CHAPTER VII

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In addition to the rules of Pāññ, their explanation and illustration, Rup comprises in it numerous verses. We get a complementary reference to these verses in Rup in the commentary of Guniṣadāra to Amiṣadāra’s ‘yapparuṅgala-kārikai, a Tamil work. Guniṣadāra in his commentary says that the work ‘yapparuṅgala-kārikai is composed as a beautiful pendant to the work on prosody, called ‘yapparuṅgala, in the Tamil language. He points out many reasons for having given the title ‘yapparuṅgala-kārikai to the work by Amiṣadāra. One of the reasons is that it contains verses similar to the leading stanzas (nītakāsoka) which decorate Rup, ‘urūpavatārattirimm nītakacculōkamē pōlavum..................alāṅgaraṇudaittaga-cceyypattamaiyāl ‘yapparuṅgalakārikai annum peyarttu’. A perusal of the slokas that occur frequently in the course of the Rup and of the mnemonic verses in the ‘yapparuṅgala-kārikai will show clearly the aptness of Guniṣadāra’s

Verses cited from previous works

The verses in Rup can be distinguished as those taken from previous works and those of the author himself. Among them verses quoted from previous works like Paniniya Sika, Mbh, Vak, K, Nyasa, Pradipa and Padamanjari are dealt with first.

Verses quoted from Paniniya Sika:

hakaram pancea aliruktamanta thabhiscal sanyutam //
urasam tam vijaniyat kanthymahurasasanyutam //

astau sthanani varnanasurah kanthah sirastathah //
jihvanulas ca dantasca nasikosthan ca talu ca //

These two verses are taken from Paniniya Sika wherein verse 'astau.............' is given first followed by the other one. The verse 'astau.............' enumerates the different places of articulation of phonemes. The verse hakaram........... points out the place of articulation

2. Rup P - I pp. 4 & 5
3. Vide Supra p. 40
of the letter ‘h’ when combined with vargapancamas,
ästhas and also when uttered alone.

Verses taken from Mbh:

Among the verses quoted from Mbh, we find that some
are 'slokavartikas and they are dealt with first.

nāmi dīrgha āmi cet syat kṛte dīrgha na nud bhavet /
vacanādyatra tannāsti nopadhāyāsca carmanām // 4

This is a slokavartika found in Mbh under the
rule nāmi (6-4-3). Rup quotes this verse after inter-
preting the rule 'nāmi' along with the explanation of
the formation of the word vrksānām. This var points
out the purpose served by the rule 'nāmi' instead of
reading the rule as 'āmi'.

ubhasarthasoch kāryā dhiguparyādisu trisu
dvitiyāmreditantesu tatony trata dpaya // 5

This is a slokavartika found in Mbh under the
rule 'karmanī dvitiyā (2-3-2). Rup too adopts the said

4. Rup P = I p. 36
5. Rup P = I p. 146
var in the same context. This deals with the instances
where the dvitiya-vibhakti is to be used.

apatye kutsiśa śūhe manorautsargikah sartah /
nakārasya ca mūrdhanyah tena sidhyati mānavah //6

This is a sloka-vārtika found in Mbh under the rule
'manorjātavyatau......' (4-1-161). It derives the form
mānava by enjoining the suffix 'an' to the base manu and
the substitution of 'n' by 'n' in manu. This verse finds
its place under the same rule in Rup.

amehākvasitrebhyāstya-abvidhīryovayāt sartah /
ninibhyām chṛuvagatyosca praveśo nyāme tatha //7

Mbh under the rule 'avyayāttyap' (4-2-104) reads
the var 'amehākvasitrebhyāstya-abvidhīryovayāt-sartah'.
After illustrating this var, PAT says, 'tyabnerdhruve /
tyabnerdhruve vaktavyah / nityah // niso gata//

6. Ibid p. 227
7. Ibid p. 241
tyabvaktavya iti / nistyah // meaning that the suffix tyap mentioned in this var is to be enjoined from ni and nis in the sense of dhruva and gati. In K and Rup, we get the above verse wherein the said var forms the first half and the idea mentioned in the Bhāṣya passage is given in the latter half.

tasyedamityaptyopi bādhanārtham kṛtam bhavet / utsargassesa evāsau vrddhanyasya prayojanam //

This slokavārtika is found in Mbh under the rule 'tasyāpatyam' (4-1-92). It deals with the purpose of composing a separate rule 'tasyāpatyam' (4-1-92) instead of comprehending the same by the rule 'tasyedam' (4-3-120) or combining it with the rule 'ata in' (4-1-95). Rup quotes this under the same rule.

bhūvadīnām vakāroyam maṅgalārthah prayujyate/
bhuvo vārthem vadantīti bhavartā vā vādayasārtāh //

8. Ibid p. 253
9. Rup P = II p. 5
Mbh gives a var 'bhūvādinām vakāroyam mangalarthah prayujyate' under the rule 'bhūvādayo dhātavaḥ' (1-3-1). In K and Rvp we find that this var is given as the first half of the verse quoted above. This verse deals with the part bhūvādaya of the rule 'bhūvādayo......'

cinvadvṛdhīryuk ca hantesca ghatvam
dirghascokto yo mitām vā cintī
it cāsiddhastraṁ mo lupyaṁ nir-
nityascāyaṁ valnimittō vighāṭī // 10

Towards the end of the cinvadhāvaprakarana, DK gives this var with the introductory remark 'tatra saṅgra-
haslokah'. Accordingly it summarises the operations that occur in roots ending in vowels and also in roots like han, grh and drś, as a result of cinvadhāva attributed to them by the rule 'syasíc......' (6-4-62). This ālokavārtika is taken from Mbh (under rule 6-4-62) which reads the first line as 'vrddhiscinvadyukca hantesca ghatvam'. The variant reading of the first line of

10. Ibid p. 185
the verse seen in Rup is adopted from K.

\[ \text{samjñayam pumuśa dṛṣṭatvaṁnete bhārya prasidhyati /} \\
\text{stṛiyambhāvādikarasti tena bhārya prasidhyati //} ^{11} \\

This slokavartika is mentioned in Mbh under the rule 'bhūno' samjñayam (3-1-112). It deals with the question as to how the word bhārya can be derived. Rup quotes this under the same rule.

\[ \text{kanorgītvānna eṣṭa ikārah kaḥ titorītvasaśanat} \\
\text{gumabhāvastrisu saṁyāḥ srukonītvaṁ gakoritoh //} ^{12} \\

This slokavartika mentioned by PAT under the rule 'glājiniśasva kanuh' (3-2-139) describes the purpose of treating the suffix amu, enjoined by the said rule to be git. Rup has adopted this var under the same rule.

