CHAPTER III

AN ANALYSIS OF LAGHUPANINIYA

Laghupāṇiniya of A.R is divided into two major sections called Pūrvakhanda and Uttarakhanda. The former is subdivided into four parts named Śikṣākānda, Parinīśṭhākānda, Niruktākānda and Ākāṅkṣākānda. The latter also comprises four parts namely Vaidikākānda, Svarakānda, Tantrapratiṣṭha and Bhāṣācaritra.

PŪRVAKHANDA

The author has provided a brief and significant introduction to his work at the outset of Pūrvakhanda and it is titled as Bhūmika.

Bhūmika

A.R. begins his work stating that LP is intended to give the students an easy access to the realm of Sanskrit grammar. He points out that Aṣṭādhyāyi, the Sūtrapātha, is the main body of Sanskrit grammar, while gaṇapātha, Dhātupātha, Aksarasamāmnāya, Śikṣā and Liṅgānuśāsana are its five accessories. He refers to Kātyāyana and Patañjali who supplemented and gave perfection to the
grammar enunciated by Panini in Asht. His admiration to the trinity of sages does not blind him so much so to refute the usages sanctioned by later grammarians. According to him blind adherence to the trinity of sages shown by Bhattojiksita is just like the censure of Sankaracharya by staunch Vaishnavites called Viravaishnava.

A.R. also criticises the far fetched and clumsy interpretations of the rules of Panini, by commentators and says that he has resorted to the straightforward interpretation giving more importance to the wording of Panini's rules. He concludes the introduction saying that he has neither resorted to the sutra order nor the subject wise rearrangement of the sutra-s as found followed in works like Rupavatara etc. Wherever necessary, he has resorted to the sutra order and he is not reluctant to change the order of the sutras if subjectwise treatment is more clear and convenient in the context to the learner. Thus his style of interpretation, he claims to be one combining the good qualities the two different traditional methods

Siksakanda

Siksakanda deals with Aksara-s which denote both single vowels and vowels combined with consonants. They
are dealt with under four heads namely Samjñāprakaraṇa, paribhāṣāprakaraṇa, sandhiprakaraṇa and śabdavibhāga.

(I) Samjñāprakaraṇa

Samjñā prakaraṇa is the first subdivision of the Śiksākanda of LP. The text proper begins with the alphabet of the classical Sanskrit. The author then points out the difference between varṇa-s and Aksara-s. The definition of the more common ṣambha-s (technical terms) like hrasva, dīrgha, pluta, udātta, anudātta, svarita, anunāsika, savarna, iṣṭguṇa, vṛddhi, samyoga, ti, upadha, samhitā and avasāna are dealt with here. The relevant phonetic details like the different types of abhyantarā and bāhyaprayatna are also explained here. 24 rules of Āṣṭ are dealt with in this prakaraṇa. Among these 23 rules are selected from the four padas of the first chapter. In this prakaraṇa no vartika is included.

(ii) Paribhāṣāprakaraṇa

Paribhāṣāprakaraṇa is the second subdivision of Śiksākanda. The more important among the sūtra-s, which are in the form of postulates relating to the application of the sūtra-s in general and hence called paribhāṣāsūtra-s, are explained here. Among the 19 rules included in this
prakaraṇa, 17 rules are selected from the first pada of the first chapter and two from the third pada of the first chapter. Here we get a vārtika “Bhāvyamānena savarnam grahanam na” under the rule ‘Anuditsavarnasya capratyayah’ (1-1-61)

(III) Sandhiprakaraṇa

The third subdivision of Śikṣākānda is Sandhiprakaraṇa. This prakaraṇa is composed of two sections name Svarasandhi and Halsandhi. In Svarasandhi we get 18 rules among which, fifteen, are selected from the first pada of the sixth chapter of Aṣṭāṅga and the rest three from the first pada of the first chapter. Here we get a vārtika under the rule ‘Eni pararūpam (6-1-94)’

The Halsandhi prakaraṇa is conceived of 60 rules among which fifty six are selected from the last three pada-s of the eighth chapter, one from the fourth pada of the first chapter and three from the first and third pada-s of the sixth chapter.

