
-do-	-do-	yājakaḍibhiś ca	2.2.9
-do-	-do-	na nirdhārane	2.2.10
-do-	-do-	purāṇa-guṇa-suhitārtha-sad-aryaya-	2.2.11
		tavya-samānādhi-karanena	
-do-	-do-	ktena ca pūjāyām	2.2.12
		śeso bahuvrīhiḥ	2.2.23
	2.267	syātām yadi pade dve tu yadi vā syur bahuny ahitāny anyasya padasyārthe bahuvrīhiḥ	
	2.269	dvandva-samuccayo nāmnor bahūnām	2.2.29
		cārthe dvandvāḥ	
	vāpi yo bhavet		
	2.272	pūrvam vācyam bhaved asya so'	2.1.5
		vyayībhāva iṣyate	

1	2	3	4
---	---	---	---

<i>sa napūṁśakalinge syāt</i>	2.273	<i>ayyayī bhavaś ca</i>	2.4.18
<i>pūṁvad bhāṣita-pūṁskānū- pūranyādiṣu</i>	2.276	<i>stryāḥ pūṁvad bhāṣita pūṁskād anūn</i>	6.3.34
<i>stryāṁ tulyādhikarane</i>		<i>samānādhikarane strīyām pūrani</i>	
<i>priyādiṣu</i>		<i>priyādiṣu</i>	
<i>kātrīṣadarthe' kṣe</i>	2.283	<i>ku-gati-prādayāḥ</i>	2.2.18
<i>nya gargādeḥ</i>	2.289	<i>gargādibhyo yañ</i>	4.1.405
<i>ta-tvau bhāve</i>	2.300	<i>tasya bhāvas tva-talau</i>	5.1.119
<i>kunjāder āyanan smṛtaḥ</i>	2.290	<i>gotre kunjadibhya ścaphañ</i>	4.1.98
<i>-do-</i>		<i>vrātoc phañor astriyām</i>	5.3.113
<i>stryatryāder eyan</i>	2.291	<i>stryibhyo dhak</i>	4.1.120
<i>inataḥ</i>	2.292	<i>ato iñ</i>	4.1.95
<i>bāhvādaś ca vidhīyate</i>	2.293	<i>bāhvādibhyas ca</i>	4.1.96

1	2	3	4
<i>rāgānnakṣatrayogāt samūhāta sāya</i>	2.294	<i>tena raktam rāgāt</i>	4.2.1
<i>devatā</i>			
- <i>do-</i>	- <i>do-</i>	<i>naksatreṇa yuktah kālah</i>	4.2.3
<i>yaj ca prakīrtitah</i>	2.301	<i>gunavacana-brāhmaṇādibhiḥ karmani</i>	5.1.124
		<i>ca</i>	
<i>sāṁkhyāyāḥ pūraṇe damau</i>	2.303	<i>tasya pūraṇe dat</i>	5.2.48
- <i>do-</i>	- <i>do-</i>	<i>nāntād assaṁkhyāder mat</i>	5.2.49
<i>dvestīyah</i>	2.304	<i>dvestīyah</i>	5.2.54
<i>tres tr̥ ca</i>	2.305	<i>treḥ saṁprasāraṇam ca</i>	5.2.55
<i>katipīyat kteḥ</i>	2.307	<i>ṣat-kaṭipīya-caturāṁ thuk</i>	5.2.51
<i>viniśastyādes tamat</i>	2.308	<i>viniśtyādibhyas tamad anyatarasyām</i>	5.2.56

4

3

2

1

<i>nityam ūtādeḥ</i>	2.309	<i>nityam ūtādi-māśārdha-māśa-</i>	5.2.57
		<i>sainvatsarāc ca</i>	
<i>sasīhy ādy aparāt</i>	2.310	<i>sasīhy ādeś cāśāmīkhyādeḥ</i>	5.2.58
<i>vibhakti-samjnā vijñeyā</i>	2.311	<i>prākdiśo vibhakti</i>	5.3.1
<i>vakṣyante' tāḥ paras tu</i>			
<i>ye adyādeḥ sarvamānnas</i>			
<i>te vahoś caiva parāḥ smṛtāḥ</i>			
	-do-	<i>kim-sarvanāma-bahubhyo' dyādibhyah</i>	5.3.2
<i>tatredam iḥ</i>	2.312	<i>idam iś</i>	5.3.3
<i>rathor etet</i>	2.313	<i>etetau rathoh</i>	5.3.4
<i>pañcamyāś tas</i>	2.315	<i>pañcamyāś tasil</i>	5.3.7
<i>tra-saptamyāḥ</i>	2.316	<i>saptamyāś tral</i>	5.3.10

1	2	3	4
<i>idamo hah</i>	2.317	<i>idamo hah</i>	5.3.11
<i>kimah</i>	2.318	<i>vāha ca chandasī</i>	5.3.13
<i>ato kvo ca</i>	2.319	<i>kimo'at</i>	5.3.12
<i>kāle kim̄ sarva-yad-ekānyebhyā eva dā</i>	2.321	<i>sarvākānyā-kim̄-yat-tadah kāle dā</i>	5.3.15
<i>idamor hy adhumādānīm</i>	2.322	<i>idamor hil</i>	5.3.16
<i>-do-</i>	-do-	<i>adhuṇā</i>	5.3.17
<i>-do-</i>	-do-	<i>dānūm ca</i>	5.3.18
<i>dā-dānimau tadaḥ smṛtau</i>	2.323	<i>tado dā ca</i>	5.3.19
<i>sadyādyā nipātyante</i>	2.324	<i>sadyah-parut-parāry aiṣamāḥ</i>	5.3.22
		<i>pareḍyavya adya pūrvedyur anyedyur</i>	
		<i>anyetareḍyur itareḍyur aparedyur</i>	
		<i>adharedyur ubhayedyur uttaredyuh</i>	

4

3

2

1

1	2	3	4
<i>prakārvacane tu thā</i>	2.325	<i>prakārvacane thā</i>	5.3.23
<i>idam kimbhvām̄ thamuh̄ kāryah̄</i>	2.326	<i>idamas thamuh̄</i>	5.3.24
- <i>do-</i>		<i>kīmas̄ ca</i>	5.3.25
- <i>do-</i>		<i>thā-hetau ca chandas̄</i>	5.3.26
<i>ākhyātāc ca tamādayah̄</i>	2.327	<i>tīnas̄ ca</i>	5.3.56
<i>tathā gunād iṣṭhe yāsū vā</i>	2.329	<i>atīśāyane tamav iṣṭhanau</i>	5.3.55
- <i>do-</i>		<i>tīnas̄ ca</i>	5.3.56
- <i>do-</i>		<i>dvivacana vibhajyopapade tarav</i>	5.3.57
		<i>īyasunau</i>	
- <i>do-</i>		<i>ajī-ādau gunavacanād eva</i>	5.3.58
<i>prakarse rupaśca</i>	2.330	<i>aśām̄ sāyām̄ rūpam</i>	5.3.66

4

3

2

1

<i>īśad asamāptau kalpa-deśideśyāḥ</i>	2.331	<i>īśad asamāptau kalpab deśya-deśi</i>	5.3.67
<i>kutisita-vṛtter nāmna eva pāśāḥ</i>	2.332	<i>yapye pāśap</i>	5.3.47
<i>bhūta-pūrva-vṛteś carat</i>	2.333	<i>bhūtapūrve carat</i>	5.3.53
<i>sasthyāntāt būtāpūrvā-bhidhey rūpyas ca</i>	2.334	<i>sasthyā rūpya ca</i>	5.3.54
<i>ca</i>			
<i>bahv alpārthāt kārakāc chas vā maṅgale</i>	2.335	<i>bahvalpārthāc chas kārakād</i>	5.4.42
<i>gamyamāne</i>		<i>anyatarasyām</i>	
<i>samkhaikārthābhhyām vīpsāyām</i>	2.336	<i>samikhyaikavacanāc ca vīpsāyām</i>	5.4.43
<i>vārasya samkhyāyā kṛtvās</i>	2.338	<i>samkhyāyāḥ kriyābhhyā-vṛtigānane</i>	5.4.17
		<i>kṛtvāsuc</i>	
<i>vahor aviprakarṣe dhā ca</i>	2.339	<i>vibhāsā vahor dhā'viprakṛṣṭa kāle</i>	5.4.20

1 2 3 4

<i>dvi-tri-caturbhyah suc</i>	2.340	<i>dvi-tri-catur bhyah suc</i>	5.4.18
<i>prassuta-vṛtter mayat</i>	2.341	<i>tat-prakṛta-vacane mayat</i>	5.4.21
<i>prakte vikāre'vayave vā bhaksāc chādanayoh</i>	2.342	<i>mayaṭ vaitayor bhāsāyām abha kṣyāc chādanayoh</i>	4.3.143
<i>ekasvarānnityam</i>	2.343	<i>nityam vṛddhalśarādibhyah</i>	4.3.144
<i>abhūta-tadbhāve kr̥bhvastiṣu vikārāc cvih</i>	2.344	<i>kṛbhvasti yoge sampadyakartari cvih</i>	5.4.50
<i>arur-manaś-caksuś-ceto-raho- rajobhayah kṛtasalopebhya evāyam vidhiḥ</i>	2.345	<i>arur-manaś-caksuś-ceto-raho-rajasām lopaś ca</i>	5.4.51
<i>abhibhyāptau sampadyatau ca sātir vā -do-</i>	2.346	<i>vibhāṣā sātī kārtṣṇe abhibidhau sampadā ca</i>	5.4.52
			5.4.53

1	2	3	4
<i>svāmy arthādāyatte</i>	2.347	<i>tad adhiṇa vacane</i>	5.4.54
<i>deye trā ca</i>	2.348	<i>deye trā ca</i>	5.4.55
<i>avyaktānukaraṇād aneka svarād anitau</i>	2.349	<i>avyaktānukaraṇād vyaj abarārdhād</i>	5.4.57
<i>dāc</i>		<i>anitau dāc</i>	
<i>dvīṭīya-trīṭīya-samba vijebhyah kṛsi-</i>	2.350	<i>kṛñō dvīṭīya-trīṭīya-samba-vijāt kṛṣau</i>	5.4.58
<i>vijeye karotau</i>			
<i>samīkhyāder gunāt</i>	2.351	<i>samīkhyāś ca gunāntāyāḥ</i>	5.4.59
<i>samayād yāpanāyām</i>	2.352	<i>samayāc ca yāpanāyām</i>	5.4.60
<i>sapatra-nispatrābhyaṁ ati vyathane</i>	2.353	<i>sapatra-nispatrād atiyathane</i>	5.4.61
<i>niskalān niskoṣane</i>	2.354	<i>niskalān niskoṣane</i>	5.4.62
<i>priyasukhābhyaṁ ānukūlye</i>	2.355	<i>sukhaprīyatād anulomye</i>	5.4.63
<i>duḥkhāt pratikulye</i>	2.356	<i>duḥkhāt pratilomye</i>	5.4.64

4

3

2

1

1	2	3	4	
sūlāt pāke	2.357	śūlāt pāke		5.4.65
satyād asapathe	2.358	satyād aśapathe		5.4.66
bhadra-madrābhyaṁ vapane	2.359	madrāt parivāpane		5.4.67
rājān-anan-sakhi	2.361	rājā-ahas-sakhībhyas tac		5.4.91
gor ataddhitābhidhaye	2.362	gor atadhita luki		5.4.92
urah pradhānārtham	2.363	agrākhyāyāṁ urasah		5.4.93
anas-asman-ayas-saras jāti-samīnayoḥ	2.364	ano'smīyas-sarasān jāti-samīnayoḥ		5.4.94
grāma-kautā bhyaṁ takṣṇan	2.365	grāma-kautābhyaṁ ca takṣṇah		5.4.95
ateḥ śvan	2.366	ateḥ śunah		5.4.96
upamānād aprāṇini	2.367	upamānād aprāṇisu		5.4.97
mrga-pūrvottarebhyas ca sakthi	2.368	uttara-mrga-pūrvāc ca sakthnah		5.4.98
atadhitārthe dvigor nauḥ	2.369	nāvo dvigoh		5.4.99

1	2	3	4
<i>ardhāc ca</i>	2.370	<i>ardhāc ca</i>	5.4.100
<i>vā khāri</i>	2.371	<i>khāryāḥ prācām</i>	5.4.101
<i>dvi-tri-bhyām anjaliḥ</i>	2.372	<i>dvi-tribhyām añjaleḥ</i>	5.4.102
<i>Janapadād brahman</i>	2.373	<i>brahmaṇo Jānapadā-khyāyām</i>	5.4.104
<i>Kumahadbhyaṁ vā</i>	2.374	<i>ku-mahadbhyām anyatarasyām</i>	5.4.105
<i>panthy-ap-purah</i>	2.379	<i>r̥k-pur-ap-dhūḥ pathām ānakṣe</i>	5.4.74
<i>dhur anaksasya</i>	2.380	- <i>do-</i>	- <i>do-</i>
<i>rc</i>	2.381	- <i>do-</i>	- <i>do-</i>
<i>praty-any ebhyāḥ sāmalomani</i>	2.383	<i>ac pray any ava-pūrvāt sāmalomnāḥ</i>	5.4.75
<i>acaksur aksih</i>	2.384	<i>akṣno 'darsanat</i>	5.4.76
<i>brahma-hasti-rāja-panyebhyo varccas</i>	2.385	<i>brahma-hastibhyām varcasāḥ</i>	5.4.78
<i>andha-sam-avebhyas tamas</i>	2.386	<i>ava sam andhe bhyas tamasāḥ</i>	5.4.79

1 2 3 4

<i>śvāso'śyās</i>	2.387	<i>śvāso vasiyāḥ śreyasah</i>	5.4.80
<i>nīsaś ca śreyas</i>	2.388	- <i>do-</i>	- <i>do-</i>
<i>any-ava-taptebhyo rahas</i>	2.389	<i>any-ava-taptād rahasah</i>	5.4.81
<i>prate ruras ādhāras cet</i>	2.390	<i>praterurasah saptamisthāt</i>	5.4.82
<i>anugavam āyāmavati</i>	2.391	<i>anugavam āyāme</i>	5.4.83
<i>upasargād adhvanaḥ</i>	2.392	<i>upasargād adhvanaḥ</i>	5.4.85
<i>samāhāra-dvandva cavarge dasahānta</i>	2.396	<i>dvandyāc cu da ṣa hānāt samāhāre</i>	5.4.106
<i>i to'vyayi bhāvah</i>	2.397	<i>avyayibhāve śarat prabhṛtibhyah</i>	5.4.107
<i>śarad-vipāś-ayas-cetas manas-upānah</i>	2.398	- <i>do-</i>	- <i>do-</i>
<i>vidāḥ sanijñātām</i>			
<i>himavanta dvividhā</i>	2.399	<i>gireś ca senakasya</i>	5.4.112
<i>atha parasmaipadāni</i>	3.1	<i>laḥ parasmaipadam</i>	1.4.99

1	2	3	4
<i>nava parāṇy ātmane</i>	3.2	<i>tai āṇav ātmane padam</i>	1.4.100
<i>trīṇi prathama-madhyamo-uttamāḥ</i>	3.3	<i>tiṇas trīṇi trīṇi prathama-madhyamottamāḥ</i>	1.4.101
<i>nāmī prayuṣiyamāne'pi prathamah</i>	3.5	<i>śeṣe prathamah</i>	1.4.108
<i>yuṣmadi madhyamah</i>	3.6	<i>yuṣmady upapade samānādhi-karamē</i>	1.4.105
<i>asmaty uttamah</i>	3.7	<i>asmaty uttamah</i>	1.4.107
<i>adāb dādhau dā</i>	3.8	<i>dā dhā ghv adāp</i>	1.1.20
<i>samprati vartamānā</i>	3.11	<i>vartamāne lat</i>	3.2.123
<i>parokṣā</i>	3.13	<i>parokṣe lit</i>	3.2.115
<i>saptami</i>	3.25	<i>liñ āśisī</i>	3.1.116
<i>pañcamī</i>	3.26	<i>lot ca</i>	3.3.162

1	2	3	4
<i>hyastanī</i>	3.27	<i>anadyatane lañ</i>	3.2.111
<i>evam evādyatani</i>	3.28	<i>luñ</i>	3.2.110
<i>śvastanī</i>	3.30	<i>anadyatane lut̄</i>	3.3.15
<i>sya-samhitāni tyādāni bhavisyant</i>	3.32	<i>lṛt ca śeṣe</i>	3.3.13
<i>dyādāni kriyatipatti</i>	3.33	<i>lin nimitte lṛti kriyatipattau</i>	3.3.139
<i>śadādayāḥ sārvadhātu kam</i>	3.34	<i>tīrū ūt sārvadhātu kam</i>	3.4.113
<i>pratyayāḥ parah</i>	3.35	<i>pratyayāḥ</i>	3.1.1
-do-		<i>paraś ca</i>	3.1.2
<i>gup-tij-kidbyah san</i>	3.36	<i>gup-tij-kidbyah san</i>	3.1.5
<i>māna-vadha-dāna-sānbhyo dīrghaś</i>	3.37	<i>māna-vadha-dāna-sānbhyo dīrghaś</i> <i>cābhyaśasya</i>	3.1.6

1 2 3 4

<i>dhātor vā-tumantād-icchati-naika-kartikāt</i>	3.38	<i>dhātor karmāṇah samāṇa-kartikād</i>	3.1.7
<i>kartikāt</i>		<i>icchāyām vā</i>	
<i>nāmna ātmecchāyām yin</i>	3.39	<i>supa ātmānāḥ kyac</i>	3.1.8
<i>kāmya ca</i>	3.40	<i>kāmyac ca</i>	3.1.9
<i>upamānād ācāre</i>	3.41	<i>upamānād ācāre</i>	3.1.10
<i>kartur āyih salopas ca</i>	3.42	<i>kartuh kyan salopas ca</i>	3.1.11
<i>dhātoś ca hetau</i>	3.44	<i>hetumati ca</i>	3.1.26
<i>curādēś ca</i>	3.45	<i>satyapa-pāśa-rūpa-vīñā tūla-sloka-senā-loma tvaca varma-varṇa-cūrṇa-cūrādibhyo nic</i>	3.1.25
<i>dhātor ya-śabdaś cekriyitam kriyā-samabhihāre</i>	3.48	<i>dhātor ekāc halādeh kriyā-samabhihāre yai</i>	3.1.22

1 2 3 4

<i>gu-pū-dhūpa-vicchi-pani-paner āyah</i>	3.49	<i>gu-pū-dhūpa-vicchi-pani-panibhyah</i>	3.1.28
<i>āyah</i>			
<i>te dhātavah</i>	3.50	<i>sanādy antā dhātavah</i>	3.1.32
<i>cakās-kās-pratyāntebhya ām paroksāyām</i>	3.51	<i>kas-pratyayād ām amantre liti</i>	3.1.35
<i>bhāva-karmanoś ca</i>	3.64	<i>bhāva-karmanoh</i>	1.3.13
<i>ātmanepadāni bhāva-karmonoh</i>	3.74	<i>kartari karma vyatihāre</i>	1.3.14
<i>kartari rucādi-nānurandhebhyaḥ</i>	3.76	<i>-do-</i>	
<i>ner viś</i>	3.76/1	<i>ner viśah</i>	1.3.17
<i>pari-vy avebhyaḥ kṛī</i>	3.76/2	<i>pari vyavebhyaḥ kriyāḥ</i>	1.3.18
<i>vi-parābhyañjih</i>	3.76/3	<i>viparā bhyañj jeḥ</i>	1.3.19
<i>āño dāna anātma prasārane</i>	3.76/4	<i>āño do'nāsyā-viharane</i>	1.3.20

4

3

2

1

<i>pūjokṣepanopanyaya-bhṛti-bīgaṇana-</i>	3.76/31	<i>sāmāna-utsañjana ācārya-karana-</i>	1.3.36
<i>vya耶su nīn</i>		<i>jñāna-bhṛti-viṣṇana-vyayesu niyah</i>	
<i>kartṛsthāmūrtta-karmakaś ca</i>	3.76/32	<i>kartṛsthē cāśātire karmāni</i>	1.3.37
<i>vṛty utsāha-tāyanesu kramah</i>	3.76/33	<i>vṛtti-sarga-tāyanesu kramah</i>	1.3.38
<i>paropābhvām</i>	3.76/34	<i>upa-parābhvām</i>	1.3.39
<i>āño jyotir udgame</i>	3.76/35	<i>āñi udgamane</i>	1.3.40
<i>veḥ pādābhvām</i>	3.76/36	<i>veḥ pādaviharane</i>	1.3.41
<i>pro pābhvām ārambhe</i>	3.76/37	<i>propābhvāmī samarthābhvām</i>	1.3.42
<i>anupasargo vā</i>	3.76/38	<i>anupasargād vā</i>	1.3.43
<i>nīhvave jñāḥ</i>	3.76/39	<i>apahnave Jñāḥ</i>	1.3.44
<i>akarmakaś ca</i>	3.76/40	<i>akarmakāc ca</i>	1.3.45
<i>sām-pratibhām asmr̥tau</i>	3.76/41	<i>sām-pratibhām anadhyāne</i>	1.3.46

1 2 3 4

<i>Jñāna-yatnopachandaneśu vada</i>	3.76/42	<i>bhāsanopasām bhāṣā-jñāna-yama-</i>	1.3.47
<i>vimaty upamantraneśu vadah</i>			
<i>anor akarmakāḥ</i>	3.76/43	<i>anor akarmakāt</i>	1.3.49
<i>tayor vvā</i>	3.76/46	<i>vibhāṣā vipralope</i>	1.3.50
<i>abadiigarah</i>	3.76/47	<i>avād graḥ</i>	1.3.51
<i>samah pratijñāyām</i>	3.76/48	<i>samah pratijñāne</i>	1.3.52
<i>udah sakarmakaś cara</i>	3.76/53	<i>udas carah sakarmakāt</i>	1.3.53
<i>samas trtiyā-yuktatāḥ</i>	3.76/54	<i>samas trtiyā-yuktatā</i>	1.3.54
<i>dāna sā cec caturthy arthe</i>	3.76/55	<i>dāṇasca sā cec caturthy arthe</i>	1.3.55
<i>udvāhe upayama</i>	3.76/56	<i>upād yamah svakarane</i>	1.3.56
<i>samah kṣṇuh</i>	3.76/60	<i>samah kṣṇuvah</i>	1.3.65
<i>pralambhane gr̥dhī-vāñcyoh</i>	3.76/63	<i>gr̥dhī-vāñcyoh pralambhane</i>	1.3.69

1	2	3	4
<i>mithyābhiyoge'bhyāse krīnah</i>	3.76/65	<i>mithyopapadāt krīo'bhyāse</i>	1.3.71
<i>śesāt kartari parasmaipadam</i>	3.81	<i>śesāt kartari parasmaipadam</i>	1.3.78
<i>dvir vacanam anabhyāsasyaika-svarasyādyasya</i>	3.82	<i>ekāco dve prathamasya</i>	6.1.1
<i>svarāder dvitīyasya</i>	3.83	<i>ajāder dvitīyasya</i>	6.1.4
<i>pūrvo'bhyāsah</i>	3.85	<i>pūrvo'bhyāsah</i>	6.1.4
<i>ka-vargasya ca-vargah</i>	3.94	<i>kuhoś cuḥ</i>	7.4.62
<i>hrasvah</i>	3.96	<i>hrasvah</i>	7.4.59
<i>aśnoteś ca</i>	3.102	<i>aśnotes ca</i>	7.4.72
<i>bhavater ah</i>	3.103	<i>bhavater ah</i>	7.4.73
<i>grahi-jyā-vayi-vyadhi-vasti-vyaci-prachi-vrascti-brasjinām agune</i>	3.125	<i>grahi-Jyā-vayi-vyadhi-vasti-vicati-vṛscati-prcchati- bhrjatinām niti ca</i>	6.1.16

4

3

2

1

1	2	3	4	
<i>svapi-vaci-yajādīnām yan paroksāśīṣu</i>	3.126	<i>waci-svapi-yajādīnām kitī</i>		6.1.15
<i>svapi-svami-yeñōñ cekrīyite</i>	3.130	<i>svapi-svami-yeñām yanii</i>		6.1.19
<i>cāyah kirates̄ cekrīyite</i>	3.133	<i>cāyah ki</i>		6.1.21
<i>hvayator nityam</i>	3.137	<i>hvah saṁprasāraṇam</i>		6.1.32
<i>smi-Ji-krīñ āmini</i>	3.147	<i>krīñ Jñānāñ nau</i>		6.1.48
<i>abhyāsasyāsavarṇe</i>	3.179	<i>anhyāsasya asavarṇe</i>		6.4.78
<i>Juhoteḥ sārvadhatuke</i>	3.184	<i>juhotyādibhyah̄ suh̄</i>		2.4.75
<i>hanter vadhīr dīśi</i>	3.205	<i>hano badha līni</i>		2.4.42
<i>adyatanyāñ ca</i>	3.206	<i>lūni ca</i>		2.4.43
<i>cakṣināḥ khyāñ</i>	3.212	<i>cakṣināḥ khyāñ</i>		2.4.54
<i>vā paroksāyām</i>	3.213	<i>vā litī</i>		2.4.55
<i>karoteḥ</i>	3.220	<i>nīyāñ karoteḥ</i>		6.4.108

4

3

2

1

1	2	3	4
<i>mideḥ</i>	3.221	<i>mider gunah</i>	7.3.82
<i>lopah pibater ic cābhyaśasya</i>	3.262	<i>lopah pibater ic cābhyaśasya</i>	7.4.4
<i>tiṣṭhater it</i>	3.263	<i>tiṣṭhater it</i>	7.4.5
<i>Jighrater vva</i>	3.264	<i>Jighrater vā</i>	7.4.6
<i>pah pibah</i>	3.334	<i>pā-ghrā-dhmā-sthā-mnā-dan-dr̥si-anti-</i>	7.3.78
		<i>sarti šada-sadām piba-jighra-dhamā-</i>	
		<i>tiṣṭha-mana-yaccha-pasya-rccha-dhau-</i>	
		<i>śiyā-sīdāḥ</i>	
<i>ghro Jighrah</i>	3.335	<i>-do-</i>	-do-
<i>dhmo dhamah</i>	3.336	<i>-do-</i>	-do-
<i>s̥has tiṣṭhah</i>	3.337	<i>-do-</i>	-do-
<i>mno manah</i>	3.338	<i>-do-</i>	-do-

4

3

2

1

<i>dāno yaccha</i>	3.339	- <i>do-</i>	
<i>drśeh paśyah</i>	3.340	- <i>do-</i>	
<i>arte rechah</i>	3.341	- <i>do-</i>	
<i>sarter dhārah</i>	3.342	- <i>do-</i>	
<i>śadeh śiyah</i>	3.343	- <i>do-</i>	
<i>śadeh sīdah</i>	3.344	- <i>do-</i>	
<i>jā janer vikarane</i>	3.345	<i>jñā-janor ja</i>	7.3.79
<i>jñāś ca</i>	3.346	- <i>do-</i>	
<i>pvādīnām hrassvah</i>	3.347	<i>prādīnām hrassvah</i>	7.3.80
<i>sr-vr-bhr-stu-dr-sru-srava eva</i>	3.401	<i>kr-sr-bhr-vr-stu-dr-sru-sravaḥ litū</i>	7.2.13
<i>paroksāyām</i>			
<i>gha-dha-dha-bhebhyaś tathor dho'dhah</i>	3.407	<i>Jasas tathor dho'dhah</i>	8.2.40