11. Ibid p. 251
12. Ibid p. 255
Now we turn our attention to the verses quoted from \textit{Mbh} which are in the form of \textit{sangrah\=as\=lok\=a}s. By the word \textit{sangrah\=as\=lok\=a} we mean those which summarise the discussions regarding the application of Paninian rules.

\begin{quote}
\textit{\=Isadarthe kriy\=ayoge mary\=adh\=ividhau ca yah / etam\=atam hitam vidy\=adv\=asyasmara\=nayor\=ahit} // 13
\end{quote}

Under the rule \textit{\textasciitilde nip\=ata ek\=ajana\=ni} \textit{(1=1=14) PAT} mentions this verse which points out the different kinds of meaning while denoting which the \textit{nip\=ata} \textasciitilde is to be treated as \textit{hit} or \textit{ahit}. Rup quotes this verse under the same rule.

\begin{quote}
\textit{etvam bh\=isi parat\=v\=ace\=data a\=is kva bhav\=isyati / krtepyetv\=ahutapaur\=va\=dai\=stu nityastath\=a\=sat} // 14
\end{quote}

\begin{flushright}
13. \textit{Rup P – I p. 15} \\
14. \textit{Ibid p. 33}
\end{flushright}
This saṅghrasloka is found in Nbh under the rule ‘ato bhisa aśi’ (7-1-9). It summarises the discussion under the said rule. Rup gives it after interpreting the same rule along with the explanation of the formation of the word vrksaḥ.

sadṛṣam triṣaṅ liṅgese ṣarvaṣu ca vibhaktiṣu
vacaneseu ca sarveṣu yanna vyeti tadavayam // 15

This verse is given in Nbh under the rule ‘svarādi-nipātaṃavayam (1-1-37). It gives the idea conveyed by the technical term avyaya. In Nbh PAT treats this samjñā to be anvarthaṃsamjñā. Hence after explaining the idea of this samjñā, PAT quotes this verse summarising the explanation of the term avyaya. DK at the outset of avyayavatāra says ‘atha liṅgānyasāhākyānyavibhākty-bhedānyavayānī subantāṇī atra saṁkṣepopadisyante / tathā coktam’ and gives this verse.

15. Ibid p. 128
adravam sūrtimat svāṅgam prāṇisthasavikārajan /
atastatham tatra drṣṭam cet tena cet tat tathā yutan // 16

This verse is given in Kbh. under the rule
tsāṅgaccoopasarjanat (4-1-54). It explains the part
tsvāṅga in the rule. DK quotes it in the same context
to serve the same purpose.

ākṛtiagramaṁ jātiḥlinganāṁ ca na sarvabhaṅka /
sakrdākyātaninirgrāhyā gotrāṇca caraṇaiṣeṣaḥ // 17

This verse defines the word jāti referred to in
the rule 'jātāstraī.........' (4-1-63). Rup quotes the
same verse under the same rule.

urdhvasamānam kilonmam prāṇānam tu sarvataḥ /
āyāmasti prāṇānam syāt saṅkhya bāhyā tu sarvataḥ // 18

This verse is mentioned by PAT under the rule
sarhādagnopucchasaṅkhyaśparimāṇetthakā (5-1-19). It

16. Ibid p. 141
17. Ibid p. 143
18. Ibid p. 267
describes as to what parimāna (mentioned in the rule) is, clearly discriminating the same from umāna, pramāna and saṃkhya. Rup quotes this verse under the same rule.

bhumānindaprasasmāsau nityayogasāyane /
samsargastivivaksāyām bhavanti matubādayah // 19

This verse is mentioned by PAT under the rule 'tadsaṣṭasyasminniti matup' (3-2-94) and it deals with the different kinds of meaning in which the suffix matup occurs. Rup quotes this verse under the same rule.

vācyā urninguvadbhāva yaḥprasedhāḥ prayojanam /
āmasca pratisceṭhārthasākeśacacupagrahāt // 20

This verse is mentioned twice by PAT, first under the rule 'chātorekaṇoc...'(3-1-21) and again under the

19. Ibid. p. 233
20. Rup F - II p. 110
rule 'ijadesca........' (3=1-36). It deals with the nuvadbhāva of the root ārnu and Rūp has adopted it.

saśikāmatubarthiyyaścchaisiko matubarthikah  
sarupapratyayo neṣṭah sanantānna sanisyate // 21

This verse is mentioned by PAT under the rule 'tadasyastyasminniti matup' (5=2-94) to point out that the suffix san need not be added to a sannanta root (i.e. a root having the suffix san at its end) and a suffix in the sense of matup need not be added to a base which already has a suffix in the sense of matup.

This verse is quoted by DK.

dhātuprakaranaddhātuh kasya caśajjanādapi  
āha cāyanimam dirgham manyo dhāturvibhāsitah // 22

21. Ibid p. 228
22. Ibid p. 235
This verse mentioned by PAT under the rule

"kandvadibhyo yak" (3-1-27), points out that the
kandvadi sounds referred to in the said rule, are to be
treated as both roots and pratipadikas. Rup quotes
this verse under the same rule.

tante dso dirghatam syat dante dso nisthanatvam /
dante dso dhatvapraptisthantedogastasmatthantam // 23

avadattam vidattam ca pradattam cadikarmani /
sudattamanudattam ca nidattamiti cesyate // 24

These two verses are mentioned by PAT under the
rule 'do dad ghoh'(7-4-46). The former one gives the
reason for treating the substitute enjoined by the said
rule as dath instead of dat, dad, or dach. The latter
one states that in the five instances, avadattam,
vidattam, pradattam, sudattam, anudattam and nidattam
the rule 'aca upasargattah' (7-4-47) does not function.
The reason is that the sounds ava, pra, vi, su, anu