It is noteworthy here that at the outset of halsandhi, while explaining the rule ‘purvatrasiddham’ (8-2-1), A.R. gives five verses which enumerate the operations of halsandhi in the same order in which they are given in Aṣṭāṅga. Since the order of śūtra-s is a decisive factor in
the function of the rules of Tripādi, these verses are quite helpful to understand the seniority of the operations of halsandhi. At the end of halsandhiprakarana, the author gives eight verses which summarise the various operations dealt with by him in halsandhiprakarana.

In works like Siddhāntakaumudi we get visargasandhi, prakṛtibhāva and svādisandhi, as the various varieties of sandhi-s. But A.R. has dealt with the same under the two heads svarasandhi and halsandhi and all the above varieties are appropriately included in these two sections itself.

(IV) Sabdavibhāga

Sabdavibhāga is the fourth section of Śikṣākānda. It consists of fourteen rules. Among these fourteen rules, one namely 'sanādyantā dhātavaḥ' is taken from the first pada of the third chapter of Aṣṭ. and the rule “Avyayādāpsupah” is taken from the fourth pada of the second chapter of Aṣṭ.

In Sabdavibhāga A.R dwells on various types of Sabda-s composed of akṣara-s. They are dhātu, pada, avyaya, nipāta, and gati.
PARINISTHAKANDA

The Pariniṣṭhākāṇḍa deals with the formation of words classified into subanta and tiṅanta. This part consists of eight sub sections dealing with Linga, Subanta, Tiṅanta, Padavyavastha, Kṛt. Ākhyātaka, Lakarārtha and Vibhaktyartha. Altogether 1183 sutra-s of Ast. are interpreted in this kāṇḍa which happens to be the largest section of the Pūrvakhandha of LP. 41 Vārtika-s also find their place in this section.

(I) Liṅgaprakaraṇa

It is not without a reason that A.R. deals with linga or gender at the outset of Pariniṣṭhākāṇḍa. Of the two types of words in Sanskrit, viz subanta and tiṅanta, he is to deal with subanta first. Since subanta-s are derived from prātipadika-s which vary according to the gender denoted by them, A.R. opines that, the principles of denotation of gender deserves his preliminary attention.

In the Liṅgaprakaraṇa A.R. deals with feminine suffixes like tap, nip, dap and nis. He does not make mention of feminine suffixes like cāp, ṇīn, ūṇ and ti. However he refers to the suffixes nin, un and ti in the ṭīppaṇa. Of the 30 rules explained in this prakarana, 24 rules are selected from the first pāda of the fourth chapter, two from the first
pāda of the third chapter and four from the third pāda of the seventh chapter. Two vārtika-s find there place here. They are "Naṁnaṁṇīkak...

samkhyanam" under the rule "Tiddhāṇaṇdvayasaj

...........

(4-1-15) and "Yopadhapratisedhe

hayagavayamukayamanuṣyamatsyāṇāmapratiṣēdhah

under the rule "Jātērastrīvisayādayādayopadhāt (4-1-63)

In the tippaṇa, he gives the vartika 'A brahu naṁ su kala

sukhadipuravaditi vaktavyam' under the rule

Bahuvrīḥēścantdattāt (4-1-52)16

(II) Subantaprakriya

In this section titled Subantaprakriya, A.R. deals with declensional process of the nominal words under seven heads namely samjña, sandhikārya, adesa-s of pratyaya, angakārya, śatva, ṇatva, and nāmarūpāvali. Totally 245 rules have been dealt with in this section17

After dealing with the 21 suffixes employed to derive words from Prātipatika-s, A.R exhibits the combination of these suffixes with two stems namely 'glau' and 'sampad' and shows the furnished forms obtained thereby. He then passes on to deal with samjña-s like sarvanāman, sarvanāmsthāna, nādi, khi, anga, pada and bha. A.R. then
turns his attention to sandhikārya. He has already dealt with padāntasandhi, and ubhayasandhi and in this section he deals with Padamadhyasandhi which deserves to be dealt with while dealing with the formation of words. The Prātipadika, with the 21 suffixes following it is designated as anga and hence he deals with angakārtya after dealing with Padamadhyasandhi and adeśa-s of sub suffixes. He then dwells on the conditions leading to śatva and ṇatva and at the end he gives the various declensional forms of certain selected prātipatika-S.