4

3

2

1

<i>dhārvāde sah sah no nah</i>	3.429	<i>no nah</i>	6.1.65
<i>luglope na prayayakrtam</i>	3.433	<i>prayayolope prayayalaksanam</i>	1.1.62
<i>ar pūrve dve sandhyakṣre ca gunah</i>	3.438	<i>ad eñ gunah</i>	1.1.2
<i>ār utare ca vrddhīh</i>	3.439	<i>Vrddhir ād aic</i>	1.1.1
<i>skanda-syandoh ktvā</i>	4.10	<i>kvi skandi-syandoḥ</i>	6.4.31
<i>trsī-mrsī-krśī-vāñci-luñc rtāñ ca</i>	4.12	<i>vāñci-luñci-yañca</i>	1.2.24
<i>-do-</i>		<i>trsī-mrsī-krśeh kasyapasya</i>	1.2.25
<i>nīṣṭhetīnah</i>	4.36	<i>nīṣṭhāyām seti</i>	6.4.52
<i>sphāyah sphih</i>	4.42	<i>sphāyah sphī nīṣṭhāyām</i>	6.1.22
<i>kta-ktavatū nīṣṭhā</i>	4.84	<i>kta-ktavatū nīṣṭhā</i>	1.1.26
<i>dhātoḥ</i>	4.85	<i>dhātoḥ</i>	3.1.91
<i>saptamī uktam upapadam</i>	4.86	<i>tatropapadaṁ saptamīsthām</i>	3.1.92

4

3

2

1

	4.91	<i>kartari kṛt</i>	3.4.67
<i>kṛt</i>			
<i>vā'sarūpo' striyām</i>	4.92	<i>vā'sarūpo' striyām</i>	3.1.94
<i>tavyāñīyau</i>	4.93	<i>tavyat-tavyāñīyarah</i>	3.1.96
<i>svarād yah</i>	4.94	<i>aco yat</i>	3.1.97
-do-	-do-	<i>parodupadhāt</i>	3.1.98
<i>śaki-sahi-pavargāntāc ca</i>	4.95	<i>sakti-sahoś ca</i>	3.1.99
<i>āt khonor icca</i>	4.96	<i>ī ca khanah</i>	3.1.111
-do-	-do-	<i>id yati</i>	6.4.65
<i>yami-madi-gadān tv anupasarge</i>	4.97	<i>gada-mada-cara-yamas-cānupasarge</i>	3.1.100
<i>carer āni cāgurau</i>	4.98	<i>cerer āni cāgurau</i>	vt on 3.1.100
<i>panyāvadya-varyāñīm nikreya-garhyam</i>	4.99	<i>avadya-panya-varyā-garhya-panitayā</i>	3.1.101
<i>anirodhesu</i>		<i>nirodhesu</i>	

4

3

2

1

1	2	3	4
<i>vahyām karane</i>	4.100	<i>vahyām karanam</i>	3.1.102
<i>aryyah svāmi-vaisyayoh</i>	4.101	<i>aryah svāmi-vaisyayoh</i>	3.1.103
<i>upasaryā kālyā prajane</i>	4.102	<i>upasaryā kālyā prajane</i>	3.1.104
<i>ajaryam saṅgate ca</i>	4.103	<i>ajaryam saṅgatam</i>	3.1.105
<i>nāmni vadah kyap ca</i>	4.104	<i>vadah supi kyap ca</i>	3.1.106
<i>bhāve bhuvah</i>	4.105	<i>bhuvoh bhāve</i>	3.1.107
<i>hanas ta ca</i>	4.106	<i>hanas ta ca</i>	3.1.108
<i>vṛñ-dr-jusīna-śāsu-stu-guham kyap</i>	4.107	<i>eti-stu-śās vṛ-dr-jusah kyap</i>	3.1.109
<i>r̥ du padhāc cāklipi-cteh</i>	4.108	<i>rd upadhāc cāklipi ctēh</i>	3.1.110
<i>bhr̥no'saṁjñāyām</i>	4.109	<i>bhr̥no'saṁjñāyām</i>	3.1.112
<i>graho'piratibhyām vā</i>	4.110	<i>praty apibhyām graheś chandasī</i>	3.1.118
<i>padapakṣyoś ca</i>	4.111	<i>padāsvairi-bāhyā-pakṣesu ca</i>	3.1.119

4

3

2

1

<i>vau-nipunibhyām kalkamūñjayoh</i>	4.112	<i>vipiūya-viniyā-jītyāḥ muñja-kalka-haliṣu</i>	3.1.117
<i>kr-vr-mṛjām vā</i>	4.113	<i>vibhāṣā kr-vṛṣoh</i>	3.1.120
-do-		<i>mṛjer vibhāṣā</i>	3.1.113
<i>surya-rucyāvayathyāḥ kartari</i>	4.114	<i>rājasi ya-sūrya-mṛśodya rucya-kupyā-krṣṭha pacyāvayathyāḥ</i>	3.1.114
<i>vidhayodhayau nade</i>	4.115	<i>bhidyodhayau nade</i>	3.1.115
<i>puṣya-sidhyau naṣṭare</i>	4.116	<i>puṣya-sidhyau naṣṭare</i>	3.1.116
<i>yugyan patre</i>	4.117	<i>yagyan ca patre</i>	3.1.121
<i>rvarṇa-vyañjanāntād ghyāṇ</i>	4.119	<i>r̥halor nyat</i>	3.1.124
<i>āsu-yu-vāpi-rapi-lapi-trapi dadhi-camāñ</i>	4.120	<i>āsu-yu-vāpi-rapi-lapi-trapi-camas ca</i>	3.1.126
		<i>ca</i>	

1

2

3

4

prior niyo' sammatānityayoh svaravat 4.123 *anāyyo'nyte* 3.1.127

-*do-*

-*do-* *pranāyyo'sammatau* 3.1.128

sāñci-kundapah̄ kratau

4.124 *kratau kundapāyya sāñcāyau* 3.1.130

sannayya nikāyau havir nivāsayoh

4.126 *pāyya-sāñnāyya-nikāya-dhāyyāb* 3.1.129

māna-havir nivāsa sāmidhenīsu

pavicāyyopacāyyāvagnau

4.127 *agnau paricāyyopacāyya samūhyāh* 3.1.131

cityāgnicitye ca

4.128 *cityāgnicitye ca* 3.1.132

amāvasyā vā

4.129 *amāvasyad anyatarasyām* 3.1.122

te kryāh

4.130 *kryāh* 3.1.95

vññ-trcau

4.131 *ñvñl-trcau* 3.1.133

ac pacādibhyāś ca

4.132 *nandi-grahi-pacādibhyo lñu ññy acāh* 3.1.134

nandāder yuh

4.133 -*do-* -*do-*

1 2 3 4

<i>grahāder nim</i>	4.134	-do-	
<i>nāmy upadhā-pri-kr-gr-jñānī kah</i>	4.135	<i>igupadha-jñāprikirah</i>	3.1.135
<i>upasarge tvāto dāḥ</i>	4.136	<i>ātōś copasarge</i>	3.1.136
<i>dhet-dṛśi-pā-ghrā-dhmah̄ sah</i>	4.137	<i>pā-ghrā-dhmā-dhet-drṣah̄ sah</i>	3.1.137
<i>sāhi-sati-vady udeji-ceti-dhāri-pāri-</i>	4.138	<i>anupasargālīmpa-vinda-dhāri-pari-</i>	3.1.138
<i>limpa-nindāntv anupasarge</i>		<i>vedy-udeji-ceti-sāti-sāhibhyas ca</i>	
<i>va jvalādi-du-nī bhuvu nah</i>	4.139	<i>Jvaliti-kasantebhyo nah</i>	3.1.140
<i>samānio sryah</i>	4.140	<i>śyad-vyadh-āsrū-samīsu-atīn-avasa-</i>	3.1.141
		<i>bahr-liha-śliṣa-śvaśas ca</i>	
<i>ave hrasvoh</i>	4.141	-do-	
<i>dihī-lihi-śliṣi-śvasi vyavadhyatīna</i>	4.142	-do-	
<i>syātāñ ca</i>			

4

3

2

1

1	2	3	4	
<i>graher vā</i>	4.143	<i>vibhāsā grahah</i>		3.1.143
<i>gehe tvak</i>	4.144	<i>gehe kah</i>		3.1.144
<i>śilpini vus</i>	4.145	<i>śilpini svun</i>		3.1.145
<i>gas thakah</i>	4.146	<i>gas thakan</i>		3.1.146
<i>nyat ca</i>	4.147	<i>nyuṭ ca</i>		3.1.147
<i>hah kāla-vrihayoh</i>	4.148	<i>haś ca vrihi-kālāyoh</i>		3.1.148
<i>āśīṣy akaḥ</i>	4.149	<i>āśīṣi ca</i>		3.1.150
<i>pru-sru-sr-lvāṁ sādhukārini</i>	4.150	<i>pru-sr-lvah samabhīhāre vun</i>		3.1.149
<i>karmany an</i>	4.151	<i>karmany ai</i>		3.2.1
<i>hvā-vā-maś ca</i>	4.152	<i>hvā-vā-maś ca</i>		3.2.2
<i>āto' nupasargāt kah</i>	4.154	<i>āto' nupasarge kah</i>		3.2.3
<i>nāmni sthaś ca</i>	4.155	<i>supi sthah</i>		3.2.4

1

3

2

4

<i>tunda-śokayoh parimjā panudoh</i>	4.156	<i>tunda-śokayoh parimjā panudoh</i>	3.2.5
<i>pre dājñah</i>	4.157	<i>pre dājñah</i>	3.2.6
<i>sami khyah</i>	4.158	<i>sami khyah</i>	3.2.7
<i>gaṣṭak</i>	4.159	<i>gā ṣṭak</i>	3.2.8
<i>surāśidhvoh private</i>	4.160	<i>-do-</i>	<i>-do-</i>
<i>hr̥no'j. rayo'nuḍyamanayoh</i>	4.161	<i>harater anuḍyamāne'c</i>	3.2.9
<i>āni tacchīye</i>	4.162	<i>āni tacchīye</i>	3.2.11
<i>arhaś ca</i>	4.163	<i>arhaḥ</i>	3.2.12
<i>stamba-karnayo ramijapoh</i>	4.166	<i>stamba-karnayo ramijapoh</i>	3.2.13
<i>śam pūrvebhyyah samjñītyām</i>	4.167	<i>sami dhātoḥ samjñītyām</i>	3.2.14
<i>śino'dhikarane ca cares ṭah</i>	4.168	<i>adhikarane seteh</i>	3.2.15
<i>cares ṭah</i>	4.169	<i>cares ṭah</i>	3.2.16

1	2	3	4
<i>puro'grato'gresu sarteh</i>	4.170	<i>puro'grato'gresu sarteh</i>	3.2.18
<i>pūrve kartari</i>	4.171	<i>pūrve kartari</i>	3.2.19
<i>kṛṇo hetu tāccchīlāñulomeṣu aśabda</i>	4.172	<i>kṛṇo hetu tāccchīlāñulomeṣu</i>	3.2.20
<i>stoka kaloha-gāthā-vaira-sūtra mantra-</i>			
<i>padeṣu</i>			
<i>-do-</i>	-do-	<i>nasabdaslokakalaha</i>	3.2.23
		<i>gāthāvariracatusūtramantra padesu</i>	
<i>tadādyādyātānantakāra bahu-</i>	4.173	<i>divā-vibhā-niśā-prabhā-bhās-</i>	3.2.21
<i>vāhvar-dhiyā-vibhā-niśā-prabhā-</i>		<i>kārāntānāntādi bahu nāndi</i>	
<i>bhaścitra-kartr-nāndi kim lipi-</i>		<i>kim lipi-libi-bali-bhakti-kartr-</i>	
<i>libi-vali-bhakti-kṣetra-jaṅghā-</i>		<i>citra-kṣetra-smikhyā-jaṅghā</i>	
<i>dherur aru sanikhyāsu ca</i>		<i>bāhūhar yattad dhanur arusū</i>	
<i>bhṛtu karmaśabdeḥ</i>	4.174	<i>karmani bhṛtau</i>	3.2.22

1 2 3 4

<i>ih stamba-śaktiḥ</i>	4.175	<i>stamba-śaktiḥ in</i>	3.2.24
<i>harate dṛti-nāthayoh paśau</i>	4.176	<i>harater dṛti-nāthayoh paśau</i>	3.2.25
<i>phale-mala-rajah-su graheḥ</i>	4.177	<i>phalegrahir-ātmambharis ca</i>	3.2.26
<i>ejeḥ khaś</i>	4.180	<i>ejeḥ khaś</i>	3.2.28
<i>śūni-stana-maṇja-kulāsyā-puspesu</i>	4.181	<i>nāśikā-stanayor dhmā dhetoh</i>	3.2.29
<i>dhetah</i>			
<i>nādi-kara-muṣṭi-pāni-nāśikāsu dhmaś ca</i>	4.182	<i>nādi-muṣṭyos ca</i>	3.2.30
<i>vidhv arus tlesu tudah</i>	4.183	<i>vidhv arusos tudah</i>	3.2.35
<i>asūr yayograyor drśoh</i>	4.184	<i>asūrya-lalatayor drśi tapoh</i>	3.2.36
<i>lalatē tapah</i>	4.185	<i>-do-</i>	
<i>mita-nakha-parimāṇesu pacah</i>	4.186	<i>mita-nakhe ca</i>	3.2.34
<i>-do-</i>		<i>parimāṇe pacah</i>	3.2.33

4

3

2

1

1	2	3	4
<i>kūla-udrājod vahoh</i>	4.187	<i>udikale ruiyahoh</i>	3.2.31
<i>vahāmīhābhramiliha-parantaper</i>	4.188	<i>vahābhre lihah</i>	3.2.32
<i>asmadāś ca</i>			
<i>vadeh khah priya-vaśayoh</i>	4.189	<i>priya-vaśe vadah khac</i>	3.2.38
<i>sarva-kūlābhra-kariṣesu kaśah</i>	4.190	<i>sarva-kūlābhra-kariṣesu kaśah</i>	3.2.42
<i>bhayartimeghesu krñah</i>	4.191	<i>meghar rtī-bhavesu krñah</i>	3.2.43
<i>kṣema-priya-madresy an ca</i>	4.192	<i>kṣema-priya-madre' n ca</i>	3.2.44
<i>bhāva-karanoyos tvāśite bhuvah</i>	4.193	<i>āśite bhuvah karana-bhāvayoh</i>	3.2.45
<i>nāmi-tr-bhr-br-ji-dhāri</i>	4.194	<i>saṁjñām bhr-tr-vr-ji-dhāri-sahi-tapi-damah</i>	3.2.46
<i>gamaś ca</i>	4.195	<i>gamaś ca</i>	3.2.47
<i>hanteh karmmany āśir gatayoh</i>	4.200	<i>āśīśi hanah</i>	3.2.49

1

2

3

4

<i>apāt klesā-tamasoh</i>	4.201	<i>ape klesā-tamasoh</i>	3.2.50
<i>kumāra-śirsayor nin</i>	4.202	<i>kumāra-śirsayor ninih</i>	3.2.51
<i>taglaksane jāyā-patyoḥ</i>	4.203	<i>laksane jāyāpatyoṣṭak</i>	3.2.52
<i>amanusya-katrke' pi ca</i>	4.204	<i>amanusya-katrke' ca</i>	3.2.53
<i>hasti-bāhu-kapātesu śaktau</i>	4.205	<i>śaktau hasti-kapātyoḥ</i>	3.2.54
<i>pāṇigha-tāḍaghau śilpini</i>	4.206	<i>pāṇigha-tāḍaghau śilpini</i>	3.2.55
<i>nagna-palita-priyāndha-</i>	4.207	<i>ādhyā-subhaga-sthūla-palita-</i>	3.2.56
<i>sthūla-subhagādhyesvabhūta-</i>		<i>nagnāndha-priyesu cvi-</i>	
<i>tadbhāvesu kṛīo khyut karane</i>		<i>arthesu ac vau kṛīoḥ</i>	
<i>karane khyun</i>		<i>karane khyun</i>	
<i>bhuvva khīsmu-khukāñau kartari</i>	4.208	<i>kartari bhuvah khīsmuc- khukāñau</i>	3.2.57
<i>bhajio viñ</i>	4.209	<i>bhajo nīhi</i>	3.2.62

4

3

2

1

1	2	3	4	
<i>duhah ko ghaś ca</i>	4.213	<i>duhah kab-ghaś ca</i>		3.2.70
<i>anyebhyo'pi drṣyate</i>	4.217	<i>anyebhyo'pi drṣyante</i>		3.2.75
<i>kvip ca</i>	4.218	<i>kvip ca</i>		3.2.76
<i>ado'nanne</i>	4.221	<i>ado'nanne</i>		3.2.68
<i>kravye ca</i>	4.222	<i>kravye ca</i>		3.2.69
<i>satsū-dviṣ-druha-huj-vid-bhid-</i>	4.224	<i>satsū-dviṣ-druha-duh-</i>		3.2.61
<i>chid-ji-nī-rājām upasarge'pi</i>		<i>yuj-vid-bhid-chid-ji-ni</i>		
<i>rājām upasarge'pi kvip</i>		<i>rājām upasarge'pi kvip</i>		
<i>nāmny ajātau nīnis tācchilye</i>	4.226	<i>supy ajātau nīnis tācchilye</i>		3.2.78
<i>kartari upamāne</i>	4.227	<i>kartary upamāne</i>		3.2.79
<i>vratābhikṣiyos ca</i>	4.228	<i>vrate</i>		3.2.80
<i>-do-</i>		<i>bahulam ābhikṣṇye</i>		3.2.81

1

3

2

4

<i>manah purivaccātra</i>	4.229	<i>manah</i>	3.2.82
<i>khaś cātmane</i>	4.230	<i>ātmamāne khaś ca</i>	3.2.83
<i>karane'itte yajah</i>	4.231	<i>bhūte</i>	3.2.84
<i>-do-</i>		<i>karane yajah</i>	3.2.85
<i>karmāni hanah kutsāyām</i>	4.232	<i>karmāni hanah</i>	3.2.86
<i>kvip brahma-bhrūna-vṛtresu</i>	4.233	<i>brahma-bhrūna-vṛtresu kvip</i>	3.2.87
<i>krñah su-punya-pāpa-karma mantra-padesu</i>	4.234	<i>su-karma-pāpa-mantra-punyesu krñah padesu</i>	3.2.89
<i>some suñah</i>	4.235	<i>some suñah</i>	3.2.90
<i>cer agnau</i>	4.236	<i>agnau ceḥ</i>	3.2.91
<i>vikriya in kutsāyām</i>	4.237	<i>kamanini vikriyah</i>	3.2.93
<i>drseḥ kyanip</i>	4.238	<i>drseḥ kyanip</i>	3.2.94

1

2

3

4

<i>saharājīor yudhah</i>	4.239	<i>rājani yudhi-krīnah</i>	3.2.95
<i>krīnas ca</i>	4.240	<i>sahē ca</i>	3.2.96
<i>saptamī-pañcamy ante janer dāḥ</i>	4.241	<i>saptamīyān janer dāḥ</i>	3.2.97
<i>anyatrāpi ca</i>	4.242	<i>anyesv apī dr̄śyate</i>	3.2.101
<i>nīṣṭhā</i>	4.243	<i>nīṣṭhā</i>	3.2.102
<i>vartamāne santriṇāśāva</i>	4.247	<i>latāḥ śatṛ-sānacau</i>	3.2.124
<i>prathamaikādhibharan āmantrītayoh</i>		<i>aprathamā-samānādhī karane</i>	
<i>lakṣaṇa-hetvoh kriyāyāḥ</i>	4.248	<i>lakṣaṇa-hetvoh kriyāyāḥ</i>	3.2.126
<i>āno' atrātmane</i>	4.250	<i>ane muk</i>	7.2.82
<i>ī tasyāsaḥ</i>	4.251	<i>īdāsaḥ</i>	7.2.83
<i>pūṇi-jajoh sānaī</i>	4.253	<i>pūṇi-jajoh sānaī</i>	3.2.128
<i>śakti-vayastāccchilye</i>	4.254	<i>tācchiliyavayayo vacana śaktiṣu cānaś</i>	3.2.129

4

3

2

1

1	2	3	4
<i>in dhāri bhyām santri kṛcchreḥ</i>	4.255	<i>in dhāryoh satrakṛhṇi</i>	3.2.130
<i>dviṣoḥ śatru</i>	4.256	<i>dviṣo 'mitre</i>	3.2.131
<i>suñō jajīna-saniyoge</i>	4.257	<i>suñō jajīna-saniyoge</i>	3.2.132
<i>arhaḥ prasānsṭyām</i>	4.258	<i>arhaḥ prasānsṭyām</i>	3.2.133
<i>tacchīla-tadharma-</i>	4.259	<i>ā kves tacchīla-tadharma-</i>	3.2.134
<i>tatsādhukārisvākveḥ</i>		<i>tatsādhukārisu</i>	
<i>trn</i>	4.260	<i>trn</i>	3.2.135
<i>bhrajj alamkr̄n-bhū-sahi-</i>	4.261	<i>alanikr̄n-nirākr̄n-</i>	3.2.136
<i>nuci-vṛti-vṛddhi-cari</i>		<i>prajanāt-pacopatormada-</i>	
<i>prajanāpatra penām iṣṇuc</i>		<i>rucy apatrapa vṛ tu vṛ</i>	
<i>glā-mlā-sthā-kṣi-paci- parimjān snuh</i>	4.264	<i>dhu sahacaraḥ iṣṇuc</i>	3.2.139

1

3

2

1

			4
1	2	3	4
<i>trasi-grdhi-dhṛṣī-ksipāṁ knuh</i>	4.265	<i>trasi-grdhi-dhṛṣī-ksipēh knuh</i>	3.2.140
<i>samāṁ aṣṭānāṁ ghinūn</i>	4.266	<i>sam ity aṣṭābhyo ghinūn</i>	3.2.141
<i>yuja-bhaja-bhujā-dviṣā</i>	4.267	<i>sampr̄cānurudh āñiyam</i>	3.2.142
<i>druba-dusā-ña-krid-tyajā</i>		<i>āñiyas pari sr-samsṛja</i>	
<i>nurādhān yamaṇ yassa</i>		<i>paridevi-sanjvara-pariksipa</i>	
<i>rañjābbhyām hanas ca</i>		<i>parirāta-parivada-paridaha-</i>	
		<i>parimūha-duṣa-dvīṣa-druha-</i>	
		<i>yuja-ākriḍ-vivica-tyaja-raja</i>	
		<i>bhaja-aticarāpacara-āmuṣa</i>	
		<i>ābhyaḥ hanas ca</i>	
<i>vau vica-katha-srānbhu-kasa (lasa)-</i>	4.269	<i>vau kasa-lasa-katya-srambhah</i>	3.2.143
<i>Lasām</i>			
<i>pre-dru-matha-vada-vasa-lopām</i>	4.270	<i>pre lapa sr dru matha vada vasah</i>	3.1.145

<i>ksipa-rata-vada-vādi-devibhyo vun̄ ca</i>	4.272	<i>ninda-him̄sa-kliṣa-khāda</i>	3.2.146
<i>vināsa-paripaksipa-pariratā-</i>			
<i>parivādi vyābhāsāsiyō sr̄ñā vun̄</i>			
<i>ninda-him̄sa-kliṣa-khādāne</i>	4.273	<i>-do-</i>	<i>-do-</i>
<i>kasvara-vināśi-vyābhāṣā- sūyāmī vun̄</i>			
<i>devi-krusoś copasarge</i>	4.274	<i>devi-krusoś copasarge</i>	3.2.147
<i>kṛdhī-mandi-cali-śabdar̄the bhyo yuh</i>	4.275	<i>calana-śabdar̄thād akarmakād yuc</i>	3.2.148
<i>-do-</i>		<i>kṛdh-mandar̄thebhyoś ca</i>	3.2.151
<i>Jucan̄ kramya dandramya-</i>	4.277	<i>Ju-canikramya-dandramya-</i>	3.2.150
<i>sr̄-grdhī-jvala-śuca</i>		<i>sr̄-grdhī-jvala-śuca</i>	
<i>laṣa (sa)-pata-padām</i>		<i>laṣa-pata-padah</i>	
<i>na yānta-sūda-dīpa dīkṣām</i>	4.278	<i>na yah</i>	3.2.152

4

3

2

1

	-do-	sūda-dipa-dikṣas ca	3.2.153
<i>sr-kama-gama-hana-vṛṣa bhū-sthā-lasa-pata-padām ukañ vṛṇ-bhikṣi-lunī-Jalpi-kuttāmī sākah</i>	4.279	<i>lasa-pata-pada-sthā-bhū vṛṣa-hana- kama-gama srbhya ukañ</i>	3.2.154
<i>preju suvorin</i>	4.280	<i>jalpa-bhikṣa-kutta-luntah-vṛṇah sākam</i>	3.2.155
<i>jī-dr-ksi-viśri-paribhava</i>	4.281	<i>prajor inih</i>	3.2.156
<i>mābhyaṁ āvyathāñ ca</i>	4.282	<i>ji-dr-ksi-viśri-in-vamā-vyathā bhyaṁ- pari bhū-prasū bhyaś ca</i>	3.2.157
<i>dāyi-pati-grhi-sprhi-śradhā-tandrā- nidrābhyaḥ āluḥ</i>	4.283	<i>sṛhi-grhi-pati-dayi-nidrā-tandrā- śkadhābhyaḥ āluc</i>	3.2.158
<i>śadi-sadi-dhet-dā sibhoh ruh</i>	4.284	<i>dā dhet-si śada-sado ruḥ</i>	3.2.159
<i>sraṭi-ghasāmī marak</i>	4.285	<i>sṛ ghasy adah kmarač</i>	3.2.160
<i>midi-bhāsi-bhāñjām dhurah</i>	4.286	<i>bhañja-bhāsa-mido dhurac</i>	3.2.161

1

chidi-bhidi-vidām kurah

4.287

vidi-bhidi-chideh kurac

3.2.162

jāgurukah

4.288

jāgurukah

3.2.165

cekrīyitāntām

4.289

yāśa-japa-dasām yārah

3.2.166

yajī-japi-dansī-vadām

4.293

in naś Ji sartibhyah kvarap

3.2.163

sr-Ji-na-naśām kvarap

4.294

gatvaraś ca

3.2.164

gamasta ca

4.295

nāmi-kampi-smy ajas kama himsa

3.2.167

*dīpi-kampy ajasi himsi**dīpo rah*

3.2.168

sanānta āśānsi bhiksāsuh

22-50-07

4.296

san āśānsa bhikṣa uh

3.2.168

vinday icchū ca

4.297

vindur icchuh

3.2.169

trṣi-dhṛṣi-svapām naiñ

4.299

svapi-trṣor naiñ

3.2.172

sr-vandyor āruḥ

4.300

sr vandyorāruḥ

3.2.173

1

3

2

4

<i>bhiyuruka-lukau ca</i>	4.301	<i>bhiyah kru-kruknau</i>	3.2.174
<i>kvip bhrāji-pr-dhurvī-bhāsām</i>	4.302	<i>bhrāja-bhāsa-dhur vidyutor</i>	3.2.177
		<i>ji-pr-ju-grāvastuvah kvip</i>	
<i>ḍyuti-gamor ḍve ca</i>	4.303	<i>-do-</i>	<i>-do-</i>
<i>bhuvo ḍur viśampreu</i>	4.304	<i>bhuvaḥ sanijñāntarayoh</i>	3.2.179
		<i>vū-pra-saṁbhyo ḍv asanijñāyām</i>	
<i>-do-</i>			
<i>karmāṇi dhetah ḫtran</i>	4.305	<i>dhaḥ karmāṇi ḫtran</i>	3.2.180
<i>ni-dāp-śasu-yu-yuj-stu</i>	4.306	<i>dāmnī-śas-yu-yuja-stu</i>	3.2.181
		<i>tud-si-sic-mih-pat-das-nahāṇi karane</i>	
<i>hala-sūkārayoh puvah</i>	4.307	<i>hala-sūkārayoh puvah</i>	3.2.183
<i>arti-tū-dhū-sū-khani-sahi caribhya itraḥ</i>	4.308	<i>arti-tū-dhū-sū-khana-sahacaraḥ itraḥ</i>	3.2.184
		<i>puvah sanijñāyām</i>	3.2.185

