ŚIVA SŪTRA

Śiva Sūtra is known as the pratyāhāra sūtra or Varnasamāmnāya Sūtra. In the grammatical tradition, paninian and nonpaninian grammarians have called it as Śiva Sūtra. The acoustic each drum sound of Śiva are named as Śiva Sūtra. According to Bhaskara, Śiva is the name of Bishnugupta who was born in Kashmir. Panini and Jainendra have used fourteen Śiva Sūtras but Candra has thirteen. Fourteen Śiva Sūtras have been attributed to the finding of Jainendra Vyākaraṇa which is known as the pratyāhāra of Jainendra's an, ak, in......etc. Same relative sound syllables are one each pratyāhāra sūtra.

The ending letter of every pratyāhāra Sūtra is known as it letter. These indicatory letters are very powerful for the grammatical purpose. Alphabets ae use for Īṣṭavuddhyartha, vṛttisamavāyārtha, anubandhakaraṇārtha due to the phenomenon of the Mahābhāṣya.

a. Difference in pronunciation of alphabets by different persons literates and illiterates makes the preversion in language which gives the scope to develop grammatical language. In this connection origin and development of Indo-European languages may be referred to, such as pitṛ- pitor- pater- father, matr- mater- mother. Therefore alphabets have very useful important factor in language.

b. Laconic style it is proper interpretation of grammar 'it Samjñā yougyatvam anubandhatvam'. The phenomenon (has out looked for the) Anubandha system otherwise vṛhaspatiṁdṝya Varṣasahasram Pratipadoktānāṁ savdapārāyaṇāṁ provāca nāntam jaṇāma. an, in etc pratyāhāras have been created for the alphabetical system.

c. Pratyāhāra Sūtra indicates the real purpose of grammar. Vṛtti of
sūtras has been paraphrased in the grammar as the "iṅk yaṇaḥ samprasaṅgam".

Pratyāhāra Sūtras are very essential for the grammar. This chronological system comes to prātisākhyān age to modern age.

Correspondence table:

<table>
<thead>
<tr>
<th>P</th>
<th>C</th>
<th>J X</th>
</tr>
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<td>a i u ṃ</td>
<td>a i u ṃ</td>
<td></td>
</tr>
<tr>
<td>r l k</td>
<td>r l k</td>
<td></td>
</tr>
<tr>
<td>e o n</td>
<td>e o n</td>
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<tr>
<td>ai au c</td>
<td>ai au c</td>
<td></td>
</tr>
<tr>
<td>ha ya va ra ṭ</td>
<td>ha ya va ra la ṃ</td>
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<tr>
<td>la ṃ</td>
<td></td>
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<tr>
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<td>n̄a ma r̄a n̄a na m</td>
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<tr>
<td>jha bha ṃ</td>
<td>jha bha ṃ</td>
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<tr>
<td>gha ḍha dha ś</td>
<td>gha ḍha dha ś</td>
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<tr>
<td>ja va ga ḍa da ś</td>
<td>ja va ga ḍa da ś</td>
<td></td>
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<tr>
<td>kha pha cha ṭha tha ca ṭa ta v / kha pha cha ṭha tha ca ṭa ta v</td>
<td></td>
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</tr>
<tr>
<td>ka pa y</td>
<td>ka pa Y</td>
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</tr>
<tr>
<td>śa śa sa r</td>
<td>śa śa sa r</td>
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<tr>
<td>ha l</td>
<td>ha l</td>
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</tr>
</tbody>
</table>
Observations -

1. **a i u n**

   i. "a a" P 8.4.68 is designated as the articulatory system of opened short a. so short a is used appropriately in *pratyāhāra sūtra*.

   ii. Long and prolong vowels are the combination of two vowels and *ha* sound. Therefore long and prolong vowels are not used in the *pratyāhāra sūtra*.

   iii. P 1.2.27 "Ukāloajjhvadīrghaplutah", P 1.2.29' uccairudāttah", P 1.2.30 niccairanudātta, "P 1.2.31 "Samāhāre svaritaḥ", P 1.1.8 "mukhanāsikavacanamanunāsikāḥ", P 1.1.70 "taparstatkalasya" these sūtras are determined 132 vowel syllables. In *pratyāhāra an* P 1.1.69 is sharp grammatical disposition otherwise briefly structurised syllables would be non-grammatical position.

   iv. a, i, u in a, i, u, ŋ are the basic part of the mouth cavity.

   v. *Tapara* is mostly considerable vice versa for long and prolong in *vyākaraṇa samśhitā*.

   vi. In the chronological system short letters are used in first *pratyāhāra sūtra* according to P 1.3.10 "yathāsaṁkhyamanudeśa samānam" as P 1.2.27 ukalo'ajjhrasvadīrghaplutah", P 1.4.102 "tāni ekavacana dvivacana...., P 1.4.101 "tiṇa strinistrini prathamamadhyamotamāḥ".

   vii. According to P 1.1.45 "igyaṇah samprasāraṇam" ik is substituted for the yan. everywhere this subsitute syllables are short Ex- *vad + kta = udita, yaj + kta= īṣṭa, svap + kta= supta.* This relevant thoughts are ascribed in the first *pratyāhāra sūtra*.

   viii. S is replaced by S after i, u etc of in *pratyāhāra* in P 3.3.57 "inkoh" Ex- *siṣeva, ognisu, vayusu* etc. So the short letters are prominent in first *pratyāhāra sūtra*. 
ix. The short \( i \) and \( u \) of the final stem, \( \text{Guna} \) it substituted in the vocative singular Ex- \( \text{he agne, he vāyo} \), by P 7.3.108 "hrasvasya gunaḥ”.

x. \( an \) is creative letter for dipthongs.

xi. \( it \) of short \( u \) is implied for the class letters like p 8.2.30 "coh kuh”, p 8.4.41 "ṣṭuṇā ṣṭu”, p 8.4.40 "sto sćunā sćuḥ” etc.

b. \( r ! k \)

i. To see the above remarks for which \( r \) and \( ! \) are short.

ii. \( r \) and \( ! \) are same cognet in one pratyāhāra sūtra.

iii. Long vowel it the substitute of both the precedent \( r \) and subsequent \( ! \) for hotṛ + ṭkāra = hoṭṭkāra, hotṛ + ṭśya = hoṭṭśya as to P 6.1.101 akaḥ savarṇe dīrgha “.

iv. \( ra \) and \( la \) are substitutes of the \( r \) and \( ! \) as P 1.1.51 "uraṇaraparāḥ” P 1.1.45 “ik yaṇah samprasāraṇam”.

v. Both \( r \) and \( ! \) are interlinked as labial letters.

c. \( e o n' \)

i. \( e o n' \) is a special pratyāhāra sūtra for \( \text{Guna} \) formation p 1.1.2 "aderi gunaḥ”.

ii. For the \( a \) and \( o \) of the preposition, \( e \) and \( o \) of verbal root, the second vowel is substituted for the first as upa + elayati = upelayati, pra + elayati = prelayati, upa + oṣayati = upoṣayati in P 6.1.94 “eṇi pararupam” But according to P 6.1.104 “eṇi padāntāditi” agne + atra= agneatra, vayo + atra= vayoatra. The first sylable \( e \) and \( o \) are represented there. So the \( e \) and \( o \) are dominating letters in following pratyāhāra sūtra.
iii. A word, that the e and o letters are, the first letters amongst the vowels, gets designation vrddham in P 1.1.75 "eri pracāri deśe". So e after o are represent this pratyāhāra sūtra.

iv. In the vocative singular, the nominative suffix is elided after the e and o vowels. in Ex- he agne, he vāyo p 6.1.109 "eri hrasvatsambuddhe".

v. e and o are dipthong letters of the adjoinings of the a, i and u.

**d. ai au c**

i. This is a special pratyāhār sūtra for vrddhi ai and au in P 1.1.1. "vrddhirādaic".

ii. Dipthong ai and au get the pluta where the last vowel i and u are pluta in aṛtikāyana, auḍpagava P 8.2.106 "plutāvaica idutau".

iii. Where the taddhita affix having an indicatory letter n, k and rī, y and v is attached with the words having y and v letters precede the first vowel, the ai and au are respectively placed before y and v. vyākaraṇa + añ = vaiyākaraṇa in P 7.33. "na yvābhyaṃ padāntābhyaṃ purvau tu tabhyāmaic ". Next P 7.3.4 dvārādīnām ca " is implied Ex- dauvārika, dauvārapāla etc.

**e. ha ya va ra ṭ, la ṇ**

i. Semi vowels are used in this pratyāhāra sūtra ha ya va ra la ṇ.

ii. The ha in ha ya va ra la ṇ is spirant which has the characteristics of both the vowel and consonant. So ha is semivowel like the ya va ra l.

iii. The ha in ha ya va ra la ṇ symbolizes both the voiced and unvoiced spirants.
Thus a voiced spirant is interchangeable with the unvoiced spirant. Further the unvoiced ha also stands for the jihvāmulīya, upadhmānīya and visarga.

iv. The semivowel ō is included so many pratyāthāras at, am, al, an, in, aṣ.

vi. In place of n the substitute n comes in the derivation 'arheṇa' in P 8.4.2

f. ūna ma ria n̄a na m-

i. Anunāsikas are placed in ūna ma ria n̄a na m pratyāhāra sūtra.

ii. The nasals are not properly used as class letter for pratyarūṇāste, kurvannāste, śnnāste in the rule P 8.3.32 " ūnamo hrasvādaci rāmuṭ nityam".

iii. ria is not considered in may pratyāhāra for samu astu vedi- śambastu vedi, kim u āvapanam. kimvāpavanam according to P 8.3.33 " maya uño vo vā"

iv. Nasal letters are correctly placed after the semivowels. Therefore, the vowels and semivowels except r of fifth pratyāhāra sūtra are known nasal syllable in pratyāhāra.

g. jha bha ū, gha ḍha dha ś-

i. Jha bha ū and gha ḍha dha ś are fourth class letters.

ii. Fourth class letters have been used in different pratyāhāra sūtra for yañ in P 7.3.101 "atodīrgh yañi" pacāmi, pacāva, pacāma. Another issue that after the yañ letter of sup suffix. ā is substituted for a in P 7.3.102 "supi ca " Ex-plakṣāya, vrkṣāya, vrkṣābhīyām, plakṣābhīyām.
iii. According to P 8.1.37 'ekāco vaśo bhaś jhaṇtasya sdhvo" bhaś is replaced for the vaś, Ex- Vudh-bhotsyante, abhūdham, guh-nyadhuḥvam, duh-duhokṣhyante for which fourth class letters are in different pratyāhāra sūtra.

h. Ja va ga da da ś

i. Third class letters are used in the pratyāhāra sūtra ja va ga da da ś

ii. bhaś is substituted for the vaś due to p 8.1.37" ekāco vaso bhaś jhaṇtasyasdhvo." ja is not used in this pratyāhāra sūtra.

l. Kha pha cha ṭha tha ca ṭa ta v, ka pa y

i. First and second class letters are used in different pratyāhāra sūtra kha pha cha ṭha tha ca ṭa ta v and ka pa y

ii. ru is substituted for the final n of a word with an exception of n of praśān before chav letter which is followed am letter in p 8.3.7 "na śchavyapraśān" Ex- bhavāṁśchādayati - bhavās chādayati, bhavāṁścinoṭi- bhavāms cinoṭi, bhavāṁśistarati - bhavās tarati, bhavāṁśṭikate - bhavās ṭikate. For which first and second class letters are not appropriate.

iii. A word ending in n followed by a letter of chav class, which itself is followed by am, changes its final n to r optionally in P 8.3.8. "ubhayatharkṣhu" Ex- tasmin tvā dadhāti - tasmīṃs tvā dadhāti.

iv. Second class letters are substituted for first class letter before the sar letter. Ex- apsarā- aphsarā, bhavatsu - bhavathsu in c's 6.4. 158 "caya śari dvitiyā".

j. Śa ṣa sa r
i. The spirant letters are used in one pratyāhāra sūtra śa ṣa sa ṣa r.

k. ha I

i. The ha of ha I the last pratyāhāra sūtra is a consonant and voiced letters.

ii. By the contraction of the larynx, the ha sound gets voiced and takes the distinct speech sound as consonant ha.

iii. This second ha in ha I pratyāhāra sūtra is included in val, ral, jhal and śal pratyāhāra.

iv. adhukṣhat and alikṣhat are derived in P 3.1.45 "śala igupadhādaniṭa ksa".

Similarity :-

i. P has used fourteen it letters in the pratyāhāra sūtra but c thirteen it letters. Due to similarities C and J have followed paninis aṣṭādhyāi

ii. r and l are same cognet attributed in the vṛtti of "ṛkārkalārayo sva samijñā vaktavyā J 1.1.2, kty's suggestion in P 1.1.9.1 and "ṛkoanoralōu" C 1.1.5 for pitrkāra.

iii. The fifty seven syllables of Anubandhas of p, fifty six are similar in C.

Disimilarity-

i. The ētīs not used by CVy where brevity is based upon in his mind. wherefore tācchmaśruṇā is combined here. Otherwise this can not be combined in p's sandhi rule wherein the vṛtti kecit śaśchoami iti pathyante' J 5.4.173, kty's suggestion 'chatvamamīti vaktavyam' P 8.4.63.1 and "śaśchoami" C 6.4.157.
ii. The semivowels are put in the one place in the fifth *pratyāhāra sūtra* by candrācārya as *ha ya va ra la n*.

iii. In the sūtra context the second *n* is not based for the purpose of *aṇ pratyāhāra a i to la n*. So the *n* is not liable.

iv. *ha* of *ha ya va ra la n* is like a vowel.

In the researchcal study is known that C must be effective grammarian whereas 'ardhamātrālāghavena putrotsavam manyante vaiyakaraṇāh'. Semivowels are paraphrased in the fifth *pratyāhāra sūtra* of CVy. non-acceptance of the *it t* is really shortness implied here.

Śīva Sūtra is necessary for grammar according to *paninian* and *non-paninian* grammarian. Sound is created by the mouth captivity before *sphota* in the heart that like grammar's before Śīva Sūtra. Sorrowful matter that J has not written Śīva Sūtra in his finding out vyākaraṇa.
Anubandha literary means 'that which is tagged on'. This tradition has come from prātisākhyān age down to Nagesa. The general accepted derivation of the term anubandha is 'anu paścāt badhyata iti' (anu + bandh). Which is used in grammatical literature to denote a letter or syllable attached to roots, suffixes, augments, substitutes, pratyāhāra sūtras etc. Though 'anubandha' appears to be very ancient term, it is used first in the vārttika of kty 'anubandha karaṇārthaśca' (paspasā xvi) P.C and J have used the monosyllabic it for the polysyllabic anubandha. The commentators derive the word it from the root i 'to go' with helps the agentive suffix kvip. The meaning of it is written first time CV1.1.5 'Inah kvip, tuk; etiti it, gacchati, na tiṣṭhati, lupyata ityartha'.

P has used seven aphorisms from 1.3.2 up to 1.3.9. There is a description of servile or Indicator letters called it. The similar Indicator letters are used in one aphorism of "anamīśacihnamit" C 1.1.5 and "kāryārtho'aprayogit" J 1.2.3. Studying the various aspects on aubandha, JV gives on authentic statement of it as 'sāstre anyasya kāryārthamāśriyate prayoge ca na śrūyate yaḥ sa it saṁjñā bhavati'. Besides the broad and general use of p's term 'upadesa' is used in different sense in different sūtra. Another instance is restricting the scope of anubandhas such as p,t,ń,c,k and r are not used in JV when the similar anubandhas have been used by PV and CV.

Anubandhas are used for the expressions of various prominent senses; Such as in guṇa, vṛddhi accentuation, smooth pronunciation, formation of saṁjñā as ac, has, ku etc, common reference. (Sāmānyagrahaṇārtha), sāmānyagrahaṇāvighātārtha, viśeṣaṇārtha, saving the end consonants, some are put for the proper interpretation. This
study of the anubandhas give a clear idea of the importance in paninian and non-paninian systems of sanskrit grammar. The following discussion contains general study of each and every letter of P,C and J, which have been written in alphabetical order.

Anubandha is the basic idea of grammar for its brevity and terseness.

a

Similarity-

1. **Ātmanepada Termination** - After the root which has an indicatory anudātta a and svaritta a when the fruit of the action accures to the agent, ātmanepada affix is joined in the root on P 1.3.12,72. J 1.2.6,68, C 1.4.46,48,125 Ex- asa > aste

2. **For pronunciation** - a has an indicatory for the smooth pronunciation Ex- ha,ya,va, ra, ī.

3. **Substitution** - 'ī' is substituted for the a which stands before the k belonging to an affix, when the feminine ending a follows, provided that it does not come after a case affix (P 7.3.44, J 5.2.50, C 6.1.70 ) Ex- kāraka > kārikā.

ā

Similarity -

1. **Prohibition** - The participal affix do not get it augment after the root which has an indicatory ā, may optionally take the augment to denoate the beginning of an action on P 7.2.16, J 5.1.122, C 5 4.141 Ex- ōimidā > minna.
Similarity -

1. **Addition** - *Num* is added in a root having an indicatory *i* in the *dhātupāṭha* under the root *p* 7.1.58, *J* 5.1.37 *C* 5.1.10 Ex- *ṭunadi* > *nandati*, *kuḍi* > *kunditum*.

2. **For pronunciation** - *ḥ* has been added in the roots and *pratyayas* for pronunciation Ex- *cakṣirī*, *vini*, *manin* etc.

**Similarity -**

1. **Substitution** - *ari* is optionally substituted the *cli* after the root which has an inditictory *ir* when the *parasmaipada* terminations are employed in the rule *p*. 3.1.57, *J* 2.1.49, *C* 1.1.74 Ex- *bhidir* > *abhidat*.

**Similarity -**

1. **Prohibition** - The participal affixes *kta* and *ktavatu* do not get the augment *it* after root which has an indicatory *ṭ* as to the rule *p* 7.2.14, *J* 5.1.120 and *C* 5.4.139 ex- *ovijī* > *udvigna*, *udvignavan* etc.

**Similarity -**

1. **For augment** - The *it* is optionally the augment of *ktvā* after a root which has an indicatory short ‘*u*’ on *p* 7.2.56,*J* 5.1.104 and *C* 5.4.117 Ex- *śamu* > *śamitvā* / *śāntvā*.

2. **Acceptance of homogenous** - A term having ‘*u*’ for its indicatory letter which stand for the homogeneous consonants of the respective
classes asto p 1.1.69, J 1.1.72 and C 1.1.2 Ex - ku, cu, ṭu, tu, pu.

3. For pronunciation - u has an indicatory letter in the pratyayas which is only for pronunciation Ex- siyuṭ, su etc.

Similarity -

1. For augment - A valādi ārdhadhātuka suffix optionally takes it after a root which has an indicatory long ū on p 7.2.44, J 5.1.92 and C 5.4.107.

Similarity -

1. Prohibition - The shortening of the penultimate of the stem before the causative affix, in the reduplicated aorist does not take place, when it is a stem, which has an indicatory r on p 7.4.2. J 5.2.115, C 6.1.162

Ex- yācṛ > ayyācat.

2. Shortening the stem- The feminine ṭ (nīp) added to a word formed by a taddhita affix having an indicatory r, is optionally shortened before the gha, rupap etc. on p 6.3.45, J 4.3.157 and C 5.2.44 Ex- śreyasitarā/ śreyasītaraā.

3. Feminine suffix- The word formed by the suffix having indicatory r the affix nīp is added, in denoting the feminine on "ugitaśca" P 4.1.6, J 3.1.6. and C 2.3.3.

Similarity -

1. Substitution- ari is subsitituted for cli after the verbs having an indicatory i when the affixies of the parasmaipada follow on p
Similarity -

1. **Prohibition to 
   **vrddhi** - The 
   **vrddhi** of the vowel of the following 
   stems, does not take place before the roots having an indicatory 
   e in the dhātupāṭha on P 7.2.5, J 5.1.81 and C 6.1.7 Ex- rage + 
   sic + it + t > aragīt.