23. Ibid p. 281
24. Rup P - I p. 130 & P - II p. 281
and ni, found in these instances are not real upasargas but avayayas which resemble the upasargas ava, pra, vi, su, anu and ni (i.e. upasargaprātipāka). Rup quotes the verse, 'tante........' under the rule 7-4-46. The verse 'avadatta........' is found quoted in Rup under the rule 'prāgri........' (1-4-56) and do dadghoh (7-4-46).

jagdhau siddhentaraṅgaṅatvāttikītītyabucyate /
janayatyanaraṅgānāṁ lyapā bhavati bādhanaṁ // 25

FAT under the rule 'ado jagdhir........'(2-4-36) quotes a kārikā of Vyāghrabhūti and says that the verse 'jagdhau siddhe........' conveys the same sense. It is this verse 'jagdhau siddhe........' that is quoted in Rup under the said rule. The verse points out that lyap, which is the substitute of the suffix ktvā, has got priority over antaraṅga rules as opposed to the pari-bhāsā 'asiddham bahiraṅgasantaraṅgo'.

25. Rup P II p. 303

26. 'jagdhividhirlyapī yattadakasamātisiddhamadasti kitī vidhānāt / hiprabhṛṭīṣu sadā bahiraṅgo lyabhharatīti kṛtam tathu viddhi // (Mbh Vol.I dvitiyakanda p.553)
Now we are deal with the verses of Rup which are quoted from Mbh and are illustrative in character.

duhīyāciraudhipracchibhiṣācināmupayoganiṁttamā
pūrvavidhau /
bruviṣṣaśīgune ca yat sacate tadakīrtitamācāritam
kavinā //

nīvahyorharatessaiva gatyarthānām kṛṣṇestathā /
dvikarmakesu grahaṇam siddham vāpyanyakarmanah // 27

These two verses found in Rup are taken from Mbh where they are given under the rule 'akathitam ca' (1-4-51). The former one is given as a reply to the question 'kimudāharanaṁ?' (of the said rule). Again under the same rule to the question 'ke punardhātaṁ dvikarmāṁ' PAT gives as reply the verse;

nīvahyorharatessāpi gatyarthānām tathaiva ca
dvikarmakesu grahaṇam draśṭavyamāti nīcayāṁ //

27. Rup P - I pp. 147 & 148
In Mbh, this verse is followed by a var ‘siddham vāpyanyakarmanah’ which points out another view with regard to these dvikarmaka roots. This var ‘siddham vāpyanyakarmanah’ is given as the fourth paddle in the verse given in Rup. We also find that FAT does not mention the root ‘kra’ in this verse whereas Rup mentions it.

\[
\text{vātāya kapila vidyu dātayātiloḥini} \\
\text{pītā varṣayā vijñeyā durbhiksāya sitā bhavet} \quad 28
\]

FAT gives this verse as example to the var ‘utpātana jñāpyamāne’ given under the rule ‘caturthī sampradāne’ (2-3-13). Where the latter part of the verse is read as ‘kraṇā sarvavinaśāya durbhiksāya sitā bhavet’. The reading in Rup is in accordance with the reading found in K under the same rule.

\[
\text{carmāni dvīpinam hanti dantayorhanti kumājaram} \\
\text{vālesu camarīm hanti sīmni pukkalako hataḥ} \quad 29
\]

28. Ibid p. 153
29. Ibid p. 163
This verse given in MBh under the rule 'saptayadyahikarana' (2-3-36) points out the instances where the locative case enjoined by the var 'nimitta-karmayoge' operates. Rup gives this in the same context with a variant reading as vâlesu instead of kesseu found in the reading of MBh.

Verses quoted from Vâkyapadiya:

vastupalaksanam yatra sarvanâma prayujyate /
dravyamityucyate sortho bhedyatvena vivaksitah //

svarūpenathavā jatyā gunenâpayatha sa七月ayā /
sambadyate yadâ vastu taddravyam parikirtitam // 30

These two verses denote the nature of dravya and are quoted by the author under the rule 'câyayosatve' (1-4-57). The first is quoted from Vak. But the latter one is not found in the present editions of Vak.

30. Ibid p. 14
31. Vide Supra p. 41
nirvartyaṇca vikāryaṇca prāpyaṇca trividham matam
karturyat kriyā vyāptam katakāndagṛhādivat // 32

This verse is quoted from Vak where the latter
half is read as, "tatrepsitamam karma caturdhānyattu
kalpitam" 33. The verse found in Rup explains the three-
fold division of karma and illustrates the same. Under
the rule 1=4=49, Padamanjari quotes this verse. The
reading of the verse in Rup, is similar to that of Padap-
manjari.

Verses quoted from K:

ekasman hānanaṇavatā dvābhyaṃ gastrīphya eva

kanamabh ayuh // 34

jñeyau cayau caturbhyo rahu pañcābhyah saalau

sadbhyah // 34

32. Rup P = I p. 146
33. Vide Supra p. 41
34. Rup P = I p. 2
While dealing with the pratyaharas to be formed by the anubandhas in the fourteen Śivasūtras, DK says that such pratyaharas number 41 and gives this verse as an authority for the same. This is taken from K where it occurs under the Māheśvarasūtra ‘hal’.

samyogāntasya lope hi nalopādirna sidhyati / 
raṭtu tenaiva lopah syāt halastasmādvidhiyate //

This verse establishes the necessity of the part hal in the compound ‘halīyābhyah’ of the rule ‘halīyābhyo....’ (6-1-68). This verse is adopted in Rup from K.

aprktascedamo dēgo nivrte datarādisu / 
addītvāddatarādināṃ na lopo na ca dāṛghata //

35. Ibid p. 45
36. Ibid p. 74
This is a verse explaining the purpose served by the anubandha 'd' and the vowel 'a' in the substitute 'add'. In K this verse is given under the rule 'adddataraśṭibhyah . . . . .' (7-1-25) and is quoted in Rup under the same rule.

sambodhane tūsanaśastrirūpam
śantam tathā nāntamathāpyadantam /
medhyaminivrāśti guṇam tvigante
napuṣakā vyāghrapadāṁ varisthah // 37