(III) Tiṅantaprakriya

A.R. begins the section Tiṅantaprakriya with a brief and simple introduction wherein he explains the six kārakas which are the abode of kriya denoted by the root. ie. dhatu. Then he explains the three-fold usages of verbal forms viz. Kartari prayōga, Karmanī Prayōga and bhāve prayōga and then deals with the sūtra-s of Pāṇini in proof of what has stated in the introduction. After dealing with sūtra-s enjoining the preliminary details like the ten lakāra-s Parasmaipada, ātmanepada, Prathamapuruṣa, Madhyamapuruṣa, Uttamapuruṣa etc. he proceeds to deal with the subject matter viz. tiṅantaprakriya.
The process of the formation of tīṅanta-s is dealt by him under 31 sections. The first nine sections deals with the Kartari Prayōga of roots in the four lakara-s namely Lāṭ, Lāṅ, Lōṭ, and Vidhiliṅ. He points out that all these four lakāra-s have variant vikaraṇa-s like śap, ślu, luk, ṣā, ṣyan, etc. The tīṅanta-s in the lakāra-s lṛṭ. lṛṁ are considered by him in the 10th section. In the 11th section he deals with the augment it. In the 12th and 13th section he deals with the lakara-s lṛṭ and lṛṁ. In the 14th section he deals with the circumstances which lead a suffix to be designated as kit. In the 15th section he deals with vrddhi caused by the suffix sic in the lakāra lṛṇ. The following 16th section deals with the conditions when the suffix sic gets elided. The 17th, 18th and 19th sections deal with ksa, ṣa, ṣaṅ, which are substitute of sic. The lāṭ, līṭ and Asirliṅ are dealt by him in the 20th and 21st sections. In the following seven sections A.R. deals with khiladhātu, vyutpannadhātu, niṅc, san, yaṅ, yaṅluk, svārthika pratyaya and nāmadhātupratyaya. In the 29th section titled misraprakaraṇa A.R deals with certain rules the operations of which are referred to previously but not dealt with. These rules deal with operations like sthanivadbhāva and so on. In the last two sections 30th and 31st he deals
with the tiñanta-s used in the sense of bhāva, karman and karmakarṭa.

(IV) Padavyavastha

A.R. begins this small section with a few verses which state that roots entertain, parasmaipada or Ātmanepada or both of them on the basis of the meaning denoted by lakara-s, vikaraṇa-s and also on the basis of the different types of 'it' found in the particular dhatu. He first deals with the rules enjoining Ātmanepada and then with the rules enjoining parasmaipada. He concludes this section with a verse wherein he states that he has dealt with a matter which can be understood with a slight difficulty.

(V) Kṛtprakaraṇa

At the outset of this section, A.R. gives a vivid description of kṛt suffixes as distinct from tine suffixes both of which are added to dhatu. He points out that the action or kriya denoted by the root, can be classified into two as sādhya and siddha. Of these the sādhyakriya can be further classified into two. The former variety of sādhyakriya is denoted by verb like dhāvati(tiñ). The latter variety of sādhyakriya, is denoted by words like
‘dhāvantam’ which are adjective of nouns and by words like ‘dhāvitā’, ‘dhāvitum’ etc. which qualify another action denoted by finite verbs like paśyati. The Siddhakriya is also two fold in as much as it is expressed by words like ‘dhāvantam’ wherein the action is felt like a ‘bhāva’ or ‘tiṇ’ and by words like ‘dhavita’ etc. wherein the action is expressed through the kāraka-s of the same.

Of these varieties the term ‘Ākhyāta’ is used by ancient grammarians to designate words like ‘dhāvati’ which denote the ‘sādhyakriya’ which is ‘visēṣṣya’. He coins the term ‘Ākhyātaka’ to denote forms like ‘dhāvantam’ and ‘dhāvitum’ which are adjectives to nouns and adverbs to finite verbs. He points out that kṛt suffixes help to derive ‘Ākhyātaka’.