2. **Substitution** - The t of niṣṭhā is changed to n after a root which 
   has an indicatory o in the dhātupāṭha on P 8.2.45, J 5.8.63, C 
   6.3.80 Ex- ovījī > vigna / vignavān etc.

3. **To restrict the guna and 
   vrddhi** - Guna and vrddhi are not 
   considered having indicatory kit according to the rule " k - ri- itica " 
   P.1.1.5, J 1.1.19, C 6.2,11 Ex- 
   non-kit - guna - bhu + ṣap + tip > bhavati " 
   "sārvadhātukārddhadhātukayoh" J 5.2.81 and C 6.2.1.

   Kit- to restrict the guna - vi + kšip + ka " igupānta jñāprikirah 

   Non- Kit vrddhi - kṛ + ṇvul > kāraka " ṇvulṭcau" P 3.1138, C 
   1.1.139, J 2.1.106.

   Kit- to restrict the vrddhi - bhu +vuk + ṇal > babhuva " bhuvahvuk 
   luñilitoh" P 6.4.88, C 5.3.92, J 4.4.81.
2. **Kit augment** - Kit augment is to be added after the word exhibited in the sixth case with regard to which is enjoined by the rule "ādyantau ṭakitau" P 1.1.46, C1.1.13, J 1.1.53,54 Ex- bhi + śuk + ṅic + ta > bhīṣyate, vākina + kuk +phiñ * vākināyani etc.

3. **Substitution of root** - The substitution is considered in the root before having kit P 2.4.36, J 1.4.110, C 5.4.85 Ex - ad + kta > jagdha + ta > jagaddha

4. Substitution in the penultimate of root - Substitution have been rejoined in the penultimate of roots having indicatory kit on P 6.4.34, J 4.4.36, C 5.3.57 Ex- sas + kta > sista.

5. **Modification in the penultimate**- The penultimate vowel of a stem, ending in a nasal is lengthened before the kit P 6.4.15, J 4.4.13, C 5.3.17 Ex- pra+śam+ kvip > pra + śām + su >praśān.

6. **Elision of penultimate in roots** - The penultimate nasal of the penultimate are elided in the proper condition before kit on P 6.4.24, J 4.4.23, C5.3.23 Ex - srans + yak+ te > srasyate and P 6.4.98, C5.3.97, J 4.4.93 Ex- gam + liṭ > jagmatuh.

7. **Modification (samprasāraṇa) of roots** - The semivowels of roots are vocalised before having indicatory kit on P 6.1.15, J 4.3.11, C 5.1.20 Ex- vac+kta > ukta, vac+ ktavatu > uktavān.

8. **Substitution of stems** - substitution is used in the stem of roots and words before kit suffix in particular condition on P 7.4.27 J 5.2.136, C 6.2.74 Ex- mātr + kyac + śap + tip > mātriyate and P 7.4.69 , J 5.2.169, C 6.2.122 Ex- i + atus > iyatuḥ.

9. **Elision of stems** - The stem is elided before kit suffix in particular condition ā and anunāsika of the stems have been elided on P
6.4.64, J 4.4.63, C 5.3.75 Ex- go + dā+ kta > godāḥ, and P 6.4.37 ram + kta > rataḥ. The same application is followed in J and C.

10. Elision of reduplication (abhyāsa) - abhyāsa is elided before kit suffix according to specific condition on P 6.4.120, J 4.4.10, C 5.3.116, Ex - raṇ + it > raṇ + raṇ + atus > reṇatuh. Kit is considered according to the rule " asarṇyogāllit kit" P 1.2.5, C 6,2,8, J 1.1.79. C has considered negative application of p and J others-

a. 't' is substituted for the ghu, dā before a kit affix beginning with ta, when a preposition ending in a vowel preceds it on P 7.4.42, J 5.2.149, C 6,2,97 Ex- pra + dā + kta > prattah.

b. Ayah is substituted for it of the śiri root before kit affix astro P 7.4.22, J 5.2.131, C 6.2.74 Ex- śi + yak + te > śayyate.

c. The augment it is not added to an affix having an indicatory k, when it comes after the root śrī or after a monosyllabic root ending in u, ū,ṛ,ṝ in dhatupātha on P 7.2.11, J 5.1.117, C 5.4.136. Ex- śrī + ktvā > śrītvā, yu + kta > yutah.

Disimilarity-

1. Acute accent - A stem formed by taddhita affix having an indicatory k, has acute accent on the end syllable according to P 6.1.165 Ex- naḍa + phak > naḍāyana. J and C have avoided the accent.

2. Restriction - Guṇa and vṛddhi have been generally restricted by kit on P 1.1.5, J 1.1.19, C 6.2.11 while in taddhita affix vṛddhi is to be taken place by kit according to P 7.2.118 and C 6.1.11, JVy avoids to use the kit anubandha totally in this section.
kh

Similarity -

1. **Augmentation** - 'mum' of P 6.3.67, J 4.3.177 C 5.2.76 and 'am' of P 6.3.68, J 4.3.178, C 5.2.4 are the augment conditionally added before the khit Ex- kāli +mum + man + śyan + khaś > kālimmanyā, go + am + man + śyan + khaś > gāmmanyāḥ.

2. **Implied the shortness** - A short is always substituted for the final of the first member, when the second member is a word formed by an affix having an indicatory kh in P 6.3.66, J 4.3.176 and C 5.2.75 but not when the first member is an indeclinable Ex- kāli + mum + man + śyan + khaś > kālimmanyā.

3. **Placement** - īna is substituted in the place of kh in taddhita section of p 7.1.2, j 5.1.2. C 5.4.2 Ex- kula + kh > kulīnaḥ.

ga

Disimilarity -

*Kit* has accepted as git in kāśikā-vr̥tti 1.1.5 and JV1.1.19. ksnu of of P 3.2.139 and J 2.2.115 has used as git for the derivation glāsnu jisnu ,sthāsnu and bhūsnu. Glāsnu, jisnu, bhūsnu can be derived ksnu as a kit affix according to P 1.1.5 and P 7.2.11. For which C has not used and irregularly formed sthāsnu on C 1.2.95.

gh

Similarity -

1. **Modification** - For the final c or j of a root, there is substituted a corresponding guttural before an affix having an indicatory gh on P 7.3.52, J 5.2.5.6, C 6.1.83 Ex- pac + ghaṇ > pākaḥ, tyaj + ghaṇ > tyāgaḥ.
2. **Placement** - In the *taddhita* section 'iva' is substituted for the gh stands in the begining of an affix by P 7.1.2, J 5.1.2, C 5.4.2 Ex- kṣatra + gh > kṣatriya.

_similarity-

1. **Ātmānepada** - After a root which has an indicatory īt the affixies are those of the ātmānepada according to "ānudāttaṇāta ātmānepadām" P 1.3.12, J 1.2.6. C 1.4.48 Ex - sīrī + śap + ta > śete.

2. **To restrict the guṇa and vṛddhi** - Guṇa and vṛddhi have been restricted before the īt suffix by "kṛitica" P 1.1.5, J.1.1.19, C 6.2.11 Ex-

   non - īt guṇa - amīṣa + hr + ac > amīṣahara > "harateranudyamane ac" P 3.2.9, J 2.2.14, C 1.2.3 vr.

   Nit - to restrit guṇa - kut + ṭ + tumun > kutītum " gāṅkuṭādibhyāḥ aṁṅit īt" P 1.2.1, J 1.1.75, C 6.2.13,28.

   Non īt vṛddhi - pac + ṣvul > pācakaḥ "ṣvulprcau" P 3.1.132, J 2.1.1.06, C 1.1.139.

   Nit - to restrict vṛddhi - stu + yāsuṭ + ta > stuyāt " yāsuṭ parasmaipadeṣu udāttaḥ hicca " P 3.4.103, J 2.4.84, C 1.4.33,34.

3. **Elision of Lakāra** -

   a. There is always elision of the s of the first person of the affixes before having an indicatory ī in lakāra according to P 3.4.99, J 2.4.80, C 1.4.28 Ex- abhavāva, abhavāma.

   b. I has been elided in parasmaipada having an indicatory nit on P
4. **Substitution of lakāra -**

a. The affixes tāṃ, tam, ta, am are substituted of the four affixes tas, thas, th and mīp respectively as per P 3.4.101, J 2.4-82, C 1.4.28, 31 Ex- at + pac + šap + tas > apācatām.

b. The iy is substituted the ā of sārvadhātuka tiri on the verbal stem ending in short a as per the urle P 7.2.81, J 5.1.140, C 1.4.2 Ex- pac + šap+ ātām > pacate.

5. **Augment -** āṭ of P 7.3.112, J 5.2107, C 6.2.53 and syāṭ of P 7.3.114, J 5.2.109, C 6.2.57 have been placed in particular condition before having an indicatory ni Ex- nadi + āṭ + ni > nadyai, sarva + syāṭ + ni > sarvasyai.

6. **Modification (samprasarāṇa) of roots-** The semivowels of roots are vocalised before having indicatory āṭ in particular condition on P 6.1.16, J 4.3.12, C 5.1.15 Ex- grah + śnā + tip > grthnāṭi.

7. **Elision of penultimate nasal of roots -** The penultimate nasal is elided in the proper condition before having indictory niit - P 6.4.24, J 4.4.23, C 5.3.23 Ex- srans + kta > srasta.

8. **Substitution of stems -** substitution has been used in the stem of roots before having an indicatory niit on P 6.4.66, J 4.4.65, C 5.3.75, Ex- dā+ yak + te> diyate.

9. **Substitution in the penultimate of roots -** substitution has employed to proper condition in the penultimate of root before having indicatory niit on P 6.4.34, J 4.4.33, C 5.3.57 Ex- at + śās + cli + ta > aśisat.
10. **Others**-

a. *I* and *u* of the stems called *ghi*, *Guna* is substituted the *ghi* ending in the sense of dative, ablative and genitive singular on P 7.3.111, J 5.2.106, C 6.2.50 Ex- *agni + ṇe > agnaye.*

**C**

**Similarity** -

1. The *cit* used for *sāmānyagrahanaṇārtha* J 2.1.6. and C 1.1.24.

**Disimilarity** -

1. A stem formed by suffix having an indicatory *c*, gets acute accent on the end syllable on P 6.1.163, 164 Ex- *bhaṇj + ghurac > bharigura* according to P but C and J have avoided the use of accent.

**Similarity** -

1. *J* is an attributive objective in the *pratyayas*. There is no specific reason but according to *P* 1.1.68.3

*ṅ*

**Similarity** -

1. **vṛddhi**- *ṅ* is the indicatory of *vṛddhi*. *vṛddhi* is substituted of the end vowel and *a* of penultimate in roots. Also *vṛddhi* is employed for the first vowel of the stem in *taddhita* Ex- on P 7.2.116, J 5.2.4, C 6.1.10 *pac + ghaṇ > pāka*, next Ex- *asto* P 7.2.115, J 5.2.3, C 6.1.9.10, *kr + ghaṇ > kāra* and *P* 7.2.117, J 5.2.5, C 6.1-11 *garga + yan > gārga*.

2. **Atmanepada** - After the verb which has marked an Indicatory *ṅ*, the termination of the action accrues to the agent on P 1.3.72, J 1.2.68, C 1.4.26 Ex- *sūṅ > sunute, dūkrṅ > kurute.*
3. **Substitution of the root** - Ta is substituted for the na of the root han before an affix with an indicatory n on P 6.3.32, J 5.2.36, C 6.1.40 Ex- han+ ghañ > ghāta.

4. **Augmentation** - A root stem ending in ā takes the augment yuk before kṛt affix an indicatory ṅ on P 7.3.33, J 5.2.38, C 6.1.41, Ex- dā +ghañ > dāya.

5. **Prohibition** - The vṛddhi is not substituted before the kṛt affix having an indicatory ṅ, which is employed in the root ends in 'm' without cam on P 7.3.34, J 5.2.39, J 6.1.42 Ex- ṣam +ghañ > sama.

**Disimilarity** -

1. **Prohibition** - vṛddhi is not substituted in the root which is acute accented in its original enunciation (dhātupātha) on P 7.3.34 Ex- sam+ ṇvul > śamaka.

2. **Placement of augment** - The augment having an indicatory ṭ is to be placed before the word in the genitive case with regard to which is enjoined on "ādyantautikitau" P 1.1.46, J. 1.1.53, C 1.1.13 Ex- bhu+ ṭ + ṣya+tip > bhaviṣyati.

3. **Add to feminine suffix** - The feminine affix ṅip is added after the nominal stems ending in a, if the affix with which it ends has an indicatory on "tīḍḍhāṇaṅdvayasadaghnaṁmātractayaptṛkthīṅkaṅkvarapkhyunāṁ" P 4.1.15, J 3.1.18, C 2.3.16 Ex- kuru+ car + ta + nip > kurucari.

4. **Substitution of Atmanepada affix** - E is substituted ṭi of the ātmanepada affix, the ātmanepada substitutes that 'la' which has an indicatory ṭ on P 3.4.79 "ṭiṭaḥ ātmanepadānām tere" J 2.4.65,
C 1.4.15 Ex- pac + śap+ ta > pacate.

Disimilarity-

1. Differentiating- p and J have used anubandha ṭ in feminine for differentiating the affix among ṭāp, ḍāp and cāp but ḍāp is only affix to denote ā in C 2.3.5 joined the places of those suffix.

Tu

Similarity-

Fixation of suffix- After that verb which has an indicatory ṭu, the affix athuc comes with the force of denoting more action on P 3.3.89, J 2.3.71, C 1.3.69 Ex- ṭuvepr + athuc > vepathu.

Du

Similarity -

1. Elision of ti and bha - ṭi of the bha stem vimśati and ṭi is elided before having an indicatory ṭ on p.6.4.142, 143, J 4.4.128-129, C 5.3.137 ,138 Ex-

vinīśati + ṇat > vinīśah, trimśat + ōun> trimśakah.

Similarity -

1. Fixation of suffix- The affix ktri comes after the verb which has an indicatory ḍu when denoting mere action on P 3.3.88, J 2.3.70, C 1.368 Ex- ḍupacas + ktri> paktrimam.
Similarity-

1. **Vṛddhi** - $N$ is the indicatory of vṛddhi. vṛddhi is employed of the end vowel and $a$ of penultimate of roots. The same vṛddhi ($ā, ai, au$) is substituted for the first vowel of the word in taddhita on P 7.2.115, J 5.2.3, C 6.1.9 $kr + āvul > kārakah$ next P 7.2.116, J 5.2.4, C 6.1.10 Ex-pac $+ āvul > pācaka$ and P 7.2.117, J 5.2.5, C 6.1.11 upagu $+ an > aupagava$.

2. **Substitution of root** - The affix having an indicatory $n, t$ is substituted $n$ of han without cin and ānal on P 7.3.32, J 5.2.36, C 6.1.4o han $+ āvul > ghataka$.

3. **Prohibition** - The vṛddhi is not substituted before the kṛt affix having an indicatory $n$ which is employed ends in $m$ without cam and jan and vadḥ Ex- jan $+ āvul > janaka$.

Disimilarity -

**Acute accent** - vṛddhi is substituted in the appropriate place in the root which is accutely accented in its original enunciation (dhātupātha) before having an indicatory $n$ in kṛt on p 7.3.34 Ex- śām $+ cin > āsami$.

T

Similarity -

1. **Time fixation** - The same prosodial length or time has been indicated $t$ after or before the letter which is the homogeneous besides reffering to its own form on "taparastatkālasya" P 1.1.70 J 1.1.72, C 1.1.3.
Disimilarity -

1. **Circumflex accent** - An affix having an indicatory $t$ is *svaritta* that has circumflex accent on P 6.1.185 Ex- $kr + nyat > kāryam."

Disimilarity -

1. **Acute accent** - Acute accent is appropriated on the first syllable when the word is derived on the *nit* affix due to p 6.1.197 Ex- $vāsudeva + vun > vāsudevaka."

1. **Augmentation** - *lm, lṭ* and *tuk* augments have been placed to the particular condition before having mute *pit* on P 7.3.92, J 5.2.90, C 6.2.33 $tṛh + šnam + im + h+ tip > tṛṇehmi$ next P 7.3.93, J 5.2.91, C 6.2.34, $brū + ṣap + lṭ + tip > braviti$ and P 6.1.71, J 4.3.59, C 5.1.69 $agni + ci + tuk + kvip > agnicit."

2. **Modification of the stem** -
   a. *Vṛddhi* has used the *u* ending roots having an indicatory *sārvadhātuka pit* as to proper condition on P 7.3.89 , J 5.2.87, C 6.2.30 Ex- $yu + tip > yauti."
   b. *Vṛddhi* is optionally replaced the stem of *ūṛṇu* before mute *p* on P 7.3.90 J 5.2.88, C 6.2.31 Ex- $pra + ūṛṇu + tip > prornauti / prornot."
   c. *Guna* is subsituted the stem of *ūṛṇu* before a single phoneme with mute *pit* in the proper condition on P 7.3.91, J 5.2.89, C 6.2.32 Ex- $pra+ ūṛṇu + laṛi > praurṇot."
Disimilarity -

1. **Accent** - The affixes having an indicatory P are *anudātta* on P 3.1.4 Ex- *paṭh + śap+ tip > paṭhati.*

| M |

Similarity -

1. **Placement of augment** - The augment that has an indicatory *m* comes after the last among the vowels on "*midacōntyātparaḥ*" P 1.1.47, J 1.1.55, C 1.1.14 Ex- *rudh + śnam > ruṇadh.*

2. **Modification of the roots** - The roots having an indicatory *m*, retain short and optionally short vowel is in the penultimate in proper condition on P 6.4.92, J 4.4.86, C 6.1.56 Ex- *ghat + ṅic + śap + tip > ghaṭayati* and P 6.4.93, J 4.4.86, C 6.1.87 *śam + ṅic + ciṇ+ > aśāmi / aśami.*

| R |

Disimilarity -

1. **Accent** - The indicatory *r* makes accute on the penultimate having three or more syllables as to p 6.1.217 "*upottamāri riti*" Ex- *kṛ + aniyar > karaṇiyām, hr + aniyar > haraṇiyām.* But C has promised to deal with the accent chapter whereas *tavysya vā svaritatvam vakṣāmaḥ*" in case of optionality of the accent of *tavya* affix. In the case *aniyar* he is silent although he does not omit the indicatory *r* in *aniyar.* But J omits the indicatory *r* in *aniyar.* So he does not deal with the accent.

| L |

Disimilarity-

1. **Accent** - The acute accent on the syllable immediately preceeding
the affix that has an indicatory I on "liti" P 6.1.193 Ex- kr + san + ṇvul > cikiṣaka.

2. T.T.- C avoids to define the term I which is not understandable. Further the use of the indicatory in case of ṇvul, luy etc. That is not clearly explained either CV or CS. So the grammar is not fullblown one. J takes the indicatory I for sāmānyagrahaṇārtha in luy affix.

The affix having indicatory v is elided on "verapṛktasya", P 6.1.67, 'veranacahi" C 5.1.64 but J has used the foundation sūtra "kāryārtho aprayogit " J 1.2.3 Ex- kvip, kvin, nvi etc.'

Similarity-

1. Placement of substitution - A substitute having an indicatory ś takes the place of the whole of the original expression exhibited in the sixth case on "anekalśitsarvyā" P 1.1.55, J 1.152, C 1.1.12 Ex- "idamah iś" P 5.3.5.

2. Sārvadhātu- Affix having an indicatory ś is called sārvadhātuka on P 3.4.113, J 2.4.93, C has avoided the T.T.

3. Ātmanepada termination- After the verb śad and mṛi, whn it has one of the affixes with an indicatory ś the ātmanepada is used on P 1.3.60, J 1.2.56, C 1.1.116 Ex- śad + śa + te > śiyate and P 1.3.61, J 1.2.57, C 1.1.116 mṛ + śa te > mriyate.