1

2

3

4

2

<i>rsi-devatayoh kartari</i>	4.310	<i>kartari carṣi-devatayoh</i>	3.2.186
<i>ñyanubandha-mati-budhi</i>	4.311	<i>mati-vudhi-pūjārthebhyaś ca</i>	3.2.188
<i>pūjārthebhyaḥ ktah</i>			
<i>unādayo bhūte'pi</i>	4.312	<i>unādayo bahulamī</i>	3.3.1
-do-	-do-	<i>bhūte'pi dr̥syante</i>	3.3.2
<i>bhavīsyati gamyādayah</i>	4.313	<i>bhavīsyati gamyādayah</i>	3.3.3
<i>vun̥ tumau kriyāyām kriyārthāyām</i>	4.314	<i>tumun̥ nyulau kriyāyām kriyārthāyām</i>	3.3.10
<i>bhāva-vacinaś ca</i>	4.315	<i>bhāva-vacanāś ca</i>	3.3.11
<i>karmmani cān</i>	4.316	<i>an̥ karmmani ca</i>	3.3.12
<i>pada-ruja-viśa-spr̥ha-śocām ghanī</i>	4.318	<i>pada-ruja-viśa-spr̥hi-śocām ghanī</i>	3.3.16
<i>sṛsthira vyādhyoḥ</i>	4.319	<i>sṛ sthira</i>	3.3.17
<i>bhāve</i>	4.320	<i>bhāve</i>	3.3.18

1

2

3

4

<i>akartari ca kārake sarijñāyām</i>	4.321	<i>akartari ca kārake sarijñāyām</i>	3.3.19
<i>sarvasmāt parimāne</i>	4.322	<i>parimāṇākhyā yāmī sarvebhyaḥ</i>	3.3.20
<i>inābhyāmī ca</i>	4.323	<i>ināś ca</i>	3.3.21
<i>upasarge ruvah</i>	4.324	<i>upasarge ruvah</i>	3.3.22
<i>sami duvah</i>	4.325	<i>sami yu-dru-duvah</i>	3.3.23
<i>yudruvorudi ca</i>	4.326	- <i>do-</i>	- <i>do-</i>
<i>sri-ni-bhūbhyo' nupasarge</i>	4.327	<i>śri-ni-bhūbhyo' nupasarge</i>	3.3.24
<i>kṣu-srubhyāmī vau</i>	4.328	<i>vau kṣu-sruvah</i>	3.3.25
<i>strś ca prathane'sabde</i>	4.329	<i>prathane vāv aśabde</i>	3.3.33
<i>pre cāyajīe</i>	4.330	<i>pre sto yajīe</i>	3.3.32
<i>chando nānnī ca</i>	4.331	<i>chando nānnī ca</i>	3.3.34
<i>pra-dru-stu-śruvah</i>	4.332	<i>pre dru-stu-śruvah</i>	3.3.27

1	2	3	4
<i>niyo' vodoh</i>	4.333	<i>avodor niyah</i>	3.3.26
<i>nirabhyoh plūvoh</i>	4.334	<i>nir abhyoh plūvoh</i>	3.3.28
<i>Jajñe sami stavah</i>	4.335	<i>Jajñe sami stavah</i>	3.3.31
<i>unyor girah</i>	4.336	<i>unyor grah</i>	3.3.29
<i>kiro dhānye</i>	4.337	<i>kr. dhānye</i>	3.3.30
<i>grahes ca</i>	4.340	<i>udi grahah</i>	3.3.35
<i>avanyor ākrośe</i>	4.341	<i>ākrośe'vanyor graha</i>	3.3.45
<i>pre lipsāyām</i>	4.342	<i>pre lipsāyām</i>	3.3.46
<i>sami-muṣṭau</i>	4.343	<i>sami muṣṭau</i>	3.3.36
<i>parau yajñe</i>	4.344	<i>parau yajñe</i>	3.3.47
<i>vā've varsapratibandhe</i>	4.345	<i>ave graho varsapratibandhe</i>	3.3.51
<i>pre raśmau</i>	4.346	<i>raśmau ca</i>	3.3.53

1

2

3

4

<i>vanijāñ ca</i>	4.347	<i>pre vanijām</i>	3.3.52
<i>vṛṇoter ācchādane</i>	4.348	<i>vṛṇoter ācchādane</i>	3.3.54
<i>āñi ru pluvoh</i>	4.349	<i>vibhāśāñi rupluvoh</i>	3.3.50
<i>parau bhuvō vajñāne</i>	4.350	<i>parau bhuvō vajñāne</i>	3.3.55
<i>ces tu hastādāne</i>	4.351	<i>hastādāne cerasteye</i>	3.3.40
<i>śarīra-nivāsayoh kaś cādeḥ</i>	4.352	<i>nivāsa-citi-śarīropas-samādhānesy</i>	3.3.41
		<i>ādes ca kah.</i>	
<i>samīghe canauittarārdhye</i>	4.353	<i>samīghe cānauittarādharye</i>	3.3.42
<i>pari nyor nīñor dyut ābhreṣayoh</i>	4.354	<i>pari nyor nīñor dyut ābhreṣayoh</i>	3.3.37
<i>vyyupayoh śeteh paryāye</i>	4.355	<i>vyyupayoh śeteh paryāye</i>	3.3.39
<i>abhividhau bhāve inuṇ</i>	4.356	<i>abhividhau bhāve inuṇ</i>	3.3.44
<i>karmavyatihāre nac striyām</i>	4.357	<i>karmavyatihāre nac striyām</i>	3.3.43

4

3

2

1

svara-vṛ-dr-gami-grāham al	4.358	graha-vṛ-dr-niści-gamaśca	3.3.58
upasarge'deh	4.359	upasarge'ḍah	3.3.59
nau na ca	4.360	nau na ca	3.3.60
madeḥ pra-samor harṣe	4.361	pramada-sāmimadai harṣe	3.3.68
vyadhi-Japoś cānu pasarge	4.362	vyadha-Japor anupasarge	3.3.61
svana-hasor vā	4.363	svana-hasor vā	3.3.62
yamah̄ samy upavisu ca	4.364	yamah̄ sam upa ni visu ca	3.3.63
nau-gada-nada-patha-svanām	4.365	nau-gada-nada-patha-svanāḥ	3.3.64
kvaṇo Viñayāñ ca	4.366	kvaṇo Viñayāñ ca	3.3.65
panah̄ parimāne nityam	4.367	nityam panah̄ parimāne	3.3.66
samudorajah paśusu	4.368	samudorajah paśusu	3.3.69
glaḥo' kṣesu	4.369	akṣesu glaḥah̄	3.3.70

1	2	3	4
<i>sarteh prajane</i>	4.370	<i>Prajane sarteh</i>	3.3.71
<i>hvo huś cābhya upa-ni-viṣu ca</i>	4.371	<i>hvah̄ samprasāraṇam</i>	3.3.72
		<i>ca nyabhy upa-viṣu</i>	
<i>āñi yudhe</i>	4.372	<i>āñi yudhhe</i>	3.3.73
<i>bhāvē'npasargasya</i>	4.373	<i>bhāvē'npasargasya</i>	3.3.75
<i>hanter vvadhiś ca</i>	4.374	<i>hanaś ca vadhaḥ</i>	3.3.76
<i>mūrttau dhanīś ca</i>	4.375	<i>mūrttau dhanah̄</i>	3.3.77
<i>antarghanod dhanau</i>	4.377	<i>antar dhano deśe</i>	3.3.78
<i>deśaty ādhānayoh̄</i>			
<i>karane'yo vi-drusu</i>	4.378	<i>karane'yo vi-drusu</i>	3.3.82
<i>parau daḥ</i>	4.379	<i>parau ghah̄</i>	3.3.84
<i>nau nimitte</i>	4.380	<i>nigho nimittam</i>	3.3.87

1 2 3 4

<i>samudor gana-prasānsayoh</i>	4.381	<i>sanghod ghau gāṇa-prasānsayoh</i>	3.3.86
<i>upāt ka āśraye</i>	4.382	<i>apaghna āśraye</i>	3.3.85
<i>stambe'cca</i>	4.383	<i>stambe ka ca</i>	3.3.83
<i>ty amvandhād athuh</i>	4.384	<i>tvito' thuc</i>	3.3.89
<i>yaci-vicchi-pracchi-yaji-svapi-raksi-</i>	4.386	<i>yaja-yāca-yata-viccha-</i>	3.3.90
<i>yatām nañ</i>		<i>praccha-rakṣo nañ</i>	
<i>upasarge dah kih</i>	4.387	<i>upasarge ghoh kih</i>	3.3.92
<i>karmmany adhikaraṇe ca</i>	4.388	<i>karmmany adhikaraṇe ca</i>	3.3.93
<i>striyām ktih</i>	4.389	<i>striyām ktin</i>	3.3.94
<i>sāti-heti-yuti-jītayas ca</i>	4.390	<i>ūti-yuti-jīti-sāti-heti-kirtayāś ca</i>	3.3.97
<i>bhāve paci-gā-pā-sthābhyaḥ</i>	4.391	<i>sthā-gā-pā-paco bhāve</i>	3.3.95
<i>vraja-yojoh kyap</i>	4.392	<i>vraja-yojor bhāve kyap</i>	3.3.98

4

3

2

1

1	2	3	4
<i>samajā-sa-nisada napati-śin-</i>	4.393	<i>sañjñānī samaja-nisada-nipata-</i>	3.3.99
<i>su-viḍya-ti-cari-mani-bṛiññānī</i>		<i>mana-vida-suñ-śinī bṛiñ-inā</i>	
<i>sañjñānī</i>			
<i>kṛṇah sa ca</i>	4.394	<i>kṛṇah sa ca</i>	3.3.100
<i>icchā</i>	4.396	<i>icchā</i>	3.3.101
<i>guroś ca niṣṭhā-setah</i>	4.398	<i>guroś ca halah</i>	3.3.103
<i>sānubandha-bhidādibhya stvan</i>	4.399	<i>siddhidādibhyo 'n</i>	3.3.104
<i>bhiṣi-cinti-pūji-kathi-kumbi-</i>	4.400	<i>cinti-pūji-kathi-kumbi-carcas ca</i>	3.3.105
<i>carci-sprhi-toli-dolihyaś ca</i>			
<i>ātōś copasarge</i>	4.401	<i>ātōś copasarge</i>	3.3.106
<i>isi-srānth-yāsi-vandi-vidi kāritāntebhyo</i>	4.402	<i>nyāsa-srāntho yuc</i>	3.3.107
<i>yuh</i>			

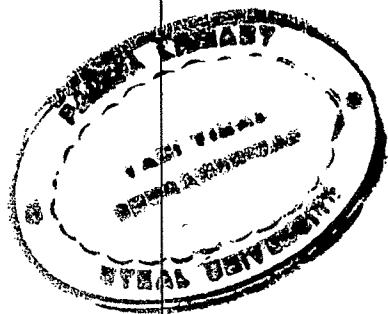
4

3

2

1

1	2	3	4
<i>rogākhyāyām</i> <i>vāñ</i>	4.404	<i>rogākhyāyām</i> <i>ṇvul</i> <i>vahulam</i>	3.3.108
<i>samjñāyāñ</i> <i>ca</i>	4.405	<i>samjñāyām</i>	3.3.109
<i>paryāyāharmesu</i> <i>ca</i>	4.406	<i>paryāyārhanot</i> <i>patisu</i> <i>nvuc</i>	3.3.111
<i>praśnākhyāmoyor</i> <i>iñ</i> <i>ca</i> <i>vā</i>	4.407	<i>vibhāṣa</i> <i>ākhyāna-paripraśnayor</i> <i>iñ</i> <i>ca</i>	3.3.110
<i>nañy</i> <i>any</i> <i>ākrośe</i>	4.408	<i>ākrośe</i> <i>nañy</i> <i>anīh</i>	3.3.112
<i>yuñ</i> <i>ca</i>	4.411	<i>lyuñ</i> <i>ca</i>	3.3.115
<i>karanādhikaranañyoś</i> <i>ca</i>	4.412	<i>karanādhikaranañyoś</i> <i>ca</i>	3.3.117
<i>pumisi</i> <i>samjñāyām</i> <i>ghah</i>	4.413	<i>pumisi</i> <i>samjñāyām</i> <i>ghah</i> <i>prīyena</i>	3.3.118
<i>gocara-sañcara-vaha-vraja-</i> <i>vyaja-karmāpana-nigamāś</i> <i>ca</i>	4.414	<i>gocara-sañcara-vaha-vraja-</i> <i>vyaj-āpama</i> <i>nigamāś</i> <i>ca</i>	3.3.119
<i>ave</i> <i>tr-stror</i> <i>ghañ</i>	4.415	<i>ave</i> <i>tr-stror</i> <i>ghañ</i>	3.3.120
<i>vyañjanāc</i> <i>ca</i>	4.416	<i>halaś</i> <i>ca</i>	3.3.121



4

3

2

1

<i>udaiko'nu^{de}kē</i>	4.417	<i>udaiko'nu^{de}kē</i>	3.3.123
<i>jālam ānāyāḥ</i>	4.418	<i>jālam ānāyāḥ</i>	3.3.124
<i>iṣad-dussuṣu krcchrā-krcchrā-thēṣu</i>	4.419	<i>iṣad-dussuṣu krcchrā-krcchrā-thēṣu</i>	3.3.126
<i>khal</i>		<i>khal</i>	
<i>kartr̥-karmmaṇoś ca bhūkr̥īḥ</i>	4.420	<i>kartr̥-karmmaṇoś ca bhūkr̥īḥ</i>	3.3.127
<i>āvaśyakādhamarṇayor nī</i>	4.428	<i>āvaśyakādhamarṇayor nī</i>	3.3.170
<i>tik-ktau sanijñāyām dīśi</i>	4.429	<i>ktic-ktau ca sanijñāyām</i>	3.3.174
<i>alaṁ khalvoḥ pratisedhayo krā vā</i>	4.431	<i>alaṁ khalvoḥ pratisedhayoḥ prācām</i>	3.4.18
<i>kṛvā</i>		<i>kṛvā</i>	
<i>eka-kartikayoh pūrvatālē</i>	4.433	<i>samāna-kartikayoh pūrvatālē</i>	3.4.21
<i>parāvara-yoge ca</i>	4.434	<i>parāvara-yoge ca</i>	3.4.20
<i>nam cābhikṣṇye dviṣca padam</i>	4.435	<i>ābhikṣṇye nmul ca</i>	3.4.22

1

2

3

4

<i>vibhāṣā'gre prathama-pūrvesu</i>	4.436	<i>vibhāṣā'gre prathama-pūrvesu</i>	3.4.24
<i>karmany ākrośe krīnah khamiñ</i>	4.437	<i>karmany ākrośe krīnah khamiñ</i>	3.4.25
<i>svādau ca</i>	4.438	<i>svadumi nmul</i>	3.4.26
<i>anyathaiyam kathamithamsu sidh</i>	4.439	<i>anyathaiyam kathamithamsu sidh</i>	3.4.27
<i>sidhāpryogaś cet</i>		<i>āpryogaś cet</i>	
<i>yathātathayor asūyā-prativacane</i>	4.440	<i>yathātathayor asūyā-prativacane</i>	3.4.28
<i>drṣau nam sākalye</i>	4.441	<i>karmani dr̄śividoh sākalye</i>	3.4.29
<i>yāvati vindu-jīvoh</i>	4.442	<i>yāvati vindu-jīvoh</i>	3.4.30
<i>carmodarayoh pūreh</i>	4.443	<i>carmodarayoh pūreh</i>	3.4.31
<i>varsapramāṇe ülopaś ca vā</i>	4.444	<i>varsapramāṇe ülopaś cāsy</i>	3.4.32
<i>celārthe knope</i>	4.445	<i>cele knope</i>	3.4.33

1 2 3 4

<i>nimūla-samūlayoh kashah</i>	4.446	<i>nimūla-samūlayoh kashah</i>	3.4.34
<i>śuska-cūrṇa-rakṣesu piṣah</i>	4.447	<i>śuska-cūrṇa-rakṣesu piṣah</i>	3.4.35
<i>Jīve gr̥heḥ</i>	4.448	<i>samūlākṛta-jīvesu han-kr̥i-grahah</i>	3.4.36
<i>akṛte kr̥nah</i>	4.449	- <i>do-</i>	- <i>do-</i>
<i>samūle hanteh</i>	4.450	- <i>do-</i>	- <i>do-</i>
<i>karane</i>	4.451	<i>karane hanah</i>	3.4.37
<i>hastārthe graha vartivṛtām</i>	4.452	<i>haste varti-grahoh</i>	3.4.39
<i>svārthe puṣah</i>	4.453	<i>sve puṣah</i>	3.4.40
<i>snehanē piṣah</i>	4.454	<i>snehanē piṣah</i>	3.4.38
<i>vandho'dhikarane ca</i>	4.455	<i>adhibharane bandhah</i>	3.4.41
<i>sanijñāyānī ca</i>	4.456	<i>sanijñāyām</i>	3.4.42
<i>karror Jīva-purusa-yor naśivahibhyām</i>	4.457	<i>karror Jīva-purusa-yo nasi-vahoh</i>	3.4.43

1

2

3

4

<i>urdadhve śusī-pūroḥ</i>	4.458	<i>urdhvе susipūroḥ</i>	3.4.44
<i>karmāṇī copamāṇe</i>	4.459	<i>upamāṇe karmāṇi ca</i>	3.4.45
<i>kaśādiṣu tair evānuprayogah</i>	4.460	<i>kaśādiṣu yathāvidhyānu prayogoh</i>	3.4.46
<i>trītyāyām upadāniṣe</i>	4.461	<i>upadāniṣe trītyāyām</i>	3.4.47
<i>himśārthāc caikakarmakāt</i>	4.462	<i>himśārthānām ca</i>	3.4.48
		<i>samāṇa-karmakānām</i>	
	4.463	<i>saptamāṇīc pramāṇāsatyoh</i>	3.4.49
<i>upapīḍa-rudhakarsāś ca</i>	4.464	<i>-do-</i>	-do-
<i>apādāne paripsāyām</i>	4.465	<i>apādāne paripsāyām</i>	3.4.52
	4.466	<i>dvitīyāyāś ca</i>	3.4.53
<i>svāṅge'dhruve</i>	4.467	<i>svāṅge'dhruve</i>	3.4.54
<i>parikliṣyamāṇe ca</i>	4.468	<i>parikliṣyamāṇe ca</i>	3.4.55

1 2 3 4

<i>viśi-pati-skandāḥ</i>	4.469	<i>viśi-pati-padi-skandām</i>	3.4.56
<i>vyāpyamānā-seyyamānayoh</i>		<i>vyāpyamānā-seyyamānayoh</i>	
<i>trṣyavsvoh kriyāntare kālesu</i>	4.470	<i>asyatitṛṣoh kriyāntare kālesu</i>	3.4.57
<i>nāmnī ādīśi-graho</i>	4.471	<i>nāmnī ādīśi-grahoḥ</i>	3.4.58
<i>kṛñō'vyayē'yethestā khyāne kṛvā ca</i>	4.472	<i>avyayē' yathābhīpṛetākhyāne kṛñoh</i>	3.4.59
		<i>kṛvā-namulau</i>	
<i>tiryac cāpavarge</i>	4.473	<i>tiryac cāpavarge</i>	3.4.60
<i>svāṅge tasi</i>	4.474	<i>svāṅge tas-pratyayē kṛbhoḥ</i>	3.4.61
<i>bhuvas tuṣṇīmi ca</i>	4.475	<i>tuṣṇīmi bhuvah</i>	3.4.63
<i>kartari kṛtah</i>	4.476	<i>kartari kt</i>	3.4.67
<i>bhāva-karmanoh kṛtya kta-khalārthāḥ</i>	4.477	<i>taylor eva kṛtya-kta-khalārthāḥ</i>	3.4.70

CHAPTER - III

OBSERVATIONS ON THE SCHEME AND THE TREATMENT OF THE TWO GRAMMARS

3.0 Introductory

P, the celebrated author of *Aṣṭ* has achieved universal recognition as the greatest grammarian who has produced a scientific system of word-analysis in Sanskrit Language, the parallel of which is not observed in any of the contemporary speeches of ancient human races. Not only that till the very present it has been looked forward as model of different branches of modern linguistics by the scholars, both the orient and occident. "It is not necessary to exaggerate this view by assuming that Pāṇini was an infallible author, who committed no mistake, omitted no linguistic fact and gave a complete perfection to a system already in use⁵⁹. Although P and his followers were the foremost in such a linguistic endeavour, still other grammarians from non-Pāṇinian Schools are not exceptions to this language analysis. Among all the post-Pāṇinian grammars, *Kāt* of Śarva is considered as the oldest and the earliest systems of Sanskrit grammar. However, in *Kāt* we notice an independent as well as new method, which is quite different from that of *Aṣṭ*. It not only makes topic-wise

^{59.} Vide Goldstucker (1965) *Pāṇini, His place in Sanskrit Literature*, p.135

arrangement of sūtras but also it excludes the Vedic sūtras and accents totally. Śarva's effort to give the world of Sanskrit students a short precise grammar became successful and it was made popular in many parts of the country.

3.1 General Schemes of the two Grammars

3.1.1 Scheme of Pāṇini's Grammar

Faddegon has detected a play of dichotomy throughout P's *Aṣṭ*, with each of the two broad sections being divided into two sub-sections.⁶⁰ Secondly, at places where sūtras are put apparently with little relevance to the context, he finds (P. 50) working of a kind of "associative or concutative digression" providing a useful link between the sub-topics.

His compact Table for *Aṣṭ* (74, p. 54) can be recast here in a simpler manner:

α. Sapādasaptādhyāyī

I. ANALYTICAL

A. Fundamental Notions

Adh. 1: *Samjñās, Paribhāsā-s*

Adh. 2: *Samjñās, Kāraka-s*

⁶⁰. See Barend Faddegon (1936) Studies on Pāṇini's Grammar. p. 51

B. Theories of Derivation

Adh. 3: *Kṛdanta, Tiñanta*

Adh. 4,5: *Taddhita, Strīpratyayas, Samāsānta.*

II. SYNTHETIC

A. Word-coalescence & Vocalic (vowel) Sandhi

Adh. 6.1.2

6.3.4, 7.1.4

B. Sentence-coalescence & Consonantal

Sandhi

Adh. 8.1

Tripādi

Adh. 8.2~~4~~

Without examining the merits of the above scheme, and mainly for comparing the "methods and mannerisms of composition in P's Grammar with those in Śarva's Grammar, a some what amplified picture of the presentation in P's Grammar is being given below:

- Adh. 1 *Samjñā* (Scattered)
Paribhāśā (Scattered)
Aśisya-section (1.2.51-57)
Ekaśesa (1.2.64-73)
It-sounds (initial, final etc) (1.3.2-9)
 Voice (Āp 1.3.12-77, PP. 1.3.78-93)
Kāraka (1.4.23-55)
Nipāta including Gatis and *Karmapravacanīyas* (1.4.56-96)
- Adh. 2 *Samāsa* (2.1.1-2.2.38)
Kāraka (2.3.1-73)
 Gender & Number of compounds (2.4.1-31)
Dhātvādeśas (2.4.35-57)
Lugvidhāna (2.4.58-84)
- Adh. 3 *Sanādhyantas* (3.1.5-32)
 Tense-stems (3.1.33-90)
Krdanta (*Kṛtyas* 3.1.91-132, *Trjādis* 3.1.133-3.4.76)
Tinanta (3.4.77-117)

- Adh 4,5 *Sups* (4.1.2)
Stripratyayas (4.1.3-81),
Taddhita with *samāsāntas* (4.1.76-5.4.160)
- Adh. 6 General phonological processes with vocalic *Sandhi* (6.1.1-157),
Accentuation (6.1.158-6.2.199) Morphology of Compounds (with
Aluk, *purnvatbhāva* etc, 6-3) Morphology of Derivatives or
Āngādhikāra (6.4):
Asiddhatva (6.4.22-175)
- Adh. 7 Morphology of Derivatives or *Āngādhikāra* (7.1-7.4)
[with *vrddhi* (7.2.1-7, 7.2.114-7.3.135),
Idāgama (7.2.8-78) etc]
- Adh. 8 Reduplication (8.1.1-15)
Sentence-Accent (8.1.16-74)
Asiddhatva
(Sentence-Coalescence & consonantal Sandhi)

3.1.2 Scheme of the Śarvavarman's Grammar

Adh. 1 (Sandhi-section)

Samjñāpāda and the rules of forming *Sandhi* (1.1-23)

Svarasandhinisādhpāda (1.2.4-41)

Vyañjanasandhipāda (1.42-45)

Visargapāda (1.46-61)

Nipāta-pāda (1.62-79)

Adh. 2 (Nāma-section)

Liṅgapāda (2.1-77)

Sakhipāda (2.78-142)

Yuṣmatpāda (2.143-206)

Kāraka pāda (2.207-258)

Samāsapāda (2.259-287)

Taddhitapāda (2.288-434)

Adh. 3 (Ākhyāta-section)

Parasmaipāda (3.1-3.4)

Pratyayapāda (3.35-81)

Dvir-vacanapāda (3.82-123)

Samprasāranapāda (3.124-216)

Gunapāda (3.217-264)

Anuśamgapāda (3.265-366)

Idāgamapāda (3.367-404)

Dhutpāda (3.405-439)

Adh. 4 (Kṛt-section)

Siddhipāda (4.1-84)

Dhātupāda (4.85-150)

Karmanipāda (4.151-245)

Kutsupāda (4.246-317)

Dhātusambodhipāda (4.318-430)

Kṛtpakaranapāda (4.431-546)

3.2 Observations on the Alternation made by Śarvavarman

Although *Kāt* starts with a synthetic approach to language-analysis, still, the broad dichotomy of Grammar as analytical and synthetic which was made by P, may be traced in *Kāt* in the following way:

	P's Grammar	Śarva's Grammar
Analytical	: Chapters 1-5	Chapters 2-4
synthetic	: Chapters 6-8	Chapter 1

Observations

1. The Aṣṭ of P possesses nearabout 4000 sūtras⁶¹ whereas the *Kāt* possesses 1400 sūtras⁶² as a whole.
2. The Aṣṭ of P is divided in eight chapters and in each chapter, there are four sections (Pādas). But in *Kāt*, we notice four prakaranas viz (i) *sandhi prakarana* (ii) *nāma-prakarana* (iii) *ākhyāta-prakarana* and (iv) *kṛt-prakarana*. There are five sections (pādas) in *sandhi prakarana*, six sections (Pādas) in *nāma-prakarana*, eight sections (Pādas) in *ākhyāta-prakarana* and six sections (Pādas) in *kṛt-prakarana*.
3. P's *Aṣṭ* is traditionally believed to be composed by one author while *Kāt* is a shorter form of ancient grammar assumed to be written by viz. Śarva and Vararuci Kātyāyana who added kṛdanta portion later to make it a complete grammar.