In order to deal with the ‘kṛt’ suffixes, he first turns his attention to kṛt suffixes like ‘śatr’, śānac etc. which help to derive ‘Ākhyātaka-s and with kṛt suffixes like ‘ṇvul’, ‘ṭṛc’ etc. which are kāraka kṛt pratyaya and then with suffixes, like ghaṇ, lyuṭ which are bhāvakṛt pratyaya.

In the following subsection titled ‘kṛtāmarthavyavastha’ nine rules which are concerned with the meaning denoted by ‘kṛt’ suffixes are given. In the subsection titled ‘Ākhyātaka’ he deals with 118 rules which deal with kṛt suffixes classi-
fied as \( \text{Lūnsthānīya niṣṭha} \), \( \text{Liṅsthānīyah Kṛtyaḥ} \), \( \text{Lotsthānīyah khalarthaḥ} \), \( \text{Kriyāviśeṣanākhyatakānī} \), \( \text{Kartrarthaka Kṛt Pratyayāḥ} \), bhāvakṛtpratyayāḥ\(^{28}\).

In the ensuing subsection titled \( \text{Lakārārtha} \) \( \text{aprakaraṇā} \) A.R. deals with rules which expose the meaning denoted by various lakāra-s\(^{29}\). He deals with 103 rules in the subsection titled \( \text{Vibhaktyartha} \) \( \text{aprakaraṇā} \) which deals with the idea denoted by the case endings or vibhakti-S. At the outset of this section he gives a verse which clearly depicts the idea conveyed by the vibhakti-s\(^{30}\)

"\( \text{Thejovat Prathama} \) ............................

........................................... \( \text{Sasthimata} \)"

NIRUKTAKĀNDA

In this third section of \( \text{Pūrvakhanda} \), A.R. deals with taddhita suffixes which are added to inflected nominal stems (subanta) and give rise to nouns\(^{31}\). At the outset he deals with the operations brought by \( \text{Pādśmijña} \) and \( \text{bhaśmijña} \). Then in the following 15 section he deals with 229 rules which deal with the manifold taddhita suffixes and their meanings.
This is the fourth and last section of Pūrvakhandā. Here he deals with the characteristic features namely ‘samāsa’ of the fully formed pada-s. In the beginning of this section he deals with the rule “samarthaḥ padavidhiḥ (2-1-1) and clearly points out the nature of sāmarthya referred to in the said rule. Then he deals with the various kinds of samāsa-s namely Avyayībhava, Tatpuruṣa, Bahuvrīhi and Dvandva. He also deals with ekasēṣa and the gender and number to be used in samāsa-s. In the sub-sections titled ‘Pūrvapadakārtyāṇi’ and ‘Uttarapadakārtyāṇi’ he deals with the operations that are found in the pūrvapada and uttarapada of compounds. In the last subsection Dviruktiprakaraṇa he deals with duplication found in compounds. The Pūrvakhandā ends with eight concluding verses which explain the aim and scope of this work as well as the method adopted by the author in dealing with the subject matter.
UTTARAKHANDA

The Uttarakhanda forms the latter part of LP. It is divided into four sections titled as Vaidikakānda, svarakanda, Tantrapratistha and Bhasacaritra.

Vaidikakānda

It is the first section of Uttarakhanda. Here A.R gives a detailed introduction in which he tries to clarify the difference between the languages described as vaidika and laukika. He points out that Vedic language is the earlier form of that language, the later form of which is laukikasamskrta or Classical Sanskrit. That is why a person, even though well versed in kāvya, nāṭaka and alaṅkāra, finds it difficult to understand and interpret the meaning of the Veda-s. The fact that Vedic language is the preliminary stage in the development of that language which in its developed stage came to be designated as laukika Samskrita, is well established in the subsection titled ‘Lōkavēdabhēdah’.

In the next section ‘Bhāṣōpacaya’ meaning multiplicity or development of languages, he traces out the development of the various stages of the language namely Vedic, Classical, Prākṛt and Apabhramśa.