4. Modification of the stem - In the system of grammatical instruction, roots ending with a dipthong or stem of root, ā have been substitted before having the indicatory ś on P 6.1.45, C 5.1.49, J 4.3.38 Ex- glai + śap+ tip + > glāyati.
5. **Substitution of the root**- Before having indicatory ś, the following substitutions take place piva for pā, jighra for ghrā, jñā for jā etc on P 7.3.78, J 5.2.76, C 6.1.106 Ex- pā + śa > piva.

6. **Lengthened of roots**- The vowel of roots sthīv, klam, ācam, and kram are lengthened before having an indicatory ś on P 7.3.75-76, J 5.2.73-74, C 6.1.103-104 Ex- sthīv + śyan + tip > sthivyati.

7. **Guṇa**- Guṇa is substituted for the i of mid before having the indicatory ś on P 7.3.82, J 5.2.79, C 5.1.109 Ex- mid + śyan + tip > medyati.

S

1. **Suffixation**- The affix an comes after those verbs and affix niś comes after the words before having an indicatory ś on P 3.3.104, J 2.3.86, C 1.3.86 Ex- ṣṛṣ + an + ṭāp > jara and P 4.1-41, J 3.1.23, C 2.3.36 nṛt + śvun > nartaka + niś > nartakī.

S

Similarity -

1. **Pada**- When an affix having an indicatory s follows preceeding one is called pada due to "sitica" P 1.4.16, J 1.2.105, C has not been used the T.T.
**Pratyāhāra**

*Pratyāhāra* is a short grammatical diversion in the paninian and non paninian systems. *Pratyāhriyate iti prati + hṛ + ghaṅ* is the derivation of *pratyāhāra*. "Ādirantyena saheta" P 1.1.71 is the rule for framing the *pratyāhāra*. An initial letter to final it letter, Intervening letters are accepted the result of *pratyāhāra* as ac, hal, al, etc.

The word 'Pratyāhāra' is not used in the *Aṣṭādhyaśīyi* of Panini, Vārttikakāra and Bhāṣyakāra have mentioned *pratyāhāra* in his grammatical aspects. Firstly this word is used in yogadarśan of Patanjali, next Bharat's *Nātyaśāstra*. The sense of *Pratyāhāra* used in the language differs from grammar.

Two types of *pratyāhāra* are used by Panini, Jainendra and Candra. that is ac, ha l,..... and sut, sup...... etc. The first one is attributed upon the letters, another on suffix. In *Mahābhāṣya ṛṣi* Patanjali has clearly written that the syllables have been written for *pratyāhāra* in śivasūtra a i u ṇ, ṛ l k .... etc. Likewise the suffix circular sup, suṭ, tip, tari ,nimut *pratyāhāras* have been used for shortness.

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<td>(\text{ca})</td>
<td>6.4.158</td>
<td>(\ldots)</td>
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</table>
Each *pratyāhāra* is used for a certain purpose. So omitting and adding treatments must be justifiable in the comparative grammatical study as per the Kāśikā's verse 'mahati sūkṣhmekhiṅka vartate sūtrakārasya' P 4.2.74
a. **ṛk-**

i. **ṛk Pratyāhāra** is avoided by P and J for which P 1.1.51.1 'र्वनर्योऽ मिथाः सवर्णयवायौम्' वार्तिक is used in Kāśīka vr̥tti and JV 1.1.48 'रकारकारयोऽ सवासंभाऽ उक्ताः'.

ii. The above Interpretation is not seen in CV, C 1.1.15 "र्कोनरालायु" serves the aim of this comment.

iii. Comparatively shortness is implied in CV for **ṛk Pratyāhāra**.

iv. P has not accepted **ṛ Pratyāhāra** but to derive **tavalkāraḥ**. Bhatoji Dikṣhit has used 'ṛ' Pratyāhāra in S.K. J has commented in 1.1.48 ranta iti laṇo lakārakārenā Praśleśanirdeśāt Pratyāhāra grahaṇaṁ tenādosaḥ. ra Pratyāhāra is indirectly created here by the same comment. So the application C's **ṛk Pratyāhāra** of the must be accordingly respective order C 1.1.5. **tavalkāra** has been derived by the said rule without **ra Pratyāhāra**.

v. **ṛ** and **I** have accepted as same syllable for **Guṇa** and **vrddhi**.

6. **āt-**

i. In the time of CVy and JVy, Vedic forms are not used for that P's "ātoṭi nityam" 8.3.3 and "dīrghādaṭi samānapade" 8.3.9 have no use for them.

ii. P 8.4.2 "अतकुप्वानमवयवयाये अपि" and J 5.4.86 "अत Kuvām Vyavāye api" rule has used as operation rule but C 6.4.132 "cuṭutulaśarvyavāye" negative operation for removing **at Pratyāhāra**. Without **at Pratyāhāra**, Śatva Kārya is solved.

iii. **am** is used for **at Pratyāhāra** in CVy 6.4.157 "Śaschoa'mi", therefore **tacchlokena** and **tacchmaśruṇā** are derived here. Otherwise in P 8.4.63.1 C chatvamamiti vaktavam' and in J's comment 5.4.137 'kecit Śaschōmiti Patḥanti' tena **tacchlokaḥ tacchvasanamiti'.
iv. All nasalised syllables are used in *am Pratyāhāra* which is meant *anunāsika*, not fifth class letter.

v. *it* letter is not written in C's *Pratyāhāra sūtra*

C. *mam-*

i. *mam Pratyāhāra* is found recorded in the *vṛtti* of the sixth *śiva sūtra* "vinmatormam" which is not used in the *sūtra* context. Scholar’s accepted this *mam* is related to the vedic derivation for which the rule is not found in the present available *candra vyākaraṇa.*

ii. J has not used *mam* as *Pratyāhāra* but as T.T *parasmaipada* on 1.2.150.

D. *Jhaś-*

i. *Jhaś Pratyāhāra* is not used in CV, *Jhal* is substituted for the *Jhaś*. All class letters of spirants and *ha* except fifth class have been included in the *Jhal* but third and fourth class letters have been used in *Jhaś Pratyāhāra*.

ii. *P’s* 8.4.53 and *J’s* 5.4.128 *Jhas Pratyāhāra* is included in *Jhal Pratyāhāra*.

E. *Cay-*

i. First class letters are attributed upon the *Cay Pratyāhāra*.

ii. Second class letters are substituted of first class letters, when followed by *śar* letters in C 6.4.148 "cayah sari dvitiya" , This condition is written on P 8.4.48.1 ‘cayoḥ dvitiya śaripauskarasadeh’. Ex- bhavatsu - bhavathsu, khśiram - kśiram, apsara - aphpsara.
iii. J has not used *cay Pratyāhāra.*

F. *aṇ-*

i. Second *ṇ* in *Pratyāhāra sūtra* of P is used to frame an *Pratyāhāra* accepting homogeneous letter which is absent in *CVy.* *JVy* used the second *'ṇ'* in the same context.

ii. *aṇ* is accepted as the technical rule in maxim. Although C has used "*utā savargah*" for cognet syllable who don't fell the necessity of *aṇ.*

iii. *Tapara* is the measurement of breathing sound so *aṇ* is necessary for the maxim.

iv. The second *'ṇ'* has used for semivowels.

G. *inṇ-*

i. *CVy* has not second *ṇ* in *Pratyāhāra sūtra* but used in the commentary of the sūtra 6.4.46. So ambiguity has been aroused

ii. Following defect is clearly shown in non-Paninian grammar.

H. *ñam-*

i. C's adding *ñam Pratyāhāra* is for fifth class letters which is not used in *PVy* and *JVy.*

ii. *Panini’s anunāsika* is scientific technical term. J's *ṇ* is the first letter of fifth class letter as shorted term. But C's *ñam* is Variable and shortest technical term for fifth class letter in C's 6.4.140 "*ya.ro ṇami ñam vā*", 5.3.17 "*ñamaḥ kiti vau ca*", 5.3.35 "*tanādyanitvanām lyapi ñamaḥ."
iii. Anunasika is Intended for vowels, semivowels and fifth class letters. P 3.4.48 "yaro anunāsike anunāsiko vā " anunāsika is used fifth class letters. So C has solved this ambiguity in ūnam Pratyāhāra.

iv. C's ūnam has used for fifth class letters but anunāsika is properly used in C 6.4.150 " aṇo anunāsikaḥ" Ex- dadhim - dadhi, madhum - madhu.

v. J's ķ is the first letter of fifth class letters thus has named as anunāsika which is not meant as the fifth class letters.

vi. C's anunāsika use is for 'a' to 'm' of Pratyāhāra sūtra.

I. ral-

i. ral Pratyāhāra is elided in JVy. In place of ral, 'ava' is written in J 1.1.97 " vyaño avo halah samśca ".

ii. ava is a negative application of ral Pratyāhāra.

J. rimut -

i. rimut has been used in the P 8.3.32 and J 5.4.16. C has gained to remove the rimut Pratyāhāra on C 6.4.17 "ñīmo hrasva dve" Ex- Pratyānīrāste,vannāste,Pacannāste.

ii. rimut Pratyāhāra Indicates r, n and n but ūnam Pratyāhāra has similar letters in the context of reduplication respectively P 3.3.32, J 5.4.16 and C 6.4.17.

iii. In the reduplication context m and ū can be used here. So C's ūnam is appropriate according to the rule C 6.4.17.

K. miri & iri-

i. miri and iri have been used in place of P and C's tiři and tari Pratyāhāra.
ii. *Uttama puruṣa* has been attributed first in the J's *sūtra* for which *
min* and *iṅ* are created. These *Pratyāḥāras* aim is only modification.

**Observation-**

**Merit -**

i. *ṅk Pratyāḥāra* is meant for *r* and *l* where *tavalkāraḥ* and *khatvakāraḥ* are formed without *r* Pratyāḥāra.

ii. Shortness and clarity are achieved by the *Pratyāḥāra ṇam* instead of *anunāsika*.

iii. *am* is substituted for the *aṭ* to form *tacchmruta* and *tacchokeṇa*.

iv. According to *antararīga* maxim C's *Jhal* is correctly used for *Jhaś*.

v. *Cay Pratyāḥāra* is necessary for *aphsara* and *bhavathsu*.

**Demerit-**

i. *an* is accepted by operation rule which is not found in *CVy*.

ii. *mam* is not appropriate rule for *CVy*.

iii. *CVy* has used both *ṇam* and *anunāsika* for nasal letters.

*Pratyahara* is not so like as abbreviation. In every language abbreviation system is seen as great advantage.
Samjñā

Technical terms in grammar have a lot of meanings in background. In Mahābhāṣya Patanjali explains catvāri padāni as 'catvāri padajātāni nāṃkhyāte copasarganipātāśca'. According to Bhartrhari the varieties of speech are para, Pasyanti, Madhyamā and vaikhari, this is the ancient idea. Yet this discussion takes away the reference of paninian and non-paninian technical terms owing to P 1.1.68 "Svarri rpam sabdasyāsabdasamjñā. 'Pūrvocāritaḥ samjñā parocāritaḥ samjñī'. This verse in Mahābhāṣya, sarjñā is the operation and samjñī is the restriction. Patanjali’s 'Sarve Sarvārthavācakā ṣ' is accepted by nāgesa as ādaic in vṛddhi. Samjñā has three types of derivations.

a. Samjñāyate yaḥ samjñā (Accusative performance)

b. Samjñāyate anayā " (Causative performance)

c. Samjñāyate iti " (Actionative performance)

Panini’s technical terms are popular in nature and such they are in common use. These are anunāsika, Samyoga, upadhā, Hraswa, Dīrgha etc. Also some terms are contemporarily imitated from prātisākhyas and other prominent grammars. J’s technical terms are more economical and artificial in nature such as kā, bhā, ap, ip, ṭp, ṇ, ga, aga etc. These terms are self made by Jainendra. C has avoided purely artificial technical terms. Those are not found in the usage but has used the terms which are popular in nature and are found in the usage and they are not defined by him. Some are used in the different shape and size. They are taṅ, ataṅ, anyārtha, samkhyaḍi etc. So it is found mentioned in other grammars that "Cāndropajñāmasa jñakavyākaraṇam".
Division of  

According to  the samjñas are of three types, that is  .

i.  are attributed upon denoting powerful  . They are  ,  ,  ,  , etc.

ii.  are related upon the meanings of the terms, they are  ,  ,  , etc.

iii.  are ascribed on the quality or  of the terms. They are  ,  ,  .

Patanjali's  and Yudhisthira Mimamsaka's  are typical, Likewise artificial and inartificial,  and  are included in  ,  and  .

Features of  :

i.  is the shorter term of the  in "".

ii. Figure of  has not been shaped but shaped  - "".

iii.  is turned with  - " "

iv.  is stood upon the  ""

Panini, Jainendra and Candra's categorized technical terms have the following features.

Need for Comparative Study :- The technical terms have been changed in a cronological manner like the development of language. Different categories of terms are used by P,J and C . Camparative study points out the deficiencies or proficiencies of post paninian grammars. For which, these are not course oriented.
Panini :-

1. Technical terms borrowed from predecessors-

Panini has adopted a large number of terms from Veda, Prātisākhya, Brāhmaṇa, Āranyaka, Nirukta, Brhaddevatā etc. These pre-exist terms are Guru, laghu, Hrasva, Dīrgha, Samyoga, pragṛhyā, Samāsa, Lopa, upasarga, Pada, Sarvanāma, Kr̥t, Dhātu, Pluta, Samhita etc. These terms are used in same form, sense and purpose of predecessors. A lot of terms have been changed in sense by PVy. They are Pada, Vyṛddhi, Guṇa etc. In Prātisākhyaśas can convey the sense and can be used in language. Whereas the prātipadikas with case endings can be used in the spoken language. J and C have used pada for similar purpose.

2. Man habituated terms:- Panini has used the same T.T. which are popularly used by J and C. These terms are Vyṛddhi, Guṇa, Samyoga, Sarikhyā, Lopa, Ekavacan-Dvivacana, Bahuvacana, pada, kartā, karma, prathama, Madhyama, uttama etc. These panini's terms have smoothly been pronounced and used in daily life in different sense. Vyṛddhi literally means growth, Increase and extension and Guṇa means equal part, strand, property and refinement. J's Ep and aip and C's ec and aic are not used in spoken language.

3. meaningful terms :- panini explains meaningful terms as T.T who might have borrowed from the prātisākhyaśan age to his time and accumulated same terms. These are Savarna, arīga, vyṛddha, vibhāṣā, abhyāsa, Dvigu, karmadhāraya, avyayībhāva, vahubrīhi, Samprasāraṇa, apṛkta, uddāta, anuddāta, Svarita etc. The rules relating to T.T define the meaning such as Savarna "tulyāṣayaprayatnam Savarnam" (an affix consisting of a single letter). Comparatively in this case J's Svam and gu and C's sasthāna and prakṛti have no clarification.
4. **Self made monosyllabic terms**: Panini uses some monosyllabic terms *ghu, gha, sat, bha, niṣṭhā, gati, kṛtya, ti, nadi, sat, yuvā, luk, ślu, it* etc. Although same terms are found in *pratisākhyas* whether Panini has produced the new artificial meaning on the terms. Basically he creates the terms for definite purpose.

5. **Meaningful longer terms**: Panini was first and foremost grammarian to use the T.T. These typical longer terms are *karmapravacanīya, sarvanāmasthāna, upasarjanam, upādhā, prātipadika, karaṇa, adhikaraṇa, avyayībhava, tatpuruṣa, vahubrihi, sārvadhātuka, ārdhadhātuka, amredita, abhyāṣa, abhysta, karmadhāraya, prathama, Dvitiyā, upasarga* etc. Some terms were vague in common parlance as well as in grammar before Panini. But Panini first grammarian who uses them with a technical sense. These terms depend upon the derivative sense.

Of course Panini might have imitated the predecessors but he has newly adopted with technical sense for which *Aṣṭādhyāyī* is superior to others.

**jainendra :-**

The technical terms of *JVy* are shortest one. *Aṣṭādhyāyī* and *ṛktantra* were supplied materials (*upajivya*) for writing *JVy*. Due to shortness uncausative peculiar terms are supplied by *JVy*.

1. **Paninnis technical terms in JV**: J has adopted some T.T that they were technicalised in *Aṣṭādhyāyī* long ago. It is still though to be reigning supreme in the matters of brevity, clarity and comprehensiveness. J has not avoided to use terms that are found in the speaking language, they are *samkhya, sarvanāma, adhikaraṇa, apādāna, sampradāna, karaṇa, karma, sat, kṛt, yuvā, hetu, Dvandva,*
anadyatana, it, pada, udātta, anudātta, svaritta, etc.

That are popular in the grammatical disposition.

2. **Paninīś imitated T.T :-** There is a large set of terms which have been used in JVy. There is no semantic import. Still they represent a sense of phonemes. The terms are imitated from the PVy. basically. These are aip, ep, spha, ta, up, uc, us ,uri, Di, pa, ru gu ghi, eka, ni, gi, anya, yuṣmad aṣmad,sa, mri dri, tya, ap, bha, ip, kā, Ĭp etc . Likewise the ep is placed for Guṇa (a.e.o) of PVy. J might have accepted e (Guṇa letter) of the PVy and euphonic of P. This type of imitation has been dealt with JVy.

3. **Meaningful monosyllabic terms :-** Several terms have been used in JVy which have at best semantic import. These terms are monosyllabic ones. having their definite meaning and purpose. Meanwhile J uses kha for lopa means śunya which amounts to the same thing as lopa. We are looking here in the brevity of terms.

4. **Artificial meaningless term:-** J has tried to adopt brevity almost every where. P and C's used longer terms are adopted most precisely in JVy. Thus these terms are artificial and meaningless set than PVy and CVy. The terms like bhu, jha, il, pra, nyak, ha, ra, ga, aga, gha, vya, hṛt, ki etc. J uses 'Ji' for the P's samprasāraṇa and C's ik yaṇaḥ. In this type J's 'ga' is used for the P's 'Sārvadhātuka' and C's 'tiṇ śit'. So J is fund of monosyllabic T.T.

5. **Self made terms:-** There are few T.T. in JVy which have not been used in PVy and CVy. The terms are ṇī, dhi dyu and khu. These are technicalised for the brevity. J has only created the terms 'ṁī', used for P's 'bhāvakarma' and C's 'bhāvāpya'.
6. Economical terms: J has used a large set of terms having economical background. Still he has used them in a way that they define their own preciseness and definite rules they play. Most important among such terms are `tha, ca ki ni, ra, da, mam, mu, aṭ, pa, bha, ti, vya etc. ‘dha’ uses for the Sarvanāmasthāna of P and C’s 'śisuṭi'. ‘Ra’ is used for the P’s Dvigu and C’s Saṁkhyaḍī. So J has gained in using economical saṁjñās.

Candra.

T.T. means purely rūḍha word which is shown and discussed grammatically for the common and proper name. CV has written ‘cāndropajñamasajñakam vyākaranam’ in CVy 2.2.68. But discussing apart and that possible meaning of the expression is dealt aside in that place. The variable non-technical terms of C’s are described here.

1. Non significant technical terms: C has a number of T,T. (Saṁjñā) which are not defined, The terms are Saṁyoga, Anunāsika, Saṁkhya, lopa, luk, Hrasva, Dīrgha, pluta, udāṭta, Anudāṭta, Svarita, Guru, Laghu, Sampradāna, Karaṇa, Gotra, vā, saṁjñā, it, pada, etc. It is observed from a study of technical terms used in the C’s grammar without providing the sense. These terms are imitated from other grammars.

2. Self understandable terms: There can be seen that most common terms which are not extremely artificial in nature are used by C. He has used some understandable word on the reason of non-technical in nature. The terms are understandable even on their own expression. These terms are vahu, Madhyama, uttama, upāntam, ādhāra, ādyā, virāma, para, etc. For which the application of these terms fall short of restriction.
3. **Non understandable term :-** The substitution made by C in case of Sambudhi, asamıkhyārth, asamıkhya, Guruvāyate etc. Without foremost basical rewrite (purvoccaṇīta). Excess difficulties are arisen here. There is no clarity, so these are not suitable terms.