While dealing with the declensional forms of the base 'śasanās' DK cites this verse which give the vocative singular forms of the said base. This verse is quoted from K where it is mentioned under the rule 'rdusasanās . . . . .' (7-1-94)

pancasyāsca caturthāyāsca saṣṭhīprathamayorapi /
yānyadvivacanānāyatra sese lopo vidhiyate // 38

37. Ibid p. 110
38. Ibid p. 123
This verse is given in K under the rule 獭lose
lopah (7-2-90). It explains the idea conveyed by the
word lose in the rule. Rup too mentions this verse
in the same context.

satve nivisatepañi prthajatisa drṣyate /
ādheyaścākriyājasca sonatvapraṅṛtirguṇah // 39

This verse explains the meaning of the word 'guma'
referred to in the rule 'voto gumaracanā' (4-1-44). K
gives this verse under the said rule and is quoted by
DK in the same context.

susūkṣmajavaññakesaṇa sulaḥājinaṇavaṇasa /
putrī parvatarājasya kuto hetorvivahita // 40

This verse seen in Rup is taken from K in order
to point out the purpose of the word aneka in the rule

39. Ibid p. 140
40. Ibid p. 184
śanekamanypadārthe (2-2-24)\(^41\)

krṣṇadakṣyandupūrvvayah bhūmeracpratyayah smrtah /
godavaryāc nādyāc ca saṅkhyaṅ uttara yadi // \(^42\)

This verse points out instances where the samāsanta suffix as occurs in addition to the instances pointed out by the rule 'acpratyanaṇvavapūrvv (5-4-75). Rup adopts this verse from K.

dugāgamovisesena vaktavyah kārakacchayoh /
sasthitītyayornestah asiradīsu saptasas// \(^43\)

\(^41\). In Abh under the rule 2-1-1 we get a somewhat similar verse:
susūkṣma-jātaksesena sunatājinaṇvāsasā

samantasitirandhrena dvayorvṛttau na siddhyati //

This verse points out that compounds like susūkṣma-jātak

kesena sunatājinaṇvāsasā, samantasitirandhrena cannot be achieved, if saṃsāra is treated to be relating to two words alone.

\(^42\). Rup P - I p. 193

\(^43\). Ibid p. 212
This verse, given in K, summarises the idea of
the Bhāṣya passage under the rule 'asasthyatṛtyāsthasya...
(6.3.99) and is quoted by DK.  

\[\text{varṇagāmo varṇaviparyayasya dvau ca parau varṇa-}\
\text{vikāranaśau} /\
\text{dhatostadarthātisayena yogastaducyate pāṇcha-}\
\text{vidham niruktam} // 45\]

This verse points out the five-fold irregularities
from the point of view of grammar that can be noticed in
the group of words headed by prasodara referred to in the
rule 'prasodaradini....' (6.3.109). The said rule treats
these sounds with the above irregularities to be correct.

This verse is adopted in Rup from K.

44. "evam tarhyavisesona 'anyasya duk chakārakayoh"
\text{ityuktvā tato vakṣyāmi = 'asasthyatṛtyāsthasya-}
\text{śīrāṣasthāsthitotsukotirāgenu' iti}"
(Mbh. under rule 6.3.99)

45. Rup P I p. 213
prthum mrdum bhram sam ca krama ca drdhameva ca
paripūrvaṁ vṛdham caiva śadēn ravidhau smaret // 46

Under the rule "ra rto halāderlagoh" (6-4-161), PAT says, "evam tarhi pariganamam kriyate prthumrdum
bhṛṣaṅkarśadṛdhpavrddhānāṃiti vaktavyam which specifies
the six bases wherein the rule "ra rto halādeh" functions.
Taking the idea of this statement in Bh, K gives the
above verse under the same rule and Rūp has adopted it
in the same context.

tātāḥi hitvam saṁkramakṛt syādantyavidhiscettacca
 tadā na /
heradhiṃśe heradhiṃśa lopavidhau tu jañāpakaṃśa

K gives this verse under the rule "tuhystaṭāḥ...." (7-1-35). It deals with the purpose served by the

46. Ibid p. 298
47. Rūp P - II p. 74
anubandha आ in tātaḥ as opposed to the purpose served by the same in other substitutes like amāḥ etc. While in the former, the anubandha आ brings about the prohibition of gūna and vrddhi, it serves the purpose of 'antyadēṣaṭvā' in the latter. The reason for the same is also given in this verse. This is quoted by DK in Rūp in the same context.

\[
\text{karmasthāḥ pacaterbhāvāḥ karmasthā ca bhideh kriyā} / \\
\text{māśāśibhāvāḥ kartrethāḥ kartrethā ca sameh kriyā} /^(48)
\]

This verse dealing with the two varieties of kriyā into karmasthā and kartrethā, is mentioned under the rule 'karmavatkarmanā......'(3-1-37) in Rūp as in K.

The eleven verses starting from the verse 'anīt
svaranto bhavatīti, drayatam......' known as anīt-karikas are wholly adopted from K by DK in his work. 49

These verses enumerate the roots which do not get the augment 'īt' for their ārdhadhātuka suffixes and which are hence known as 'anīt'.

48. Ibid p. 106
49. Ibid pp. 109 to 114
śomatvamadantatvātādyagunatvam videstathā
askanāsorāṃvidhānāccha pararūpam katantavat//

This verse taken from K deals with the suffix əma
enjoined by the four rules beginning from əṣapravyayat.....
(3-1-35), with particular reference to the final vowel
a which helps to prohibit itṣamjña. for the penulti-
mate m.

lumpedavasyamah kṛtye tum kāmanamasorayi /
saṃ vā hitatatayorṇmsasya paci yudghāṇoh //

Under the rule əparasparəḥ kriyāsatatyaḥ (6-1-144)
PAT notes three vars, əhitatatayorvalopah; saṃtusunuh
kāme and avasyamah kṛtye'. Under the second var he
adds a statement əmanasi ceti vaktavyam'. The idea of
these vars and the Bhāṣya passage is given in the first
three lines of this verse whereas the fourth line states
that the word māṃsa gets the elision of the finalvowel
when preceded by words like pacana and pāka. This

50. Ibid p. 120
51. Ibid p. 249
verse found in K is quoted in Rup.

Now verses that are illustrative in character and quoted from K are dealt with.

dhumayanta ivaslistah prajvalantiva sanātana
ulmukāniva mēm svā jñātayo bharatārśabha //