^{61.} See the Oft-quoted verse:

*triṇī sūtrasahasrāṇi tathā nava śatānica /
ṣannavatis ca sutrāṇām pāṇini kṛtavān svayam //*

^{62.} See Ramsagar Mishra (1991), op. cit. p.14.

4. The Kāraka and Vibhakti systems composed by P at two separate places are brought together by *Kāt* in one place.
5. P's important observation of an artificial use of open (vivṛta) for the exigencies of Grammar, as a part from the actual utterance of the contracted (*samvṛta*) in speech is omitted by *Kāt* in his Grammar.
6. P uses it-sounds in his six sūtras (P.1.3.3-8) whereas *Kāt* omits all these rules.
7. The idea of treating a nasalised vowel (anunāsikāac) as an it-sound as employed by P (P.1.3.2) is not described by Śarva. When the *kāśikā* refers to the knowledge of such utterance (of nasalised vowel) as being obtained in practice through a declaration from the teacher in the Pāṇinian system (*pratijñānunāsikyāḥ pāṇiniyāḥ*), does it mean to stress the practice of this device by the followers of the Pāṇinian School only in contrast with its non-practice by the followers of the non-Pāṇinian School?
8. P's use of the device of uttering a Yule with *svarita* accent for indicating the commencement of a big section of Yules (P.1.3.11: *Svaritenādhikāra*) is not used by Śarva.

- The *kāśikā*, however, refers to the knowledge of such an utterance of a Sūtras in *svarita* intonation, obtained through a declaration from the teacher in the Pāṇinian School (*pratijñāsvarāḥ pāṇiniyāḥ*). Does it, therefore, also mean to stress the currency of this practice in the Pāṇinian School in contrast with its non-practice in the non-Pāṇinian School ?

- 9. Both P and Śarva have placed the *saṃśānta* affixes (which are rightly the secondary derivative suffixes) in the *taddhita* section, and not under the *saṃśāsa* section which is later done in prakriyā-works facilitating the study of a modern student.

- 10. The phonological process stated in the synthetic part of the two Grammars, mostly goes along similar lines.

- 11. Probably both the verbal derivatives (i.e. forms and some stems) and primary nominal derivatives develop out of a root. P has thought it fit to bring all these sections together. But Śarva has treated the sections differently.

- 12. Rules for gender and number of compounds were put under the *saṃśāsa*-section by Śarva, while P had given them elsewhere.

13. Rules on the *vrddhi* are treated by P at two different places, which Śarva has brought them together.
14. The *karmapravacanīyas* were introduced by Śarva together with *dvitīyā vibhakti*, when P had listed them under the nipātas.
15. The general dichotomy in P's Grammar viz. *siddha* and *asiddha* is not noticed in *Kāt*.
16. So far as the relative strength of two rules is concerned, both P and Śarva adopt the method of presenting rules as general (*utsarga*) and exceptional (*apavāda*) ones, as well as that of treating a later rule as the stronger one.
17. Śarva is not found referring to the views of other contemporary grammarians or predecessors (*pūrvācāryas*) as P does.
18. Śarva omits many things and states in his grammar that these are to be known from popular conventions (*lokopacārāt grahanasiddhi*) *Kāt* 1-23). P however, presents his Aṣṭ in a fuller form.

19. Both Pāṇinian and *Kāt* systems of Grammar are scientific treatises on language-analysis. So it is natural that both of these systems have adopted certain technical terms to suit their technical needs. Among so many technical devices, the adoption of technical terms is considered as one of the most important economy-devices. Brevity is the very essence of this technical device. P has maintained a balance in between brevity and clarity. But Śarva has preferred clarity to brevity. Śarva has, therefore, defined technical terms not in sūtra style rather in sentence style.⁶³

The distinction in adoption of technical terms may be analysed from comparative standpoints such as:

- i. technical terms similar in sense but different in shape.
- ii. technical terms similar in both sense and shape.
- iii. technical terms used but not defined by P
- iv. technical terms used but not defined by *Kāt*.
- v. technical terms dropped by P and used by Śarva.
- vi. technical terms dropped by *Kāt* and used by P etc.⁶⁴

^{63.} Cp *yato paiti bhayam ādatte vā tadapādānam* : *Kāt* 2.214.

^{64.} For details, see 4th chapter of this work.

20. In case of grammatical operation P adopts abbreviated forms, while Śarva frames special rules in his system. For example:

Pratyāhāras in Ast Kātantra-sūtras

ac	<i>tatra catur daśādau svarāḥ</i> (<i>Kāt</i> 1.2)
ak	<i>pūrvo hrasvāḥ</i> (<i>Kāt</i> 1.5)
ic	<i>svaro'varṇavarjjo nāmī</i> (<i>Kāt</i> 1.7)
ec	<i>ekārādīni sandhyakṣarāṇī</i> (<i>Kāt</i> 1.8)
hal	<i>kādīni vyañjanāṇī</i> (<i>Kāt</i> 1.9)
ñay	<i>te vargāḥ pañca pañca pañca</i> (<i>Kāt</i> 1.10)
ñam	<i>anunāsikā ṱa ṱa ṱa māḥ</i> (<i>Kāt</i> 1.13)
yan	<i>antasthā ya ra la vā</i> (<i>Kāt</i> 1.14)
śal	<i>uṣmaṇa śaṣasahā</i> (<i>Kāt</i> 1.15)

According to Śarva as it appears that the use of an algebraic word or an abbreviated form of words like *hal*, *ac* etc. in the Pāṇinian system does not lead to brevity rather lead to more ambiguity. So for the sake of clarity Śarva has avoided

all these abbreviated forms and has adopted a simple style in his grammatical treatise by way of framing special rules.

21. It is common knowledge that P in his *Aṣṭ* treats, as far as possible, both the *Laukika* and *Vaidika* phases of Sanskrit as accepted also by *Paṭṭi*⁶⁵ where he has to note peculiarities from either of these two phases, he notes those with restriction to that particular phase (such as *Chandasī*, *Bhāṣāyām* etc). However, in *Kāt's* grammar we do not find rules on the Vedic language and naturally for accentuation.

22. P bases his whole grammar on what are known as the *pratyāhāra-sūtras* or *Śiva-sūtras* or *Māheśvara-sūtras*. As *Kāt* totally avoids the pratyāhāra system, so we do not notice such sūtras at the beginning of his works. His first sūtra "siddho varṇasamāmnāyah" (*Kāt* - 1.1) shows that Śarva did not introduce any new system of enumerating the letters but borrowed them from *Prātiśākhyas*. The same method of enumerating the vowels is still followed in the primary books of New Indian language like Odia, Hindi, Marathi, Bengali etc. The enumeration runs in the following manner; a, ā, i, ī, u, ū, ṛ, ṫ, l, l e, ai, o and au. After those 14 vowels, Śarva has enumerated the four semivowels

^{65.} cp "rakṣohāgama laghvāsandehah proyojanam, sadāṅga vedo'dhyeyo jñeyāś ca, raksārtham vedānām adhyeyam vyākaranam" *Mbh*, vol-1; p. 1.

known as *antasthas*, *y*, *r*, *l* and *v*. The remaining letters known as consonants have been termed as *vyanjanas*.

23. Śarva has used indicators i.e., the *anubandhas* for the affixes only.
24. P as well as Śarva gives rules common either for a group of nominal-stems or for a group of verbal-stems, and so assumes some kind of *gaṇapāṭha*, *dhātupāṭha* and *unādipāṭha* as pre-requisite ancillary texts.
25. In addition, there are also some ancillary texts attached to Śarva's Grammar such as *liṅgānusāsana*⁶⁶ *kṛtmāñjari*⁶⁷ *śatva-pariśiṣṭam*⁶⁸ and *ṇatva-pariśiṣṭam*⁶⁹
26. The entire *ekaśesa* (Part-retention) section of P (P.1.2.64-73) is excluded in *Kāt*.

^{66.} See-Janaki prasad Dviveda(1975) *Kātantra vyākarana vimarśah*, p. 155.

^{67.} See R.S. Saini (1987) op. cit, p. 232.

^{68.} Ibid p. 248.

^{69.} Ibid, p. 249.

27. Idioms considered not necessary to be taught (by p. 1.2.51-57) are not given due place in Śarva's *sūtras*.
28. Inside the grammar, both P and Śarva adopt the technique of *paribhāṣā* (*meta-rule or maxim*) *adhikāra* (section-heading), *anuvṛtti* (chain technique).
29. A striking feature of the sūtras in the *Kāt* is that the traditional definition of a sūtra (*svāpākṣaram* etc) does not apply to them. Some of the sūtras of the *Kāt* appear like the parts of one or the other metre or prose pieces. e.g. *vibhaktayo tu samasyante samāso hi jñeyastatpurusah sa ca* (*Kāt.* 2.266).
30. The augments and the substitutes with regard to the substantive or a root in the *Aṣṭ* are necessarily attached with a letter or letters which determine the position or place of the augments or the substitute, e.g. *t, k, or m*. Śarva has avoided the adoption of such letters in his grammar and framed such *sūtras* in a simpler manner. The *sūtras* given below ascertain this fact:
- i. *āgama udanabandhah svaradantyāt parah* (*Kāt* 2.6)
 - ii. *samānah savarne dirghī bhavati paraś ca lopam* (*Kāt* 1.24)
 - iii. *yami-rami-namyādantānām Sirantas ca* (*Kāt* 3.376)
 - iv. *uto vrddhir vyāñanādau gunini* (*Kāt* 3.348)
 - v. *cakāś-kāś-pratyāntebhya ām paroksāyām* (*Kāt* 3.51)

31. According to P (P 6.1.101) when a simple vowel is followed by a homogenous vowel, the corresponding long vowel is the single substitute for both the precedent and subsequent vowels. But Śarva making the precedent vowel as long vowel, drops the later vowel (*Kāt* 1.24)
32. The technical terms like *upasarjana*, *prātipadika*, *Śarvanāmasthana* of *Aṣṭ* do not find place in *Kāt*.
33. In most cases, the vidhi-sūtras appear as sentences unlike those of P. In these cases, there exists the helping verb which changes the sutra into an ordinary sentence. A few examples of such sūtras are given below:
- i. *sadyādyā nipatyante* (*Kāt* 2.324)
 - ii. *idam kimbhyaṁ thamuḥ kāryaḥ* (*Kāt* 2.326)
 - iii. *yena kriyate tat karaṇam* (*Kāt* 2.218)
 - iv. *yat kriyate tat karma* (*Kāt* 2.218)
 - v. *yah karoti sa kartā* (*Kāt* 2.220)
34. The second chapter named as *Nāma-prakaraṇa* includes four main topics of Sanskrit grammar. These are (i) the declension of the nouns, pronouns and the adjectives, (ii) the cases (iii) the compounds and (iv) the affixes known as the

taddhitas. As a matter of fact, this grouping of four grammatical topics in one section appears to be unscientific. Therefore, the title "*nāmaprakarāṇa*" does not seem to be suitable as it consists not only of *nāmaprakarāṇa*, but also the other three *prakarāṇas*, which, in no way, have lesser importance than the *nāmaprakarāṇa*.

35. Classification of *sūtras* into different topics of grammar, was Sarva's own innovation. This method technically called *prakriyā* method became so popular and proved so useful that most of the post-pāṇinian grammarians adopted this very arrangement in their respective systems. On account of this very arrangement of the *sūtras*, the *Siddhānta kaumudī* of Bhāṭṭoji Dikṣita and many such works, became very popular among the scholars.

36. *Kāt* provides the intensive form (*yanī* form) as example directly e.g.
svapi-svami-vyeñōñ- cekriyite (*Kāt* 3.130)
cāya kriratēś cekrīyite (*Kāt* 3.133)

37. *Kāt* uses bare forms without suffix inflexion e.g. upayama (*Kāt* 3.76/56), cara (*Kāt* 3.76/53) etc.

38. P has used various terms to express different shades of optionality like *vā*, *vibhāṣā* and *anyatarasyām*. He has further used words like *bahulam*, *ekeśām* etc. and has also referred to the opinions of his predecessors for expressing optionality.⁷⁰ Śarva, however has not been able to maintain such subtlety with regard to the optional expression.
39. For irregular forms P has adopted a device of nipātana to group such forms in specific rules in particular contexts. Śarva has followed this technique in his grammar.
40. The terminology *śesa* is formally introduced by P as a device. P has followed this device to put together instances which have not been taken care of by earlier rules. After enumerating special cases, P formulates a general rule to cover the remaining instances which he calls *śesa*⁷¹. Śarva has followed this device in his grammar e.g.
- i. *śesāḥ karma-karana-saṃpradāna-svāmyādyadhikaraṇesu* (*Kāt* 2.225)
 - ii. *śeṣāt kartari parasmaipadam* (*Kāt* 3.81)

^{70.} For details see Paul Kiparsky (1979) *Pāṇini as a variationist*, university of Poona, Pune.

^{71.} See for details, A.C. Sarangi, (1995) *Gleanings in the Sanskrit Grammatical Tradition*, pp. 68-78.

41. Due to the adoption of ancient and new terminology and technical terms, due to the simpler presentation and omission of abbreviated forms, most of the corresponding sūtras of *Kāt* are absent in Aṣṭ.
42. For the sake of auspiciousness, following the Mbh-statement (*manEgalādīni mangalamadhyāni mangalāntāni śāstrāṇi prathante etc*), Śarva has provided three sūtras in the beginning, middle and at the end of his grammar.
 viz. *siddho varṇasamāmnāyak*(*Kāt* 1.1),
atha parasmai padāni (*Kāt* 3.1)
āruttare ca vrddhiḥ (*Kāt* 3.439)

3.3 Treatment of Euphonic combination (*Sandhi*)

Euphonic combination or *sandhi* from ‘sam’ together and ‘dhā’ to join is meant as the coalescence of two letters coming in immediate contact with each other⁷². This combination is necessary in case of internal structure of a *pada*, prepositions and roots joined together and a compound word (Samāsa), while in that of a sentence i.e. in case of the finals and initials of different words in a sentence, it depends on the will of the writer⁷³ . Both P and Śarva have used three types of

^{72.} Cp *parah sannikarṣa samhitā* p. 1.4.109

^{73.} Cp ~~SK~~ *samhiteikapade nityā nityā dhātū pasargayoh /*
nityā samāse vākye tu sā vivaksām apeksate //

euphonic combinations. viz. (i) The vowel *sandhi* (ii) the *sandhi* of consonants and (iii) the *visarga sandhi*. The entire *sandhi* section of *Aṣṭ* contains near about 114 sūtras while, the sandhi-section of *Kāt* contains 79 sūtras. *Kāt* presents sandhi in the first chapter while P has placed it in the 6th and 8th chapters of *Aṣṭ*.

Observations

1. One sūtra corresponds to four sūtras

Aṣṭ

Kāt

ād gunah (P 6.1.87)

avarṇa ivarṇe e (*Kāt* 1.25)

-do-

uvarne o (*Kāt* 1.26)

-do-

rvarṇe ar (*Kāt* 1.27)

-do-

lrvare al (*Kāt* 1.28)

iko yan aci (p. 6.1.77)

ivarṇa yamasavarṇe na ca paro lopyah (*Kāt* 1.31)

-do-

vam u varṇah (*Kāt* 1.32)

-do-

ram r varṇah (*Kāt* 1.33)

-do-

lam lrvarnah (*Kāt* 1.34)

eco'yavāyāvah (P. 6.1.78)

e ay (*Kāt* 1.35)

-do

ai āy (*Kāt* 1.36)

-do-

o av (*Kāt* 1.37)

-do-

au āv *Kāt* 1.38

With regard to *gunasandhi* in ‘ād *gunah*’ (P. 6.1.87), P prescribes *guna*-substitution in the place of the preceding *a* or *ā* vowel as well as the following, *ac* (any vowel other than *a* or *ā*). However, Śarva in this case prescribes 4 sūtras and directs *a* or *ā* is substituted by *e*, *o*, *ar* and *al* (i.e. *guna-varnas*) while dropping the following vowel. e.g. (1) *sā + aindrī = saindrī*, (2) *sā + aupagavi = saupagavi* etc.

According to P’s sutra P.6.1.77, the semivowels *y*, *v*, *r*, *l* (*yan*) are the substitutes of the corresponding vowels *i*, *u*, *r*, *l* (*ik*) (long or short) when followed by a vowel. similarly, P’s sūtra P. 6.1.78, prescribes the substitution of *ay*, *āy*, *av*, *āv* etc for the vowels *a*, *ai*, *o*, *au* (*ec*) respectively. As Śarva avoids abbreviated forms *yan*, *ik*, *ac* *ec*, so he has formulated four sūtras as stated above. This also shows Śarva’s preference for clarity instead of brevity.

2. One Sūtra corresponds to two sūtras

Aṣṭ

Kāt

Vṛddhireei (P 6.1.88)

ekāre e aikāre ca Kāt 1.29

-do-

okāre au aukāre ca *Kāt 1.30*

In case of vrddhi, *Kāt* provides two sūtras for P's sūtra vrddhireci (P. 6.1.88). For Śarva *ai* and *au* (*vrddhi-varnas*) are substituted while the following letters *e* and *o* are dropped.

3. Eight Sūtras correspond to one sūtra

Aṣṭ

Kāt

pluta-pragr̥hyā aci nityam (P. 6.1.125) *anupadisṭā ca* (*Kāt* 1.45)

Vākyasya teh pluta udattāḥ (P. 8.2.82) -do-

Pratyabhivāde'asūdre (P. 8.2.83) -do-

dūrāddhūte ca (P. 8.2.84) -do-

haihe proyoge haihayah (P. 8.2.85) -do-

guro'rnrta'nantyasyāpyekaikasya -do-

prācām (P. 8.2.86) -do-

aplutavad upasthite (P. 6.1.129) -do-

i cākravarmanasya (P. 6.1.30) -do-

Here, it may be concluded that *Kāt* does not avoid non-sandhi, but followed the basic principle of his grammar "lokopacārād grahanāsiddhiḥ" and has even framed one sūtra like *anupadīṣṭā ca* (*Kāt* 1.45) with a view that it may be conveyed from popular conventions. *Kāt* naturally omits all non-sandhi rules for Vedic words.

4. Two sutras correspond to one sūtra

Aṣṭ

Kāt

nipāta ekājanān (P. 1.1.14) *odantā a i oā nipātāḥ svare*
prakṛtyā (*Kāt* 1.42)

४ (P.1.1.15)

-do-

Here *Kāt* frames one rule for P's two rules. However *Kāt* has used more syllables in his sūtra than those of P's two sūtras. This shows Śarva's preference for clarity instead of brevity.

5. Sūtras semantically similar but structurally different: (some examples)

Aṣṭ

Kāt

ṛhalām jaśo'nte (P. 8.2.39) *varga prathamāḥ padāntā svara ghosavatsu tr̥tyān* (*Kāt* 1.46)

Yaro'nunāsike'nunasikovē pañcame pañcamāṁs tṛtiyān na vā (*Kāt* 1.470)
ā (P. 8.4.45)

śas̄ cho'ti (P.8.4.63) *vargaprathamebhyaḥ śakārah svara yavara paraś chakāram na vā* (*Kāt* 1.48)

khari ca (P. 8.4.55) *caṁ ūe* (*Kāt* 1.51)

tor li (P. 8.4.60) *le lam* (*Kāt* 1.56)

mo'nusvārah (P.8.3.23) *mo'nusvāram vyāñjane* (*Kāt* 1.60)

etat-tadoḥ sulopo'kor *eṣasapara vyāñjane lopyah* (*Kāt* 1.76)

anañ-samāse hali
(P.6.1.132)

In these sūtras *Kāt* has avoided pāṇinian pratyāhāras and therefore has directly given the letters or their concerned groups for the sake of clarity.

3.4 Treatment of subanta or declension

On the criterion of formation, a declinable word (subanta) is divided into the base (prakṛti) which is technically named *prātipadika* and the case-affix named *supratyaya* or *sup-vibhakti*. For ‘*prātipadika*’ (noun-base), Śarva used a new terminology ‘*linga*’ in his *nāmaprakarana*. But semantically both of them appear as identical.

Observations

1. To define ‘*prātipadika*’, P gives two sūtras like ‘*artharvad adhātū apratyayah prātipadikam*’ (P.1.2.45) and ‘*kṛt-taddhita-samāsāś ca*’ (P. 1.2.46). But Śarva formulates one sūtra like *dhātu vibhaktivarjam arthaval lingam*’. Śarva did not mention clearly in his sūtra whether *kṛdanta* (verbal derivative), *taddhita* (noun derivative) and *samāsa* (compound words) would be identified as *prātipadika*. However, as commentators rightly point out’ his sūtra for the definition of *prātipadika* can be taken to include the cases of verbal and nominal derivatives along with compound formations.

2. In *nāma-prakarana* Śarva uses new technical terms like *ghuṭ* (*Kāt 2.3*), agni (*Kāt 2.8*), *Śraddhā* (*Kāt 2.10*), anusaṅga (*Kāt 2.12*) which do not find place in P’s *Aṣṭ* although he has adopted substitutes for some of these technical terms.

3. According to P's sūtra P4.1.2 after nominal stem, the following case affixes are employed for declension:

	singular	dual	plural
1st	<i>su(s)</i>	<i>au</i>	<i>jas</i> (as)
2nd	<i>am</i>	<i>aut</i>	<i>sas</i> (as)
3rd	<i>tā(ā)</i>	<i>bhyām</i>	<i>bhis</i>
4th	<i>ne</i> (e)	<i>bhyām</i>	<i>bhyas</i>
5th	<i>nasi</i> (as)	<i>bhyām</i>	<i>bhyas</i>
6th	<i>nas</i> (as)	<i>os</i>	<i>ām</i>
7th	<i>ni</i> (i)	<i>os</i>	<i>sup</i> (su)

In above affixes, letters like u in su are 'anubandhas' employed either for the sake of facility of pronunciation or as distinguishing marks. However, like P, Śarva has not mentioned the above case affixes in his grammar through a particular sūtra. He, however, makes a general statement i.e. "*tasmat parā vibhaktayah* (*Kāt* 2.2). Besides formulating individual *vidhi-sūtras*, taking some of these affixes, he has indicated all the case affixes only by using a generic term like '*vibhaktayah*'. This

proves that unless one knows the Pāṇinian grammar, he is likely to face difficulties in understanding the applicability of these nominal endings.

4. P's case-affix 'su' is substituted by Śarva's *si*. Hence Śarva gives 'i' *anubandha* instead of 'u' e.g. *āmantrite si sambudhi* (*Kāt* 2-5).
5. As Śarva avoids abbreviated forms, so his sūtra *akāra dīrgha ghosovati* (*Kāt* 2.14) differs structurally from P's corresponding sūtra *supi ca* (P. 7.3.102)
6. P's sutra 'ato bhis ais' (P. 7.1.9) states that after a nominal stem ending in *a*, *ais* is substituted for the case-ending *bhis*. Śarva prescribes the same thing in his grammar but adds optionality (*bhis ais vā*) (*Kāt* 2.18) However, it baffles our understanding as to the manner Durgasiṁha has read the optional use of es along with *ais*.
7. P's sutra "*niśi-nyoh smāt-sminau*" P. 7.1.15 corresponds to Śarva's two sūtras like *nasi smat* (*Kāt.* 2.26) and *niśmin* (*Kāt* 2.27). Here Śarva adopts more syllables and frames two rules for the sake of clarity.
8. Śarva substitutes *agni* for P's technical term *ghi*. According to P's sūtra P 1.4.7 (*śeso ghi asakhi*), the rest of the words that end in short *i* and *u* are

called *ghi* with the exception of the word *sakhi*. Śarva uses the technical term agni (*ghi*) for the words ending in *i* or *u* but unlike P he includes the word *sakhi* as *agni* too. (*idudagni Kāt 2-8*). Here, the technical term 'agni' is chosen a sample term as the word itself ends in short *i*.

9. P's sūtra *sarvanāmsthane cāsambuddhau* (P.6.4.8) corresponds to Śarva's sūtra 'ghuṭi cāsambudhau' (Kāt 2.94) Here Śarva uses the technical term *ghuṭ* for P's 'sarvanāmsthāna' with preference for brevity instead of clarity as P's term is self explanatory while Śarva has adopted purely an artificial term.
10. P's sūtra *Jasah sih* (P. 7.1.17) differs structurally from Śarva's sūtra *Jas sarva ih* (Kāt 2.36) as Śarva uses *sarva* for *sarvādi-gāṇa* referred to by Durgasirīha in his *Vṛtti*.
11. The phrase 'nopadhāyāḥ' is understood in P's sūtra P. 6.4.10 from his previous sūtra. But Śarva for the sake of clarity has repeated this phrase in his sūtra 'sānta-mahotor nopadhāyāḥ' (Kāt 2.95), although it would have been understood from the sūtra "nāntasya copadhāyāḥ" (Kāt 2.93).
12. As stated earlier Śarva usually avoids the derivation of Vedic usages. However, in his sūtras Kāt 2.164, Kāt 2.165 he has given the derivaton of

two Vedic words like 'arvan' and 'maghavan'. According to commentators of *Kāt*, Śarva has given the derivation of these words, as these words are used also in Classical Sanskrit.

3.5 Treatment of Kāraka

Kāraka is the name given to the relation consisting between a noun and a verb in a sentence. As the term *kāraka* was a well-known term in the days of P and Śarva, both of them have not defined it but in the context of enumeration of *saṃjñās*, they have introduced this as a technical term. However, this is a self-explanatory technical term. The primary suffix *nvul* i.e., *aka* is added after the root *kr* in the agent sense. Thus the term means 'doer' or "operator" that which brings about the action. This is always connected with an action. Kārakas are six in number, viz *apādāna sampradāna, adhikarana, karana karma and kartā*. For instance a sentence may be considered where all the said six *kārakas* are present: "*gramādāgato devadatto brāhmaṇāya sthālyām odanam kāṣṭhaib pacati*". "Having arrived from the village Devadatta cooks rice in a pot with the help of fire-wood for a brahmin." Here, the village is called *apādāna* as it is stable point from which Devadatta has arrived; the brahmin is called *sampradāna* as he is the beneficiary of the action of cooking, the fire-wood is called *karana* as it is the most efficient means for the cooking; the pot is called *adhikarana* as it is the location of the action of cooking, the rice is called *karma* as it is the item directly reached by the action of cooking of the

agent and finally Devadatta is called kartr̄, 'the agent' as he is independently responsible for the action or cooking, like cooking, each action requires an agent. Thus, all these *kārakas* play their significant roles for bringing about the action and hence they are called "doers, i.e. *sādhākas* or performers. Ptj supplies a counter example, *māṇabakasya pitaram panthānam pr̄cchati*, "he asks the father of the boy the way," Hence *māṇabaka* is not considered to be a *kāraka* because he is not connected with the action of asking the way but with his father. As a technical designation, the term *kāraka* is used in co-application with the syntactic meanings like *apādāna*, *sampradāna* etc. P clearly maintains a dichotomy between kāraka-names and vibhakti-names. His *kārakas* stand for the deep or underlying relation of a noun to the verb and the vibhaktis stand for the representation of kārakas in surface structure.⁷⁴ This dichotomy is not noticed in Sarva's grammar.