4. **C’s use of identical term :-** C has avoided the T.T. in place of making the meaning of expression has dealt P’s terms. That is a type of identical one. The simplicity and clarity has based on the identical use. Direct meaning conditions have been supplied without intervention. These terms are ādaic, aderī, na samindhīyate, ataṅ, tari, tiṁ-śit, tavyādiṣṭaṭkam prayojakavyāpāra, ṇāḍī, dādhā, taratama, stri, yu, yacyaśisuti, śisut, ig yaṇah, sup etc. The identifications (samjñi) of PVy have been used as non-technical term in CVy.
**PARIBHĀṢĀ**

Correspondence table of *paribhāṣā*:-

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<th>C</th>
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<td>&quot;Acaśca&quot;1.2.28</td>
<td>......................1.1.12</td>
<td>X</td>
</tr>
<tr>
<td>&quot;Tasya lopah&quot;1.3.9</td>
<td>X</td>
<td>&quot;Ananīṣacihh -amit&quot;1.1.5</td>
</tr>
<tr>
<td>&quot;Yathāsamkhyaṇamanudeṣaḥ &quot;Yathasamkhyaam samānām&quot;1.3.10</td>
<td>samaḥ&quot; 1.2.4</td>
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<tr>
<td>&quot;Svariteṇadhikāraḥ&quot;1.3.11</td>
<td>.................1.2.5</td>
<td>X</td>
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<tr>
<td>&quot;Vipratisedhe param kār- yam&quot; 1.4.2</td>
<td>&quot;Sparādhe param&quot;</td>
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<tr>
<td>&quot;Samarthaḥ padavidhiḥ&quot;</td>
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<td>2.1.1</td>
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</table>
Paribhāṣā is one type of systematic grammatical process which has given the sign for better understanding the sūtra. The derivation is pari + bhās + ac + ṭāp. In the first paribhāṣā sūtra 'ikogunavrddhi' P 1.1.3 , it is written in the KV that 'Aniyamaprasaṅge niyama vidhiyate iti paribhāṣā'.

In the Nyāsa it is mentioned about the paribhāṣā in the sūtra P 2.1.1 that 'parito vyāpṛta bhāsā iti paribhāṣā'.

Durgasiṁgh vṛtti says that "vidhau niyamakārini paribhāṣā'.

Swami Dayananda Saraswati says that "parito vyapṛtam bhāsāṁ paribhāsāṁi pracakṣhyate".

The prominent poet Maṅga syas that-

"paritaḥ pramitākṣhyarāpi sarvaviṣayam prāptavati gatāpratiṣṭhām/
na khlu pratihanyate kadācit sarvaviṣayam prāptavati
gatāpratiṣṭhām // "

Paribhāṣās of Aṣṭādhyāyī are not more than sufficient for sūtra sāhitya'. Nagesabhatta has written the important paribhāṣās in
'paribhāṣendu sekhara' which is based on the concept of sutra, vārttika and bhāṣya. Candragomi has written special paribhaṣāsūtrāṇī prakaraṇam in the end of the CVy. Paribhāṣā is adopted for proper and accurate scientific interpretation of grammar. Many many conflicts and doubts among the rules have been solved by paribhāṣā since this is an advantageous grammatical process.

Observation-

1. Iko Guna vrddhī- Guna and vrddhi are found used in the sūtras of grammar are ordained in place of ik. As per the meaning PVy and JVy are similar on the lexical part. Anuvṛtti is the basic part of the Aṣṭādhyāya. This sthānaniyama interpretation is absent in CVy. The definition for paribhāṣā is written in the aphorism of KV aniyama prasaṅge niyamo vidhiyate .

2. Ādyantau tākitau- The tīt and kit augmentes have been specified by this rule. J and C have modified this conditional rule. This Sūtra is codified as one lexicon in CS 1.1.13 "takitavādyantau" by alteration of PS rule. For which brevity is gained by interchanging the word. The sūtra of P is divided into two parts, "yathāsaṁkhyam anudeśa samānam" procedure is used in JVy. So division is not necessary. But clarity is gained in JS . It can be said that P's device holds good, is better than others.

3. Midacoantyatparah - The same meaning is understood in P.J and C. P and J are equal in sense. 'Anta' has not been used in particular sūtra but is taken by anuvṛtti. KV is authenticated one for clarity as a commentary.

4. Saṣṭhī sthāneyogā - Adeśavidhāna interlude saṣṭhī is meant for different type of relation as svasyāmi..... etc. J's tā has been replaced
for the p's śaṣṭhi. P's yoga has been omitted in Js. Both are similar in accepting prasarige for śaṣṭhi, understood from the commentaries. Shortness and caprehensiveness have been implied in JS excepte yoga. Clarity is based upon the meaning strategy in P's rule. C has omitted this aphorism which is understood from the C 1.4.18 "lutaḥ ādyānām dāraurasah", C 5.4.80 "Vruvo baci" etc. Without the maxims of interpretation grammar is difficult to be understood.

5. **Sthāne antaratama**- P,C and J have use this sāṛṣyaavidhāna rule.CVy has used this rule under paribhāṣā sūtrāṇi prakaraṇam except vr̥tti. Antaratama controversial matter is very difficult to be understood without commentary. Both P and J have the same interpretation but CVy is insufficient to elaborate the sense.

6. **Uraṇa rapara**- Similar meaning is stated by P J and C. P's "uraṇa rapra" is defined as " uḥ sthāne anḥ prasajyamāna eva raparāḥ veditāvyah|. Lexical system of JS in defining anta has been replaced for P's raparāḥ. In C's "ṛko aṇa ralau" rule , the substitution of ṭ and ḷ is taken as ra and la. It is explained in the rule of JVy that 'rakāraḷkārayo svasamāṇoktā'.

7. **Aloantysya**- Antyavidhāna maxim takes the pice of final letter in the genitive case. This condition is purely meant in the Js. "ante ala" and CS "śaṣṭhyāntyasya,JV in concluding remarks has comprehensively discussed that 'titkinmita - stvavayavasambandhatānirdiśtasya vidhiyamāṇa antasya na bhavati. ' P's "aloant yasya" is better aphorism in consideration to C 's 'śaṣṭhyā'. So that is causative term for antyasya meant for the grammatical process.
8. **nicca** - The *antya vidhāna* condition *nicca* is exception by anticipation of "anekālīṣītsarvasya". Such condition is found in JVy and CVy as shown in corresponding table. C has used P's *sūtra* for *anuvṛtti* of ādeśa.

9. **ādeḥ parasya- ādivarna vidhāna** operation is to be made in the initial letter of the subsequent word. "parasya ādeḥ", has been used in JVy to minimise one letter in altering P's order. C has used only one word "ādeḥ" and the same meaning parasya is understood by *anuvṛtti* from the rule "pañcamyāṁi parasya" C 1.1.8.

10. **Anekālīṣitsarvasya**- The sense of P and C's maxim are same but C's has altered the rule "śidanekāl sarvasya" by changing the order. This *sarvādeśa vidhāna* rule is the concised manner for omitting the word 'anekāl' in deriving the same by *anuvṛtti* of al from the rule in JVy. Although the omitting condition sarvādesa is operated in the *sūtra* contexts such as "astivruño bhruvaci" J 1.4.124 and "cakṣhya khyāṁ" J 1.4.125 etc. Hereby the anekāl condition is found wanting JVy. But by omitting the sense of usage, it has not done proper.

11. **Tasminniti nirdiṣte pūrvasya and Tasmādityuttarasya**- Coordinating two *nirdiṣṭa vidhāna* rule J has made one rule for the same purpose whereas P and C have used two *Sūtras*. Devanandi has substituted ṭp and kā for C's Saptāmi and pañcamī which are used tasmin and tasmat in Aṣṭ. P's pūrva and uttara are used as pūrva and para in CS and JS. On account of meaning performace P,C and J are of equal persuasion dealt here whereas ṭp and kā for saving the syllable in JS and C's saptāmi and pañcamī are of clear understanding.
12. *Anuditsavarnasya cāpratyaya and Taparastatkālsya-Savarnagrāhaka* interpretation have been used by P.J and C. The *aṇ* letter and the letters having an indicatory *u* have been accepted for homogeneous letters. C has omitted the *aṇ* condition in acceptance of homogeneous letters. C's *savarga* and J's *sva* have been used for P's *savarna*. J has added the lexicon 'ātmanā 'abhavyo. ataparaḥ' denoting for negative particle of P's "taparastatkālsya".

*Kāla vidhāna paribhāṣā* is omitted in the JVy. The letter *ta* after or before has been accepted for the same prosodial length or time. C's *tā* is used for P's *tapara* and is explained in causative sense for the same meaning of *tapara*.

13. *ādirantyena sahetā*- The founder of pratyāhāragrāhaka rule "antyenetādih" J 1.1.73 is comparatively short in respect to the rules relating to P. Antya has omitted in CVy and conveyed clear and proper sense in grammatical language. C has added *madhyama* in the rule and keeps the same meaning.

14. *yena vidhi tadantasya*- The vidhigrāhaka rule has been implied same meaning in these grammars, the profounder of JVy has added new condition *al* with *ādyā*. In the comment *ali ya vidhi sa tadbādau bhavati*. This *ādyā* condition is purely linguistic C's use *viśeṣaṇa* is placed for P's *tad* wherefor clarity is gained in CS.

15. *Acasca*- The short, long and prolated sounds are to be applied in place of vowels. The same ophorism "acaśca" has been used by P and J. C has omitted this rule.

16. *Tasya lopa*- Lopa vidhāna condition of P's "tasya lopa" sūtra's tasya (tasya is spoken about the it) is pure *paribhāṣā*. 'paritah bhāṣyante
iti paribhāṣā’ but C 1.1.5 "ānamsacihnamit" is both sarījñā and paribhāṣā. Lopa is used in the sense of elision in Rg Veda onwards but asat is philosophical substance. J has omitted this rule.

17. Svaritenādhikāra- Adhikāra grahaṇa rule "svaritenādhikāra" contains same meaning in both PS and JS., C has omitted this rule.

18. yathāsanākhyamanudeśaḥ samānām- As per the lexical system of yathākramatva vidhāna rule J has used samaḥ in place of P’s samānām and omitted the anudeśaḥ. C has totally avoided the rule but used the sūtras in context "nandigrahādibhyo īyuṇini “C 1.4.141, "Lyutaḥ ādyānām dāraurasah” C 1.4.18, “Ecoayavāyāvah” C 5.1.75, “syatāsaullutoḥ” C 1.1.59, "tasthāsthānāmi tāntata niśascā” C 1.4.28 etc. Due to clarity PVy is much better than the other.

19. Vipratiṣedhe param kāryam- The Vipratiṣedha vidhāna rule has similar meaning device in the grammars "sparddhe" has been used in place of vipratiṣedhe by J. This is a short term but not simple. C has used "vipratiṣedhe" sūtra in this context where param is derived as anuvṛtti process.

20. Samartha padavidhi- In samasa vidhāna interpreting aphorism, the word samartha is capable enough to explain the complete sense to have samāsa. P and J have similarly used this condition. This rule is absent in CVy.

21. Paraśca- This paribhāṣā sūtra stands in the Pvy and JVy. The similar meaning has been dealt in JS without ca in the sūtra. C has omitted this rule. But this pratyayavidhāna is necessary for śabdāśāstra.

22. Vāsorupo astriyāṁ- The asarupavikalpavidhāna rule is omitted in CVy. J’s rule 2.1.81 "prāktervā asama" is comparable to P’s
“vāsaraṇopastriyām” whether the similar meaning stands upon this rule or not that is doubtful.

23. Ikstipau dhātunirdese iti vaktavyam- C has used “ikstipau svarupe” for dhātunirdeśa vidhāna. Vārttikakāra has firstly given this interpretation. C’s svarupe is used for panini’s dhātunirdeśe. Both are equal conditioning apart of sūtra sāhitya. J omits this rule but has used sūtras “prudravyauti sriyahi” J 2.3.45, “bhavaterahi” J 5.2.17, ” sasvidisvadisahe” J 5.4.42, “hante radhaḥ” J. 5.4.106 etc. These rules have been followed by “ikstipau............” paribhāṣā.

24. Pūrvatrāsiddham and Asiddhavadatrabhat - Both asidhatva vidhāna rules are used by C and J of course “pūrvatrāsiddham” rule implies same performance. C has modified next Asiddha lexicon on C 5.3.21 “prāgyuvoravugasiddham samānāsraye”. Prāgyuvoravukyuk has been used for P’s and J’s abhat. Samānāsraye is used for P’s and J’s atra. Meaning is intended similarly by P,J and C.
Kāraka and Vibhakti

Correspondence table -

(Kartṛ Kāraka )

Svatantra Kartā p 1.4.54 .............. J 1.2.125

(Karma Kāraka )

"Kartturipsitatamāmi Karma" "Kartāpyam" J 1.2.120

P 1.4.49

"Tathā yuktāmi cānipsitam" " J 1.2.120

P 1.4.50

"Akathitāmi Ca " P 1.4.51 .....................J 1.2.121

"Gativuddhipratyavasanārtha "Jñāgamyadyarthadhēraṇī sabdakarmakaṇāmaṇī Kartaṇau"

kartāsaṇau" P1.4.52 J2.1.122

" sabde ca " J2.1.123

"HṛKroranya tarasyām" "Hṛkrorna vā" J 1.2.124

"Divaḥ Karma ca" P 1.4.43 "Divaḥ Karma" J 1.2.115

" Adhisiṁsthāsām Karma" "Karme vaadhisiṁsthāasaḥ"

P 1.4.46 ..................... J 1.2.117

"Abhiniviśaśca" P 1.4.47 ..................... J 1.2.119

"Upanvadhyāri vasaḥ" P 1.4.48 "Vasoanupadhyāriḥ" J1.2.118
"Krudha druho rupasrsta"yoh
Karma P 1.4.38

(Karaṇa Karaka)
"Sādhakatamaṁ Karanam"
P 1.4.42
"Divah Karma ca" P 1.4.43

(Sampradāna Karaka)
"Karmanāḥ yamabhipraiti sa Sampradānam"
P 1.4.32
"ṛcyarthānāṁ priyamāṇaḥ"
P 1.4.33
"Slāghahnuristhāsapāṁ nip-syamānaḥ"
P 1.4.34
"Dhareruttamarnāḥ"
P 1.4.35
"Sr̥ṣheripsitaḥ"
P 1.4.36
"Krudhadruhyoṁ 'sagyoṁca Krudhidruhyoṁ'
J 1.2.111

J 1.2.111 vr
J 1.2.114
J 1.2.115
J 1.2.111
J 1.2.111
J 1.2.111
J 1.2.112
J 1.2.111
J 1.2.111
J 1.2.111

J 1.2.111
P 1.4.37
P 1.4.39
"Pratyāḥbhyāṁ Sruvaḥ pūrvasya"
P 1.4.38
P 1.4.42
P 1.4.43
P 1.4.32
P 1.4.33
P 1.4.34
P 1.4.35
P 1.4.36
J 1.2.111
J 1.2.111
J 1.2.111
Karttā" P 1.4.40

"Anuprati grṇaśca" P 1.4.40 " J 1.2.111

"Parikrayaṇe Sampradāṇam- nyatarasyām" 1.4.44

(Apadāṇa kāraka)

"Dhruvamapāye apādānam" "Dhyapāye dhruvamapādānam"
P 1.4.24 J 1.2.110

"Bhitṛāarthānām bhayahetuh" " J 1.2.110
P 1.4.25

"Parājerasodhaḥ" P 1.4.26 " J 1.2.110

"Vāraṇārthānamipsitaḥ" " J 1.2.110
P 1.4.27

"Antarddhau yenādarsana- michati" P 1.4.28

"Akhyātopayoge" P 1.4.29 " J 1.2.110

"Janikarttuḥ Prakṛtih" " J 1.2.110
P 1.4.30

"Bhuvah prabhavaḥ" J 1.2.110
P 1.4.31

(Adhikaraṇa kāraka)

"Ādhāroadhikaraṇam" P 1.4.45 .................................................. J 1.2.116
The main fold relations between Nouns with Verbs are designated as to the proportional frequency of said modes of expression; Nouns are signified by Verbs so kriyā is Kāraka. The grammars have secured 'Vivakṣātaḥ Kāraṇaḥ Bhavanti' J 1. 2. 110, CV 2.1.49. Avivakṣātaḥ Kāraṇaḥ na bhavanti is understood by this argument. This speaking phenomenon speaks of the particular process of Kāraka. The plain meaning of the word is any factor which contributes to the accomplishment on action, Karoti iti Kārakam - Kriyānimittam kārakam. The relation of a noun to another in a sentence is not Kāraka. A Kāraka must be construed with verb as the verse 'Kriyānvayitvam Kārakam'.

Karakas are more extra linguistic or psychological, rather than linguistic or formal in nature as 'Gārī dogdhi payaḥ, Māṇavakami panthānami prchati in P 1.4.51, C 2.1.143 and J 1.2.121. whose universal nature is automatically created by syntactic-sematic import. Basically Kāraka categories, are purely semantic in nature, holds this view in no small part because a lack of subtlety as mitrāya kṛdhyati /mitram abhikrdhyati. Dative case is implied according to P 1.4.37, C 2.1.76 and J 1.2.11 and accusative case in P 1.4.38 C 2.1.76 and J 1.2.111.

"Kāraka" P 1.4.23 and J 1.2.109 is put in the locative case (we find KV and JV are of the view of the meaning condition. This rule has viewed different interpretations because-

(ii) kārake states meaning condition-

(iii) Kārake serves as qualifier (viṣeṣaṇa) to the domain of apādāna etc. Each of six kāraka categories must also be assigned the term kāraka.

(iv) Kārake is an adhikāra whereby the technical term kāraka is
introduced, its etymological meaning denotes, thing brings about an action.

There are six such kārakas ablative (apādāna), dative (sampradāna), Instrument (karaṇa), Locus (adhikaraṇa), object (karman), agent (karttru). A careful study of all kāraka categorization rules shows this position with clarity. A subtype of kāraka categorization is also much clear and definable in respect to any action.

1. **Nominative Kāraka-**

   (a) The subject is absolute and unconditioned, it may thus be any kind of noun either substantive or adjective and is put in the nominative case as Devadattaḥ pacati, sthālii pacati. Cavoids the definitive example of kartkaraka while it is seen that "kartari tṛṭya" 2.1.62, it is defined that caitreṇa kṛtam in kartari kārake where kartari kārake has been written in the commentary of CV.

   (b) The subtype of agent, namely causal agent is determined by P1.4.55 and J 1.2.126. C is silent, whereas on C 2.1.44 CV says, 'sāmarthyācca pr ayojaka vyāpāreṇaivaśya vyāpyata bhavatiti vaktavyam'.

   As C is silent in the sūtras about the kāraka it is surprising to note that the vṛttikāra has elaborately mentions the linguistical disposition what is kartari kārake, sampradāna kārake etc. This difference in the sūtras and vṛttis leads to speak of sūtrakāra and vṛttikāra are not same and one person.

2. **Accusative kāraka-**

   (a) The object, which is specially desired by the agent to be
accomplished by the action. \( \text{Grāmam} \, \text{gachati} \) is supplied as the example in \( KV \) and \( JV \). But comparative rule of \( C \) " \( \text{kriyāpyle} \, \text{dvitiyā} \) \( C \ 2.1.43 \) is not actual substitute of \( \text{karma kāraka} \). \( \text{Apye} \) is not clear for \( \text{karma} \) for which \( JV \) comments "\( \text{āpyatame sampratyayah} \)". If \( \text{āpya} \) is considered as \( \text{karma} \), perhaps in ' \( \text{payasā} \, \text{odanānī} \, \text{bhunākte} \)' \( \text{payasā} \) is the object for \( \text{āpye} \). So \( \text{C}' \, \text{s} \, \text{āpya} \) is not clear for \( \text{Karma kāraka} \).