This verse given under the rule 'svamajnātīdhanākhyāyām' (3:1-35) in K, illustrates the prohibition of sarvanāmasamjnā enjoined by the part 'ajnātīdhanākhyāyām'. Rup also gives the same verse of K in the same context.

rudre visvesvaro deve yuvayoh kuladāivatam /
sa eva nātho bhagavān āvayoh satukarsanaḥ //

This verse illustrates the purpose of the word apadādau which is got by anuvṛtti in the rule 'yusmadasmadah... ...' (3:1-20). K gives this verse

52. Rup P = 1 p. 40
53. Ibid p. 126
with yussmakam and asmakam in the place of yuvach and ayach and cites this verse under "anudatta sarva-\[ma\]p\[a\]d\[a\]dau (8-1-18). The difference in the reading between Rup and K in this respect is significant. It makes clear the author's effort to make the necessary modifications suitable to his work even when he adopts K. K explaining the rules in the order of As\[t\] does not pay any heed to the order of deriving the case ending of one and the same base. Hence while explaining this adhikarasutra, K points out the purpose served by the part apad\[a\]dau by citing the illustrations the forms of yussmad and asmad in the plural number of the genitive case. But Rup as its name suggests, seeks to the order and number of the case endings while dealing with yussmad and asmad and in order to point out the first variant forms of yussmad and asmad in the dual number of the genitive case cites the rule "yussmadasmadah" (8-1-20) and refers to rule "anudatta sarvamap\[a\]d\[a\]dau" (8-1-18) as an adhikarasutra which supplements the same. He then explains the purpose served by the part
ayādādau got by anuvrtti in the rule 8-1-20 saying 'ayādādviti kim? rudro...............'. Since the rule 8-1-20 deals with the dual number of the genitive case, he gives in this illustrative verse the forums of yusmad and asamad in the dual number of the genitive case.

asmānam drasad manye kāsthamulūkhalam /
andhayastam sutam manye yasya matā na pasyati //54

This verse is given in K to point out instances where the rule 'mananyakarmanādare' (2-3-17) does not operate on account of the word 'anādare' in it. Rūp also gives the same in the same context.

vinā vātam vinā varṣam vidyutprayatanaṃ vinā /
vīnā hastikratān dōṣān kenemau pātitau drumaù // 55

This verse is given in Rūp to point out the fact that the indeclinables like vinā and nānā govern dvitiya-vibhakti. DK is of opinion that the rule 'prthagvinā....'  

54. Ibid p. 156
55. Ibid p. 159
(2-3-32) which enjoins \textit{pancami} and \textit{trtiyāvibhakti} optionally, also prescribes \textit{dvitiyāvibhakti} to be governed by the above said indeclinables. The \textit{dvitiyāvibhakti} is to be achieved by the \textit{yogavibhāga} of the rule 2-3-32. This is in accordance with \textit{K} where we get this verse as well as the idea of \textit{yogavibhāga}.^{56}

\begin{verbatim}
ksudrajanturanaastih śyādathavā ksudra eva yah
satam vā praśrtau yesam kacidānākulaśāpi //
\end{verbatim}

This verse describes as to what the \textit{ksudrajanta}, mentioned in the rule '\textit{ksudrajantavaḥ}' (2-4-8) are. This verse is taken from \textit{K}. Though this is not seen in \textit{Mbh} the verse closely follows the idea of the \textit{Mbh}.

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56. \textit{prthagvinānābhiriti yogavibhāga dvitiyārthah} (\textit{K} under rule 2-3-32)

57. \textit{Rup P I} p. 189
passages under the said rule.  

\[ \text{évartriyaśevā tē rājan mandakaśayālpamedhasah} / \]
\[ \text{anuvākahatā buddhirnaśa tatvārthadārsani} \]  

This verse is taken in Rupa from to point out the purpose of the word nityam in the rule 'nityam'

\[ \text{\textit{māsic...}} \] (5-4-122). In the compound word alpamedhasah mentioned in this verse, the samānta suffix ac has operated by virtue of the word nitya in the said rule.

58. "kṣudrajantavah ityucyate / ke kṣudrajantavah?
kaṭtavyā jantavah kṣudrajantavah // yadyevam
yukālikasam kitapiyilikan damaśamāsakaṃiti na
sidhyati / evam tarhyanaśthikāḥ kṣudrajantavah /
athavā yesāṃ svam sonitam nāsti te kṣudrajantavah /
athavā yesām sparṣasahasrāṇājañjaliṃ pūryate te kṣudra-
jantavah / atha vā yesāṃ gocarmanātraṃ rāśīṃ hatva
na patati te kṣudrajantavah / atha vā nakulam-
paryantāḥ kṣudrajantavah" (śūkha Vol. I Dvitiyākhaṅga
pp. 536 & 537)

59. Rupa P = I p. 200
haridruesam prathamastatanschagalitumbarū / 
ulapena caturthena kālāpakamihocye / 
ālambiscarakah prācām palaṅgakamaḷāvubha / 
raḥbhārunitāṇdyāsc ca madhyāmiyāstrayopare / 
ụṣyamāna udīcyesu uktah kathakalāpinoh / 60

These verses mention the disciples of Kalāpi and 
Vaisampāyana mentioned in the rule 'kalāpi..........
(4-3-104). DK takes this verse from K.

Verses quoted from Nyāsa:

praparāsamanvanirdurvyānyadhayopyatisūdbhayasca
pratinā saha lakṣayitavyāḥ paryupayorapi laksanamatra // 61

This verse in Rūp is quoted from Nyāsa where
it is given under the rule 'nipāta ekājanāṭ' (1-1-14).

60. Ibid pp. 251 & 252
61. Ibid p. 51
The niptaras coming under prādi are enumerated in this verse.

kvacitrāvṛttih kvacidprāvṛttih kvacidvibhāsā
kvacidanyadeva \\
vidherviδhānam bahudha samākṣaya caturvidham 
 bahulakam vadaṇṭi // 62

This verse is found quoted in Nyāsa under 'unādayo bahulam' (3-3-1). It explains the idea conveyed by the word bahulam used in the sutras.