Observations

1. Seven sūtras correspond to one sūtra

Aṣṭ

dhruvam apāye apādānam (P. 1.4.24)

Kāt

*Yato'paiti bhayam ādūte vāṭad
apādānam* (Kāt 2.214)

^{74.} Vide A.C. Sarangi (1995) op. cit, pp. 90-95.

<i>Aṣṭ</i>	<i>Kāt</i>
<i>bhūtrārthānām bhāya-hetuh</i> (P 1.4.25)	-do-
<i>parājer asoddah</i> (P. 1.4.26)	-do-
<i>antardhau yenādarśanam ičhati</i> (p. 1.4.28)	-do-
<i>ākhyātō payoge</i> (P. 1.4.29)	-do-
<i>Janikartuh prakṛtiḥ</i> (P. 1.4.30)	-do-
<i>bhuvaḥ prabhavaḥ</i> (P. 1.4.31)	-do-

P% in his sūtras P.1.4.24 to P 1.4.31 provides the definition of *apādāna-kāraka* while Śarva substitutes only one sutra. (*Kāt* 2.214). This shows Śarva's preference for brevity instead of clarity. In the sutra *Kāt*-2.214 Śarva gives two verbal forms like 'apaiti' and *ādatte* which are totally absent in P's corresponding sūtra.

2. Eight sūtras correspond to one sūtra

<i>karmanā yamabhipraiti sa sampradānam</i> (P. 1.4.32)	<i>yasmai ditsā rocate dhārayate vātat sampradānam</i> (<i>Kāt</i> 2.216)
<i>rucyarthānām priyamānah</i> (P. 1.4.33)	-do-

Ślāgh-nhuṇ-sthā-śapāṁ jñīpsyā mānah -do-

(P. 1.4.34)

dhārer uttarmarnah (P. 1.4.35) -do-

sprher ipsitah (P. 1.4.36) -do-

kṝdhd̄r̄hersyā sūtyārthānām yam̄ prati -do-

kopah (P. 1.4.37)

rādhikṣyor yasya vipraśñah (P. 1.4.39) -do-

Praty ānbhyām śruvah pūrvasya kartā -do-

(P. 1.4.40)

P's eight sūtras from P. 1.4.32 to P. 1.4.40 (except P.1.4.38)

enumerate the definition of *sampradāna* while Śarva introduces only one sūtra (*Kāt* 2.216) where some of the specific verbal terms added like 'rocate' , 'dhārayate' in the accompaniment of words designated as *sampradāna*. Śarva is here found to have left a few specific verbal forms which later Durgasirha has ably bridged the gap.

3. Śarva's sūtra 'tādarthyē' corresponds to Kty's *vt caturhi vidhāne tādarthyā upasamkhyānam* (vt on ^P2.3.13) This shows the influence ^{of} Kty on Śarva.

4. P's sūtra *kr̥dh-dr̥hor upasr̥stayoh karma* (P.1.4.38) states that in case of the verbs *kr̥dh* and *dr̥h*, when preceded by prepositions, the person against whom the feeling of anger is directed is called *karmakāraka* or object. Such types of linguistic usages are not taken care of in Śarva's grammar.
5. All *kāraka sūtras* in *Aṣṭ* come under the section heading rule 'kāraka' (P.1.4.23) but in *Kāt*, we do not notice such section-heading rule. Śarva directly starts the *kāraka*-system.
6. In *Aṣṭ* the definition of *karana* (P.1.4.42) is given earlier than the definition *adhikarana* (P.1.4.45). But in *Kāt* we see the opposite treatment. Regarding other *kārakas*, both P and Śarva follow the same ordering principles.
7. The treatment of *akathita karma* is not observed in *Kāt*. There are some verbs in Sanskrit which take what is called an *akathita* object in addition to their usual direct ones. As its name indicates, it is that object which is not otherwise *kathita* or mentioned by way of any of the other case-relation such as *apādāna*, *adhikarana* etc., and is, therefore optional. If the noun capable of taking this *akathita* object be not intended for any other case, it is put in the Accusative case with such verbs: as '*dhenum dogdhi payah*' '*brajam*

avaruṇaddhi gām'. Hence '^h*dēnum*' and *brajam* are *akathita* or optional objects. Such treatment is not observed in *Kāt* grammar.

8. With regard to P's sūtra vibhāṣā guṇe'striyām (P.2.3.25), the fifth case affix is employed optionally when the noun expresses an attribute, being the cause of an action and not being of the feminine gender. Example : *Jāḍyena jāḍyād vā vaddhah* (he has been bound by reason of his dullness). If an abstract noun is of feminine gender, this rule will not apply e.g. *budhyā* or *prajñayā muktah*. (he was set at liberty on account of his skill or wisdom). Such subtle treatment is not observed in *Kāt*.
9. P's sūtra 'parikrayāne sampradānam anyatarasyām' (P.1.4.44) ordains dative case, where there would otherwise have been instrumental case. The word *parikrayane* means to engage for a limited period on payment of wages, and not absolute purchase for all time. Example: *śatāya parikrīta anuvruhi*. In *Kāt* we do not observe such minute applications.
10. With regard to P's sutra, 'jñō'vidarthasya karane' (P.2.3.51), the verb *jñā*, when not used in the sense of 'to know', the instruments takes the sixth case affix. Ex: *madhuno jāñite*, This treatment is not observed in *Kāt*.

11. With regard to P's sūtra *ubhayaprāptau karmani* (P.2.3.66), when the agent and the object of the action denoted by the words formed by kṛt-affixes, are both used in sentence, in the object only, the sixth case affix is employed, and not in the agent (the object is put in the genitive case and not the agent) e.g. '*aścaryam gavām doho'gopena*' Śarva omits such minute observations.
12. According to P's sūtra, '*kṛtyānām kartari vā* (P.2.3.71), the sixth case-affix is optionally employed in denoting the agent, (but not the object), when the word is governed by a future passive participle (kṛtya) Example : '*bhavataḥ or bhavatā kataḥ kartavyah*'. Śarva does not give such provision in his grammar.
13. In connection with P's sutra P.2.3.73, the fourth as well as the sixth case-affix may be employed, when blessing is intended in connection with the words '*āyusya*' (long life) '*madra*' (Joy), '*bhadra*' (good fortune), *kuśala* (welfare), '*sukha*', (happiness) '*artha*' (property) and *hita* (good) Example: "*āyuṣyam kṛṣṇasya kṛṣṇāya vā bhūyāt*", Such provisions are excluded in *Kāṭ* grammar.
14. P's sutra 'ktasya ca vartamāne' (P.2.3.67) prescribes that the past participle ending in *Kta* when used in the sense of the present tense, is used with the

genitive. Example: *rājñām pūjitaḥ* (honoured by kings). Such treatment is not found in *Kāt*.

15. These observations only go to prove that P's keenness in observing facts of language is found lacking in Śarvavarman. Although Durgasirinha by way of providing examples has taken care of some such usages, as a whole *Kāt* grammar fails to take care of various subtle syntactical usages as observed by P through his successful analysis of complexities of language.

3.6 Treatment of Samāsa (Compound formations)

When two or more words linked in sense are made into a single word to yield a qualified sense, when their case-affixes are elided, but the sense remains, the formation is called samāsa. The word literally means putting together, condensing or shortening. In a sentence, we use words each with *vibhakti* (case-affix) required by the sense desired to be expressed. A word ending in a *vibhakti* is called *pada*. When the *vibhakti* after each word entering into a combination is elided and is affixed only after a combination, giving us a new word-unit, it is called *samāsa*. From all this it is clear that the words not linked in sense would not form a compound and that *samāsa* is a *pada-vidhi*, a grammatical operation based on *padas* (inflected words). And any grammatical operation based on *padas* has to be based on words linked in sense *samartha* i.e. *sambadhārtha*. This is declared in so many words by P as

samarthah padavidhiḥ (P.2-1-1); exp. *rājñah purusah*, the king's man viz; his servant. These two words connected in sense by the relation of the one (*Purusa*) being *sva* (the thing owned) and the other (*rājan*) being *svāmin* (the owner), hence we have the compound 'rājapurusah' but "bhāryā rājña puruṣa devadattasya" would not give us this compound, for here *rājan* and *purusā* are not connected in sense.

The *padas* are both *subanta* and *tinanta*. The *sup* suffixes as well as the *tin* suffixes are called *vibhakti* and a word ending in a *vibhakti* is a *pada*. Yet only a *subanta pada* is compounded with another *subantapada* and not with a *tinanta*. This holds good of the popular speech as distinct from the Vedic. In the Veda, we have compounding with the *tinanta* also.

According to both P and Śarva, compounds are of six categories. e.g. *avyayibhāva* (indeclinable), *tatpuruṣa* (determinative), *karmadhāraya* (appositional), *dvigu* (numeral), *vahuvrīhi* (attributive) and *dvandva* (copulative).

Observations

1. Most of the *samāsa-sūtras* of Śarva appear like big sentences with helping verbs; the technique of which is against the *sūtra* style. P, however, follows *sūtra*-style quite faithfully throughout his *Aṣṭ*. {Some examples}:

1. *pade tulyādhikarane vijñeyah karmadhārayah.* (*Kāt* 2.2.63)
 2. *samkhyāpūrva dvigur iti jñeyah* (*Kāt* 2.264)
 3. *vibhaktayo dvitīyādyā nāmnā parapadena tu samasyante samaso hi jñeyas tatpurusah sa ca* (*Kāt* 2.226)
 4. *syātām yadi pade dve tu yadi vā syur bahuny ahitāny anyasya padasyārthe bahuvrīhiḥ* (*Kāt* 2.267)
 5. *dvandva-samuccayo nāmnor bṛhūnām vāpi yo bhavet* (*Kāt* 2.269)
 6. *pūrvam vācyam bhaved asya so' vyayibhāva isyate* (*Kāt* 2.272)
2. The ordering or *samasas* in the *Kāt* differs from that of Aṣṭ. This may be enumerated in the following way:

*Aṣṭ**Kāt**avyayibhāvah**karmadhārayah**tatpurusaḥ**dviguḥ**dviguḥ**tatpurusah**karmadhārayah**bahuvrīhiḥ**bahuvrīhiḥ**dvandvah**dvandvah**avyayibhāvah*

3. P gives two *sūtra* like *tatpurusah* (P.2.1.22) and *dvigus' ca* (P.2.1.23) for the sake of clarity while Śarva combines these two sūtras and presents one *sūtra* as "*tatpurusāv ubhau*" (*Kāt* 2.265). This shows Śarva's passion for brevity.
4. P follows *adhikarāra*-device, in presenting *samāsa* rules and presents all rules of compound formation under the rule *prāk kadārāt samāsah*. Śarva, however, does not require such a technical device like *adhikāra* in the *sāmāsa* - context.
5. In *samāsa* section, Śarva's one sūtra *Kāt* P.2.266 correspond to many sūtras of Aṣṭ (P.2.1.24 to P.2.2.12) probably P has composed so many sūtras for the sake of clarity referring to individual examples, meaning conditions etc. In forming sūtras *Kāt* follows generalisation whereas P is particular for providing individual sūtras
6. P's sūtra "prathamānirdiṣṭam samāsa upasarjanam (P.1.2.13) defined or rather describes the *upasarjana*. In the sūtras referring to compounds, the words that have the case termination of the nominative, are called *upasarjanam*. Thus sūtra P.2.1.24 (*dvitīyā śritātīta patigatātyastapraptāpannaiḥ*) is a *sāmāsa sutra* enjoining composition. In this sūtra the word *dvitīyā* is exhibited in the nominative case, and the remaining words are in the instrumental case. The sūtra means that "an accusative (*dvitīyā*) is compounded with the words *śrīta*,

atīta, patita, gata, atyasta, prāpta and *āpanna* and forms *tat-puruṣa*".

Therefore, in forming accusative compounds, the word having the accusative case will be called *upasarjana*. Thus *kāṣṭam + śrīta* = *kāṣṭaśritah*, Here the word *kāṣṭam* being *upasarjana*, stands first in the compound, by Yule P.2.2.30 '*upasarjanam pūrvam*' (in a compound the *upasarjana* should be placed first.) However, Śarva does not prescribe such provision in his grammar. Probably Śarva has omitted this rule due to his principle "*Lokopacārāt grahana-siddhīḥ*" (this should be conveyed from the popular conventions).

7. In *samāsa*, the elision of case-affixes before the second member of the compound is natural. But there are some words like '*yudhiṣṭhira*'⁷⁴ 'sarasija' where we do not notice such elision. Therefore, P provides ^{the} sūtra "alug *uttarapade*", P.6.3.1 and it governs upto P.6.3.24. But Śarva has excluded all these rules for non-elision of case-affixes before the second member of the compound. This may be due to Śarva's passion for presenting the grammar in short-cut method. Durgasimha takes care of these cases under *abhidhāna* or *lokopalāra*⁷⁵

^{75.} See for details, R.S. Saini (1987) op. cit p. 44.

8. There are some rules in P's *Aṣṭ* which specially depend on compounds. Such rules are omitted in *Kāṭ*.

3.7 Treatment of *Taddhita-affixes*

Taddhita-affixes are added after the declined form of the stems, which are mostly nouns, pronouns, indeclinables and finished verb forms. *Taddhita* affixes in both *Aṣṭ* and *Kāṭ* are added in various senses. They occasion various changes in the words to which they are added. However, taddhita is a sample representative meaning term denoting the whole group of meaning stated in *taddhita* section. The vocabulary generated by the taddhita rules includes words of routine usage. They refer to names of people, their professions, habits, games, likes and dislikes, places inhabited by them, their social, cultural and political activities and even their emotional underworld. However, the study of the *taddhita* rules is interesting not only as aspects of social behaviour of those days in which P and Śarva lived, but also because their formal structure and composition evince a few facets of P's and Śarva's genius.

Observations

1. The *taddhitas* are dealt with by P in about 1110 sūtras from P4.1.76 upto the end of fifth chapter of the *Aṣṭ*. But Śarva has provided near about 146 sūtras in his *taddhita*-section.

2. Both P and Śarva have given the *taddhita affix an* at the beginning of the *taddhita* section. P's sūtra is *prāgdravyato'n* (P. 4.1.83) and Śarva's sūtra is *vānapatye* (*Kāt* 2.288). The general affix *an* laid down in P 4.1.83 is the one that covers large number of meanings which are expressed by *taddhita vṛtti*, and perhaps due to this reason P has treated this general affix first in the scheme of the arrangement of general *taddhita*-affixes and their meanings. Rule P.4.1.83 is an *adhikāra* rule, a *paribhāṣā* rule and a *viddhi* rule.⁷⁶ but *kāt* rule 'vānapatye' neither an *adhikāra* nor a *paribhāṣā* rule. It may only be treated as *viddhi* rule.⁷⁷ With a single meaning condition i.e., 'apatya' (progeny).
3. The general principle of arrangement of rules in *taddhita* section of P seems to be that the general affixes having been placed at the head in the superintending aphorism, with special mention of the limit, the meanings of the affix are placed without strict consideration of their order, though there is some consideration behind placing a particular rule of a particular place. So that wherever there is a case of simultaneous application resulting into a conflict for the priority of taking effect the principle of *paravipratisedha*⁷⁸ P.

^{76.} Cp *adhikārah, paribhāṣā, vidhir yeti trisvapi darśanesv a pavādāviśayam parihrtyān pravartate. Kāsikā* on p. 4.1.82

^{77.} See R.S. Saini, op. cit, p. 51.

1.4.2) and *pūrvavipratisedha* is applied for solving the difficulty. But such type of arrangements and consideration is not noticed in the taddhita section of Sarva.

4. In the jurisdiction of P.4.1.83 i.e. the general affix *an*, there are nearly 75 affixes which are employed to express the same meanings as are expressed by the affix *an*. But in *Kāt* nearabout 5 affixes express the only meaning (apatyā).
5. Taddhita-affixes similar in sense but different in shape (some examples):

Aṣṭ

yañ (p. 4.1.105)

iñ (p. 4.1.95)

dhak (p. 4.1.120)

phañor (p. 5.3.113)

matup (p. 4.2.85)

syañ (p. 5.1. 124)

Kāt

nya (*Kāt* 2.289)

in (*Kāt* 2.292)

eyan (*Kāt* 2.291)

āyanan (*Kāt* 2.290)

mantu (*Kāt* 2.302)

yan (*Kāt* 2.301)

6. Śarva excludes entire śaiśika-section *pragdīvyatiya* section, *thagadhikāra*-section *prāg-ghitiya*-section/*arhiya*-section of *Aṣṭ* from his grammar.
7. In P's *Aṣṭ* there are about 35 affixes which are prescribed for expressing the meaning of possession (*matvarthīya*). But in *Kāt*, we notice only four *matvarthīya* affixes like 'mantu', 'vantu', 'vin', ^{or} 'in' on the sūtra "tadasyāstīti mantvantvin" (*Kāt* 2.302)
8. P's sūtra "guṇavacana-brāhmaṇādibhiḥ karmanī ca" (P.5.1.124) corresponds to Śarva's sūtra *yan ca prakīrtitah* (*Kāt* 2.301). First of all Śarva substitutes *yan* in place of P's *syañ*. P for clarity sake has provided the meaning conditions like *gunavacana* and *brāhmaṇaḥ* etc. in his sūtra while Śarva has omitted all these later on Durgasimha by way of providing examples in his *Vṛtti* brings clarity to the present sūtra.
9. P's sūtra 'idam is' (P. 5.3.3) corresponds to Śarva's sūtra *tatredamih* (*Kāt* 2.312). Both P and Śarva use the *sthānī* i.e. *idam* without its genitive form which appears to be unscientific.
10. P's sūtra *tiñāś ca* (P.5.3.56) corresponds to Śarva's sūtra *ākhyātāc ca tam-ādayah* (*Kāt.* 2.327). Here Śarva uses the ancient technical term *ākhyāta*

whereas P uses *pratyāhāra tīn*. This is due to Śarva's way of omitting abbreviated forms.

11. Sūtras similar in both sense and shape (some examples)

Aṣṭ

Kāt

idamo hah (p. 5.3.11)

idamo hah (*Kāt* 2.317)

dvi-tri-catur bhyah suc (p. 5.4.18)

dvi-tri-catur bhyah suc (*Kāt* 2.340)

deye trā ca (p. 5.4.55)

deye trā ca (*Kāt* 2.348)

sūlāt pāke (p. 5.4.65)

sūlāt pāke (*Kāt* 2.357)

This shows Śarva's imitating nature.

12. P's sūtra "kr̥no dvitīya-trtīya-śamba-vījāt kr̥sau" (P. 5.4.58) corresponds to Śarva's sūtra *dvitīya-trtīya-samba vījebhyah kr̥si viṣaye karotau* (*Kāt* 2.350). Here the additional word like *viṣaye* is given by Śarva for clarity whereas P's abridged use of *kr̥sau* solves the same purpose.

13. P's sūtra "saṁkhyāyāś ca gunāntāyāḥ" (P. 5.4.59) corresponds to Śarva's sūtra "saṁkhyāder gunāt" (*Kāt* 2.351). Here the word *gunāt* means *gunāntāt* of P. However Śarva follows *tadantaviddhi*.

14. P's sūtra "madrāt parivāpane" (P.5.4.67) corresponds to Śarva's sūtra "bhadra-madrābhyām vapane" (*Kāt* 2.359). Here the word *bhadra* is omitted in P's sūtra. Later on Kty provided it by way of a *vt* to it. So the example 'bhadrākaroti' derived by *Kāt* is found to have got sanction from Kty's *vt* on P.5.4.67.
15. P's sūtra *ateḥ śunah* (P.5.4.96) corresponds to Śarva's sūtra *ateḥ śvan* (*Kāt* 2.366). P uses the word *śunah* in genitive whereas Śarva uses it in nominative. However, Śarva's use appears to be unscientific.
16. P's sūtra *agrākhyāyām urasah* (P.5.4.93) corresponds to Śarva's sūtra "urah pradhānārtham" (*Kāt* 2.363). Here Śarva's sūtra appears more transparent than P's sūtra.

3.8 Treatment of Verbal derivations (tinanta)

Bases derived from verbs are to be known as verbal derivations. Both P and Śarva deal with these verbal derivations. In the verbal derivations, there are two sets of personal terminations, i.e., the one called '*parasmaipada*' and the other '*ātmanepada*'. Some roots take exclusively the parasmaipada-terminations and some the '*ātmanepada*' ones, while there are others which take either, ~~several~~ roots again though *parasmaipadī*, become *ātmanepadī* and vice versa. Primitive verbs or roots

are these which originally exist in the language while derivative verbs are those which may be derived from a parent-stock-a root or a noun. Every verb, in Sanskrit, whether primitive or derivative may be conjugated in the ten tenses and moods like *lat* (present), *lun* (aorist), *lan* (imperfect), *lit* (perfect), *lat* (1st future), *lrt* (2nd future), *lot* (imperative), *vidhiliñ* (potential) etc. (For all these tenses and moods Šarva adopts ancient terminology) Transitive verbs are conjugated in the active and passive voices and intransitive verbs in the active and the impersonal form. In each tense and mood there are three members, viz singular, dual and plural, with three persons in each. In four of the tenses and moods given above viz the present the imperfect, the imperative and the potential, the verbs undergo peculiar modifications (*vikarana*) and these are therefore called conjugational (*sārvadhātuka*) or special tenses and moods and the remaining non-conjugational (*ārdha-dhātuka*) or general. In the former the characteristic marks and terminations of each are mostly added to a special base formed from the root in various ways while in the latter they are combined with the root itself.

Observations

1. In *ākhyāta*-section Šarva avoids *tin-pratyāhāra* and understands *parasmaipadāni* and *ātmanepadāni* from the previous sūtra.

2. Sūtras of similar structure and meaning (some examples)

Aṣṭ

asmady uttamah (P.1.4.107)

upamānād ācāre (P. 3.1.10)

pūrvo'bhyāsaḥ (P. 6.1.4)

harsvah (P. 7.4.59)

aśnoteś ca (P. 7.4.72)

bhavater ah (P. 7.4.73)

Kāt

asmady uttamah (Kāt 3.7)

upamanād ācāre (Kāt 3.41)

pūrvo'bhyāsaḥ (Kāt) 3.85)

hrasvah (Kāt 3.96)

aśnoteś ca (Kāt 3.102)

bhavater ah (Kāt 3.103)

From the above examples it is clear that in most cases Śarva imitates P keeping the same structure and meaning condition.

3. In connection with the use of the wording of *lakāras*, Śarva follows *kīy*, in almost all cases. He omits let *lakāra* as it is related to *Veda*. All these may be enumerated in the following way.⁷⁸

^{78.} For details see the fourth chapter of the present work.

<i>Aṣṭ</i>	<i>Kāt</i>
<i>lat</i> (P. 3.2.123)	<i>vartamāna</i> (<i>Kāt</i> 3.24)
<i>lit</i> (P.3.2.115)	<i>parokṣa</i> (<i>Kāt</i> 3.29)
<i>lut</i> (P.3.3.15)	<i>śvastanī</i> (<i>Kāt</i> 3.30)
<i>lṛt</i> (P.3.1.15)	<i>bhavisyantī</i> (<i>Kāt</i> 3.32)
<i>lot</i> (P.3.3.162)	<i>Pañcamī</i> (<i>Kāt</i> 3.26)
<i>laṇi</i> (P.3.2.111)	<i>hyastanī</i> (<i>Kāt</i> 3.27)
<i>lin</i> (P.3.3.161)	<i>saptamī</i> (<i>Kāt</i> 3.25)
<i>lināśih</i> (P.3.3.173)	<i>aśih</i> (<i>Kāt</i> 3.31)
<i>lun</i> (P. 3.3.175)	<i>adyatanī</i> (<i>Kāt</i> 3.28)
<i>lrṇ</i> (P. 3.3.139)	<i>kriyātipatti</i> (<i>Kāt</i> 3.38)

P does not follow any definite order of enumerating *lakāras*. But Śarva uses a definite order such as *vartamāna*, *saptamī*, *pañcamī* *hyastanī*, *adyatanī*, *parokṣa*, *śvastanī*, *aśih*, *bhavisyantī* and *kriyātipatti* etc.

4. P's sūtra *dā-dhā-ghv adāp* (P. 1.1.20) corresponds to Śarva's sūtra *adāh dādhau dā* (*Kāt* 3.8). Śarva substitutes *dā*, a sample term for P's *ghu*, a purely arbitrary-technical term.
5. Śarva's sūtra *pratyayah parah* (*Kāt* 3.35) corresponds to P's two sūtras like *pratyayah* (P.3.1.1) and *paraś ca* (P. 3.1.2), This shows P's passion for clarity.
6. Śarva uses near about 66 sūtras for *ātmanepada vidhāna* whereas P uses near about 65 sūtras for the same purpose.
7. In many cases, for P's ablative, Śarva uses nominative e.g.

Aṣṭ

ner viśah (P. 1.3.17)

parivyavebhyaḥ kriyah (P. 1.3.18)

viparābhyāṁ jeh (P. 1.3.19)

Kāt

nerviś (*Kāt* 76/1)

parivyavebhyaḥ kriñ (*Kāt* 3.76/2)

viparābhyāñ jih (*Kāt* 3.76/3)

Here P's ablative use instead of Śarva's nominative use appears more scientific.

8. P's sūtra *apahnave jñah* (P. 1.3.44) corresponds Śarva's sūtra *nihnave jñah* (*Kāt* 3.76/39). Here in *Kāt* jñā takes the nominative case ending to be used as a *pada*.
9. P's sūtra *vibhāṣā vipralope* (P. 1.3.50) corresponds to Śarva's sutra *taylor v
vā* (*Kāt* 3.76/96). Here P has added meaning condition 'vipralopa' which is absent in *Kāt*. Here the duplication of *v* in *Kāt* sūtra implies the eastern origin of the author or it may be considered as the copyist error. This occurs in many sūtras of *Kāt*.
10. Śarva uses bare forms without suffix-inflexion e.g. upayama (*Kāt* 3.76/56), cara (*Kāt* 3.76/53) which is not found in practice in the *Aṣṭ* of P.
11. P's sūtra *kuhoś cuh* (P. 4.62) corresponds to Śarva's sūtra *kavargasya
cavargah* (*Kāt* 3.94). When *Kāt* gives importance to clarity, P gives importance to brevity.
12. The nijanta forms of P are known in *Kāt* by the name kāritasamjñā in 'kāritam
dhātvarthe' (*Kāt* 3.43)

13. P's one sūtra *pā-ghrā-dhmā-sthā-mnā-dāñ-dṛsi-arti-sarti-śabda*^{sadām} *piba-jighra-dhama-tiṣṭha-mana-* *yaccha-paśya-rccha-dhau-śiya-sīdāḥ* (P. 7.3.78) corresponds to Śarva's 11 sūtras (from *Kāt* 3.334 to *Kāt* 3.344). This shows Śarva's preference for clarity.