(b) Object of aversion is desired by the agent as \( \text{viṣānī bhakṣayati} \), \( \text{grāmam} \, \text{gachan vyāghrami pasyatī} \) \( \text{ate similar due to kāraka} \) sense as shown by \( P,C \) or \( J \). \( \text{Kāraka} \) is not supplied in \( CVy \).

(c) Some verbs have the faculty of admitting two objects at the same time as \( \text{gām dogdhi payah} \) etc. Which is the counter part of object.

(d) Some causative verbs take accusative, which is the subject of the verb in its primitive sense. It is put in the accusative case in casual as \( \text{satrun svargam agamayat} \), \( \text{gamayāḥ} \, \text{māṇavakārīn} \, \text{grāmam etc.} \) There is diversity of idiom that is clearly seen in grammar.

In \( JV \). 1.2.120 ‘\( \text{sarveśu kārakeśu apyagrahaṇa sāmarthyaḥ} \, \text{āpyatame} \, \text{sampratyayaḥ} \)’, this verse is the scientific elaboration of \( \text{karma kāraka} \). \( JV \) has described accusative case in a śloka as-

\[
\text{“prāpyam viṣayabhutam ca nivrtyam vikriyātāmkaṁ l}
\text{karturśca kriyāyā vyāpyamipsitānipsitetarat.”}
\]

3. **Instrumental kāraka**-

(a) The conception of accompaniment and it is for this reason to accomplishment of the action that is called instrument as \( \text{dātreno lunāti} \), \( \text{dānena bhogam etc.} \)

They convey the meaning of accompaniment, simultaneousness and nearness. whereas \( \text{karaṇa kārake} \) written in \( CV \ 2.1.62 \), is not clear in \( \text{vṛttī} \) by dint of usual meaning condition.
4. **Dative kāraka**-

(a) The object must be of the verb 'to give' the person whom wishes, is called dative. Its employment admits the dative of interest as upadhyāyāya gāmi dadāti. CV comments that devebhyāḥ puspamī dadāti in "sampradāne caturthī" C2.1.74. That is correct due to fourth tried. But it is purpose-oriented for salvation (mokṣa) as non-kāraka.

(b) Some other verbs enumerated by grammarians such as slāgh (to praise), hnu (to conceal), śap (to curse), sṭhā, (to stand), dhāri (to owe), spṛha, (to desire), krudha (to be angry), druḥ (to injure), irshya (to envy), asuyā (to detract), rādh (to propitiate) and ikṣh (to look to) take dative case when construed so in the sense of likingness as Devadattāya rocate modaka is considered by vernacular of grammars.

It is discussed in the CV that ruciyukte kārake and dhārayateruttamarṇे kārake on C 2.1.74 and C. 2.1.75 that the dative is to be attached whereas CS is silent about it.

C. The dative is construed when the compounded verbs pratigrñāti, anugṛñāti convey the sense 'answer or respond to praise as hotre anugṛñāti, acāryāya anugṛñāti etc.

Points out the direction of meaning, mostly it is employed in a metaphorical sense as bhāryāṁ irṣyati and śatena parikrita etc.

5. **Ablative kāraka**-

Ablative kāraka admits four types; such as ablative of separation, ablative of distance, ablative of expression, ablitive of orgin and cause.
(a) The ablative denotes separation and disjoining from whence there is a withdrawal as grāmad āgachati, yavebhyo gāmī vārayati etc. These denote restraining, preventing, excluding from fixed point.

That is clearly defined in J 1.2.110 'dhīrvuddhi, prāptipūrvaka visleśdāpāyaḥ, dhiyākṛto apāya dhyapāyaḥ, dhī prāptipūrvaka vibhāga ityarthāḥ, dhī grahaṇe hyasati kāya-prāptipūrvaka evāpāyaḥ pratiyate. dhigrahaṇe sarvāḥ pratiyate, dhruvāmi avicālam, avadhibhutām vā, dhyapāye sādhyā yad dhruvāmi tadapādānasamjñāmi bhavati'. dhī is meant prominent application for ablative, adharmāt jugupsate etc are also included here for dhī.

The restraining expression for separation is seen in two roots vāryati and niśedhayati in CV 2.1.81. J has accepted only one root vārayati in J 1.2.110.

(b) Ablative of distance is denoted by upadhyāyat antardhate. PS joins special rule "antardhau yenādarśanam ichati" in p 1.4.28.

(c) Ablative of expression is understood in a cause of fear, unbearable precepting by caurebhyo bibheti etc.

(d) Ablative origin and cause is conceived as the origin or starting point, from whence some consequence has resulted as 'himavato gaṅgā prabhavati' etc. For this expression PVy has considered special rules here p 1.4.30,31. J and C have solved by general rule of ablative.

6. Locative kāraka-

Locative serves to signify the sense of the action. The action may be in relation to agent or object. P;J or C define the adhikaraṇa kāraka as adhāra on substratum in P 1.1.45, J 1.2.116 and C
2.1.88 as kaṭe āste, sthālyām pacati. But with regard to the scope of varieties of this substratum, views are found to vary. It is generally taken to be of three kinds aupaśleśika, vyāpaka and vaiśayika. That has been discussed first time in mbh. JV states the śloka as division of adhikaraṇa.

"Aupaślešikavaiśayikaabhivyāpaka ityapi /
ādhārastrīvidhāḥ praktaḥ katakāsatileṣu ca"/l

P S, CS and JS are silent about it.

Vibhakti

One nominal ending relates to another nominal ending and verbal forms with causative sup affix is known as vibhakti which discriminates among the dhātu, prayāya and prātipadika. It follows " laḥ karmaṇi ca bhāve cākarmakebhyaḥ" P 3.1.68 which denotes that an affix la is used after a transitive verb to express either in agent or object and after an intransitive verbs to express either agent or action.

Nyāsa says about vibhakti in P 1.2.44-

'Vibhakti śabdaḥ supāmi vācakaḥ vibhāgavacano vā, kāraka saktir vibhāgaḥ vibhajyate prātipadikārtho anayeti kṛtvā '

Padamijnari says in same rule-

'vibhakti sabdaḥ supāmi vācakaḥ vibhāgavacano vā, kārakaśaktirvibhāgaḥ vibhajyate prātipadikārtho anayeti kṛtvā'.

Let us now discuss about endings (vibhakti) introduced after the prātipadika p 1.2.45-46 and J,1.1 5-6. The denotatam of nominal endings may be expressed by means of a tīrī 'verbal ending'
P.3.4.76, J 2.4.64’ and C 1.4.1, kṛt primary affix P 3.1.93 and J 2.1.80, Secondary affix P 4.1.76 and J. 3.1.61 or compound. C is silent about adhikāra rule. There is clear issue of kāraka or non-kāraka relationship, expressed by a nominal endings.

The above select listing cited for nominal ending with their semantic definitions, syntactic constraints and co-occurrence conditions. P and C have discussed the order of enumeration dvitiyā, triyā, caturthī, pancamī, saptamī, prathamā and sasthī. JVy has added ‘a’ after the consonants and P has after the vowel of each letter of the word ‘Vibhakti’ and has made separate technical terms. For which the following seven Vibhaktis are vā, ip, bhā, ap, kā, tā and ṭp.

A) First tried-

1. The first tried is expressive of senses of subject and predicate. It may be any kind of noun either substantive or adjective. Meaningful nominal term construed with min ending word has been accepted first tried on to the rule “Miñekārtha vā” J.1.4.54. Cvy is more justified for when the sense is expressed “arthamātre Prathamā” the first case is to be employed C 2.1.93.

2. The first tried is employed for the person addressed, is put in the vocative. J has addressed vodhyam T.T. in J 1.4.55 “Sambodhane Vodhyam” for first tried as he Devadatta āgacha.

B) Second tried

1. Accusative case with genitive verb (relative) is stated by second tried as P 1.4.49, 50, 51 and J. 1,2,120,121 etc. CV is silent on the Kāraka till the important factor of Vibhakti section has been dealt on the central idea of Kāraka. The governing rule (not being
specified) "Anabhihite" has not been used in Cvy. Though Kriyate Kaṭaḥ, Kṛtaḥ, Kaṭaḥ are put under Karman. So second tried may be appropriate here.

2. A number of interjections are applied in the vernacular for which second tried is employed similarly as dhik, antara etc. in KV 1.4.48. Jv 1.4.3 and CS 2.1.50, 51,52.

3. The chiefly applies a parts of speech to denote an action (Karmapravacariṇya) as anu, upa etc. accepts second tried according to P 2.3.8. Karmapravacariṇya has not been dealt in Jvy and CVY. The expression of Karma pravacariṇya is used for second tried in both grammars. In this sense upasarga and gati sanjayā have been restricted in Jvy.

4. The length or time serves to denote a continuity of either, the second tried is employed in PS 2.3.5, JS 1.4.4 and CV 2.1.51.

C)- Third tried

1. The third tried has been styled as instrumental after its most usual employment of expression of the instruments fall on agent, yet, its starting point is rather the conception of accompaniment, P 2.3.18, J 1.4.29 and C 2.1.62, 63.

2. The third tried attends on the adjectives of equality, likeness, identity under the rule P. 2.3.19, J 1.1.73 and C 2.1.65. The example Vṛddho Yunā of KV and Antyenetādiḥ of Jv has denoted the sense of saha. CV is silent on this expression.

3. The third tried is employed in many instrumentals as the character of adjective such as Prakṛti, Prāya, Gotra etc. follows Vṛttis on P 2.3.18, J1.4.29 and C 2.1.63.
4. The instrumental Introduced in length and time serve to denote in what time some thing is accomplished as Māsena Anuvāko Adhitāḥ, Māsena Prābhṛtām Adhitam Krosene Anuvāko Adhitāḥ, Yojanena Prābhṛtām Adhitam etc.

5. Quality and attributive circumstance denote either effective or defective. There the third tried is employed as per C 2.1.66 as Kamandaluna Chatram Adraksit, Aksṇa Kāṇa and JV 1.4.31. P has used two rules P 2.3. 20,21. According to grammatical idealism shortness and clarity are based upon the CS 2.1.66 "Lakṣaṇe".

6. When a word denotes cause, takes third tried, such as Vidyayā Yaśaḥ, etc. Appropriate defination of hetu is found on the comment in J 1.4.32 iha laukika Phalasādhanayogyaḥ Padārtha hetu gṛhyate' and J. 1.2.126 "Tadyojakā hetu". Cvy is silent on this comment.

D) Fourth tried

1. The dative case of the purpose or aim is of very frequent occurrence. It may be made use of always. If one wants to denote dative, fourth tried is employed as Devadattaya rocate, patyē śete, randhanāya sthāli, rathāya dāru etc. in J 1.4. 23. This sutra explains 'Kriyāyāpi Karmabhumāya Yaddāpyate tadapi sampradānam with the example patyē śete. While this example is given in CV 2.1.79 "Tādarthyē". In the great majority of cases the destination is purported by dative.

2. In same special cases the fourth tried is enjoined similarly by vernacular of same utterances of ritual namaḥ, savasti, svadhā, svāhā, alam,vaṣat and the word hita, the object of the root man etc. in PVY, JVY and CVY.

3. The fourth tried is employed from the notion of nominal action
(bhāvavacana) after duty of infinitives. As they, however, are always felt as noun case as yāgāya yāti, Pākāya Vrajati etc. Also the dative serves the destination of purpose here under the rule P 2.3.15, J 1.4.25 but C takes all the usages under the rule "Tādarthyaye".

E) Fifth tried

1. The fifth is employed in the ablatives, the commentary on J 1.4.37 are compared with one sutra of C ‘adhikaraṇe pyakhe karmanि kā Vaktavyā’ Ex- āsane upaviśya prekṣate/ āsanāt prekṣate, ‘Praśnākhyaṇyoṣca ‘kim Devadatta vyākaraṇāt kathayati / vyakaraṇāt kathayati ‘yataścādhvakālapariched as stataḥ kā vaktavyā’ Ex-Gavedhumata sārikāṣyam catvāri yojanāni and kārttiyā āgrahāyani māse. These conditions are retained regularly in C 2.1.81 "avadheḥ pañcamī".

2. Same interjections are to be treated as ablative optionally for which the fifth case is employed for the ablative these come under P 2.3.29. 32 J 1.4.38 and 41. Thus, C has defined clearly the optionallity by dividing the rules (C 2.1.84, 81,85,86). Fifth and Sixth cases in rule 81; second and fifth cases in 84; third, fifth and second cases in 85. and third and fifth in 86 are employed for the sake of the use of interjections.

3. Several kinds of parts of speech denoting to action Karmapravacanīya are appropriate to be treated as ablative and fifth tried employed similarly three grammarians.

4. JVY has accepted the opinion of Jaina Ācārya śridatta in J 1.4.24 "Guṇe śridattasyāstriam" for fifth tried. Comparative sutra of C 2.1.70 "Guṇe vā" is not astriyām as jādyad vaddhaḥ, upalavdheḥ san etc.
F) Sixth tried

1. The sixth tried is employed in the genitive, that is to mark belong to, partaking of and to qualify them. Concurrent constructions are rājñāḥ puruṣaḥ etc. The fundamental notion of sixth tried is used as sambandhe according to CVy. This same idea has been classified svasambhandhādi in KV on p 2.3.50 and JV on J 1.4.57. Relating to properly with its owner the examples are touched every sphere of relation. Generally CV is reluctant to elaborate it in certain sense and this genitive cannot be compounded.

2. Several verbs are construed with a genitive. So sixth case is employed. Some verbs denote owing to ruling, illness, some giving, being, eating, drinking as offering to deity, some accept the object; jnā is construed with the genitive of the instrument, some verbs denote playing, betting etc. the above senses are used by P, C and J for sixth tried.

   The words connected with the verbs having the sense of remembering, roots daya and isa are to be employed with sixth tried. They are governed in special rule by P 2.3.52 and J 1.4.59. Both the grammars in the vṛtti indicate the conditions emerged in the remaining senses come under śeṣa. If the śeṣa is appropriate here, what is the necessity of special rule? Candragomi has accepted the conditions in the remaining senses of śeṣa in rule C, 2.1.95 "Ṣaṣṭhī". So he is the most prominent one in this case.

3. The genitives are available to denote the agent or object with KṛT suffix equally.

4. Sixth tried has been employed by the sense of atashartha affix. This condition has been dealt by the sūtra of p 2.3.30
"śaṣṭhyātasartha pratayena" and J 1.4.39" tātasarthe tyen". But C has performed C 2.1.81 "avadheḥ paṅcamī" and the vṛttī in elaborated with avadhivivakṣāyām tasarthai rapi yoge paṅcamī bhavatyeva'.

5. Sixth tried has been used by the enap affix by p 2.3.31 and J 1.4.40. Cvy is silent on the sixth tried by enap affix in C 2.1.53.

G) Seventh tried-

1. The seventh tried serves to signify the locative case or the sense of action in p, 2.3.36.37, J 1.4.44.45, C 2.1.88, 89 as tileṣu tailam, goṣu duhyamāṇaśu gataḥ etc.

2. Seventh tried is used for some conjunctions with words according to p 2.3.39. 40, 43,44, J, 1.4.47,48,51,52 and the vṛttī on C 2.1.91, 92 as mātari sādhu, keṣeṣu prasitah etc.

3. Specification is made by separating one from many by reason of its genius, quality and action, whether may be effective quality or defective in p. 2.3.41,38, J. 1.4.51,46 and Vṛttī on C, 2.1.92,91 as kṛṣṇā goṣu sampannakṣi ratamāḥ and krosati prāvṛṣijit etc.
**Compound**

*Sup* inflected word may be compounded with another *sup* inflected word. That is called *samās*, a T. T. This syntactical relation falls under the *samāsa*. This is varied upon the clear diversion of *ekārthya* in C 2.2.1. Although this *ekārtha* sense is called as *samāsa* in *Candra Vṛti*. The *Vṛttikāra* tries to Justify by saying *candropajñamasajñakam vyākaraṇam* that *cāndrayākaraṇa* is *asamijñaka*. Further it is said 'sa ca *prthagarthānāmekārthibhāvah samāsa ityucyate.*' P's sense is retained in JVy, by providing a new technical term 'sa' for samāsa.

Compound comes under the structural domain of sūtra "*supsupaikārtham*" C 2.2.1 This rule is very clear self explanatory and dependable to understand the *samāsa*. P's rule "*sup saha supā*" P 2.1.4 and J 1.3.3 depending upon the condition *samartha*, are capable of connecting each other. *Samartha* is restricting- one in regard to wide condition *ekārtha*.

The enjoinder regarding the *padas* would be operative only if and when the *padas* have *samarthya* if not considered for grammatical operation or derivation . This *samartha* interpretation is explained as 'kvacidakartavyam *samarthagrahaṇam* kriyate, kvacicca kartavyam na kriyate'. So in same places *samartha* is included unnecessarily, whereas at another place it is not done so even when necessary 'tatraikārthibhāvah *samarthyaṃ paribhāṣā catyevam sūtram abhinnatarakam bhavati' this statement is quoted *Mbh* on P 2.1.1. *CVy* prescribes *ekārtha*, the sort form following the discussion made in *Mahābhāṣya*. So *samartha* is interpreted as *ekārthibhāva* and *ekarthibhāva* is *samartha*. Modern scholars like J.A.F. Roodbergen, Interpret the term as syntactic relation. B. Faddegon takes it as a logically connections and prof. stall as *samvandha* (grammatical relation).
S.M. katre interprets the term as semantically relevant and semantic substitute counter. Prof. Cardona has recently interpreted it as syntactic and semantic relation etc. The traditional import takes, patanjali is reply prthagarthānāmi padānām ekārthībhāva sāmarthyam ityuyate on Mbh 2.1.11 padavidhi is stated there that the enjoinder could be either of one pada or more than one pada, it could be either regarding the preceding pada on the following one. All such implications are available by splitting up the padavidhi as padasya vidhi, padayor vidhiḥ, padānāmī vidhiḥ, padād vidhiḥ and pade vidhiḥ. This grammatical operations are found in the verse of Mbh on P 2.1.1 samartha - paddyorayam vidhisabdena sarvabhaktiyantah samāsah'.

Non-paninian Jaina grammarian Devandandi Muni uses the sutra "samarthaḥ padavidhiḥ" at 1.3.1. It is also explicit in the Mahāvṛtti, A commentary on Jainedra Vyākaraṇa by Abhayanandi says that "dvividham sāmāṇyam, ekārthībhāva vyapekṣābhāvaśca'. cāndra vyākaraṇa has made it ekārthībhāva, one fold of samartha.

Different types of important functions are discussed here for consideration

1. The specification of compound

Clarity is the basic part of Vyākaraṇa. Samāsa has been used as considerable word in vrāhmanas and prātiśākhyas before Panini. In the sense of 'to throw' or 'put together'. 'add', combine e.g. 'ubhāvanatu samasyetām' in Aitareya vrahamana Vi. 89.3 etc. Thus in Vājasaney prātiśakhya i.27 we found 'tiṇkṛttaddhitacatustayasya samāsaḥ'. According to commentator catustayasya, samasah means compounds comprising of four classes but catuṣṭayasya may also have been used in a technical sense. In the Kātantra school catuṣṭayasya is explained thus
"sabdānāmi sādhanāmi yatra kārakāṇāṃ ca nīrṇayaḥ |
samasastaddhitoyatra sa catuṣṭaya ucyate "

Samāsa has been adopted several times in PVy but not defined there. J uses "sa" 1.2.2 as abbreviated form of samāsa and which is defined 'padasamudāye sa sanījña na pratyekamiti'. C considers "ekārtham" in 2.2.1 the short form of ekārthībhāva of Mbh. But CV has not explained the word ekārtha.