Verses quoted from Pradīpa:

guno vrddhirguno vrddhiḥ pratissedho vikalpanam /
punarvrddhirnisedhoto yampruvah prāptayo nava // 63

Kaiyata gives this verse in his Pradīpa on Mbh under rule 7-2-5. 64 Under the rule 'jagrovicinallisutsu...'

62. Ibid p. 95
63. Rud P - II p. 163
64. Vide Mbh Vol. III p. 103
(7-3-85) DK quotes this verse. It points out that in instances like ajagr (the aorist first person singular of the root jagr) where the guna enjoined by the rule operates, there is the contingency of the function of nine rules ordaining yanāda, guna, vṛddhi, the prohibition and option of vṛddhi. Padamanjari also quotes this verse with the introductory remark 'aha ca'.

Verses quoted from Padamanjari:

rādhīnāsīśtāpī ādi pī ṛdrī druhiṇauhimuhiṃhiṃhā /

rādhādayōsī paṭhī ṭā divādīsvāsta krātiṃbhī // 66

This verse quoted from Padamanjari enumerates the eight roots coming under rādhāi mentioned in the rule 'rādhāibhyasca' (7-2-4). In Padamanjari this verse is given under the rule 7-2-45 with the introductory remark 'aha ca'.

65. Yudhisthira Mīmāṃsaka takes this as the main proof for assigning Kaiyā to a period previous to that of Haradatta, the author of Padamanjari (Op. cit. P = I p. 366)

66. Rup. P = II p. 145
Some other verses:

Besides the verses quoted from the texts mentioned above we get certain other verses in Rup with the introductory remark ‘tatha coktam’ which lead us to the assumption that they are quotations. Such verses are now dealt with.

ekamatrubhavedghrasva dvimatro dirgha uncyan /
trimatrastu pluto jneyo vyajanam tvardhamatramak //67

While explaining the rule ‘ukalojjhrasva’ (1-2-27) DK cites this verse. It describes the nature of short, long and prolate vowels.

bhedabhedakayoscapi sambandhonyamisyate /
dvistho yadgapi sambandah sasthutpattistu bhedakat //68

While explaining the rule ‘sasthi sese’ (2-3-50) DK says that sesa means sambandha just as avasvamibhava and

67. Rup p. 1 p. 4
68. Ibid p. 35
the like. He then continues that since sambandha in-
volves two things, sasthivibhakti comes after that sam-
bandhin which among these two qualifies the other. To
give weight to his statement he quotes the above verse.

\[
\text{ekājūrnunādantānām dīnīvevyosca jīryate /}
\text{jāgartoṣca daridraternānumāsah prayujyate // 69}
\]

In this verse, roots which do not possess the anumāsika
vowel are pointed out. As a result, these roots do not
get, for their vowels, the itsamjaḥ enjoined by the rule
\text{'upadesejanumāsika it' (1.3-2). This verse is cited by}
DK with the introductory remark 'tathā ca vākṣyati'.

**Verses of the author:**

Apart from the verses from Mbh, K, Vak, etc.
Rup contains a number of verses. In the case of these
verses one is inclined to believe them to be the original
verses of DK himself since there is no negative proof for
the same. Moreover these verses are not given with the

69. Rup F - II p. 5
introductory remark 'tathā caktam' which favour the above conclusion. However this cannot be a positive proof since certain verses which are quoted from the works mentioned above are also given without this introductory remark. From the narrative style of the text it seems safer to assume them as those of the author himself. These verses are very simple and discrete and they help very much to serve the purpose of the context.

\[ \text{dhātusūtragranonādī vākyaliṅganusāsanam} / \]
\[ \\text{āgamapratyayadesā upadesām prakīrtitah} \] / 70

DK gives this verse while interpreting the rule 'halantyam' (1333). After giving the meaning, that the final consonant of an upadesā gets the designation it, he passes on to explain what is conveyed by the term upadesā. He narrates that dhātu, sūtra, sana, unādi, etc. are what are known as upadesa. He then gives this verse which clearly enumerates those that are known as upadesa.

70. \text{Rup P - I p. 1}
pade tu samhitā nityā nityā dhatupasargayoh /
sanāse ca tathā vākye sa vivaksāmapaksate // 71

At the outset of samhitāvataṁ, DK explains samhitā by interpreting the rule ‘parah sanñikaraḥ samhitā’ (1-4-109) and in addition, gives this verse to point out where samhitā, the source of sandhi is to be treated as invariable (nitya) or optional (vivaksādhiṇa).

tuk svarah prakrtisaiva vyājanasa ca tataḥ param /
tato visarjaniyasca svādih satsandhirucyate // 72

This is the concluding verse of samhitāvataṁ which enumerates the six types of sandhis viz. tuksandhi, svarasandhi, prakṛtisandhi, vyājanasandhi, visarjaniya-sandhi and svādisandhi dealt by him already.

tasyābhāve nimittasya nityabhāvo na vidyate /
liṅgasasya prayogasya kastāyeti prakṛttam // 73

71. Ibid p. 6
72. Ibid p. 28
73. Ibid p. 34
In this verse DK deals with the anityatva of the maxim 'sannipatalaksano vichiranimittam tadvighataaya' and points out that this anityatva is indicated by the usage kastaya in the rule 'kastaya krama' (3-1-14).

vrksastisthati kana kekam samita vrksam latam samrita /
vyksanabhahato gajo nipatito vrksaya deyam jalam //
vyksadanaaya manjarisahhinavam vrksasya sakhonnata /
vrekse nidamidam krtam sakunina he vrksa kis kampana //74

In the section ajantapulliga of vibhaktyavatara after explaining all the declensional forms of the word vrksa, DK gives this verse in which all the declensional forms of the masculine base vrksa including the vocative case are employed in simple sentences.75

sarvadih sarvanamakhilo na cedgaumothavabhidha /
purvasincya vyavasthayam samotulyentaropuri /
parichane bahiryoge svorthajnatanyavacyapi //76