A.R. deals with the grammar of Vedic language in
the same way he has dealt with the grammar of the classical Sanskrit. Hence this part dealing with vedic language has the subsections titled Samjña, Sandhi, Plutavidhihi, Vyañjanavikārah, Subantaprakaraṇa, Nāmarūpāvali, tiñantapraparaṇa, Ākhyataka, kṛtanta prakaraṇa and Taddhitapraparaṇa. 39

Svarakānda

Svarakānda is the second section of Uttarakhandā.40 In the beginning of this section A.R. gives a very clear and lucid explanation of the nature of svara. During conversation and while reading texts, one may not use the same tone. By the change in tone one can express the ideas of question, horror, sorrow and wonder which are otherwise not expressed by the words employed. Such a tone is named as ‘kāku’ by rhetoricians. This is seen in the utterance of words in sentence and is brought by the deliberate utterance with more effort on the part of the speaker. Similarly, as A.R. points out there can be difference in tone while uttering the syllables of words and this is what is called ‘svara’. Thus he marks the line of difference between ‘kāku’ and ‘svara’.41 He continuous saying that a svara cannot however be taken to be denoting any par-
ticular idea just as ‘kāku’ can denote the idea of question, wonder and the like. According to him, svara is a distinguishing feature of nouns. The utterance of veda-s and not in the utterance of classical Sanskrit. In the rules dealing with svara panini refers to vedic language as well as classical Sanskrit and hence it is evident that at the time of pāṇini, the utterance of Classical Sanskrit with svara-s was in prevalence. Even the Ast. of Pāṇini was read with svara-s but later on the practice of utterance of svara-s became extinct in classical Sanskrit.

After dwelling on the nature of svara A.R. deals with the vaidikasvara in ten small sections titled.

2वउर्वर्कउपसंधिः, प्रवेण्योऽसंधिः, व्यवाधिनिधिः;
अवस्योऽसंधिः, अथर्ववर्तमानी, ज्ञातिविवर्तमानी,
अनुस्योऽसंधिः, निर्धारितवर्तमानी, नाना वर्तमानी,
and अतिस्तवर्तमानी.
This is the third section of the Uttarakhanda of LP. After dealing with the formation of the words of Vedic and Classic language, by introducing the rules of Pāṇini and interpreting them in the way calculated to achieve the same, A.R. turns his attention, in this section, to give a purview of the grammar of Pāṇini, and the place occupied by Pāṇini in the realm of Sanskrit Literature. This section has five sub-sections titled सामान्यविचारः, पाणिनीसिद्धान्तः, स्वतन्त्रकल्पनः, लक्षणकरणम्, and प्रस्तावनाचारः. Pāṇini has referred to earlier grammarians in his work. Ten earlier grammarians were referred to by him by citing their names individually. By using the term प्राच्याः, उदीचाः, आचार्याणाः, and एकेषां he has referred to the views of earlier grammarian collectively. It is evident that Pāṇini has made use of a number of devices used by earlier grammarians. Even the coining of Pratyāhara-s may have their origin in the hands of the earlier grammarians. But Pāṇini’s grammar alone could stand the test of time and that itself is the evidence of its superb nature of treatment of the subject matter.

Pāṇinīyasyāddhantaḥ: In the subsection titled पाणिनीयसिद्धान्तः A.R. states that the purpose behind the composition of Aṣṭāṅga was no doubt Vedic and Classic Sanskrit. However Pāṇini has not kept mum in the exposition of the
theories of science of grammar. The five rules from 1-2-53 to 1-2-57 express his view points with regard to framing rules for dealing with gender, elision, the prominent place occupied by the sense denoted by a suffix in Sābdabodha, and the description of Kāla and upasajāna.