The six varieties of compounds have been specified in the Bṛhad devatā ii. 105 - 106

"Dvigurdvandoavyāyībhāva karmadhāraya eva ca,
paṅcamastu vahubṛhiḥ śaṣṭhastatpuruṣah sṛṭah1"

Here the six varieties of compounds found in P and J are discussed. The controversial word pertaining to the name ekārtham is used in CVy. CVy has governed serially the compounds avyāyībhāva upto bahubṛhi.

We find, Panini begins with 'avyāyībhāva' P 2.1.5 and continues successively up to P 2.1.21. That is very clear in the meaning, where avyaya use is prominent part of the compound. Anvartha sanījñā ceyam mahaṭī purvapatārtha prādhānyamavyāyībhāvasya darśayati, is noted under KV P 2.1:5. The same statement is written pūrvapadaprādhānyencan hasasyābhidhiḥnakasād in JV 1.3.4. J uses 'ha' for avyāyībhāva in J 1.3.4 Probably because he has taken the last letter of the alphabet. The circular of Avyāyībhāva compound contains in J 1.3.5 to 1.3.18 and C 2.2.2 to C 2.2.14 .C has not used the avyāyībhāva who uses asanīkhyārtha' instead. It may be mentioned in this sūtra context, "saradādibhyo asanīkhyārthe" C 4.4.90. " he
saradādeḥ" J 4.2.109 and "avyāibhāve saratprabhṛṭibhya" P 5.4.107. An avyāibhāva compound is also neuter gender due to P 2.4.18, J1.4.94. This specific use may not in CVy. If "tannapurīśakam" C 2.2.15 denotes neuter gender for avyāibhāva compound and it is known from the vṛttī' yadetadatikrāntam tannapurīśakalīngam veditavyam'. Before the rules of C 2.2.15 avyāibhāva compound rules are dealt. The main rule of avyāibhāva compound states that asarīkhyā is employed in the sense of vibhakti, samipa etc. in C 2.2.2. The first of its elements is the main or independent of which is to be depended upon by other part.

Tatpuruṣa is taken as one class comprising of certain type of compounds known by that name. The self analysis is 'tasyapurūṣaḥ' tatpuruṣa by śaṣṭhī, compound. From the sūtras P 2.1.22, J 1.3.19 and C 2.2.16 the tatpuruṣa compound contains in the Paninian and non-Paninian strategy in the context up to the sūtras P 2.2.23. J 1.3.86 & C 2.2.46 where bahubhīhi compound begins. J uses T.T. "sam" in J 1.3.19 for P's tatpurusa. Probably accepting the last letter of Tatpuruṣa. This is to discussed in KV 2.1.22 and similar verse 'uttarapadārthapradhānatvam śasasyābhidhānasāt' contains in JV 1.3.9. Although C is silent on it, yet he combines the tatpuruṣa rules C 2.2.16 to C 2.2.19. Kat is substituted for ku in uttarārthe when a word beginging with vowel follows, "koh kadcyuttarārthe". C 5.2.119. Still uttarārthe is understood in the sense of tatpuruṣa.

Karmadhāraya the word is self explanatory. 'karma kriyānavayam dhārayatiti'. The master grammarian panini explains "Tatpuruṣa samānādhikaraṇaḥ karmadhāraya". P 1.2.42. The case of each member of which is same in Tatpuruṣa compoud, that is called karmadhāraya
or appositional determinative compound. J calls it 'ya', the last syllable of *karmadhāraya* is taken in "*Pūrvakālaikasarvajaratpurāṇanavakevalanī yaścaikāśraye*" J 1.3.42. *Karmadhāraya* means the subject holder where the entire word becomes connected with the verb by means of the same action of both the words. C is silent about the name of *karmadhāraya*. When *puruṣavyāghra, mukhakambala* etc. in CV 1.3.51 and *kṛṣṇakambala, lohitaśāti* etc. in CV 1.3.52 compounds are used in the sense of *karmadhāraya*. CV 1.3.52 explains 'ubhayorviśeṣaṇatve kasya pūrvanipāta iti cet pradhānadrvyapekṣayānvarthasya nicoguṇasya pūrvanipātah' and 'viśeṣyaviśeṣaṇayoh sarājñā atra vṛttau uktā.

The sense is that of *Taddhita* affix, or when an additional member comes after the compound or when an aggregate is called *Dvigu* compound in "*samākhyāpūrvo dvigu*" P 2.1.52. This numeral determinative compound is fixed as 'ra' in J 1.3.47. 'Ra' is chosen for the last letter of *samāhāra* in the sense of aggregate. C has used *samākhyaḍī* many times in C 2.2.74, 2.3.23, 2.4.11, 4.1.38, 70 etc for the particular sense of *Dvigu*. Again the specific mention of neuter gender is to be used when the numeral begins in the compound, C 2.2.76, 49 which are operated in *PVy* and *JVy*.

A compound which does not come under any one of the rules of compound, that is *Bahubrīhi* "śeṣo bahubrīhi" P 2.2.23. Again *bahubrīhi* is a compound where more than one syntactically related word combines together to yield a nominal which serves as a qualifier to something other than that which is denoted by its own constituents "*Anekamanyapadārthe*" P 2.2.24, J 1.3.86. J calls it as 'ba' probably because of considering the first syllable of *bahubrīhi*. C uses many times *anyārtha* for *bahubrīhi*. In clear case P refers to the affix *nīp* that
is not employed to denote the feminine, after a bahurlhi compound ending in "ano bahubrihi" P 4.1.12 the same meaning is dealt in C 2.3.12 also.

_Dvandva_ is the reduplication of _dva_ and means two by two. Two or many pairs, direct or indirect, immediate syntactic relations are to be combined together. This syntactical relation is indicated by _C_ in mutual conjoining 'itaretaryoga' and aggregate (samāhāra). _C_ indicates four meanings _samuccaya, anvācaya, itaretaryoga_ and _samāhāra_. This compound is paraphrased "cārthe dvandva" P 2.2.29 and J 1.3.92 _CVy_ has used _cārthe_ in the particular sense of _dvandva_ where the division and composition of _cārtha_ is clearly written in _CV_ 2.2.48 'cārthā bahavaḥ, samuccaya anvāccaya itaretaryogāḥ samāhāraśceti, itaretaryoge samāhāre caikārthībhavaḥ sambhavati, na samuccaye nāpyanvāccaye'. Again many kinds of functions are treated in the name of _cārtha_, as the affix _vun_ comes in the sense of _bhāva_ or _karma_ in the _cārtha_ compound, _C_ 4.1.149 etc.

By dint of particular evidence it may be assured that the compound is specified everywhere. _CVy_ could have noted the compound relating to operations and restrictions. These indications are the specification of compound in _CVy_.

2. The indication of _samartha_ in compound-

_Samartha_ theory is applied in _samāsa, kāraka, kṛt, taddhita_ etc. _Samartha_ is the immediate relation between one with another part according to the tradition of preceptor, otherwise non-compounding phenomena abounding in the language contemporary may be used in _P_ to _J_. The term _samartha_ has been found in Vedic literature,
prātisākhyaś e tc. The concept of Paninian tradition is imitated from Atharva pratiśākhya-

"Upasarga pūrvam ākhyātām yatrobhābhyām samsayat

sāmarthyam ubhoyas tatrāsāmartheṣu vigrahaḥ II" (1.1.1311)

Syntactic relation vis a vis samartha has been indicated in every compound. In the avyayībhāva compound yathāvṛddham, the indiclinable word yathā is compounded with a word ending in case inflected affix when it does not denote likeness in P 2.1.7, J 1.3.6 and C 2.2.3. In kaṣṭaśrita of P 2.1.24 and C 2.2.16, Dharmaśrita of J 1.3.21, the word kaṣṭam, a nominal ending in second case affix is syntactically related to śrītaḥ in tatpuruṣa compound. That is samartha hence through the objective case. Paṅcagavadhanah of P 2.1.51 J 1.3.46 and C 2.2.18 (pañco gāvo dhanamī yasya) whose wealth consists of five cows. This aggregate is to be expressed with a same case-inflected word for compounding in Dvīgu sense. A case inflected word denoting the qualifier, is compounded with a case inflected word denoting the thing thereby qualified in same case of P 2.1.57, C 2.2.18 and J 1.3.52. That is samartha in karmadhāraya citraguḥ > citrāgāvoyasya saḥ is the samartha in the bahubrīhi compound of P 2.2.24, C 2.2.46 and J 1.3.86. otherwise lohitagarīgam is asamartha in bahubrīhi. Although both are syntactically related, the compound is denoting another new thing from compounding word in bahubrīhi. lohitagarīgam denotes the meaning of compounding word. That is samartha in Avyayībhāva compound. Plakṣaścanyagrodhaśca > plaksanyagrodhau is samartha in P 2.2.29, C 2.2.48 and J 1.3.92. Whereas JV commenting gāmasvam puruṣam paśumaharahanayanamāno vaivasvato na tṛpyati is asamartha.
This example is the community of reference (samuccaya).

The notion of samartha is very old, form of yaskas nirukta to new grammarian Bhatoji’s siddhāntakaumudi, though its implication and application varied from sentence to compound formation and from syntactic relation to semantic one.

3. The splitting (yogavibhāga) of sup supā-

The method of yoga vibhāga is mainly resorted to the definite purpose of iṣṭa sidhi. A single rule of sūtrapātha is bifurcated by Katyayana and Patanjali. Splitting has been suggested about 25 times by Katyayana and 70 times by Patanjali. This is altogether new phenomena of Katyayana and Patanjali, for which obtaining desired result may be accomodate new facts. “saha supā” may not be admitted as a separate class of compound approved by panini. ‘sup supā’ is a special class compound admitted by patanjali. Splitting of this sūtra, two types of anvaya have been created, one is ‘saha sup samasyate samarthena’ another ‘supā saha sup samasyate’.

Desiring new fact a case inflected word may be compounded with a word where it is connected in the specific sense. The splitting aphorism ‘saha sup samasyate samarthena’ has taken three words sup from sūtra P 2.1.2, samasyate from sūtra P 2.1.3, J 1.3.2 and samarthena from Sūtra P 2.1.1. or J 1.3.1. This complete aphorism applies to compound like anuvyacalan, anuprāvarsat etc. “sup supāikārtham” C 2.2.1 can be independently splitted here.

Second context ‘supā saha sup samasyate’, a sup inflected word is compounded with another sup inflected word in the domain in of
P 2.4.1, J 1.3.3 and C 2.2.1. The result of this aphorism creates adhistri, upakumbham etc.

Split up into two rules just for the sake of explaining the necessity of formation of certain words which are otherwise not good.

4. The order of connecting compound-

Karmadhāraya and Dvigu are connected with Tatpuruṣa. For which these two compounds are the sub types of Tatpuruṣa. From collection of so many examples both compounds were not distinguished from Tatpuruṣa. Pañcarājam > pañcānām rājānāṁ samāhāraḥ > pañcan + rājan + tāc iti.

The affix tāc is added with the nominal stem ending rājan, ahan etc. In Tatpuruṣa compound, Pañcarāja is a Dvigu compound, which deals with the same operation of Tatpuruṣa. Next the Dvyahāḥ > dvyorhnoḥ samāhāraḥ > dvi + ahan iti. Aḥna is the substitution of ahan added here by the rule P 5.4.88 J 4.2.90, where as this substitution is restricted by the following Tatpuruṣa compound rule P 5.4.89. J 4.2.91. pañcagavam > pancānām gavāṁ samāhāraḥ > pañca + go iti. In this derivation, the affix tāc is added at the end of Tatpuruṣa compound P 5.4.92. J 4.2.94. So Dvigu is fully connected with the Tatpuruṣa compound as contacat compound. C has avoided the naming part of compound.

A compound may be tatpuruṣa when the case of each member is the same, that is called karmadhāraya. So this close contraction is ordered by the sūtra P 1.2.42, J 1.3.44. C omits the samjñāpart but contact is known from the sūtra context. The rules of Tatpuruṣa have
been appropriated in karmadhāraya, śrenikṛtah, pugakṛtah, ukakṛtah, nidhanakṛtah etc are compound by rule P 2.1.59, J 1.3.54, C 2.2.18 as Tatpuruṣa. These compound retain their original accent in karmadhāraya compound by P 6.2.46. Likewise katara kathah, katama kathah etc of P 2.1.63, J 1.3.58, C 2.2.18 Mahānavaṁ P 2.1.61, J 1.3.56, C 2.2.18, ībhapoṭā, ībhayuvari, agnistokah etc of P 2.1.65, J 1.3.60, C 2.2.18 are treated masculine in a karmadhāraya by P 6.3.42, J 4.3.25, C 5.2.39. So karmadhāraya is a close contact compound by the order of remaining examples.

5. The diversion of compound and non-compound-

A noun is compounded with another noun by the rule P 2.1.3, J 1.3.3, C 2.1.1 upto P 2.2.33, J 1.3.109 and C 2.2.48. Stokānmúkta, alpānmúkta, abhyāsādāgata durādāgata etc. are compounded by the rule P 2.1.39, C 2.1.87, J 1.3.34. By the rule P 2.4.74, C 2.1.39 and J 1.4.142 the ending of prātipadika are elided. Therefore, in forming the compound of stokāt muktaḥ, the ablative ending required to be dropped. But here before the second member of compound the ablative endings are not elided by P 6.3.2, J 4.3.121, C 5.2.2. The diversion of compound is original. Second aspect of compound āpātaliputram, ākumaram etc, are compounded by P 2.1.13, C 2.8.7 and J 1.3.10 when the sense of ari denotes to limit exclusively or limit inclusively with the nominal stem ending in fifth case affix. Otherwise ā pātaliputrāt and ā kumārebhyo are not compounded.

Non- Compounding diversion is seen in the sense of compound. chātrāṇāṁ paṁcamaḥ, chātrāṇāṁ daśamaḥ, kākasya kāṛṣṇyam, phalānāṁ suhitaḥ etc are not compounded by P 2.1.11, C 2.2.23 and J 1.3.75 when a nominal stem ending with sixth case affix is not
compounded with a word having the sense puraṇa, guṇa, suhita, artha, sat etc. Again it requires discussion here that kaśṭam śrita sanākulaṇākhaṇḍa, gave hitam, vrkebhyo bhayam, rājñāḥ puruṣaḥ, aksēṣu saundaḥ etc are compounded in Mbh P 2.1.1 due to the syntactical relation. Which are regulated by sutrakāras in P 2.1.24, 36, 37, 40; 2.2.8, C 2.2.16, 22, J 1.3.21, 27, 31, 32, 35, 70. Paśya devadatta kaśṭam, śrito viṣṇumitra gurukulaṃ; Āgaccha tvaram māṇavakebhyaṃ, bhayam devadattasya yajñadattāḥ; tiṣṭha tvaram sanākulaṇāḥ, khando dhavati muṣalena; sukham gobhyaṃ, hitam devadattasya; bhārīṛa rajño, puruṣa Devadattasya; kusalo devadatto aksēṣu, soundaḥ pivati pānāgāre; According to following rules those are compounded whereas without syntactic relation non-compounding phenomena abounding in the language contemporary.

6. The Irregularity in compound-

A lot of compounds are used in the language which are irregular in nature. They are regulated to acknowledge the use by the grammarians, some instances are three sūtras of Avayāyibhāva and Tatpuruṣa compound. The words tiṣṭhadgu etc are all irregular substituted in preceding nominal stem. The masculine and samāsānta affix Āyatigavam; sānac in luyamāna yavam, pūyamāṇayavam ; seventh case aluk in khaleyavam, khalevusam; denoting another thing ( anyapadārtha) in pūtayavam, pūyamāṇayavam, sanīḥṛtayavam, sanīhrīyamāṇayavam, sanīḥṛtabusam, sanīhrīyamāṇabusam.......etc. are irregularly added for compounding. Likewise pātresamita etc. are irregular tatpuruṣa compounds from relating to Gaṇapāṭha in P 2.1.48, J 1.3.43, But CV 2.2.16 comments 'pātresamitādināmapi yesāmaluk tāni vākyaṇi, na caisām samāsāntaramasti pṛthagārthatāyāmadoṣaḥ. The words
mayvūravyamāsaka etc are under tatpuruṣa, where they are irregular in composition shown P 2.1.72, C 2.2.18 and J 1.3.66. CV has shown a very few examples of mayvūravyamāsaka gaṇa.

It is understood that the Nipātana rules are dealt similarly in PVy JVy.

7. A glance of optionality in compound-

The optionality is the governing rule in the samāsa chapter in PVy & JVy of P 2.1.11 and J 1.3.9. The rule is absent in CVy. All the rules of compounding given here are after all optional. The rules preceding to this rule are to be treated as invariable compounds (nitya samāsa).

The word apa, pari bahis and indeclinable ending in aṅchu may optionally be compounded with a nominal stem ending in the fifth case affix in Avyāyībhāva as apatrigarttam vrṣto devaḥ or opatrigartebhyo vrṣto deva; paritrigartam or paritrigartebhyo; bahirgrāmam, bahir grāmāt; prāggrāmam or prāggrāmat, are optionally compounded. Optionality also takes place in case of Avyāyībhāva and Tatpuruṣa in P 2.1.18, J 1.3.15 and C 2.2.11. The word pāra and madhyā may optionally be compounded with a word ending in sixth case affix as pāregam, gāṅgāpāram; madhegam, garṭgāmadhyam. The optional usage is given in P 2.2.3. and CV 2.2.18 between karmadhāraya and ṣaṣṭhī samāsa also. As dvitiyāṃ bhikṣāyāḥ > dvitiyabhikṣā is karmadhāraya and bhikṣādviṣṭya is ṣaṣṭhī samāsa. J has not shown the form bhikṣadviṣṭya which comes under the ṣaṣṭhīsmāsa. This may lead to the suspicion of non-use of the form at the time of J.

P uses vibhāṣā for compound against non-compound, secondly vā for two compounds, thirdly anyatarasyām for obtaining two compound
with non-compound. C and J have used only vā for optionality. Although vahula of C's wide spread term denotes optionality also.

8. The ingenious preganancy of compound-

There are a few ingenious appropriations in samāsa section which have been used in PVy, JVy and CVy. "samartha padavidhi" P 2.1.1 and J 1.3.1 and "saha supā" P 2.1.4 and J 1.3.3. In this case C combines one rule "sup supaikārtham" C 2.2.1, the important fact sup inflected word is compounded another sup-inflected word in linguistic consideration ekārtha. Samartha has been divided into ekārthabhāva and vyapekṣā in PVy and JVy thus this leads to a serious controversy.

P mentions generally these regional variations through the linguistic terms vibhāṣā, anyatarasyām, vā, He has never attempted to restrict the growth of Sanskrit. C and J have used only vā in similar case. The important fact due to semantic and morphological background the sūtras of P and J are self understandable. "dvitiyāśritāśita patañjaliyāśrita prāptāpannaih" P 2.1.24, J 1.3.20, 21 "svayam ktena" P 2.1.25, J 1.3.22, "khaṭvā kṣepe" P 2.1.26, J 1.3.23 "sami" P 2.1.27, J 1.3.24, "kālāḥ" P 2.1.28, J 1.3.25, "Aytantasyayoge ca " P 2.1.29, J 1.3.26, "Trīyā tatāktārthena guṇavacanena" P 2.1.30, J 1.3.27, "Pūrvasadruśa samonārthakalahanipuṇāmiśraślokāsapāiḥ" P 2.1.31, J 1.3.28, "kārtrkaranekṛtavahulam" P 2.1.32, J 1.3.29, kṛtyairadhikārthavacane P 2.1.33 "Annena vyañjanam" P 2.1.34, J 1.3.30, "pañcamī bhayena" P 2.1.36, J 1.3.32, "Apetāpoghamuktapatatipatraitralpasaḥ" P 2.1.38, J 1.3.33 "Saptamīsautndaiḥ" P 2.1.41, J 1.3 36, "Dvāṅkṣeṇa kṣepe" P, 2.1.42, J 1.3.42......... etc. These rules are combined into one rule in "kārakam vahulam" C 2.2.16. This is meaningless, raises controversy. Even CV of C 2.2.16 is not sufficient to solve the semantic existence.
About the semantic and morphological change J follows PVy.