74. Ibid p. 36
75. Infra p. 323
76. Rup P = 1 p. 40
Here Dk gives an information regarding the sarvādi stems which are designated as sarvanāman. This verse follows the discussion regarding the statement 'samjña-

pasarjanībhūtātu na sarvādayah' in Nbh under the rule

sarvādīnī sarvanāmanī' (1-1-27). So also the idea of

the ganasutras under the sarvādīgana viz. 'pūrvarā-vara-
daksinottarāparāchārāṇi vyavasthāyāmasamjñāyaṁ' 'avamāja-
tidhanākhyāyaṁ and antaram bahiryogopaaśākhyānayoh' are

comprehended here. In addition, it is stated that sama

which comes under sarvādi gets the designation when it
does not denote the sense of the stem tulya.

dhitvartham bādhate kascīt kascītamanuvartate /
tameva visaṁastyanya upasargaṣatistriṅdhā || 77

After giving the meaning of the sūtra 'upasargaḥ.....' (1-4-59) Dk gives this verse in which it is stated that,
among the upasargas which are added to roots, some help
to convey a sense just opposite to the original sense of

77. Ibid p. 51
the root while some others help to convey the same sense conveyed by the root whereas yet another group modify the sense of the root.

svasa ticsrascasrasca nananda duhitã tathã / 
yatã matrã sadarã vasa ragdaya udãhrtah //78

While interpreting the rule 'na satsvasrãdibhyah'
(4-1-10) he gives this verse which enumerates the sounds included under the svasrãdigrana. This verse of DK is quoted by BD in SK. 79

eko vai datarantasca datamãntastathãparah / 
anyetarum tãranonyah sãtre nãcavidhams surtan //80

The sãtra 'adddatarãdibhyah......'(7-1-25) prescribes the substitute add to the suffixes su and as which

78. Ibid p. 65
79. SK P - I p. 322
80. Rup P - I p. 74
are added to the five bases beginning from datara.

In the above verse DK specifies those five bases.

ubhayoridamanyatarat kataradyatartattatarat puna-
rekataram /
itaratpunaranyadathânyataman katamatprabhârtisvada-
mekatamat // 31

In this verse DK gives the illustrative forms of
the rule 'adddatarâtibhyah.......' (7-1=25). In these
examples we find the substitute add has replaced the
suffixes su and am added to the five stems viz.
itara, anya, anyatara, datarata and datamanta. How-
ever, KAT has prohibited the function of the substitute
in regard to the stem ekatara which comes under the
datarata stems. 32 This fact is pointed out in this
verse by giving the form ekataram where the substitute
has not replaced the suffix su or am. In addition

31. Ibid p. 74
32. Vide the var 'itarâcchandasi pratisedha ekatarât-
sarvatra' (Mbh Vol. III p. 29)
he also gives the form anyatatam in this verse. This is to point out that the stem anyatatam does not come under the datatanata stems and hence it does not get the substitute add for the suffixes su or an added to it.

\[
\text{vasti bhagurirallopamavopyorupasargayoh /}
\text{apaacaiva halantaham yath vaca nisa disa // 83}
\]

DK concludes the avyayavatara with this verse.

In this verse he points out that according to the grammarian Bhaguri the vowel 'a' of the upasargas ava and api gets elision. So also the feminine bases like vaca, nisa, disa, etc. gets the elision of the vowel 'a' which is indicative of the feminine gender and thus becomes halanta stems like vac, nis, and dis.

This verse of DK is quoted by BD in SK.

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83. Bup P-I p. 131
84. SK P-I p. 492
yah kriyāvyaptitah sthānam kurute mukhyabhāvataḥ /
aprayuktah prayukto va sa kṛta nama kārakam //

samuddiśakriyāsiddhau yatprakrśtopakārakam /
karanam bāhyamanyatra netrādi vividham matam // 85

These two verses, mentioned by DK under the rules
'svatantrah kartā' (1.4.54) and 'sadḥakatanam karanam'
(1.4.42) explain the kartṛkāraka and karanakāraka.

hiranyam kundalaśedam dāru rūpāya yuyjate /
yajñāya pasave-nitā jātā vipraḥ svakarmān //
samyamāya śrutam dhatte dharmaḥ sa yamam punaḥ /
dharmaṁ moksāya mehaḥi dhanam dānāya bhuktaye // 86

These two verses are given by DK to elucidate the
function of caturthīvibhakti in the sense of tādarthya.

85. Rup P = I p. 150
86. Ibid p. 153
These examples are very simple and very clearly illustrates the idea of the \textit{vār} 'tādārthya caturthi vaktavya' noted under the rule 'caturthi sampradāne' (2-3-13).

\begin{quote}
krana\textsuperscript{y}a slāghate gopi hnte krana\textsuperscript{y}a tiṣṭhate / sapate ṝāpi tasmā śā jñīṣyaṃśānāya kāmataḥ // 87
\end{quote}

This verse is given by DK to illustrate the function of the dative case taught by the rule 'slāghahnu...'(1-4-34).

\begin{quote}
kamalena saman vaktram vaktraśya sadrśeśa sasi / sadṛṣeśa sasīnā rāja tasya bhāsvān prabhāvataḥ // 88
\end{quote}

This verse is given to illustrate the alternate function of triśīṣa and saṣṭhīvibhakti enjoined by the rule 'tulyārthair......'(2-3-72).

\begin{quote}
āste kate devadatto gagane vibhagascaret / pupe gandhah sute pritīḥ vāte gāvah susecate // 89
\end{quote}

\begin{itemize}
\item 87. Ibid p. 154
\item 88. Ibid p. 161
\item 89. Ibid p. 162
\end{itemize}
In this verse, DK gives forms illustrating the function of the locative case enjoined by the rule 'saptamāyadhipakarane ca' (2-3-36). According to him locative case denotes the four types of adharas viz. āpanśeṣīka, vaisayika and abhyāya-paka and pratya-satti bhedavat. The locative case functioning in the four categories noted above are illustrated in the above verse.

kimapi bahūnām vadatām svayam guṇi yatī sādhūmārgena / sādhu vadatsvapi satsu svayamguṇi yatyaśādhumārgena//

This verse is given by DK to illustrate the function of the saṣṭhīvibhakti and saaptamivibhakti taught by the rule 'saṣṭhī cānādare' (2-3-38). The example given in this verse very clearly illustrate the idea of the rule.

saha saṃkalysādysādṛṣyāyaugapadāva saṃāptisu / samṛdhau cāpi sampattau sahasabdah prakīrtitah //