Svatantrakalpanāḥ: In this subsection titled स्वतन्त्रकल्पनाः A.R. states that Pāṇini has an independent viewpoint in enunciating the science of grammar. Though later grammarians show implicit obedience to the statements of Pāṇini with no regard to the linguistic point of view, Pāṇini has never shown such a fanatic outlook while dealing with the science of grammar. Hence to enunciate the forms though belonging to a similar group, he takes different methods of enunciation. For example he takes for granted roots like vci, v, imm, etc. and gives the term abhyasta to them vide Pāṇini's rule जिक्ष्याद्वारा 6-1-6 unlike in the case of roots like गुप्त, तिच्छ, and कित् to which the suffix is added and thereby they get the reduplication permanently and become designated as Abhyasta. So also the enjoining of the Vikaraṇa suffixes in addition to śnu is also an independent creation of Pāṇini. Both the vikaraṇa suffixes रुण, and उ, have उ only as the reminiscent still a vikaraṇa suffix उ is enunciated since such a one is nec-
necessary for the root कृज्ञ and so Panini feels that if the same
is a made available to ततादि also, irregular formations brought
by र्तु if added to तनादि can be avoided. Hence he frames
the rule ततादिकृज्ञ भ्य उः(3-1-79). So also Panini has shown
his original viewpoint in enunciating roots like कृ, तू which
end in vowels but change into consonant ending as कर,
tर, etc. bases like खट्वा as being derived from the addition
of the feminine suffix टाप to the base खट्वा, elision of the
suffix sup which are taught to be added after the avyaya-
s, the suffix च्छि which is always substituted by one among
सिक, कस, कान, अर etc. and the suffix kvip all the elements
of which get elided.
Lakṣaṇakaraṇam:- In the subsection titled लक्षणकरण
A.R. says that Panini has not bothered to give a correct
definition of any technical terms like प्रत्यय, पद, धातु, समास,
कारक, etc. This is because Panini's aim was the enun-
ciation of the formation of words and it is to achieve the
same that he uses technical terms, and hence an awareness
of these लक्षणनाथस need alone be imparted. He
was not bothered about the definition of the terms which
happen to be only tool in his hands to achieve the aim of
word formation with which he is really concerned with.
Prasthānacarca:- In the subsection titled प्रस्थानचर्चा A.R.
speaks of the two different methods of approach to the science of grammar. One is the description of the words of language in such a way as to explain their formation on the basis of their usage in the present period. Such a description is based on inference and hence is a conventional one. There is as entirely different method of approach (to the science of grammar) whereby the history of the language under examination is explored and based on the forms of the language in its earlier stage, the changes are traced out in the various periods of its growth up to the present time. As example A.R. points out the formation of the word Panini. The same can be derived from the word Panina added with the suffix इञ्, meaning पणिनिस्य अपत्यं पाणिनि।. This is modelled on the word दक्षिण which is derived from the word दक्ष with the suffix इञ् meaning दक्षस्यापत्यं दक्षिण।. But to the person who knows the history behind the word, the derivation is पणिनि: गोत्रापत्यं पुमान् पाणिनि: तस्यापत्यं युवा पाणिनि।.

Thus the word is derived by the addition of the suffix इञ् to the base पाणिनि which itself is derived by the addition of the suffix अण् to the base पणिनि।. Through occasionally, Pāṇini has resorted to the conventional method, A.R. points out that Pāṇini has as a rule, resorted to the latter
method of approach to grammar, based on history, since he was intent on writing a grammar for both the Vēdic and Classical language. That is also the reason why his grammar could stand the test of time, unlike the other systems of Sanskrit Grammar, both of earlier and later origin and which were thrown into oblivion in the course of time.

It is because of this historical method of approach of Panini to Sanskrit grammar that western scholars were able to find out and frame from the grammar of Panini, phonetic laws and linguistic facts regarding the science of language called linguistics. A.R. here points out the splendid feature of the grammar of Pāṇini.