In compound formation, "Rajadantādiṣuparam" P 2.1.31, J 1.3.96, "Dvandve ghi" P 2.1.32, J 1.3.97, "Ajādyantam" P 2.2.33, J 1.3.99, "Alpāctram" P 2.2.34, J 1.3.100 etc, it is understood that P has shown clear derivation whereas J minimising the rules, has shown less clarity and C is lacking behind in giving clear understanding in compound C is poor in such thing. The systematic treatment of grammar is ingenious.
Primary Suffix

1. Aka

A. \( \eta nvl \) P 3.1.133........ C 1.1.139 \( \eta n\) J 2.1.106

i. From a verbal root, the affix \( \eta nvl \) is employed.

ii. \( \eta nvl \) of P and C and \( \eta n\) of J are used to get actual affix aka.

iii. \( \text{Vṛddhi} \) is substituted in the end vowel of the stem having an indicatory \( \eta \). (P 7.2.115, C 6.1.9, J 5.2.4)

iv. 'L' indicates acute accent by P 6.1.193, C is silent on the anubandha J omits it as he does not deal with accent.

v. \( n\) stands for substitution aka in these grammars.

(P. 7.1.1, C 5.4.1, J 5.1.1.)

vi. Vedic age was far aback in J's time. So I is not used in this affix.

vii The form:

\[ \text{Kāraka} = kṛ+\eta nvl \text{ (by P),.....+\eta n(\text{by J})pācaka = pac + \eta nvl \text{ (by C)}} \]
\[ " = kār + vu \text{ P 7.2.5, .....J 5.2.3 } " = pāc + vu \text{ C 6.1.9.} \]
\[ " = + aka p 7.11. , ...... J 5.1.1, " = pac + aka \text{ C 5.4.1} \]

However the feminine forms nartaki, sayika etc. were allowed from the affix aka ending. So here the feminine forms are appropriate.

\[ \text{kārikā} = \text{kāraka} + ṭāp \text{ P 4.1.4,..... J 3.1.4, pācikā = Pācaka} + \text{ṭāp} \]

C 2.3.15
" = kārika + a P 7.3.44 ..... J 5.2.50, " = pācika + ā
C 6.1.70

" = kārikā P 6.1.101, .............J 4.3.80, " = pācikā C 5.1.106

B. śvun P 3.1.145 ............ C 1.1.157 tvu J 2.1.119

i. The affix śvun comes after the verb denoting artist.

ii. The it nakāra makes antodātta by P 6.1.197. J does not use it as he does not deal with accent.

iii. Ś indicates the feminine affix according to P 4.1.41 and C 2.3.36. nīś is employed for udātta accent in KV 5.4.113 but c is silent on this.

iv. The same feminine affix nī is added for the indicatory letter t according to J. This type of modification, may be for prohibition of the accent.

v. vu operates the substitution aka, ( P 7.1.1, C 5.4.1., J 5.1.1.)

vi In the case of indicatory letter, J does not use Ś in the affix. This tvu affix is shorter than śvun.

vii. The form:

nartaka = nrt + śvun ( by P & C) ...... + tvu ( by J)

" = nart + vu P 7.3.86, C 6.2.4......+ vu J 5.2.83
P 1.1.51, C1.1.15 ...... J 1.1.48

" = " +aka P 7.1.1., c 5.4.1....... J 3.1.18

nartakī = nartaka + nīś P 4.1.41, C 2.3.36....... + nī J 3.1.18

" = nartak + t P 6.4.148, C 5.3.149 ........ J 4.4.36
i. The affix *vun* is employed with the roots *pru, sru, lu* in the sense of repetition in good performance.

ii. The similar affix *vun* is employed for the substitution *aka* in P, C and J.

iii. On the use of *nakāra* in *vun* affix, all the *vṛttis* on P, C & J are totally silent although P 6.1.197 is denoted acute accent before having the *anubandha n*.

iv. The form found in the *vṛttis*.

\[ \text{Pravaka} = \text{pru} + \text{vun} \quad (\text{by P, C & J}) \]
\[ " = \text{pro} + \text{vu} \quad (\text{P 7.3.84, C 6.2.1. J 5.2.81}) \]
\[ " = \text{pro} + \text{aka} \quad (\text{P 7.1.1., C 5.4.1, J 5.1.1.}) \]
\[ " = \text{prav} + " \quad (\text{P 6.1.78, C 5.1.75, J 4.3.66}) \]

D. *vuñ* P 3.2.146 F.F. CV1.2.96 *vuñ* J 2.2.127

i. The affix *vuñ* is added to the verbs in the sense of *(tacchila)* havit.

ii. Ñ of P and J, denote *vṛddhi*.

iii. *Aka* is substituted for *vu* (P 7.1.1., C 5.4.1., J 5.1.1.)

iv. C has dealt *nvul* affix for the only form *nindaka*, other finished forms are codified obviously.

V. P and J have accepted *vuñ* to restrict the *trjādi* affix by the rule "*vā'sourpo astriyāṁ*" P 3.1.94 as per the discussion in the *vṛtti*, C has used only finished form.
vi. P and J are clear in interpretation when *kleśita, kleśa* etc forms are not in the sense of havit.

vii. The form:

\[ Kleśaka = klis + vuñ (\text{by P \& J}) \]

\[ " = kles + vu \text{ P 7.3.86, J 5.2.83} \]

\[ " = " + aka \text{ P 7.1.1, J 5.1.1} \]

The feminine form can be:

\[ kleśikā = kelsāka + ṭāp (\text{P 4.1.4, J 3.1.4}) \]

\[ " = kleśika + ā (\text{P 7.3.44, J 5.1.1}) \]

\[ " = kleśikā (\text{P 6.4.148, J 4.4.36}) \]

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E. Nyul P 3.3.10 ......C 1.3.6 vuṇ J 2.3.8

i. The affix *nyul* is placed after a verbal root when a word is preceded to it denoting future action. The same sense has been dealt in J's *vuṇ* affix.

ii. The actual affix *aka* is emerged by *nyul* and *vuṇ*.

iii. The indicotary *l* stands for acute accent by P 6.1.163. Although C has used indicatory *l*, the non-reference to it in the *vṛtti* is suprising. J removes it as he does not deal accentuation.

iv. *vu* is used for substitution *aka*.

v. Here *nyul* and *vuṇ* prohibit *trjādi* affix, which are used by the rule "vā'sarupoastriyām" P 3.1.94. C 1.1.103 and J 2.1.81.

vi. *Nyul* is repeated for the sake of *Irt* whereas instead of using *vuṇ* is considered by J for the restriction.
vii. Both affixes have the same action.

viii. The form:

\[ \text{Bhojaka} = bhuj + \eta vul \] (by P) \[ + vun \] (by J) \[ \text{kāraka} = kṛ + \eta vul \] (by C)

\[ = \text{Bhoj} + vu \] P 7.3.86 ..... J 5.2.3 \[ = \text{kār} + vu \] C 5.1.9

\[ = \text{aka} \] P 7.1.1 ... J 5.1.1, \[ = \text{.....} \] C 5.4.1

The feminine forms may be:

\[ \text{Bhojikā} = bhojaka + ṭāp \] P 4.1.4, J 3.1.4., \[ \text{kārikā} = kāraka + ḍāp \] C 2.3.15

\[ = \text{bhojika} + ā \] P 7.3.4, J 5.2.50, \[ = \text{karika} + a \] C 6.1.70

\[ = \text{bhojika} \] P 6.4.148, J 4.4.36, \[ = \text{kārikā} \] C 5.3.149

F. \[ \eta vuc \] P 3.3.111 \[ \eta vuc \] C 1.3.91 \[ vun \] J 2.3.92

i. P and C's affix \[ \eta vuc \] and \[ vun \] of J come optionally after a root in the sense of succession, merit, debt or production.

ii. The actual affix \[ aka \] is said upon the affix \[ \eta vuc \] and \[ vun \].

iii. C is a marker of accute accent in the final syllable under the rule P 6.1.163. C has not given the clarification of \textit{anubandha}. C. J omits it for accent.

iv. \[ vu \] is salient representative of \[ aka \] to the economical background.

v. Basically \[ \eta vuc \] denotes to accentuation and repetition of \[ \eta vuc \] and \[ vun \] in other rules are restriction to the general implication.
vi. **The form:**

\[ \text{šāyaka} = \text{š} + \text{vuc} \ (\text{by P & C}) \ldots + \text{vun} \ (\text{by J}) \]

" = \text{śai} + \text{vu} \ P 7.2.5, C 6.1.10 \ldots J 5.2.3

" = " + \text{aka} \ P 7.1.1, C 5.4.1, \ldots J 5.1.1.

" = \text{śāy} + " \ P 6.1.78, C 5.1.175, \ldots J 4.3.66

The omission of Ĩ, n .song and c found in JVy is due to non-use of accent. These indicatory letters are used in CVy without giving the reason and any remarks in the vr̥tti. Therefore, CVy is not a fulfledged grammar. JVy is economic in reducing a syllable in affix. All these three grammars have used the short form \( \text{vu} \) for the actual affix \( \text{aka} \).

2. **\( Tṛ \)**

A. \( Tṛc \) \ P 3.1.133 \ldots C 1.1.139 \ldots J 2.1.106

i. The affix \( Tṛc \) comes after all verbal roots.

ii. \( C \) is an anubandha letter for affix \( Tṛ \).

iii. \( C \) is governed herein for the generalisation. This generalisation indicates the difference between the \( Tṛc \) and \( Tṛn \) affix in P,C,J and J. \( \text{pratyayasvara} \) is kept by \( Tṛc \). affix otherwise \( Tṛ \) denotes \( Tṛc \) and \( Tṛn \).

iv. The similarity is shown in \( Tṛc \) affix among P,C and J.

v. **The form:**

\[ \text{kartā} = kṛ + Tṛc \ (\text{by P & J}), \quad \text{Paktā} = pac + Tṛc \ (\text{by C}) \]

" = \text{kar} + Tṛ P 7.3.84, J 5.2.81. " = " + \text{tan} C 5.4.45

" = " + \text{tan} P 7.1.94, J 5.1.71, " = \text{pactān} 5.3.7,10
The affix \( \text{trn} \) comes after a verbs in the sense of havit, nature or the action of excellent way as an agent.

ii. The \emph{Anubandha} n of \( \text{trn} \) is non-reference in \emph{sūtra} or \emph{vṛtti}.

iii. P 6.1.197 have dealt accent for it n'. C and J have not included accentuation chapter in their grammars but they have accepted the accent relating \emph{Anubandha} letter as a follower of Panini.

iv. \textbf{The form}:

\[
\text{Kartā} = kr + \text{trn} \quad (\text{by } P \text{ or } J), \quad \text{upadātā} = \text{upa} + dā + \text{trn} \quad (\text{by } C)
\]

\[
\text{upādātā} = \text{upa} + \text{dā} + \text{trn} \quad (\text{by } C)
\]

\[
\text{upadātā} = \text{upa} + \text{dā} + \text{trn} \quad (\text{by } C)
\]

\( \text{trn} \) is a agentive affix. But the \( \text{trn} \) denotes the agent sense having such a havit or nature or having skill and in such action.

3. \textbf{Ana}

A. \textit{lyu} \quad P 3.1.134 \quad ...... \; C 1.1.140 \quad ...... \; J 2.1.107

i. \textit{lyu} affix is added after the \emph{nand} class verb.

ii. The similar structure \textit{lyu} is considered by P, C and J to get actual affix \textit{ana}. 

iii. The substitution *ana* is placed for *yu*.

iv. 'L' is appended for the generalisation of "yuvorānakau"

v. The form:

\[ nandana = nand + lyu \ (\text{by P,C & J}) \]

\[ = " + ana \ (P\ 7.1.1.,\ C\ 5.4.1,\ J\ 5.1.1) \]

B. *Nyut*  P 3.1.147  ......  C 1.1.155  *nyu*  J 2.1.120

i. The affix *nyut* is employed from the root *gai* in the agentive sense expressed as artist.

ii. The augment *yuk* is added form the ā ending root before having kṛt ṇit affix. This indication is implied by the *anubandha n*.  

\[ (P\ 7.3.33,\ C\ 6.1.41,\ J\ 5.2.38) \]

iii. P and C's *it* letter *t* has been used for feminine affix *ṅip*.  

iv. J omits Anubandha *t*. So he has not used the connected usage of feminine form.

v. The difference of Anubandha is found among P,C and J.

vi. The form:

\[ Gāyana = gai + ṅyut \ (\text{by P & C}) \ ...... + ṅyu \ (\text{by J}) \]

\[ = gā + yu \ P\ 5.1.65,\ C\ 4.3.78........ J\ 5.1.41 \]

\[ = gā + yuk + yu \ P\ 7.3.33,\ C\ 6.1.41...... J\ 5.2.38 \]

\[ = gā + y + ana \ P\ 7.1.1.,\ C\ 2.3.17,........ J\ 5.1.1. \]

The feminine form is:

\[ Gāyanī= gāyana + ṅīp \ P\ 4.1.15,\ C\ 2.3.17 \]
C. *Khyun* P 3.2:56 ..... *C 1.2.47* *khyuṭ* J 2.2.55

i. The affix *khyun* is added after the root *kr* in an instrumental, agent when *āḍhyādi* are treated as *upapada* denoting to affix *cvi* or not.

ii. The *Anubandha kh* is denoted for the insertion of the augment *mum*. (P 6.3.67, C 5.2.75, J 4.3.77)

iii. *nakāra* operates *ādyudātta*. (P 6.1.197)

iv. *T* of *J* indicates feminine affix *nī* to be added to derive feminine forms *subhagāṅkaraṇī* *vidyā*.

v. *Ana* is substitute for the *yu*.

vi. **The form:**

*subhagaṅkaraṇa,subhagaṅkaraṇī* = *subhaga + kr + khyun*  
(byP&C)

" + *khyuṭ* + *nī*. (by J)

" + " = "

*n > ṇ* P 8.4.1, C 6.4.101, J 5.4.85, *nī* J 3.1.18

D. *yuc* P 3.2.148 ..... *C 1.2.97* ..... *J 2.2.130*

i. The affix *yuc* comes after the root in the sense of havit after intransitive verbs denoting motion or sound.

ii. The similar affix has been used by *P,C* and *J*.

iii. *Cakāra* denotes accent in *"citāḥ"* P 6.1.163 which is not used in *CVy* and *JVy* except Vedic form and accentuation. They have imitated *C* in quest of *PVy*. 
iv. Non-reference of C may arise ambiguity.

v. The form:

Calana = cāl + yuc (by P & C), Copana = cup + yuc (by J)  
yu > ana P 7.1.1, C 5.1.1, J 5.4.1.

E. lyut P 3.3.115 ......C1.3.97 yuṭ J 2.3.97

i. The affix lyut comes after the root when the name of an action is expressed in the nuter gender.

ii. 'L' stands for accent and ṭ for feminine affix nīp by rule "ṭidghānaḥ......" P 4.1.15, C 2.3.17, J 3.1.18.

iii. Ana is a substitution laid upon the yu syllables.

iv. CVy has used Anubandha I because of his assurance of providing Vedic derivation chapter.

v. The form:

Hasana = has+lyut (by P)... +yuṭ(by J), Gamana = gam + lyut (by C)

The affixes relating to ana substitution are similar with P & C. But J has omitted the Anubandhas relating to accent. Own way like that P and C's nyuṭ and khyun are compared to J's nyu and khyuṭ. The c of yuc affix is not discussed in the vṛttis of PVy, CVy or Jvy

4. In

a. ṇini P 3.1.134 .....C1.1.140, ..........J 2.1.107

i. The affix ṇini comes after the grah class roots.

ii. In is the real affix from ṇini.
iii. The indicatory $\eta$ denotes $vṛddhi$ in the penultimate

\begin{align*}
( \text{P 7.2.116, C 6.1.9, J 2.1.107})
\end{align*}

iv. The Anubandha $i$ of P is used to save the final $n$ of this affix although similar $i$ emerges for pronunciation in CVy and JVy.

v. The Anubandha $i$ is used for different purposes in their own way.

vi. **The form**:

\begin{align*}
\text{Grāhī} = \text{grah+} \text{ ṅini (by P, C & J)} & i > T \text{ P 6.4.8, C 5.3.7.10, J 4.4.6.}
\end{align*}

B. \textit{Ini} \quad \text{P 3.2.93} \quad \text{F.F. CV 1.2.64} \quad \text{In J 2.2.80}

i. The affix \textit{ini} is employed from the compound verb \textit{vikṛ} with words in accusative case.

ii. $i$ stands for Anubandha to save nakāra.

iii. It is discussed in the cāndra vṛtti that these forms can be derived with the \textit{taddhita} affix \textit{ini} from vikraya.

iv. J has dealt actual affix '\textit{in}' in J 2.2.80.

v. It is felt that to get the form vikrayi an affix \textit{ini} is used. The same form can be derived with the \textit{Taddhita} affix \textit{ini}. But to accommodate the comments found in Mbh, J has placed \textit{in} affix to derive the same in the sense of kutsā.

vi. **The form**:

\begin{align*}
\text{Somavikrayī} = \text{soma + vi+ kri + ini ( by P)} \ldots + \text{in ( by J)}
\end{align*}

\begin{align*}
i > e \quad ( \text{P 7.3.84, J 5.2.81})
\end{align*}

C. \textit{inuṇ} \quad \text{P 3.3.44} \quad \ldots \quad \text{C 1.3.73} \quad \text{$\tilde{n}in$ J 2.3.97}
i. In the sense of co-extensiveness, the affix *inun* comes after the root.

ii. *In* is the actual affix for the affix *inun* by P & C and * nin* by J.

iii. N and ŋ indicate *vṛddhi*.

iv. *Ukāra* is added for pronunciation. J omits it for brevity.

v. The change in structure of the affix *in* by *inun* (by P & C) and *nin* (by J) is to add the affix *aŋ* for further derivation.

vi. **The form:**

\[
\text{Sanikutinam} = \text{sam} + \text{kut} + \text{inun} + \text{aŋ} \ (\text{by P & C}) \ldots + \text{nin} + \text{aŋ} \ (\text{by J})
\]

\[\text{aŋ} - \text{P 5.4.15, C 6.4.21, J 4.2.21}\]

D. *Gninun* P 3.2.141 ... CV 1.2.96 \* ghinin J 2.2.117

i. The affix *ghinun* is added with the *samādi* eight roots in the sense of havit.

ii. The indicatory *gh* is for *kutva* in place of *cu* class letters.

(P 7.3.52, C 6.1.83, J 5.2.56)

iii. U of P, C, and i of J are used for pronunciation.

iv. N is a marker of *vṛddhi* (P 7.2.115, C 6.1.10. J 5.2.3)

vi. **The form:**

\[
\text{Samtī} = \text{sam} + \text{ghinun} \ (\text{by P & C}) \ldots + \text{ghinin} \ (\text{by J})
\]

\[N > o \ 8.2.7, \text{C 6.3.48, J 5.3.30}\]

The one vowel letter i is used in the suffix *ghinin*. Jainendra *sūtrakāra* doesn't use second vowel here, the *Anubandha i* and
$u$ are structurised for same purpose. Secondly the consonants $gh, n$ and $n$ noted from $k, t$ and $t$ class letters by chronological order of syllable where P & C have placed $t$ class letter $n$ before $t$ class letter $n$.