90. Ibid p. 163
91. Ibid p. 168
In this verse BK denotes the different varieties of sense conveyed by the nipāta ‘saha’. This verse is noted by him while interpreting the rule 'avyayībhāve cakāle' (6.3-31) which deals with the nipāta, ‘saha’.

\[
\text{upasargena dhātvartho balādanyatra niyate /}\\
\text{prahārahārasamhāravihāraparihāravat} // 92
\]

While giving the forms of the root ḫṛ in the present tense, BK gives this verse. In this verse he states that the combination of upasarga seriously affects the sense of a root and illustrates the root ḫṛ as conveying different varieties of sense when prefixed with different upasargas. This is quoted by BD in his SK.\(^93\)

\[
\text{roditisvapitiscaiva svasitiḥ pranitistathā /}\\
\text{jäksitisciety viśevo rudādih pancako ganah} // 94
\]

\(^{92}\) Rup P = II p. 10
\(^{93}\) SK P = III p. 54
\(^{94}\) Ibid p. 24
In the rule ‘rudâdibhyah sârvadhatûka’ (7=2= 76) PAN mentions rudâdi only and does not specify them to be five. DK while giving its meaning specifies them to be five and then enumerates those five roots in the above verse.\textsuperscript{95}

\begin{verbatim}
jakṣa jāgr daridrā sā dīdī vevī cakās tathā / abhyastasamjñâsapttite sābhyaśa ye ca dhatavah //\textsuperscript{96}
\end{verbatim}

In this verse DK enumerates those which are designated by the term abhyasta. This verse comprehends the idea of the rules ‘ubhe abhyastam’ (6=1=5) and jaksityādayah sat\textsuperscript{t} (6=1=6.).\textsuperscript{96}

\begin{verbatim}
smucatirlumatiscaiva vidirlimpatireva ca /
sicih krtih ksidisciva pīśiscāstau muciādayah //\textsuperscript{97}
\end{verbatim}

\textsuperscript{95} rudâdibhyah pãncabhyo dhatubhyah parasya valā- desāsārvadhatukasya idṛgamo bhavati\textsuperscript{t} (Rup P = II p.24)

\textsuperscript{96} Rup P = II p. 25

\textsuperscript{97} Ibid p. 38
In this verse DK enumerates the eight roots which come under the mūcādigana mentioned in the rule \( \text{मूच्छिते} \) mūcādinām (7-1-59).

sankya\(\text{kāyākṣṛkṣ} \)a\(\text{āṣ} \)ūtha\(\text{cā} \)rakvīp ni\(j\)ya\(n\)au tathā /
yag\(\text{a} \)ya \(\text{î} \)ya\(n \) ni\(n \) ca\(\text{î} \)te bhavanti hi sanādayah //

The sanādi suffixes referred to in the rule \( \text{सनाद्यान्त, धातवाय} \) (3-1-32) are enumerated in this verse by DK.

Yajo vapo vahiscaiva vyēnve\(n\)au svayatistathā /
vadva\(s\)asa\(u \) hvayatiscaiva sm\(t\)a nava yaj\(\text{ā} \)dayah //

This verse given by DK under the rule \( \text{वासेवपियाय, } \)  jādinām kiti (6-1-15) enumerates the nine roots to be comprehended by the word yaj\(\text{ā} \)di in the said rule.

kriyamāṇantu yatkarma svayameva prasidhyati /
svakaraśvairgna\(\text{iy} \)a\(\text{m} \)aś\(\text{ā} \)t karmakartetī tād\(\text{vī} \)duḥ //

98. Ibid p. 45
99. Ibid p. 104
100. Ibid p. 107
While concluding the yakprakarana of sarva-

dhatukapariccheda, DK gives a vivid description of

karmakartr referred to in the rule 'karmavatkarmana.....

(3-1-37).

halassetsici vrddinato haladerlaghosto va /
syllrantsaya vadavrajyoh na svaca ksanahayeditam //101

Under the rule 'ato haladerlagho' (7-2-7) DK
gives this verse with the introductory remark 'tatra

sangrahaslokah'. Accordingly it summarises the idea

conveyed by the rules 'atolrantsaya'(7-2-2) 'vadavrajaha-
lantsyacah' (7-2-3) and neti (7-2-4) 'hyantaksana.....'

(7-2-5) and 'ato haladerlagho' (7-2-7).

samistamirdamisaiva sramirbhramikasamistathah /
klamirmadyatirevasite smrtah samyadayostadha // 102

The rule 'samamastanam......' (7-3-74) prescribes

the lengthening of the penultimate vowel of the eight roots

101. Ibid p. 146
102. Ibid p. 243
beginning from sam when followed by the suffix iyan.

These eight roots are enumerated by DK in this verse.

gatvā satvā cā dadhyannam bhūktvā pūtāmbu 'ṣātalam /
vate sayitvā kṛ̣dītvā yāto mandātpe sukhi ///

The rule 'samānakartṛkayoh........' (3-4-21)

teaches the fact that the suffix ktvā can be added to a

root, in case the action denoted by that root is previous
to another action done by the same person (kartr).

DK points out in this rule that the suffix ktvā can be

added to many a root when the many actions denoted by

those roots are previous to another one among themselves
done by a single person (kartr). Hence he says that the
dual number in samānakartṛkayoh of the rule 3-4-21 is

not intended by Pāṇi. To illustrate this fact, he gives

this verse wherein the suffix ktvā is added to many a

root, the actions denoted by which are done in a previous
time in relation to the action denoted by the root 'yā' in

the word yātah.

103. Ibid p. 300
In these two verses the usages ikṣamīkṣam, rodam, āyamāyam, and pāyam pāyam illustrate the namsānta forms derived by the rule ‘ābhiṣkṛtye namul ca’ (3.4.22) and the reduplication enjoined by the rule ‘nityavīpsayoh’ (8.1.4).

bhāvyadādā juhotyādi divādivādayastatā / 105
tudādisca rudhvādisca tanakryādi curādayah //

It is with this verse that DK concludes the second part of the work. In this verse he points out that the roots can be grouped into ten ganaś vis. bhāvādi, adādi, juhotyādi, divādi, svādi, tudādi, rudhvādi, tanādi, kryādi and curādi.

104. Ibid pp. 303 & 304
105. Ibid p. 306