3.9 Treatment of primary affixes (krdanta)

The *kṛt* affixes are added to roots or to their modified forms, to form nouns, adjectives, and indeclinables. These are called *kṛdantas* or primary nominal bases as distinguished from the secondary derivatives formed with the *taddhita*-affixes. Both *Aṣṭ* and *Kāt* deal with these primary affixes. But the basic difference is that *kṛt*-section of *Aṣṭ* belongs to P himself but the *kṛt*-section of *Kāt*, is attributed to Vararuci *kātyāyana* (different from the *varttikakāra*).

Observations

1. *kṛt* affixes similar in sense but different in shape (some examples)

Aṣṭ

nyat (P. 3.1.124)

kah (P.3.1.144)

svun (P.3.1.145)

Kāt

ghyan (*Kāt* 4.119)

tvak (*Kāt* 4.144)

vus (*Kāt* 4.155)

<i>Aṣṭ</i>	<i>Kāt</i>
<i>thakan</i> (P.3.1.146)	<i>thakah</i> (<i>Kāt</i> 4.146)
<i>nyuṭ</i> (P.3.1.147)	<i>nyat</i> (<i>Kāt</i> 4.147)
<i>ac</i> (P.3.2.9)	<i>aj</i> (<i>Kāt</i> 4.161)
<i>khyun</i> (P.3.2.56)	<i>khyuṭ</i> (<i>Kāt</i> 4.207)
<i>nviḥ</i> (P.3.2.62)	<i>vin</i> (<i>Kāt</i> 4.209)
<i>ghinun</i> (P.3.2.141)	<i>ghinin</i> (<i>Kāt</i> 4.266)
<i>yac</i> (P.3.2.148)	<i>yuh</i> (<i>Kāt</i> 4.275)
<i>sākan</i> (P.3.2.155)	<i>sākah</i> (<i>Kāt</i> 4.280)

2. P's sūtra '*tatropapadam saptamīsthām*' (p.3.1.92) corresponds to *Kāt*'s sūtra '*saptamy uktam upapadam*' (*Kāt* 4.86). Here *Kāt* does not feel the necessity of adding one more word like tatra and simply understands this from the previous sūtra. But the word *tatra* is used in P's sūtra in order to refer to *dhātvadhikāra* (P. 3.1.91 to P. 3.4.176)
3. P's sūtra *tavyat tavyāṇīyarah* (p. 3.1.96) corresponds to *Kāt*'s sūtra '*tavyāṇīyau*' (*Kāt* 4.93). Here *Kāt* drops the additional tavyat as it is different from *tavya* as far as *svarita* accent is concerned (cp. *tit svaritam* P.6.1.185)

4. P's sūtra 'avadya-panya-varya-garhya-panitavyā[^]nirodhesu' (P. 3.1.101) corresponds to Kāt's sūtra *panyāvadya-varyām-vikreya-garhyam anirodhesu*. (Kāt 4.99) Here Kāt substitutes vikreya in place of panitavya of P. Both these words possess similar meaning though different in wording only.

5. P's sūtra *vahyam karanam* (P. 3.1.102) corresponds to Kāt's '*vahyam karane*' (Kāt 4.100) Here P's use of *karanam* in nominative is not very clear whereas the locative use as '*karane*' in Kāt is to convey the meaning condition.

6. P's sūtra vadah supi kyap ca (P. 3.1.106) corresponds to Kāt's sūtra *nāmnī vadah kyap ca* (Kāt 4.104). Here Kāt substitutes *nāman* in place of P's *sup*

7. P's sūtra '*praty apibhyām graheś chandasi*' (P. 3.1.118) corresponds to Kāt's sūtra '*graho' pipratibhyām vā*' (Kāt 4.110). Here Kāt uses vā instead of *Chandasi* for indicating optional use of those forms. P's use of '*chandasi*' for optionality is avoided in Kāt as it is not concerned with Vedic language.

8. P's sūtra padāsvairi-bāhyā-pakṣesu ca (P. 3.1.119) corresponds to Kāt's sūtra *padapakṣyoś ca* (Kāt 4.111). Although here the meaning conditions like *asvairi* and *bāhyā* are not found in Kāt, still the concerned examples are

derived by *Vṛtti* of Durgasimha on the authority of 'ca' in the sūtra of *Kāt*. However, this appears unscientific.

9. P's sutra '*vipūya-viniya-jityāḥ munja-kalka-haliṣu*' (P. 3.1.117) corresponds to *Kāt*'s '*vau-nipuṇbhyāṁ kalkamuñjayoh*' (*Kāt*. 4.112). Here *Kāt* restructures the sūtra making *vi* as prefix commonly to the roots like *nī* and *pūṇ* in the senses of 'kalka' (sediment), *muñja* (grass). However the example *Jityā* of P in the sense of *hali* "plough" is not covered by *Kāt*. Durgasirinha is also silent on this.
10. P's affix *nyat* (p.3.1.124) is replaced by *ghyan* (*Kāt* 4.119). *Kāt* has dropped 't' as *it* as he is not concerned with *svarita* accent which on the contrary *P* needed. *Kāt* has used *gh* as *it* for the sake of *kutva*.
11. P's sūtra *kratau kundapāyya samcāyau* (P.3.1.130) corresponds to *Kāt*'s sūtra '*sañci kundapah kratau*' (*Kāt* 4.1.21) Here P provides readymade forms whereas *Kāt* derives them in the regular manner. Here, the root ci is vowel-ending root and '*yat*' should have been the affix according to P's sūtra '*aco yat*' (P.3.1.97) corresponding to *Kāt*'s sūtra *svarād yah* (*Kāt* 4.94). P, however provided the form *samcāya* in *nyat* as an irregular use where as *Kāt* has regularly derived it in *ghyan*. Both in P and *Kāt*, the affix *nit*^{to cause} *Vṛddhi*

in the initial Vowel. *Kāt* could have used yan for P's nyat. But the reason for adding 'gh' here as *anubandha* baffles our understanding.

12. P's sūtra *n̄vul-trcau* (P.3.1.113) corresponds to *Kāt*'s sūtra *Vuñ-trcau* (*Kāt* 4.131). Here *Kāt*'s use of *Vuñ* instead of *n̄vul* of P is to refer to the fact that the 'i' anubandha is deliberately omitted as it is the indicatory for the accentuation which *Kāt* avoids. However, *Kāt* accepts P's trc although 'c' is the indicatory of *antodātta* in P. Here, it may be assumed that *Kāt*'s use of 'c' in *trc* is for the sake of easy pronunciation. (*mukhasukhārtha*)
13. P's sūtra '*Pā-ghrā-dhmā-dhet drsāh śah*' (p.3.1.137) corresponds to *Kāt*'s '*dhet-drsi pā-ghrā-dhmaḥ śah*'. Here rythm is to be observed in P's sūtra where as *Kāt* does not follow this stylistic method.
14. P's sūtra 'śilpini śvun' (P.3.1.145) corresponds to *Kāt*'s '*śilpini* *vus'* (*Kāt* 4.145). Here, *Kāt* omits 'n' anubandha as he avoids accentuation which 'n' could have indicated (CP. P's sūtra 'ñnityādir nityam' p6.1.197)
15. P's sūtra '*nāsikā-stanayor dhmā dhetoh*' (P.3.2.29) corresponds to *Kāt*'s sūtra *śuni-stana-muñja-kulāsyā-puspeṣu dhetah*' (*Kāt* 4.181) Here *Kāt* takes care of

many more examples like 'sunimdhaya' 'muñjadhaya' kularimdhaya, 'āsyamdhaya' 'Pusparimdhaya' etc.

16. P's sūtra 'asūrya-lalāṭayor dr̥ṣī tapoh' (p.3.2.36) corresponds to Kāt's sūtra 'asūryograyor dr̥ṣoh' (Kāt 4.104) Here Kāt uses ugra as a noun but P takes it as an adverb and provides the example *ugrampaśya* as *nipātana* in P.3.2.37
17. P's sūtra 'udikule-rūjivahoh' (P.3.2.31) corresponds to Kāt's sūtra 'kūla-
udrūjodvahoh' (Kāt 4.181). Here in Kāt sūtra, upasarga is repeated for clarity.
18. The meaning condition abhutatadbhāve(Kāt 4.207) is used in Kāt for the sake of clarity whereas P has used the technical term chvi (P. 3.2.56)
19. P's sūtra *anyesv api dr̥ṣyate* (p.3.2.101) corresponds to Kāt's sūtra *anyatrāpi ca* (Kāt.4.242). Both of these rules are of escaping type where many escaped words in different case-endings are taken care of. However, the specific mention of ablative in Kāt is to take care of words in ablative as possible words available in this case-ending are in majority. P too takes the cases in ablative in his sūtra "pañcamyāmājātau" (P 3.2.98).

CHAPTER - IV

TECHNICAL TERMS AND TECHNIQUES

4.0 Technical terms in both the systems

Every science has its own technical terminology. Grammar, too, has its own terminology. Many of the technical terms of Grammar are commonly found in the language used by the people. Both P and Śarva have taken almost all the technical terms, called by the name ‘*Samjñā*’ from the language in use at their time. Strictly speaking, a technical term or *Samjñā* is that which does not denote any generic form by which individual objects possessing that term are known, but it applies only to that individual object to which it is given by a mere accident. The term *Samjñā* is found defined in various ways in the ancient grammar and *Pratiśakhyas*. Strictly according to the derivation, just like the words, *prajñā*, *anujñā* and others, the term *Samjñā* derived from the root *jñā* with *sam* by affixing the termination *kvip* in the sense of verbal activity, would mean *samyak-jñāna* i.e. the exact knowledge of a thing which arises from the use of a technical term. The word can also be explained as *samyak jñāyate anayā*, that by which an exact or accurate knowledge arises and it would mean "the word which gives an accurate knowledge".

The term *Samjñā* is defined as *ekadravyopanivesinti samjñā* by *Kty*⁷⁹. The utility of a *Samjñā* or a technical term is given by the author of the *Mbh* in the words - "laghuvartham ^{ति} *Samjñā karanam Samjñā ca nāma yato na laghiyah*⁸⁰." Strictly speaking, it means a name or an appellation which is given to a single thing by accident or convention as opposed to the generic notion.

Most of the theoretical terms of phonetics used by P borrowing from *Rkpratiśākhya* and *Nirukta* are also found in *Kāt*. These types of terms are *anusvāra*, *varṇa* etc. Both P and Śarva have taken a number of technical terms from their predecessors without any change or giving any definition as they were current in the then usage. They are such as *vartamāna*, *bhavisyat*, *ekavacana*, *dvivacana*, *bahuvacana*, *prathamā*, *dvittīyā*, *trītyā*, *caturthī pañcamī*, *ṣaṣṭhī*, *saptamī*, *sambodhana* and a few more.

In both pāṇinian and *Kāt* systems of Grammar many monosyllabic terms are used which are sometimes significant but mostly having no meaning. There are certain terms which are expressive and significant but they are lengthy comparatively. Some representative terms are used which have no semantic significance but they apply to morphologically similar words. There are also certain

^{79.} Vide vt. on p. 1.4.1

^{80.} Vide *Mbh* on p. 1.1.27:

terms which are valuable for grammar but they have no functional value outside the grammar.

Different commentators have given different opinions regarding the type of technical terms.

According to some critics technical terms can be conveniently devided into different catagories as follows:

- i. Self-explanatory such as lopa, hṛṣva, dīrgha, sarvanāma etc.
- ii. Popular in language but understood in a altogether different meaning in grammar e.g. *nadi*, *guna*, *vrddhi* etc.
- iii. Purely artificial i.e. which are absolutely meaningless except in grammar, such as *ti*, *ghu*, *bha*, *gha* etc.

Ptj divided technical terms into two parts i.e., *krtrima* or artificial and *akrtrima* or natural. This expression represents two aspects of the meaning of a technical term. The artificial terms are imposed by the grammarians to serve their need. This is only confined to the grammar. The second type of technical terms are determined by the usage and confined not only in grammar but in general use also. For instance *ādaic*^{वृद्धि} *āden* are denotations of *vrddhi* and *guna* in grammatical rules. But

these *vrddhi* and *guna* are regarded as prosperity, and quality respectively in general usage. When there is conflict in between the two, the former will prevail over the latter⁸¹.

Again technical terms can be divided into two divisions i.e., theoretical and primitive terms⁸². Theoretical terms are defined by grammar and have no meaning independently, when they include in grammar they convey some meaning. But the primitive terms are defined by the grammar, rather they are taken as the basic elements of grammar from which systems of grammar are constructed.

From the denotation point of view technical terms can be divided again into three divisions like *śabda-saṃjñā*, *artha-saṃjñā* and *dharma-saṃjñā*.⁸³ In *Kāt* system of grammar such divisions may also be traced.

4.1.1 Technical terms defined by Kātantra

There are some technical terms which are defined by *Kāt*. These are enumerated in the following way with their places of application.

^{81.} See *paribhāṣā, krtrimākrtrimayoh krtrima kāryasampratyayah*

^{82.} See Paul Kiparsky, *Pāṇini as a variationist* p. 212

^{83.} See H.P. Dvivedi, (1978) *Studies in Pāṇini*, p. 30.

Technical term	Sūtra reference	Place of application
<i>agni</i>	<i>Kāt 2.8</i>	<i>Kāt 2.50</i>
<i>aghosa</i>	<i>Kāt 1.11</i>	<i>Kāt 2.203</i>
<i>adyatani</i>	<i>Kāt 3.28</i>	<i>Kāt 3.22</i>
<i>anunāsika</i>	<i>Kāt 1.13</i>	<i>Kāt 2.13</i>
<i>anubandha</i>	<i>Kāt 3.435</i>	<i>Kāt 2.76</i>
<i>anusāṅga</i>	<i>Kāt 2.12</i>	<i>Kāt 2.116</i>
<i>anusvāra</i>	<i>Kāt 1.19</i>	<i>Kāt 1.60</i>
<i>antasthā</i>	<i>Kāt 1.14</i>	<i>Kāt 3.108</i>
<i>apādānam</i>	<i>Kāt 2.214</i>	<i>Kāt 2.225</i>
<i>abhyastan</i>	<i>Kāt 3.86</i>	<i>Kāt 3.165</i>
<i>abhyāsa</i>	<i>Kāt 3.85</i>	<i>Kāt 3.90</i>
<i>avyayibhāva</i>	<i>Kāt 2.272</i>	<i>Kāt 2.207</i>
<i>ātmanepadan</i>	<i>Kāt 3.2</i>	<i>Kāt 3.78</i>
<i>āśīḥ</i>	<i>Kāt 3.31</i>	<i>Kāt 3.238</i>
<i>uttama</i>	<i>Kāt 3.3</i>	<i>Kāt 3.7</i>

Technical term	Sūtra reference	Place of application
<i>upadhā</i>	<i>Kāt</i> 2.11	<i>Kāt</i> 3.269
<i>upadhmāṇīya</i>	<i>Kāt</i> 1.18	<i>Kāt</i> 1.77
<i>upapadañ</i>	<i>Kāt</i> 4.86	<i>Kāt</i> 4.20
<i>usma</i>	<i>Kāt</i> 1.15	absent
<i>karanarñ</i>	<i>Kāt</i> 2.218	<i>Kāt</i> 2.225
<i>kartā</i>	<i>Kāt</i> 2.220	<i>Kāt</i> 2.239
<i>karma</i>	<i>Kāt</i> 2.219	<i>Kāt</i> 2.225
<i>karmadhāraya</i>	<i>Kāt</i> 2.263	<i>Kāt</i> 2.178
<i>kāritarñ</i>	<i>Kāt</i> 3.43	<i>Kāt</i> 3.308
<i>krt</i>	<i>Kāt</i> 4.91	<i>Kāt</i> 4.476
<i>krtya</i>	<i>Kāt</i> 4.130	<i>Kāt</i> 4.477
<i>kriyāttipatti</i>	<i>Kāt</i> 3.33	<i>Kāt</i> 3.420
<i>guna</i>	<i>Kāt</i> 3.438	<i>Kāt</i> 3.217
<i>ghut</i>	<i>Kāt</i> 2.3, 2.13	<i>Kāt</i> 2.84
<i>ghosavān</i>	<i>Kāt</i> 1.14	<i>Kāt</i> 1.72

Technical term	Sūtra reference	Place of application
<i>cekiyitāḥ</i>	<i>Kāt</i> 3.48	<i>Kāt</i> 3.109
<i>Jihvāmūliya</i>	<i>Kāt</i> 1.17	<i>Kāt</i> 1.65
<i>tatpuruṣa</i>	<i>Kāt</i> 2.265-266	<i>Kāt</i> 2.280
<i>dā</i>	<i>Kāt</i> 3.8	<i>Kāt</i> 3.152
<i>dīrgha</i>	<i>Kāt</i> 1.6	<i>Kāt</i> 1.78
<i>dvandva</i>	<i>Kāt</i> 2.269	<i>Kāt</i> 2.270
<i>dvigu</i>	<i>Kāt</i> 2.264	<i>Kāt</i> 2.265
<i>dhātu</i>	<i>Kāt</i> 3.9	<i>Kāt</i> 3.44
<i>dhut</i>	<i>Kāt</i> 2.13	<i>Kāt</i> 3.315
<i>nadī</i>	<i>Kāt</i> 2.9	<i>Kāt</i> 2.45
<i>nāmī</i>	<i>Kāt</i> 1.7	<i>Kāt</i> 1.73
<i>nīsthā</i>	<i>Kāt</i> 4.84	<i>Kāt</i> 4.243
<i>padaṁ</i>	<i>Kāt</i> 1.20	<i>Kāt</i> 1.40
<i>pañcamī</i>	<i>Kāt</i> 3.26	<i>Kāt</i> 3.18
<i>parasmaipadaṁ</i>	<i>Kāt</i> 3.1	<i>Kāt</i> 3.81

Technical term	Sūtra reference	Place of application
<i>prathama</i>	<i>Kāt 3.3</i>	<i>Kāt 3.5</i>
<i>bahubrīhi</i>	<i>Kāt 2.267-268</i>	<i>Kāt 2.35</i>
<i>bhavisyanti</i>	<i>Kāt 3.32</i>	<i>Kāt 3.15</i>
<i>Madhyama</i>	<i>Kāt 3.3</i>	<i>Kāt 3.6</i>
<i>liṅgam</i>	<i>Kāt 2.1</i>	<i>Kāt 2.198</i>
<i>varga</i>	<i>Kāt 1.10</i>	<i>Kāt 1.11</i>
<i>vartamāna</i>	<i>Kāt 3.24</i>	<i>Kāt 3.11</i>
<i>vikaraṇa</i>	<i>Kāt 3.36</i>	<i>Kāt 3.219</i>
<i>vibhakti</i>	<i>Kāt 2.311</i>	<i>Kāt 2.171</i>
<i>visarjanīya</i>	<i>Kāt 1.16</i>	<i>Kāt 1.62</i>
<i>vrddhi</i>	<i>Kāt 3.439</i>	<i>Kāt 2.433</i>
<i>vyañjanam</i>	<i>Kāt 1.9</i>	<i>Kāt 1.21</i>
<i>śit</i>	<i>Kāt 3.436</i>	<i>Kāt 3.91</i>
<i>śraddhā</i>	<i>Kāt 2.10</i>	<i>Kāt 2.37</i>
<i>śvastanī</i>	<i>Kāt 3.30</i>	<i>Kāt 3.15</i>

Technical term	Sūtra reference	Place of application
<i>sandhyakṣara</i>	<i>Kāt</i> 1.8	<i>Kāt</i> 3.302
<i>saptamī</i>	<i>Kāt</i> 3.25	<i>Kāt</i> 3.20
<i>samāna</i>	<i>Kāt</i> 1.3	<i>Kāt</i> 1.24
<i>samāsa</i>	<i>Kāt</i> 2.249	<i>Kāt</i> 4.485
<i>sampradāna</i>	<i>Kāt</i> 2.216	<i>Kāt</i> 2.225
<i>samprasāraṇāṛī</i>	<i>Kāt</i> 3.437	<i>Kāt</i> 3.124
<i>sambudhi</i>	<i>Kāt</i> 2.5	<i>Kāt</i> 2.39, 56
<i>savarṇam</i>	<i>Kāt</i> 1.4	<i>Kāt</i> 1.24
<i>sārvadhātuka</i>	<i>Kāt</i> 3.34	<i>Kāt</i> 3.89
<i>svara</i>	<i>Kāt</i> 1.2	<i>Kāt</i> 1.7
<i>hetu</i>	<i>Kāt</i> 2.221	<i>Kāt</i> 3.44
<i>hyastanī</i>	<i>Kāt</i> 3.27	<i>Kāt</i> 3.23
<i>hrasva</i>	<i>Kāt</i> 1.5	<i>Kāt</i> 2.258

Most of the above technical terms defined by *Kāt* are borrowed from Pratiśākhyas, Nisarukta and other such ancient texts. The place of application or *vidhi* rule of *usma*

is not seen as *Kāt* uses the substitute 'śit' for '*usma*'. For P's '*jhal*' *pratyāhāra*; *Kāt* uses the technical term dhut

4.1.2 Technical terms not defined by *Kātantra*

There are some technical terms which are not defined by *Kāt*. They are listed below:

aprakta (*Kāt* 4.34) *avyayam* (*Kāt.* 2.141,2.210), *ākhyātam* (*Kāt* 2.327,2.328), *āgama* (*Kāt* 2.6), *ekavacanam* (*Kāt* 3.21), *karmapravacanīya* (*Kāt* 3.53), *caturthī* (*Kāt* 2.230,2.232), *trtīyā* (*Kāt* 2.235,2.208) *dvivacanam* (*Kāt* 2.43), *nipāta* (*Kāt* 1.42), *Pañcamī* (*Kāt* 2.226), *pratyayah* (*Kāt* 2.142), *prathamā* (*Kāt* 2.223), *Vahuvacanam* (*Kāt* 1.44), *laghu* (*Kāt* 3.47); *luk* (*Kāt* 2.76), *lopa* (*Kāt* 1.24,1.31), *varṇa* (*Kāt* 1.1), *Vā* (*Kāt* 2.18), Vibhāṣā (*Kāt.* 2.28), *virāma* (*Kāt* 2.183,2.204), *visrsta* (*Kāt* 2.287,3.406), *sasthī* (*Kāt* 2.243) *samīyoga* (*Kāt* 2.196), *samīkhyā* (*Kāt* 2.75), *sandhi* (*Kāt* 1.77), *saptamī* (*Kāt* 2.240), *sarvanāma* (*Kāt* 2.25,4.499).

Observations

- From the above enquiry, it is obvious that *Kāt* has not defined above specified technical terms because they are self-explanatory. Another reason is that certain terms were very well-known in the locality in which the grammarian

flourished or in the system which he generally followed. Hence he did not find it necessary to define them.

2. *Kāt* which is known for its clarity uses simpler terms (at times P's words for *samjñis*) instead of terms of technical nature. P uses for *Virāme* as the better known term e.g. in *vā virāme* (*Kāt* 2.204) corresponding to P's *vāvasāne* (p 7.4.56).
3. In the earliest portion of *Kāt*; i.e, in the *sandhi*-section *na* and *na vā* are used to denote *vikalpa* or *vibhāsā*. Commentators point out that there are two varieties of *vā*. One is referred to as *samuccayārthaka* (collective action) i.e in it, there is the *samuccaya* of *kāryas*, the other is referred to as *vikalpārthaka* (optional action), i.e, in it there is the *smuccaya* of *nimittas*. Thus under *vā virāme* (*Kāt* 2-204), the commentator Durgasimha says: "*vāśabda iha samuccayārtho na vikalpārthah*". Kavirāj explains, *vāśabdaḥ kāryam eva smuccinoti no nimittam*. The following observations would appear from a consideration of rules in the *sandhi*-section:
 - i. *na vā* is used in the sense of *samuccaya* i.e, the *vikalpa* of *kāryas* and not of *nimittas*.

- ii. The phrase *na vā* is used when only one side is stated When both alternatives are mentioned in so many words or when the alternative is mentioned and the other side is obtained by *anuvṛtti*, *vā* alone is used.
 - iii. *na vā* is used only in the case of *aprāpta-vibhāṣā* where the operation is prescribed for the first time and that too optionally.
4. *Kāt* uses 'lopa' in the first rule of its second section viz *samānah savarne dīrghibhavati paraś ca lopam* (*Kāt* 1.24) but finds it unnecessary to define *lopa* as it is sufficiently well-known⁸⁴. *Kāt* does not use *luk* in its earlier portions, hence it has to add "na ca tad uktam" in the rule "*napumīsakāt syamor lopo na ca taduktam*"⁸⁵ At about end of the book, we find the rule "*lug lope na pratyaya krtam*".⁸⁶ corresponding to P's "na *lumatāṅgasya*". Conclusively, the use of *luk* is stated by modern critics as a case of later interpolation. No doubt that *luk* occurs twice in chapter II, " *kateśca jassasor*

^{84.} Cp *lokopacārād grahanasiddhiḥ Kāt* 1.23

^{85.} See *Kāt* 2.83

^{86.} See *Kāt* 3.433.

^{87.} vide p. 1.1.63

*luk*⁸⁸ and "anyasmāt *luk*"⁸⁹. The author does not mention anything about *luk* at the beginning of chapter II where the other technical terms used in that chapter have been mentioned. But he explains it at the end of chapter IV where the technical terms used exclusively in chapter III and IV are explained. It is quite clear that *lup* was not used in the original portion of chapter II. As regards the two rules mentioned above, the second one appears to be an interpolation. In the first place, they are out of place in the *kāraka*-section. Secondly, Śarva does not deal with these in details in his grammar.

5. *Kāt* does not define *karmapravacanīya* nor does it explain its special applications in details. It merely prescribes accusation in connection with *karmapravacanīya* in the rule *karmapravacanīaiś ca*⁹⁰

4.1.3 Technical terms dropped by Pānini but used by *Kātantra*

P in his *Aṣṭ* has dropped some of the ancient technical terms which are used in *Kāt*. They are listed below:

^{88.} vide *Kāt* 2.76

^{89.} see *Kāt* 2.209

^{90.} vide *Kāt* 2.229

antasthā (*Kāt* 1.14), *kṣara* (*Kāt*), anubandha (*Kāt* 2.6, *anuśanga* (*Kāt* 2.12), *upadhmāniya* (*Kāt* 1.8), *usman* (*Kāt* 1.15); *ghosavat* (*Kāt* 1.74), *Jihvāmuliya* (*Kāt* 1.17), *nāmī* (*Kāt* 1.7); *bhūtakaranya* (*Kāt* 3.14); *varga* (*Kāt* 1.10); *vyañjana* (*Kāt* 1.9), *śraddhā* (*Kāt* 2.10), *sandhi* (*Kāt* 1.77); *svara* (*Kāt* 1.2) etc.

Observations

1. This deliberate dropping of above terms by P may be due to various causes including his passion for using *pratyāhāras* like *ik*, *yan*, *hal*, *ac*, *ic*, *sal*, *as* etc in his *Aṣṭ* for the sake of economy.
2. In the above list, though ‘*anubandha*’ appears to be very ancient term, it is used first on the *vts* of Kty viz. *anubandhakaranārthas ca*⁹¹ It is found next in *Kāt* where it occurs for the first time in the rule “āgama udanubandhah svarād antyāt parah”⁹² but curiously enough the word is not defined at the beginning of chapter II, but towards the end of the last chapter. This would lead one to suppose that word was too well understood in Śarva’s time. At the time of the revision of Śarva’s original work, the word ‘*anubandha*’ probably

^{91.} Vide Vt. 16 on the *paspasā Mbh* , vol-1 p. 13

^{92.} vide *Kāt* 2.6

has been entirely replaced by the monosyllabic "it" and was therefore defined at nearly the end of the treatise in the rule "yo'nu^{bandho} prayogi"⁹³.