Bhāṣācaritra

The fourth subsection of Uttarakhanda titled Bhāṣācaritra has seven sub sections of which the first one is the introductory part named Bhūmikā. Here he states that the western scholars were able to find out a similarity between ancient languages like Greek, Latin, Sanskrit etc. and it enabled them to postulate a common parent language called primitive Into-European (मूलार्थभाषा) a name representing the two great land masses where in languages of this family predominate. In the forthcoming
A.R. attempts to give an analysis and description of the Sanskrit language and its grammar from the linguistic point of view accepted by the Western scholars and makes the concluding remarks:

REFERENCES

1. Vide. LP. pp. 1 to 439
2. Vide. LP. pp. 443 to 558
3. Vide. LP. pp. 1 to 5
4. Vide. LP. pp. 6 to 61
5. Vide. LP. p. 7
6. Vide LP. 6 to 18
7. Vide LP. 18 to 23
8. Vide LP 23 to 55
9. Vide LP. p 29
10. Vide LP. p 32
11. Vide LP. p 54 & 55
12. Vide LP. pp 56 to 61
13. Vide LP. pp 62 to 365
14. Vide LP. pp 62 to 74
15. Vide LP. pp 70 & 71
16. Vide LP. p 70
17. Vide LP. pp 86 to 88
18. Vide LP. pp 74 to 146
19. Vide LP. p 147 to 280
20. Vide LP. pp 147 to 280
21. Khiladhatu means those roots which do not have conjugational forms in all the ten lakāra-s
   Vyuthpizabethadhatu denotes those coming under the jurisdiction rule सनाधन्ता धातक 3-1-32
22. Vide LP. 273-280
23. लकाराथापसगानिगं तथा विकरणस्य च। इत्यां च बहुधा भेदाद्
   धातुनां मिश्यते पदम्। यथा वात्स्ययत्वदुत्त्व, यथा भुज्यक्ते च
   तिष्क्ते, यथाहते च संवत्ते, यथा बोधिति बुध्यते,
   यथार्थ्यास्त्रो लेखि, लोङ्गेम्यते स्तोति चस्तुते।। LP. p. 281
24. प्रकारलोपाद प्रचुब्च चालात्त
   पद्यवस्था विधयोक्षेत्यिः।
   कृष्णसार सम्मुन्नेय विवशिष्ठाच जाताः
   कथमत्थिविद्वृत्तास्तथापिः।। Vide LP 291
25. Vide LP pp. 292 to 328
26. Vide LP pp 293 to 296
27. Vide LP pp 296 to 298
28. Vide LP pp 298 to 328
29. Vide LP pp 328 to 338
30. Vide LP pp 339 to 365
31. Vide LP pp 336 to 399
32. Vide LP pp 400 to 439
33. Vide LP pp 422 to 436
34. Vide LP pp 437 & 438
35. Vide LP pp 438 & 439
36. Vide LP pp 433 to 558
37. Vide LP pp 443 to 480
38. Vide LP pp 448 to 451
39. Vide LP pp 451 to 480
40. Vide LP pp 481 to 505
41. The ten earlier grammarians referred to by Pāṇini are:-
42. Vide LP pp 484 to 505
43. Vide LP pp 505 to 515
44. The ten earlier grammarians referred to by Pāṇini are:-
i. Śākalya - लोपशाकल्यस्य 8-3-19

ii. Śākatāyana - (न योलिङ्गमयलतरः शाकटायनस्य 8-3-18)

iii. Kāśyapa - (तृपिमृषि़कृषः काष्यपस्य 1-2-25)

iv. Sēnaka - (धीरेष्य सेनकस्य 5-4-112)

v. Sphōtāyana - (अवध फ्योटायनस्य 6-1-130)

vi. Cākravarmanā - ई चाक्रवर्मणस्य 6-1-130)

vii. Āpiśali - (वासुपपिसले: 6-1-82)

viii. Bhāradvāja - (ऋतो भारद्वाजस्य 7-2-63)

ix. Gārgya - (ऋतो गर्गस्य 8-3-20)

x. Gālava तृतीयादिषु भाषितपुस्कं पुंवद गालवस्य.

45 Vide Paninis rules: उद्धर्तम अग्रं अग्रं रागो रागो (3-4-19),

अद्वितेयपद्राकविचार्यो च (5-3-80),

आचार्यदार्शन (1-3-41), अद्वितेय-पद्राकविचार्यो (8-3-104)

46. Vide LP. pp507-508

47. Vide LP. pp. 508-511

48. अद्वितेय-पद्राकविचार्यो (6-1-6)

49. Vide LP. pp 511-513

50. Vide LP. pp. 513-515

51. Vide LP. pp 516-558