3. *Kāt* uses technical terms like "*śraddhā, agni, nadi*" etc. It has got no terms corresponding to P's *saṅkhyā* and *sas*. So far as declension is concerned *sas* is required practically for one rule only and *Kāt* probably thought it "wastefully ridiculous excess" to accept a new technical term for a single rule.

4.1.4 Technical terms dropped by Kātantra but used by Pāṇini.

Śarva in his *Kāt* has dropped some of the technical terms which are used in Aṣṭ of P. They are as follows:

ārdhadhātuka (P 3.4.114), *it* (P 1.3.2); *udaya* (P. 3.4.6), *gotra* (P. 4.1.162), *gha* (P. 1.1.22); *ti* (1.1.68); *tadrāja* (P. 4.1.174); *taddhita* (P. 4.1.76); *bha* (P. 1.4.18), *yuvan* (p. 4.1.163; *vrddha* (P. 1.1.73); *sat* (P. 3.2.127); *saṁhitā* (P. 1.4.108) etc.

Observations:

1. The artificial technical terms like *ti*, *gha*, *bha*, *sat* etc which do not occur in *Pratiśākhyas* or in other ancient texts, are not used in the *Kāt*. Probably these

^{93.} vide *Kāt* 3.435

are innovations of P just to achieve the brevity in his system. There are two varieties of brevity viz brevity with regard to sound and brevity with regard to sense. Of these two, it is the latter that is desired by them in as much as their purpose to serve others. So Śarva also expounds in that way. There is no innovation in the use of language in which *vr̥* or *kṣa* is the symbol for *vr̥kṣa*.

2. P has borrowed the technical term *samhitā* from ancient texts but the same does not occur in *Kāt*. The term *samhitā* in the sense of putting together (*sam* 'together' and *dhā* 'to put') occurs in *RV*. It is a feminine substantive, however, it is first met with in *Taittirīyopaniṣad* in the sense of "conjunction, connection" etc. In its technical sense of the close connection of words, it is first found in *Nirukta*.

3. P uses the technical term *it* for the first time in his grammar.⁹⁴ This is not seen used in *Kāt*. Indian commentators derive this term from the root *i* 'to go' with the help of the suffix *kvip* in the *kartr̥*-sense. Thus it may be paraphrased as "*eti gacchatīti it*". Many European scholars believe this term being a corrupt form of *iti*.

^{94.} Cp *upadeśe' janunasika it* p. 1.3.2.

4. P uses 'udaya' as the technical term, ~~but~~ which is seen dropped in *Kāt*. It literally means "that which rises". It is further extended to mean "that which follows". In the *Aṣṭ* the term occurs only once in the rule *nodattasvaritodayam agārgya-kāśyapa-gālavānām*".⁹⁵
5. The technical terms like *gotra* and *vrddha* are self-explanatory. But for P, both the terms are not identical. They have been defined in the *Aṣṭ* with different connotations. Both these terms do not occur in *Kāt*.

4.1.5 Technical terms similar in sense but different in shape

Both in Pāṇinian and *Kāt* systems of grammar, it is noticed that a number of technical terms are similar in sense but different in shape. ~~All~~^{Almost} all the technical terms dealing with moods and tenses come under this category. They may be enumerated below:

P in <i>Aṣṭ</i>	Śarva in <i>Kāt</i>
<u>avasāna</u> (P. 8.4.56)	<i>virāma</i> (<i>Kāt</i> 2.264)
<i>ghu</i> (P.1.1.20)	<i>dā</i> (<i>Kāt</i> 3.8)

^{95.} See p. 8.4.67

P in <u>Aṣṭ</u>	Śarva in <i>Kāt</i>
<i>pragrhya</i> (P.1.1.11)	<i>prakṛti</i> (<i>Kāt</i> 1.42)
<i>prātipadika</i> (P. 1.2.45)	<i>liṅga</i> (<i>Kāt</i> 2.1)
<i>lat</i> (P 3.2.123)	<i>vartamāna</i> (<i>Kāt</i> 3.24)
<i>lit</i> (P 3.2.115)	<i>parokṣa</i> (<i>Kāt</i> 3.29)
<i>lut</i> (P 2.3.15)	<i>śvastanī</i> (<i>Kāt</i> 3.30)
<i>lṛt</i> (P 3.1.15)	<i>bhavisyantī</i> (<i>Kāt</i> 3.32)
<i>lot</i> (P 3.3.162)	<i>Pañcamī</i> (<i>Kāt</i> 3.26)
<i>lañ</i> (P 3.2.11)	<i>hyastanī</i> (<i>Kāt</i> 3.27)
<i>lin</i> (P 3.3.161)	<i>saptamī</i> (<i>Kāt</i> 3.28)
<i>lināśih</i> (P 3.3.173)	<i>āśih</i> (<i>Kāt</i> 3.31)
<i>luñ</i> (P 3.3.175)	<i>adyatani</i> (<i>Kāt</i> 3.28)
<i>lṛñ</i> (P 3.3.139)	<i>kriyātipatti</i> (<i>Kāt</i> 3.38)
<i>sarvanāmasthāna</i> (P. 1.1.9)	<i>ghuṭ</i> (<i>Kāt</i> 2.3)

K.C. Chatterjee (1964)⁹⁶ looking at the above technical terms dealing with moods and tenses strongly comments that "it is a pity, the *kātantra* follows Pāṇini in the matter of *lakāras* though it retains most of (ancient) self-explanatory names".

Observations

1. *Kāt* uses *vartamāna* (*Kāt* 3.24) for *lat* (present) having followed P's rule *vartamāna lat* (P.3.2.123). From *vt* of *ky* it is known that "*bhavanti*" was another name for the same *lakāra*.⁹⁷
2. For *lit* (perfect), the *Kāt* uses *parokṣa* corresponding to P's rule '*porokṣe lit*' (P.2.2.115). The name *parokṣa* is found in the *Caturadhyāyikā* a *Pratiśākhya* belonging to *Atharva Veda*⁹⁸ and also in *vt*s of *ky*.⁹⁹

^{96.} vide *Technical Terms and Techniques of Sanskrit Grammar*, p.10

^{97.} vide *vt* 1 on p. 3.2.123

^{98.} Cp *abhyāsasya parokṣāyām*

^{99.} See *vt*. 2 on p. 3.2.111 and *vt* 1 on p. 3.2.115

3. For *lut* (periphrastic future) we find *śvastani*¹⁰⁰ in the *Kāt* after P's rule anadyatane lut (P.3.3.15). The term *śvastani* literally means 'belonging to tomorrow' and occurs in the *vt* 'paridevane Śvastani bhavisyantyarthe'¹⁰⁰
4. For *lṛt* (simple future) the *Kāt* has 'bhavisyantī' a term which is used by Kty in the *vts* cited above in keeping with P's rule *lṛt śese ca* (P.3.3.13)
5. The original name for *lot* (imperative) is lost in the *Kāt* system which uses pañcamī for it, because *lot* occupies the fifth place in the pāṇinian scheme of mood and tenses if the subjunctive (*let*), which is confined to Vedic is excluded. It is just possible however, that the ten *lakāras*, like the seven cases, were at one time known as *prathamā*, *dvitīyā*, *trtiyā* and so on. The *prayogaratnamātā* as ²follower of *Kāt*, preferred P's apparently arbitrary *lot* to Śarva's *pañcamī* and retained *lot*.
6. For *lañ* (imperfect), the *Kāt* has hyastanī which literally means 'belonging to yesterday' it is the counterpart of *Śvastani lut* (periphrastic future) and in keeping with P's rule *anadyatane Lañ* (p3.2.11). Though the word *hyastana* occurs in *Mbh* ²in connection with *kriyā* in the passage "atha kālaviśeṣān

^{100.} vide vt. 1. on p.3.3.15

abhisamikṣya yas cādyatanaḥ pāko yaśca hyastano yaśca śvastanah", still *hyastanī* as the name of the tense occurs neither in *vts* nor in the *Mbh.*¹⁰¹

7. In the case of *lin* (potential) as in that of *lot* the earlier name is lost and *lin* came to be called as *saptamī* in the *Kāt*. Its seventh place is justified after the exclusion of the Vedic subjunctive (*let*) in the system of P. The *prayogaratnamālā* prefers *lin* to *saptamī*.
8. For *Liñāśīsi* (precative) of P, the *Kāt* has āśīḥ. Padmanābha, though closely following P, uses *lin* for *lināśīsi* in his *supadma*.
9. The *lakāra-luṇ* is *adyatani* in the *Kāt* and it is also found in *vts* of Kty such as *adyatanyām ca*¹⁰², *vā cādyatanyām*¹⁰³ and *vādyātanyām*.¹⁰⁴

^{101.} vide *Mbh* 11.57, 4-5 on p. 3.1.67.

^{102.} Vide *vt.* 2 on p. 4.3.2

^{103.} Vide *vt* 6 on p. 3.2.102

^{104.} vide *vt* 3 on p. 4.4.114

10. The *lakāra lrñ* (conditional) is termed as ‘*kriyātipatti*’ in the *Kāt* after P’s rule liinnimitte lrñ kriyātipattau (P. 3.3.139). Here, the meaning conditions of P’s grammar have been treated as technical terms in *Kāt*.
11. Though, the *Kāt*, ever unwilling to sacrifice simplicity to brevity, preserves most of the ancient self explanatory technical terms in most cases, still, it has substituted the meaningless *ghut* (*pañcādau għut*) for P’s *sarvanāmsthāna*. Probably *ghut* is evidently coined in analogy of P’s *pratyāhāra sūt*. However, P’s use of *sarvanāmsthāna* was perhaps a better term for its self-explanatory nature whereas *Kāt*’s use *ghut* is artificial one which Śarva has always avoided.
12. With regard to these above technical terms it appears that *Kāt* has avoided short and artificial technical term and on the contrary has used long as well as self-explanatory technical terms.
13. The *Kāt* has used dā for P’s technical term *ghu* on the same sense. Because the roots *dā* and *dhā* present many points of resemblance in conjugation-points in which they differ from other roots of their class. Hence, grammarians have found it easier to have one term denoting both. The earliest term appears to be *dā* which is found at present in *Kāt* (*Kāt* 2-8) and which is taken as an

upalaksana instead of different roots in *dā* class and *dhā* class; he has taken *dā* as the technical term by way of an illustration. Thus he has avoided using an artificial technical term like *ghu*.

14. The *Kāt* has substituted liṅga for P's *prātipadika* in the sūtra "dhātu-vibhaktivarjam arthavat liṅgam" (*Kāt* 2.1) in which we find a very clever combination of the two rules of P. By doing this *Kāt* has achieved the economy in syllables. Of course P could have invented a monosyllable for prātipadika. But inspite of his passion for brevity, he uses longer technical terms like the terms of five syllables. Like *prātipadika*, *ārdhadhātuka* and *sārvadhātuka*, of six syllables like *sarvanāmsthāna*, of seven syllables like *karmapravacanīya* out of reverence towards his preceptors in his School or other sages he respects most. In other words, it may be possible that these technical terms had taken such a firm hold in his mind that he could not bring himself to discard them and concionsly he made use of them in his *Ast*. Ptj defends such longer terms as these are self-explanatory and hence easily understandable.

15. As regards the order of the *lakāras* it is not possible to come to any definite conclusion form P's Ast. In *Kāt*, we find a definite order such as *vartamāna*, *saptamī*, *pañcamī hyastanī*, *adyatanī*, *parokṣa*, *śvastanī*, *āstiḥ*, *bhavisyantī*

and *kriyātipatti* which is followed by most of the later systems including Hemachandra, who is seen having made a small change in order like *āśih* and *śvastant* without disturbing the order of the rest. In the system of tense and mood Śarva probably wanted to hint at the exact position of a particular mood or tense by neglecting his favoured choice of taking meanings in naming the particular term.

4.1.6 Technical terms similar in sense and shape

Both in *Aṣṭ* and *Kāt* it is noticed that a large number technical terms are similar in sense and shape which may be enumerated below:

<i>Aṣṭ</i>	<i>Kāt</i>
<i>adhikarana</i> (P.1.4.45)	<i>Kāt</i> 2.217
<i>anunāsika</i> (P.1.1.8)	<i>Kāt</i> 1.13
<i>apādāna</i> (P.1.4.24)	<i>Kāt</i> 2.214
<i>abhyasta</i> (P.6.1.5)	<i>Kāt</i> 3.86
<i>abhyāsa</i> (P.6.1.4)	<i>Kāt</i> 3.85
<i>avyayibhāva</i> (P.2.1.5)	<i>Kāt</i> 2.272
<i>atmanepada</i> (P.1.3.7)	<i>Kāt</i> 3.1
<i>uttama</i> (P.1.4.10)	<i>Kāt</i> 3.3

<i>Aṣṭ</i>	<i>Kāt</i>
<i>upadhā</i> (P.1.1.65)	<i>Kāt</i> 2.11
<i>kartā</i> (P.1..4.55)	<i>Kāt</i> 2.220
<i>karana</i> (P.1.4.49)	<i>Kāt</i> 2.218
<i>karma</i> (P.1.4.49)	<i>Kāt</i> 2.219
<i>Karmadhāraya</i> (P.2.2.42)	<i>Kāt</i> 2.263
<i>kṛt</i> (P.3.1.93)	<i>Kāt</i> 4.91
<i>Kṛtya</i> (P.3.1.95)	<i>Kāt</i> 4.130
<i>guṇa</i> (P. 1.1.2)	<i>Kāt</i> 3.438
<i>tatpurusa</i> (P.2.1.22)	<i>Kāt</i> 2.265
<i>dīrgha</i> (P. 1.2.27)	<i>Kāt</i> 1.6
<i>dvandva</i> (P.8.1.15)	<i>Kāt</i> 2.169
<i>dvigu</i> (P. 2.1.52)	<i>Kāt</i> 2.264
<i>dhātu</i> (P. 1.3.1)	<i>Kāt</i> 3.9
<i>nadi</i> (P.1.4.3)	<i>Kāt</i> 2.9
<i>nisthā</i> (P. 1.2.26)	<i>Kāt</i> 4.84
<i>pada</i> (P.1.4.14)	<i>Kāt</i> 1.20

Aṣṭ	Kāṭ
<i>parasmaipada</i> (P. 1.3.7)	<i>Kāṭ</i> 3.1
<i>bahuvrīhi</i> (P.2.2.94)	<i>Kāṭ</i> 2.267
<i>madhyamā</i> (P.1.4.10)	<i>Kāṭ</i> 3.3
<i>lopa</i> (P.1.1.60)	<i>Kāṭ</i> 1.24
<i>vibhakti</i> (P.5.3.1)	<i>Kāṭ</i> 2.2
<i>vrddhi</i> (P.1.1.1)	<i>Kāṭ</i> 3.439
<i>saṃkhyā</i> (P.1.1.23)	<i>Kāṭ</i> 2.335
<i>sambudhi</i> (P.2.3.48)	<i>Kāṭ</i> 2.5
<i>sampradāna</i> (P.1.4.32)	<i>Kāṭ</i> 2.216
<i>saṃasa</i> (P.2.1.3)	<i>Kāṭ</i> 2.259
<i>samprasāraṇa</i> (P.1.1.45)	<i>Kāṭ</i> 3.437
<i>savarṇa</i> (P.1.1.9)	<i>Kāṭ</i> 1.4
<i>sārvadhātuka</i> (P.3.4.114)	<i>Kāṭ</i> 3.34
<i>hetu</i> (P.1.4.53)	<i>Kāṭ</i> 2.221

From the above list, it is clear that more than 35 technical terms are identical to each other in both the treatises. So it is obvious that P and Śarva have

borrowed these technical terms from their predecessors and ancient texts like *Pratiśākhyas*.

Observations

1. P's *Aṣṭ* begins with the *vrddhi*, whereas, Śarva's *Kāt*, as it has comedown to us, ends with *vrddhi*. Śarva stands alone among Sanskrit grammarians ^{पुत्रोऽस्मिन्} is not admitting 'ā' into the category of *vrddhi* vowels. He thought that since 'ā' was a *dīrgha* vowel, the term *vrddhi* should be confined to *ai*, *au* and *ār*. In this Śarva appears to be following the predecessors of P. It is interesting to note that modern philologists agree with these ancient grammarians. The *Kāt* uses the term *vrddhi* in the chapter on *ākhyāta* and defines it at the end of the chapter.
2. The *Kāt* uses *samprasārana* in the *ākhyata*-section, though in the *nāma*-section it refrains from using the same term. In the fourth section of the third chapter *samprasārana* is used and it is defined in the last section of the fourth chapter, but commentators are at a loss to explain this longer term.
3. *Kāt* takes pains to define *pada* at great length like "*purva-parayor arthopalabdhau padam*" (*Kāt* 1.20), a definition which combines the ancient definition '*antah padam*' with the more modern one '*vibhaktyantam padam*'.

The Durgasimha's Vṛtti explains "*pūrva-parayoh prakṛti-vibhaktyor arthopalabdhau satyām samudāyah pada-samjñā bhavati*".

4. One of the most ancient technical terms is *sārvadhātuka* preserved in the *Kāt* system of grammar in the rule "ṣadādyāḥ sārvadhātukam (*Kāt* 3.34). The previous ten rules mention *vartamāna*, *saptamī*, *pañcamī*, *hyastanī*, *adyatantī*, *parokṣā*, *svastanī*, *āśih*, *bhavisyanti* and *kriyatipatti*. One feels, therefore, naturally, inclined to take the first six viz *vartamānā*, *saptamī*, *pañcamī*, *hyastanī*, *adyatantī* and *parokṣā* as meant by the expression "ṣadādyāḥ" But *parokṣā* can by no stretch of imagination be regarded as *sārvadhātuka* and P distinctly lays down that *lit* is *ārdhadhātuka* (*ārdhadhātukam śesah lit ca*" P.3.4.114). Moreover, if *adyatantī* and *parokṣā* be regarded as *sārvadhātukas*, we can have the vowel 'i' in the case of their consonantal endings.¹⁰⁵ Then again the *Kāt* lays down that with the exception of the first person of the imperative, all the ātmanepada endings are weak in case of the *sārvadhātuka-vibhaktis*.¹⁰⁶ Yet it says that the ātmanepada endings of *parokṣā* are all weak¹⁰⁷. Again *Kāt* directs that the duals and plurals of the parasmaipada in

^{105.} Cp. "idāgams sārvadhātukasyāder vyāñjanāder ayakārādeḥ *Kāt* 3.367

^{106.} CP 'sarvesām ātmane sārvadhātuke nuttame pañcamyāḥ' *Kāt* 3.2.36

^{107.} Cp 'sarvatrātmane' *Kāt* 3.237

the case of *sārvadhātukas* are to be regarded as weak.¹⁰⁸ Yet it says that the duals and plurals of the *parokṣā* also are to be regarded as weak. It is clear from all this that Śarva does not regard *adyatani* and *parokṣā* as *sārvadhātukas*.

5. *Kāt* uses *parasmaipada* and *ātmanepada* but shortens them to *parasmai* and *ātmane*; whenever convenient. Thus we find "atha *parasmaipadāni* (*Kāt* 3.1), 'nava *parāny ātmane*' (*Kāt* 3.2), 'ātmanepadāni bhāva-karamanoh' (*Kāt* 3.74), 'in-sthā-dā-pibatibhūbhyaḥ sicah *parasmai* (*Kāt* 3.216), *sij-āśiśoś cātmane* (*Kāt* 3.226), *āśiśi ca parasmai* (*Kāt* 3.238) etc.
6. *Kāt* generally uses 'prathama' 'madhyama' and 'uttama' like P, but *Kāt* uses the generic term in rule "yugapad vacane parah puruṣāṇām (*Kāt* 3.4)
7. In *Kāt*, we find the use of *samāsa* like *karmadhāraya*, *dvigu*, *tatpurusa*, *bahuvrīhi*, *dvandva* ^{and} ~~as~~ *avayayibhāva*. Since in the vast majority of compounds the sense of the final member is prominent, the *Kāt* starts with *karmadhāraya* where the members are in opposition and proceed to *dvigu* which is merely a special case of *karmadhāraya*. Then it passes on to *tatpurusa* where the

^{108.} CP 'dvitva-vahutvayos' ca *parasmai* *Kāt* 3.2.35

members are not in apposition with each other. The mention of *karmadhāraya* naturally leads to *bahuvrihi* in which also generally the two members are in apposition with each other of the remaining two, *dvandva* and *avyayibhāva*, *dvandva* being a *sāvyaya* (declinable) is placed before *avyayibhāva* which being an indeclinable is dealt with last of all.

8. Śarva does not define or explain "āmantrita' but takes it for granted. *Sambodhana* and *sambudhi* mean the same thing, *Sambudhi* is made use of by P in a special sense and in this instance he is followed by Śarva, though in the vast majority of cases Śarva's technical terms are self-explanatory.

4.1.7 Technical terms used but not defined by Pāṇini

A.C. Burnell (1976)¹⁰⁹ opines that there are certain technical terms which are used by P without defining them, and they definitely belong to the Aindra School of Grammar. These are *prathamā*, *dvitīyā*, *trtīyā*, *caturthī*, *pañcamī*, *sasthī* *saptamī*, *anusvāra*, *anta*, *pratyaya*, *pradhāna*, *prayatna*, *bhavisyat* (kāla) *vartamāna* (kāla) etc.

4.2.0 Major technical devices in both the systems

Besides, technical terms, both Pāṇinian and *Kāt* Systems of Grammar deal with many more technical devices such as paribhāṣā (meta-rules);, adhikāra

^{109.} Vide *The Aindra School of Sanskrit Grammarians*, p. 21.

(section-heading), *anuvṛtti* (Chain technique) etc. Since a detailed analysis of even that one aspect like *paribhāṣā* or *adhikāra* or *anuvṛtti* of both the systems can be vast, a brief analysis is given in the following pages to prepare an outline of specimen of such a study illustratively.

4.2.1 *Paribhāṣā* (meta-rules)

When general rules are not adequate to explain themselves, the interpretive rules are useful to explain them in a definite manner. These rules are not restricted to a particular section but are applicable throughout the *Ast*. So Ptj has explained this in his *Mbh* that although a *paribhāṣā* occurs in one place, illuminates the whole science of grammar¹¹⁰. Generally the meta-rules are of five kinds. They are as follows:

22/07

- i. Rules determining order and successive force for application e.g. *vipratisedhe parīkāryam* (P.1.4.2). "When there is contradiction between two rules the latter rule is to be enforced.
- ii. Rules determining the environment and target of operation e.g. *tasmīn iti nirdiṣṭe pūrvasya* (P. 1.1.66) and *tasmād iti uttarasya* (P.1.1.67) "the Locative

^{110.} See *Mbh* on *samartha padavidhiḥ* (p. 2.1.1) (vol-1, p. 357); *paribhāṣā punar ekadeśasthā sati sarvaśāstram abhijvālayati pradīpavat*.

singular case-ending indicates the following and the ablative case ending indicates the preceding environment."

- iii. Rules determining the jurisdiction of chain-rules e.g. *svariṇādhikāraḥ* (P.1.3.11) "the heading of a description is marked by *svarita* accent".
- iv. Rules explaining the use of symbols e.g. *taparas tatkālasya* (P.1.1.70) "the letter *t* before or after it besides referring to its own form refers to those homogenous letters which have the same prosadial length or time".
- v. Rules defining the structure of the analysis e.g. *pratyayalope pratyayalakṣyānam* (P.1.1.62) "even though the suffix is realised as zero, the functions assigned to its classifiers are to be brought in operation.¹¹¹

Most of these rules were propounded by Kty and Ptj but some additions were made.¹¹² Later Nāgeśabhaṭṭa has examined critically all such rules which have thrown more light on P's tradition of interpretation than P himself.¹¹³

In original portion of *Kāt* grammar we notice a few meta-rules such as "vā'sarup' striyām" (*Kāt* 4.92), *āgama udanubandha svarādantyāt parah* (*Kāt* 2.6), *pratyayah parah* (*Kāt* 3.35) etc. Later on Durgasīṁha and Bhāvamīśra added meta-

^{111.} V.N.Mishra (1966) *The descriptive technique of Pānini*, p. 33

^{112.} F.Kielhorn, *Paribhāṣenduśekhara*, Part-II, preface, p. IV.

^{113.} Ibid, p. XXIII.

rules to *Kāt* system of grammar which are all collected and edited by K.V. Abhyankar (1967) in the book named "paribhāṣāsamgraha" The *Kāt* has given samjñā sūtras, similar to those of ^P but it has given no such *Paribhāṣā* sūtras except few stated above. Durgasimha's *paribhāṣavṛtti* comments on 65 *paribhāṣas* in all, out of which 16 are the same or almost the same as of P's sūtras conveying similar sense.

The other gloss on the *Kāt* paribhāṣā sūtras, which is also named paribhāṣāvṛtti is written by Bhāvamiśra about whose date and personal history nothing is available. This gloss is certainly later than the gloss of Durgasimha. The gloss of Bhāvamiśra is not so important as that of Durgasimha. It is a very short one which explains briefly the sense of the *paribhāṣas* without giving any proof for their existence. At some places examples are given to illustrate the utility of *paribhāṣas*. The order, in which the *paribhāṣas* are given, is very similar to that of Vyādi, especially at the beginning of the work. Evidently the author appears to have picked up choice-*paribhāṣas* from Vyādi's work, and adding a few more *paribhāṣas*, he has explained them in a manner suitable to the *Kāt* School by quoting the sūtras of *Kāt* everywhere on his explanation.

Observations

1. Meta-rules similar in both sense and shape (Some Examples)

Aṣṭ

Kāt

<i>adarśanam lopah</i> (P.1.1.60)	DP 53
<i>ādyantavedekasmin</i> (P.1.2.21)	DP 21
<i>pratyayalope pratyaya lakṣanam</i> (P.1.1.61)	DP 54
<i>Yathā saṃkhyam anudeśīlā samānām</i> (P.1.2.50)	DP 16
<i>yena vidhistadantasya</i> (P.1.1.71)	DP 3
<i>vā'sarupo'striyām</i> (P.3.1.14)	<i>Kāt</i> 4.92
<i>vipratisedhe param kāryam</i> (P.1.4.1)	DP 66
<i>sthāne 'ntaratamah</i> (P.1.1.50)	DP 17
<i>svām rūpām śabdasya aśabda samjñā</i> (P.1.1.67)	DP 30

2. Meta-rules similar in sense but different in shape (some examples)

Aṣṭ

Kāt

<i>anekālāśit sarvasya</i> (P.1.1.55)	<i>anekavarna sarvasya</i> (DP. 7)
<i>tasminniti nirdiṣṭe pūrvasya</i> (P.1.1.63)	<i>saptamyā nirdiṣṭe pūrvasya</i> (DP. 23)

<i>Aśt</i>	<i>Kāt</i>
<i>tasmāditi uttarasya</i> (P.1.1.65)	<i>Pañcamyā nirdiste parasya</i> (DP. 24)
<i>paraś ca</i> (P.3.1.2)	<i>pratyayah parah Kāt</i> (2.35)
<u>midaco'ntyāt parah</u> (P. 1.1.47)	<i>āgama udanubandhah svaradantyāt</i> <i>parah Kāt</i> (2.6)
<u>sasthi sthāne yogā</u> (P.1.1.49)	<i>sasthyā nirdiste svarasya</i> (DP. 25)
<i>sthānivadādeśo'nalvidhau</i> (P.1.1.56)	<i>sthānivadādeśa hyavarnavidhau</i> (DP. 9)

3. Meta-rules absent in *Kātantra* (some examples)

- acaś ca* (P.1.1.72)
- alo'ntyasya* (P.1.1.52)
- anudit savarnasya cāpratyayah* (P.1.1.68)
- ādirantyena sahetā* (P.1.1.70)
- ākadādārādekāsamjñā* (P.1.3.11)
- ādeḥ parasya* (P.1.1.54)
- ādyantau takitau* (P.1.1.45)
- ikogunavṛddhi* (P.1.1.3)

uranṄ raparah (P.1.1.51)

nicca (P.1.1.53)

taparas tat kālasya (P.1.1.69)

dvirvacane 'ci (P.1.1.59)

nalumatāṅgasya (P.1.1.62)

samarthah padavidhiḥ (P.1.4.2)

svaritenādhikārah (P.1.3.10)

4. Meta-rules present in *kātantra* but absent in *Aṣṭādhyāyī* (some examples)

arthavaśādvibhakti vipariṇāmaḥ DP 27

āgamādeśayor āgama-viddir valavān DP 43

Uktārthānām aprayogah DP 49

nāsvaśabdoktadvat DP 2

nimittā bhāve naimittikasya api DP 29

abhāvah

prathamayā ca DP 26

Xo' nadistāt svarātpūrvastam prati DP 12

sthānīvat

<i>arthavaśādvibhakti viparināmah</i>	DP 27
<i>loposvarādeśayoh svarādeśa viddhir</i>	DP 37
<i>valavān</i>	

<i>viśesātidiṣṭah prakṛtam na vādhate</i>	DP 20
---	-------

4.2.2 *Adhikāra and Anuvṛtti*

Among the many devices adopted by P and Śarva, the devices of *anuvṛtti* and *adhikāra* are of great importance. The term *anuvṛtti* is not used by Kty in the senses of carrying over. Therefore no clear terminological distinction is made between *adhikāra* (section-heading) and *anuvṛtti* (carrying over). According to Kty, the big-sections as well as the small sections (topics) have the common name *adhikāra*. Ptj uses the term *anuvṛtti* in connection with a small group of rules where the items are carried over from the preceding rule to the following rule. The device of *anuvṛtti* aims at avoiding repetition of the same item. The device of *adhikāra* is used to indicate homogeneity of topic. Normally the rules which govern the *anuvṛtti* also govern the *adhikāra*¹¹⁴

¹¹⁴ For details see S.D. Joshi and Soraja Bhate (1984) *The Fundamentals of Anuvṛtti*.

Observations

1. From *Kāt* 1.24, "paras ca lopam" is continued upto *Kāt* 1.30 and from *Kāt* 1.31; 'asavarne na ca paro lopyah' is continued upto *Kāt* 1.38.
2. In *Aṣṭ*, the *adhikāra* of *kāraka*, *samāsa* and *taddhita* are indicated by special *adhikāra* sūtras whereas in *Kāt* we lack this provision. In *Kāt*, *kāraka-prakarana* starts with the sūtra "*avyayīhāvād akārāntād vibhaktinām apāññāmyāḥ* (*Kāt* 2.207), *samāsa prakarana* starts with the sūtra "*nāmnām samāso yuktārthah* (*Kāt* 2.259) and *taddhita-prakarana* starts with the sūtra *vāñapatye* (*Kāt* 2.288). Here these three sūtras indicate the *vibbaktikāryavidhāna*, *samāsa-samjñā vidhāna* and *añ-pratyaya-vidhāna* respectively without assigning the *adhikāra*-device of *Aṣṭ*.
3. The *adhikāra* of *samāsānta-pada* prevails from *samāsāntagatānām vā rājādīnām adantatā* (*Kāt* 2.360) to *dhenvanaduhādayaśca* (*Kāt* 2.425).
4. In *ākhyāta*-section *Kāt* provides the kālādhikāra with the sūtra *kāle* (*Kāt* 2.10) which clears our doubts arising out of the sūtra "*samprati vartamāne* (*Kāt* 2.11)

5. Regarding the duplication of roots P provides two *adhikāra*-rules such as "*ekāco dve prathamasya*" (P.6.1.1) and *ajāder dvitīyasya* (P. 6.1.2). Following P, Kāt also gives two such *adhikāra* rules viz. *dvirvacanam anabhyāsasya ekasvarasya ādyasya* (Kāt 3.82) and *svarāder dvitīyasya* (Kāt 3.83)
6. Sometimes, P has added the word 'prāk' to his *adhikāra* sūtras viz. *prāgrīśvarannipātāḥ* (P.1.4.56), *prak kaḍārāt samāsah* (P. 2.1.3). Some times he also adds the word ā like *ākādārādeka samjñā* (P1.4.1). Kāt, in such cases provides the word 'itoḥ' e.g. "ito lopo'bhyāsasya".
7. In *kṛt-prakarana* Vararuci Kātyāyana has provided an *adhikāra* sūtra as *dhātoḥ*. (Kāt 2.85). As a result of which all affixes like *tavya* *anīya* etc. come under this *adhikāra*.
8. In the sense of *bhāva*, *ghāñ* affix is added to all roots. This is indicated by the *adhikāra* sūtra *bhāve* (Kāt 4.320).

BRIEF ANALYSIS OF THE FINDINGS

The first and the foremost systematic work which incorporated all the important elements of *Prātiśākhya*, *Śikṣā* and *Nirukta* works in itself was the *Aṣṭ* of P. The parallel of *Aṣṭ* is not observed in any of the contemporary speeches of ancient human races. Not only that till the very present it has been looked forward as the model of different branches of modern linguistics. Similarly *Kāt* of Śarva which belongs to Aindra School of Grammar is one of the oldest and the earliest of the post-pañinian systems of Sanskrit grammar. P's Aṣṭ is a complete Analytical study while *Kāt* represents the synthetic approach to the language analysis.

Kathāsaritsāgara, *Brhatkathāmañjari* and *Garuda purāna* are principal sources which state the genesis of *Kāt*. Generally *Kāt* was composed by Śarva to enable the common mass for easy access to sanskrit grammar without going into the complex niceties of P's grammar. However, *Kāt* is based on the two solid pillars of Sanskrit grammar. i.e. simplicity and brevity. *Kāt* not only omitted abbreviated forms but also discarded totally the Vedic language and accentuation . All these are enumerated in the first chapter of the present work.

The author has ventured for the first time to collect all the corresponding rules and to design them in a tabular style in the second chapter of the present study. This table envisages so many novel observations which are discussed in the third chapter of the present work. Due to the adoption of ancient and new terminology and technical terms, due to the simpler presentation and omission of abbreviated forms, most of the corresponding sūtras of *Kāt* are absent in Ast.

The third chapter of the present study makes an humble attempt to deal with the major topics of Sanskrit grammar like *sandhi*, *subanta*, *samāsa*, *kāraka*, *taddhita*, *tiñanta* and *krdanta*. Under each topic the author has analysed the major observations. The observations given in the third chapter bring clarity to the point that Śarva avoids complexity. Due to this reason Śarva has omitted maximum sūtras of *Ast.* As a result of which *Kāt* would be composed with 1400 sutras only whereas P had to compose about 4000 sūtras. However, *Kāt* followed the pāṇinian method of topical presentation of rules. There is a little difference among them having the nature either in wording of the rules or the description of forms. In case of *Kāt* what we find is not a case of development or progress or even status quo or stagnation, but the pāṇinian descriptive skill is conspicuously absent in the *Kāt*. *Kāt* with comparison to pāṇinian system answers the questions like - Was the *Kāt* devoided of any originality ? Was *Kāt* so indolent to take up a keen intellectual exercise with an aim of making some improvement over the pāṇinian system?

The answer to the above questions can be given in the following manner.

- i. P has presented his work after a thorough observation of the then available Sanskrit literature and linguistic phenomena. After him, Kty came to the scene and solved some of the deficiencies found in the Ast. and after Kty, Ptj also provided scientific, logical and linguistic ground for whatever P has stated. So with the advent of the two great stalwarts like Kty and Ptj, Pāṇinian system became full-fledged whereas *Kāt* written at latter period could be benefitted by all of them and the sūtras were composed with more clarity.
- ii. The study of *Kāt* reveals that it has not made sincere effort to win over the Pāṇinian system. Besides its topic wise arrangement, it lacks a new approach. Śarva has produced a separate treatise not with a view to make the system more logical, scientific or systematic, but to satisfy his own conceit or to fulfil the need of the common people devoid of brilliance to follow Pāṇinian system.

But still then we find some insignificant differences in *Kāt* with regard to the presentation of rules which gave birth to the prakriyā school in later period. As

P has dealt with the accent-aspect of the language, he had to coin a number of tokens with different mute letters to show the accent of the resulting word. But as *Kāt* has not paid any attention towards accent, so it has treated in a differing manner.

Thus one will not find here a complete overhaul of the linguistic analysis and grammatical description of Pāṇinian system. Those small variations observed here are nothing but a few changes from Pāṇini's grammar, those necessary to suit the simple style of the *Kāt*. Whenever *Kāt* has tried to show a difference and to invent a new technique of description, it was not able to maintain its stand in a more reasonable and scientific manner than the method adopted by P.

The rules of *Aṣṭ* and *Kāt* are traditionally divided into six types as samjñā, paribhāṣā, adhikāra, vidhi, niyama and atideśa. On the basis of the nature of rules, both the *Aṣṭ* and *Kāt* consist of (i) prescriptive rules and (ii) rules of technical description. The prescriptive rules belong to phonology, morphology and syntax and the vidhi, niyama and atideśa rules are included in it. The rules of technical description include *samjñā*, *paribhāṣā* and *adhikāra* rules. The prescriptive rules function independently, whereas the technical rules function when they are connected with *vidhi* rules. The technical rules can be divided into two groups (i) those that apply to all sections and (ii) those that apply to a particular section. *Samjñā*, *paribhāṣā* and *Adhikāra* rules are discussed in the fourth chapter of the

present work. Brevity is the very essence of all these technical rules. P has maintained a balance in between brevity and clarity. But Śarva has preferred clarity to brevity. So Śarva has defined the technical terms not in *sūtra* style. According to Śarva it appears that the use of an algebraic word or an abbreviated form of word like *hal*, *ac* etc in the Pāṇinian system does not lead to brevity rather to more ambiguity. So for the clarity sake Śarva has avoided all these abbreviated form of words and used the simplest language in his grammatical treatise. Here we find the revival of the most of the ancient technical terms lost in Pāṇinian system of grammar.

In the post-Pāṇinian age, *Kāt* of Śarva was the oldest system of grammar where for the first time we come across the seed of synthetic approach to language analysis. Besides its topic-wise arrangements and its total omission of Vedic rules, its novelties include non-use of algebraic formula and other such devices invented by P. Śarva's effort to give to the world of Sanskrit students a short precise grammar became successful and it was made popular in many parts of the country including Orissa where many commentaries were written on it.

SELECT BIBLIOGRAPHY

A. PRIMARY SOURCES

(The original works are arranged according to Sanskrit syllabary)

The Aṣṭādhyāyī of Pāṇini in 2 Vols., ed and trans. by S.C. Vasu, Motilal Banarsidass, Delhi, 1980.

Kathasaritsāgara of Somadeva edited by Jagadishlal Shastri, Motilal Banarasidass, Delhi, 1977.

Kātantra Vyākaraṇa of Śarvavarman with the Comm. of Durgasimha, Bibliotheca Indica. ed. by J. Eggling, Calcutta, 1274.

_____, with the Comm. of Durgasimha, ed. by R.S. Saini, Bharatiya Vidyaprakashan, Delhi, 1987.

_____, with the comm. of Śisyahitanyāsa of Ugrabhuti bhaṭṭa ed. by R.S. Mishra, Prabha prakasanam, Delhi, 1991.

Kāśikā of Jayāditya and Vāmana in two parts, Sanskrit Academy Series, 17 &20, ed. by Aryendra Sharma et. al, Sanskrit Academy of Osmania University, Hyderabad, 1969 & 1970.

Kāśikāvrtti of Jayāditya and Vāmana with two Commentaries, *Nyāsa* and *Padamañjari* in six columes, Prācyā Bhāratī Series 2-7, ed. by Dwarikadas shastri et. al, Tara Publication, Varanasi, 1965-67.

Ganaratna-Mahodadhi of Vardhamāna originally ed. by J. Eggling (1879) as a publication of Sanskrit Text Society, London, Rpt. Motilal Banarsidass, Delhi, 1964.

Garudapurāna edited and translated by Śrīrāmaśarmā ācārya, Saṃskṛtisāṁsthana, Bareli (U.P.) 1989.

Cāndra-Vyākaraṇa of Candragomin, in two parts, ed. K.C. Chatterjee, Deccan College Post Graduate and Research Institute, Poona, 1953&1961.

Jainendra-Vyākaraṇa of Pūjyapāda Devanandi with *Jainendrha Mahāvṛtti* by Śrī Abhayānandi, Jnanapitha Murtidevi Jaina Granthamala, 17,ed. by Shambhunath Tripathy, Bharatiya Jnanapitha, Varanasi, 1956.

Nirukta of Yāska with the Comm. Rjvarthā of Durgācārya, ed. by Shividatta sharma,
Venkateswar Press, Bombay, Samvat 1982, A.D. 1925.

Nyāsa (Kāśikā-Vivarāṇa-Pañjikā) of Jinendrabuddhi in two parts, Sanskrit Academy
Series 30 & 35, ed. by P. Sri Kamačandrudu et.al., Osmania University,
Hyderabad, 1985-86.

Padamāñjari of Haradata Mishra in two parts, Sanskrit Academy series 25 & 26,
ed. by P. Sri Ramachandudu et.al, Osmania University, Hyderabad, 1981.

Paribhāsā samgraha (a collection of original works on vyākaraṇa paribhāṣās) edited
by K. V. Abhankar, B.O.R.I., Poona, 1967.

Brhatkathāmañjari of Kṣemendra ed. by Pandurang, Sivadatta and Kashinath,
Bombay, 1901.

Vaiyākarana-Siddhānta-Kaumudi of Bhāṭṭoji Dikṣita with comms., *Bālamanoramā* and
Tattvabodhī in 4 vols, ed. by Giridhara Sharma et. al, Motilal Banarsidass,
Varansi, 1958-67.

Vaiyākarana-Śiddhānta-Parama-Laghumañjuṣā of Nāgeśa, ed. with text, trans in Hindi, and critical notes by Kapil Dev Shastri, Kuruksetra University, Kuruksetra, 1975.

Vyākaraṇa- Mahābhāṣya of Patañjali in 3 vols. Crit. ed. by F. Kielhorn, I : 1880, II: 1883 III: 1885, Rpt., Bhandarkar Oriental Research Institute, Poona, 1962, 1965, 1972.

Vyākaraṇa-Mahābhāṣya with comms. *pradīp* of Kaiyatā and Uddyota of Nāgeśa in 6 vols. ed. by Vedavrata, Haryana Sahitya Sansthan, Rohtak, 1962-63.

Siddha-hema-Śabdānuśāsana of Hemacandra, Yashovijaya Jaina Granthamala 3, Benares, 1905.

B. SECONDARY SOURCES

Ananthanarayan H.S., "The Kāraka-Theory and Case-grammar", Indian Linguistics, 31 : 1-2, Deccan College Post Graduate and Research Institute, Poona, 1970.

Athalekar, S.L., *Kāśikāgatāni Udāharanāni*, unpublished Thesis submitted to and the degree awarded by the Poona University, Pune 1974.

Agrawal, V.S., *India as known to Pāṇini*, prithivi prakasan, Varanasi, 1963.

Bhandarkar R.G., "Ācāraya, the Friend or the student, and the relation between the Ācāryas", *Indian Antiquary*, 5.346. Bombay, 1876. (Collected works : 1.138)

_____, "Development of Language and of Sanskrit", JBBRAS (Journal of Bombay Branch of Royal Asiatic Society), 16, 245-74, 1883-85.

Bhate Saroja and Joshi S.D., "The role of the particle Ca in the interpretation of *Astādhyāyi*", *Proceedings of the International Seminar on Pāṇini*, University of Poona, Poona, 1983.

Bhattacharya B., *A study of Language and meaning*, (A Critical examination of some aspects of Indian semantics) Calcutta, 1962.

Bhattacharya, R.S., "Importance of the First words of the Gaṇapātha", *Bhāratiya Vidyā* 15.29-34, 1954.

Belvalkar, S.K. *An Account of the different Existing systems of Sanskrit Grammar*, Bharatiya Vidya Prakasan, Delhi, 1980.

Bloomfield, Leonard, Language, Henry Holt and Company, New York 1933.

Burrow T., *The Sanskrit Language*, 2nd ed., London, 1965.

Burnell, A.C., *On the Aindra School of Sanskrit Grammarians* Delhi, 1976.

Cardona George, "On Pāṇini's metalinguistic use of cases *Charadev Shastri Felicitation Volume*, Delhi, 1974.

_____, "Review on Laddu (1974), *Language*, 53: 1.221-24, 1977.

_____, *Pāṇini: A Survey of Research*, motilal banarasidass, Delhi, 1980.

Chatterji, K.C., *Technical Terms and Technique of sanskrit Grammar*, University of Calcutta, 1964.

Comsky Noam., *Aspects of theory of syntax*, Cambridge, Mass, 1965.

_____, *Reflections on Language*, Frontana Callins, Great Britain, 1976.

_____, Selected Readings, ed. by Allen, J.P.B. and Buren, Paulvan, Oxford University Press, 1971.

Chavarria Aquilar, osear luis. *Descriptive linguistics*, Research Institute, Poona, 1954.

Dash, P.C., *A comparative study of the Pāṇinian and Cāndra Systems of Grammar*, Ramanand Vidya Bhawan, New Delhi, 1986.

Despande M.M., "Pāṇinian Grammarians on dialectical variations," Adyar Library Bulletin, Madras, Vol-42, 1978.

_____, "Pāṇinian syntax and the changing notion of Sentence", *Studies in Sanskrit syntax*. ed. Hans Henrich Hock, Motilal Banarsidass, Delhi, 1991.

Devasthali G.V., *Anubandhas of Pāṇini*, University of Poona, Poona, 1967.

Devasthali G.V., "Vākya according to the munitraya of Sanskrit Grammar," *Charudeva Shastri Felicitation Volume*, Delhi, 1974.

—., "The Aim of the Vārttikas of Kātyāyana", *Munshi Indological Felicitation Volume of Bhāratīya Vidyā*, Bombay, Vols. 20-21, pp. 52-63, 1963.

Dviveda, Janaki prasad, *Kātantra Vyākaranā Vimarsah*, Sampurnananda Viswavidyalaya press, Varanasi, 1975.

Faddegon Barend., *Studies on Pāṇini's Grammar*, Amstardam, 1936, 2nd reprint, 1963.

Gonda J., *The vision of Vedic Poets*, 1st Indian Edn., Munshiram Manoharlal Publishers, pvt. Ltd., Delhi, 1984.

Goldstucker, *Pāṇini : His place in Sanskrit Literatures*, London, Trabrer, 1961.

Jha V.N., *Studies in Language, Logic and Epistemology*, Pratibha Prakashan, Delhi, 1986.

Joshi, S.D., and Bhate Saroja., "The role of the particle ca in the interpretation of *Astādhyāyī*", *proceedings of the International Seminar on Pāṇini*, University of Poona, Pune, 1983.

_____, and Roodhergen J.A.F., "The structure of *Astādhyāyi* in Historical perspective," *Proceedings of the international Seminar on Pāṇini*, University of Poona, Pune, 1983.

_____, Introduction; *Patañjali's Vyākaraṇa-Mahābhāṣya : Vibhaṣyāhnika*, University of Poona, Pune, 1980.

_____, *Patañjali's Vyākaraṇa-mahābhāṣya : Kārakāhnika*, University of Poona, Pune, 1975.

_____, The Fundamentals of Anuvṛtti, University of Poona, Pune, 1984.

Joshi S.D. & J.A.F., Roodbergen, Introduction (sec-II, "Reinterpretation versus historical development") to their ed. of *Patañjali's Vyākaraṇa-Mahābhāṣya : Avyayibhāvatatpuruṣāhnika*; Poona, 1969.

Keith A.B., *A History of Sanskrit Literature*, London, 1928.

Kiethorn F., "Notes on the Mahābhāṣya: No. 3. on some doubtful Vārttikas", IAIS, 203-11, 1886.

Kiparsky P. & Stall, J.F. "Syntactic and Semantic relation in Pāṇini: *Foundation of Language*, Vol.5, 1969.

Kiparsky P., *Pāṇini as a variationist*, University of Poona, Pune, 1980.

Laddu S.D., "Authorship of a Vārttika from the *Mahābhāṣya*" *Journal of University of Poona*, Pune, 1970.

_____, *Evolution of the Sanskrit language from Pāṇini to Patañjali*, University of Poona, Pune, 1974.

_____, "Prakritic Influences-Revealed in the works of Pāṇini, Kātyāyana and Patañjaleś", *Proceedings of the fifth Seminar in Prākritic studies*, L.D. Series 70, L.D. Institute of Indology, Ahmedabad, (pp. 88-100), 1978.

_____, "*Pāṇinē's nipātana* and the factor of accent", *Proceedings of the International Seminar on Pāṇini*, University of Poona, Pune, 1983.

Limaye, V.P., *Critical studies on the Mahābhāṣya*, Hoshiarpur 1974.

Macdonell,A.A.(1962) *Vedic Grammar for students Oxford*, 1962.

_____, India's Past , Delhi 1956.

Mahavir, *Samartha theory of Pāṇini and Sentence Derivation*, Munshiram Manoharlal, Delhi, 1984.

_____, Pāṇini as Grammarian, Bharatiya vidya prakasan Delhi-1978

Miller, J., *Semantics and syntax*, Cambridge University press, 1978.

Mishra V.N., *The Descriptive Technique of Pāṇini : An Introduction*, The Hague, The Netherlands, 1966.

Mishra Vedapati, *Vyākaraṇa Vārttik-ek Samikṣātmak Adhyāyan Varanasi*, 1970.

Mimansaka, *Śaṁskṛta Vyākaraṇaśāstra kā itihāsa*, Bharatiya prachya vidhya pratisthāna, ajmir, 1984.

Nath N.C., *Pāṇinian Interpretation of the Sanskrit Language*, Varanasi, 1969.

Palsule, G.B., *the Sanskrit Dhātupāthas : A critical study*, University of Poona, Pune, 1961.

Pathak Manisha, *Pāṇini se Patañjali tak saṃskṛt kā vikās, (Taddhita pratyaya ke ādhār par)* Unpublished form of Doctoral Thesis submitted to and degree awarded by Ravishankar University, Raipur, 1972.

Ram Gopal, "Vedic quotations in the *Kāśikā and Siddhāntakaumudi*, ABORI(Golden jubilee Volume) 48-49: 227-30, Pune, 1968.

Rapson Ej., "In what degree was Sanskrit a spoken language *JRAS*, 1904.

Renou, Louis, "Pāṇini", *Current trends in linguistics* (vol. 5: Linguistics in South Asia) The Hague, Paris: Mouton, 1969.

_____, "Le Veda Cher Patañjali" from "Etudes Pāṇineenes" *Journal Asiatique*, 241: 427-64, Paris, 1953.

Rocher Rosane, "Current trends in Linguistics, vol. 13, (Histriography in linguistics), the Hague, Paris, pp. 1-67, 1975.

_____, Hindu Grammarians and linguistic Changes" *Journal of oriental Institute*, Baroda, 11, 260-68, 1962.

Roodbergen J.A. F., *Patañjali's Vyākaraṇa Mahābhāṣya*, *Bahuśrūḍvandvāhnika*, ed.

S.D. Joshi, university of Poona, Pune, 1974.

_____, and Joshi, S.D., Introduction (section-II. "Reintderpretation versus historical development") to their ed. of *Patañjali's Vyākaraṇa Mahābhāṣya*: *Avyayibhāvatatpurusāhnika*, Pune, 1969.

_____, "Introduction", *Patañjali's Vyākaraṇa-Mahābhāṣya Vibhaktiyāhnika*, University of Poona, Pune, 1980.

_____, "The structure of *Aṣṭādhyāyī* in Historical perspective" *Proceedings of the International Seminar on Pāṇini*, University of Poona, Pune, 1983.

_____, *Patañjali's Vyākaraṇa-mahābhāṣya : Kārakāhnika*, University of Poona, Pune, 1975.

Sarangi A.C., *Development of Sanskrit from Pāṇini to Patañnali*, Bharatiya Vidya prakashan, Delhi, 1985.

—., *Verbal Cognition : A Neo-Grammatical Approach*, Balai Penetition Bahasa, Pusat Pembinaan Dan pengembangan Bahasa, Departmen Pendidikan Dan Kebudayaan, Denpasar, Bali Indonesia, 1991.

—., *Gleanings in the Sanskrit Grammatical Tradition*, Eastern boook linkers Delhi, 1995.

Sarma K.M.K., "kātyāyana", Poona Orientalist, Poona, 6.74-92, 1944,

Sarma M.D., *Kaśikā-Vṛtti-Vaiyākarana-Śiddhāntakaumudyoh tulanātmakam adhyayanam*, New Delhi 1974.

—., *Panīnī, Katyāyana and Patañjali*, Shri Lal Bahadur Shastri Rastriya Sanskrit Vidyapeeth, Delhi, 1968.

Sarma M.D., "Kaśikā-Siddhāntakaumudyoh Vedavacanāni", Sāgarikā, Sagar University, Saugar, 10:2, 135-43, 1971.

Sharma, Ramnath, *Introduction to the Astādhyāyīas a grammatical device*, Munshiram Manoharlal Publishers Pvt. Ltd., Delhi, 1987.

Scharfe H., *Pāṇini's Metalanguage*, Philadelphia : American Philosophical Society, 1971.

Singh, J.D., *Pāṇini's Technique of description*, Charudev Shastri's Felicitation volume, ed-S.K. Chatierjee and other, Delhi 1974.

Sen Sukumar., *History and prehistory of Sanskrit*, University of Mysore, 1958.

_____, *Pāṇinicā*, Calcutta, 1970.

Sastri, Haraprasad, *A Descriptive Catalogue of Sanskrit Manuscripts*. Vol. I, Calcutta, 1931.

Shastri Gourinath., *A concise history of classical sanskrit literature* Motilal Banarasidass Delhi, 1987.

Stall J.F. & Paul Kiparsky, "Syntactic and Semantic relations in Pāṇini, "Foundations of language, 1969.

Tripathy, K.R., *Arrangement of the Rules in Pāṇini's Aṣṭādhyāyī*, Parimal Publication, Delhi, 1991.

Thieme, P., *Pānini and the Veda*, 1935.

Ullemann, S., The principles of Semantics, Glassgow, Jackson son & son, 1951.

Upadhyaya, Baldev, Samskr̥ta Sāstroñ Kā ṣtihās, Sāradāsamsthanm Varanasi, 1969.

Whitney W.D., "The Study of Sanskrit Grammar and the study of Sanskrit", *Amjph* 5:279-97, 1884.

—, "On Recent Studies in Hindu Grammar", *Amjph* 14: 179-97, 1893.

225007