5. A

A. $ac$  P 3.1.134 ... C 1.1.139 ... J.2.1.107

i. The affix $ac$ comes after $pacādi$ roots.

ii. P, C and J have used $C$ indicatory letter to get the real affix $a$.

iii. $C$ is only indicatory letter in $ac$ affix which is dealt for generalisation, not for accent in grammars.

iv. Perhaps the same use $ac$ affix discriminates from other a class affixies.

v. $C$ has prescribed $anuktasamucayārtha$ and $viṣeṣaṇārtha$ in other $ac$ affix

vi. This affix is similar due to every respect.

vii. The form $pācaḥ$ found in all grammars.

viii. The form:

\[ paca = pac + ac \ (by P,C & J) \ (P 6.1.84, C 5.1.81, J 4.3.72) \]

B. $Ac$  P 3.2.9.1 ...CV 1.2.3 a J 2.2.13

i. This affix comes after the root grah composition with words $saktilarīgalādi$.

ii. P and C's $C$ denotes $anuktasamucayārtha$. This anukta diver-
sion is to mean the root *grah* preceded by the preposition *saktilarigalādi* can take the affix *ac*.

iii. *C* is not used in *JVy* as in "*graheraḥ* 2.2.13. This *sūtra* is spoken after the *ac* context, yet *saktilaṅgalādi* are accepted by this *sūtra*.

iv. **The form**:

\[ Śaktigraha = śakti + grah + ac \]

(by *P & C*) ... + a (by *J*)

\[ Śakti - P 3.2.9.1., CV 1.2.3., J 2.2.13 \]

C. *Ka* P3.1.135 ....*C1.1.141.* .... *J 2.1.108*

i. The verb ending in consonant, preceded by *i, u, r* and verbs *jñā*, *pri, kr* take the affix *ka*.

ii. *K* is the indicatory of a affix by *P, C & J*.

iii. *Guna* is restricted by indicatory *k*. ( *P 1.1.5, C 6.2.11, J 1.1.9*)

iv. **The form**:

\[ vilikha = vi + likh + ka \]
(by *P*), \[ vikṣipa = vi + kṣip + ka \]
(C & *J*)

D. *Sa* P 3.1.137 ....*C 1.1.143* ....*J 2.1.110*

i. The affix *sa* is employed after the roots *pā* etc preceded by prespositions.

ii. Same name is dealt in *P, C or J* for real affix *a*.

iii. *Ś* has been used for *śārvadhātuka* sense in *P 3.4.113* and *J 2.4.93*.

iv. *C* avoids *samjñā* part for which he arranges the *śit* for *śārvadhātuka* sense in obtaining *sūtras* *C 1.1.143* etc.
The form:

\[ \text{uptpiva} = \text{ut} + \text{pā} + \text{śa} \quad (\text{by P,C \\ & J}) \]

\[ \text{pā} > \text{piv} \quad \text{P 7.3.78, C 6.1.106 and J 5.2.76} \]

E. \( \text{śa} \quad \text{P 3.3.100-101} \quad \text{l.FC1.3.81} \quad \text{śa J 2.3.82-83} \)

i. The affix \( \text{śa} \) comes after the root \( \text{kri} \) for the sake of feminine form.

ii. Indicatory of \( \text{ś} \) is written in former interpretation.

iii. Same examples are found in different process. \( \text{kriyā} \) is derived by \( \text{śa} \) affix in P and J. But C has used only finished form by \( \text{nipātana} \).

iv. The derived forms are directly placed in \( \text{CVY} \) for shortness when P has ruled two rules and J one.

The form:

\[ \text{kriyā} = \text{kṛ} + \text{śa} \quad (\text{by P}) \quad \text{ṛ} > \text{ri} \quad \text{7.4.28}, \quad \text{ichā} = \text{iṣ} + \text{śa} \quad (\text{by J}) \]

F. \( \text{ṇa} \quad \text{P 3.1.140} \quad \text{...C 1.1.146} \quad \text{.... J 2.1.112} \)

i. The affix \( \text{ṇa} \) is optionally employed after the verb class beginning with \( \text{jval} \) to ending with \( \text{ksa} \).

ii. The similar \( \text{ṇa} \) has been dealt to find an affix in P,C \\ & J.

iii. Here it \( \text{ṇ} \) indicates \( \text{vrddhi} \) in penultimate a.(P7.2.115,C6.1.9J5.2.4)

iv. The form:

\[ \text{jvāla} = \text{jval} + \text{ṇa} \quad (\text{by P,C \\ & J}) \quad \text{cāla} = \text{cāl} + \text{ṇa} \quad (\text{by C}) \]

\[ \text{a} > \text{ā} \quad \text{p 7.2.115, C 6.1.9, J 5.2.4.} \]

G. \( \text{ṝṇ} \quad \text{P 3.2.1} \quad \text{........C 1.2.1} \quad \text{........J 2.2.1} \)
The affix *an* comes after the verbal roots in composition with object.

The same affix is used in P, C & J.

*N* is an indicatory letter which meant for *vṛddhi*.

(P 7.2.115, C 6.1.10, J 5.2.3)

The formation of *an* affix as such

\[ kumbhakāra = Kumbha + kr + an \] (by P, C & J)

The affix *tak* is employed after the roots *gai* and *pā* composition with object.

*K* and *ṭ* use as *anubändha* letter in a affix.

The final *ā* of root is addicted before the *kit* letter in affix.

(P 6.4.64, C 5.3.75, J 4.4.63)

*Ṭ* indicates to add the feminine affix *ṇīp*.

(P 4.1.15, C 2.3.17, J 3.1.84)

The affix *ṭa* is added with the root *car* denting location as case inflected word.

The same affix has been dealt in P, C & J.
iii. T is a indicatory letter for feminine affix ṇīp.

iv. Appropriate forms of ṭa affix-

kurucara, kurucarī = kuru + car + ṭa + ṇīp (by P, C & J)

J. khaś P 3.2.28. ...... C 1.2.11 .......... J 2.2.23

i. The affix khaś is employed from the root eṣṭ, ending ṇīc when the object is in composition with it.

ii. Kh indicatory letter is used for augment mum.

(P 6.3.67, C 5.2.75, J 4.3.172)

iii. Ś is employed for śārvadhatuka. So the function of the vikaraṇas like śap etc are governed by ṣit (P 3.4.113, C 1.1.30, J 2.4.93)

iv. The form:

Arigamejaya = arīga + mum + eji + śap + khaś (by P, C & J)

i > e  P 7.3.84, C 6.2.1, J 5.2.81

K. khac P 3.2.38  khaś C 1.2.23  khac J 2.2.39

i. The affix khac comes after the root vad in composition with priya and vaṣa as an object.

ii. A is actual affix in P and J's khac and C's khaś.

iii. kh it letter indicates that the augment mum is added to the final vowel of upapada by P, C & J.

iv. C indicates the shortening of vowel in the penultimate in P 6.4.94 and J 4.4.88. Where the same operation has been considered in CVy 1.2.20.

V. C has used indicatory Ś for śapādi vikaraṇa but nowhere it is found required khaś is governed by anuvṛtti to this rule.
vi. C omits khac affix due to the omission of sanijñā.

vii. The form:

Priyamvada = priya + mum + vad + khac (by P&J)... + khaś (by C)

L. khac P 3.2.43 kha C 1.2.27 khac J 2.2.41

i. The affix khac is employed from the root kr in composition with megha, ṛti and bhaya as objects.

ii. kh and C indicatory letters are used to get actual affix a.

iii. kh and c are used for the augment mum and shortening of vowel in the penultimate.

iv. P and J use indicatory C but it is found, is not necessary for the forms. This is attached here by anuvṛtti. C has gained clarity by using kha.

v. The form:

meghaṅkara = megha + m + kr + khac (by P&J)... + kha (by C)

m > o P 8.3.23, J 5.4.7, C 6.4.8

M. khac P 3.2.45 kha C 1.2.29 khaṅ J 2.2.43

i. The affix khac is employed after the root bhu in composition with asita and the sense of instrument or condition.

ii. khac of P is accepted by anuvṛtti where indicatory c is not applicable with the form.

iii. J has accepted khaṅ affix in the bhāva sense to discriminate from ghāṅ affix. But ṅ has no role in deriving the forms. khaṅ is irregularly added here after the ghāṅ relating rule.

iv. kha of C must be a short and applicable for the forms.
v.  *khac* and *khaṅ* are not proper here but *kha* is appropriate here.

vi. The form:

\[ \text{āśitambhava} = \text{āśita} + \text{bhu} + \text{khac} \ (\text{by P}) \ldots + \text{khaṅ} \ (\text{by J}) \ldots + \text{kha} \ (\text{by C}) \]

*mum*-P 6.3.67, C 5.2.75, J 4.3.172

N.  *khac* P 3.2.38.2  *khaḍ* C 1.2.35  *khac* JV 2.2.45

i. The affix *khac* may optionally be employed as a *dit*.

ii. *vārttikakāra* and *jainendra vṛttikār* have used *khac* to get real affix *a*, They discussed there that the *khac* may be considered as *dit*.

iii. *D* is marker of *ti* lopa (last letter with nearest vowel)

(P 6.4.143, C 5.3.138, J 4.4.129)

iv. *khaḍ* is a form oriented grammatical affix.

v. According to formation C's *khaḍ* is much clear than *khac*.

vi. The form:

\[ \text{vihārīga} = \text{vīha} + \text{mum} + \text{gam} + \text{khac} \ (\text{by P & J}) \ldots + \text{khaḍ} \ (\text{by C}) \]

*am* > o P 6.4.143, J 4.4.129, C 5.3.138

*mā* > o P 8.3.23, J 5.4.7, C 6.4.8

O.  *ḍa* P 3.2.48  \ldots C 1.2.35  \ldots J 2.2.46

i. The affix *ḍa* comes after the root *gam* preceded by objects *anta*, *atyanta*, *adhvan*, *dura*, *pāra*, *sarva* and *ananta*.

ii. The similar affix is used by P, C & J
iii. $\mathcal{D}$ is an indicatory letter for $\tilde{t}i$ lopa (P 6.4.143, C 5.3.138, J 4.4.129)

iv. This affix is similar in every respect.

v. The form:

\[\text{Antaga} = \text{anta} + \text{gam} + \text{da} \ (\text{by P, C & J})\]

P. $\mathit{kap}$ P 3.2.70 $\mathit{dugha}$ C 1.2.54 J X

i. The affix $\mathit{kap}$ is employed after the verb $\mathit{duh}$ in composition with a word ending a case affix and the letter $\mathit{gh}$ replaces its final.

ii. $\mathit{kap}$ is structurised to get real affix $\mathit{a}$.

iii. $\mathit{ugha}$ is the real affix from C's $\mathit{dugha}$ where the forms are derived same as made by P.

iv. $P$ the indicatory letter of P denotes accent in P 3.1.4.

v. $K$ indicates to prohibit the $\mathit{guna}$ under the rule P 1.1.5.

vi. C's $\mathit{anubandha}$ $\mathcal{d}$ is added in the real affix for the elision of last vowel forwards.

vii. JVy omits these forms of P and C. $\mathit{kap}$ is short and clear from $\mathit{dugha}$.

viii. The form:

\[\text{kamadugha} = \text{kama}+\text{duh} + \mathit{kap} + \text{tāp} \ (\text{by P}) + \text{dugha} + \text{tāp} \ (\text{by C})\]

\[h > \mathit{gh} \ P 3.2.70\]

\[uh > o \ C 5.3.138\]
The change in the affix by C seems to be improper.

Q. Ghañ P 3.3.16 C 1.3.7 ... J 2.3.15
i. The affix ghañ is added from the roots pad, ruj, viś, sprś.
ii. The similar structure has been used by P, C and J to get affix a.
iii. Gh is a marker of kutva ( P 7.3.52, C 6.1.83, J 5.2.56)
iv. Š is used in ghañ affix for vrddhi ( P 7.2.115, C 6.1.9, J 5.2.4.)
v. The form:
pāda = pad + ghañ (by P & J) a > ā P 7.2.115, J 5.2.4
Roga = ruj + Š (by P, C & J) j > g P 7.3.52, C 6.1.83, J 5.2.56

R. Šac P 3.3.43 .....C1.3.76 Ša J 2.3.86
i. The affix Šac is employed after a root to feminine form denoting reciprocity of action.
ii. The same remark Š and c have been used by P and C to get affix a.
iii. P and C's Š and J's Š stand for vrddhi.
iv. Š is used for affix a in JVy. This is an economic aloppropriation in one syllable.
v. cakāra is used to differentiate the affix aŠ of P and aŋ of C.
vi. Ša of J serves same purpose of C's na (J 4.2.22)
vii. J is economical due to one syllable using Ša affix from Šac.
viii. The form:

\[ Vyavahāśī = vi + ava + has + ṇac + aṁ + ṇīp \] (by P) ṇīp P 4.1.5.

\[ = " + " + " + " + aṁ + " \] (by C) C 2.3.17

\[ = " + " + " + ūa + " + ūī (by J) \] J 3.1.84

S. a P 3.3.102 ... C1.3.86 ... J 2.3.84

i. The verbs that end in an affix, there is the affix a, the word being feminine.

ii. Actual affix a used by P, C & J for the feminine forms.

Thus the form:

\[ Cikirśā = kr + san + a + ṭāp \] (by P & J) .... + ṇāp (By C)

T. Aṁ p 3.3.104 ..... C 1.3.86 J 2.3.86

i. The affix aṁ comes after those verbs that have an indicatory ś and bhid etc.

ii. The same it has been found in P, C & J to get a affix.

iii. Guṇa is substituted for the r ending root etc before the aṁ affix.

(P 7.4.16, C 6.2.68, J 5.2.129)

iv. The form:

\[ Jarā = ṭṛ + aṁ + ṭāp \] (by P, C & J)

\[ ṭ > ar \] P 7.4.16, C 6.2.68, J 5.2.129

U. Gha P 3.3.108 ..... C1.3.100 ..... J 2.3.100

i. The affix gha comes in the sense of an instrumental or location
after a root when the word formed is a name and is in the masculine gender.

ii. *Gh* is an indicatory letter for *kutva* in place of *cutva*.

> (P 7.3.52, C 6.1.83, J 5.2.56.)

and the penultimate of *chād* is shortened before the *gha* affix.

> (P 6.4.96, J 4.4.90)

iii. **Takes the form**:

\[
\text{Dantachada} = danta + \text{chād} + gha \text{ (by P)} \text{ pra} + \text{chād} + gha \text{ (by J)}
\]

\[\bar{a} > a \text{ P 6.4.96, J 4.4.90}\]

\[
vaka = vac + gha \text{ (by C) c } \bar{k} \text{ C 6.1.83}
\]

v. *khal* P 3.2.126 .. C 1.2.103 \[kha \text{ J 2.3.104}\]

i. The affix *khal* comes after the verb in the sense of hard and difficult or light and easy in composition with *īṣad, dur, su as upapadas*.

ii. *A* is an affix with *kh* and *l* anubandha.

iii. *kh* is used for accent in P 6.1.93. C has probably used accentuation chapter for which *l* is added here. J omits it due to absence of accent.

iv. The forms given in p 3.3.126 are not dependant of *it l*. This is employed for the next rule. So J's *kha* is appropriate. But it is very surprising that C, being the latter grammarian imitates P without the relevance of *l* in the formation.
v. **The form:**

\[\text{Duṣkara} = \text{dus} + kr + khal \text{ (by P & C)} \ldots + \text{kh (by J)}\]

\[s > s \text{ P 8.3.57, C 6.4.43, J 5.4.27}\]

W. Ap P 3.3.57 \ldots C 1.3.47 \ldots Ac J 2.3.52

i. The affix *ap* is added after *r, u* and *ū* ending roots.

ii. *P* it letter of *P* and *C, C* of *J* are added to get real affix *a*.

iii. *P* is a representative of accent for the sake of *svarita* P 3.1.3.

As regards to the use of *C* in *JVy*, the discussion found mentioned in the commentary J 2.3.52 that ‘*Cakārah “vyajōdghaṅcoḥ”* 1.4.128 *ityatra viśeṣaṅārtha*.

iv. The *C* of *ac* is not stronger view so that is unjustified.

v. **The form:**

\[\text{kara} = kr + ap \text{ (by P & C)} \ldots + ac \text{ (by J)}\]

\[r > ar \text{ P 7.3.84, C 6.2.1., J 5.2.81}\]

A lot of affixies *ac, ka, śa, ṇa, ṛ, ṭak, ta, khas ghaṅ, gha, ari* and *a* are similar in *P, C & J*. The modification of *J's ac* and *khaṅ* or *C's khal, ḍughha, khaś* are make controversy. Perhaps *J's ŋa* and *C's kha, khaḍ* are justified for clarity.

6. **Thaka**

A. **Thakan** P 3.1.146 \ldots\ldots C 1.1.54 thaka J 2.1.120

i. The affix *thakan* is employed after the *gai* to denote an artist when the agent so expressed.

ii. *N* is a Indicatory letter for *ādyudātta* accent by P 6.1.97.
iii. The form:

\[ \text{Gāthaka, gathikā} = \text{gai+thakan (By P & C)}} + \text{thaka (by J)} \]

\[ ai > ā \quad \text{P 6.1.45, C 5.1.49, J 4.3.33} \]

\[ a > i \quad \text{P 7.3.44} \]

7. i

A. in \quad \text{P 3.2.24} \quad \ldots \quad \text{C 1.2.8} \quad \ldots \quad \text{I J 2.2.29} \\

i. The affix in comes after the verb \( kṛ \) composition with \( \text{stamva} \) and \( \text{sakṛt} \) as objects.

ii. P and C have used \( \text{anubandha} \) to get affix i.

iii. \( \text{N} \) indicates acute accent by P 6.1.197. C is silent about it and J omits it due to absence of accent.

iv. The affix of P and J appropriate own way. \( \text{Nakara or CVy is non-reference here.} \)

v. The form:

\[ \text{Stambakari} = \text{stamba} + kṛ + in (by P & C), \ldots + i (by J) \]

\[ kṛ > \text{kar. P 7.3.84, C 6.2.1, J 5.2.81} \]

B. Kī \quad \text{P 3.3.92} \quad \ldots \quad \text{C 1.3.71} \quad \ldots \quad \text{J 2.3.73} \\

i. The affix kī is employed after a \( \text{ghu} \) verb in composition with an \( \text{upasarga} \)

ii. The same name is dealt for the actual affix i.

iii. The final \( ā \) of root is elided before having an indicatory k.

\[ (\text{P 6.4.64, C 5.3.75, J 4.4.63}) \]
iv. The form:

\[ pαi = pα + ki \ (by \ P) \]
\[ a > o \ P \ 6.4.64, \ a > a \ P \ 7.4.59 \]
\[ prādi = pra + dā + ki \ (by \ J) \]
\[ " J \ 4.4.63, \ " J \ 4.3.88 \]
\[ Ādi = ā + " + " \ (by \ C) \]
\[ C \ 5.3.75. \]

C. līṇ P 3.3.110 .....C 1.3.92 ..... J 2.3.91

i. The affix Ḗṅ comes optionally after a root when a question and answer is expressed.

ii. Ēī is appended for ādividdhi \( (P 7.2.115, \ C 6.1.10, J 5.2.3) \)

iii. The form:

\[ kāri = kr + iṅ \ (by \ P, \ C \ & \ J) \]

Any where C has followed accent relating to anubandhas but his grammar is silent. So C might have dealt accentuation chapter that is not found.

\[ ki \ and \ iṅ \ are \ similar \ in \ all \ grammars. \]

8. Īṣṇu

A. khisṇuc P 3.2.57 ... C 1.2.46 snukh J 2.2.54

i. The khisṇuc affix comes from the verb bhū in the sense of cvi composition with āḍhyādi etc.

ii. The it kh is operated for the augment mum.

\( (P 6.3.67, \ C 5.2.75, J 4.3.177) \)

iii. The inducatory C is the salient representative of accent. J omits it absence of accent.
iv. P and C have used *işnu* affix. For the same form, *snu* is governed in *JVy* with augment *It*. *snu* is smaller than *işnu* astro syllable, that *can* be justified here.

v. J's *snukh* affix is short than *kışnuc*.

vi. **The form :**

\[
Adhyambhavisnu = adhya + mum + bhu + şişuc (\text{by P \& C})
\]

\[
= " + " + " + It + snukh (\text{by J})
\]

\[o > \text{av P 6.1.78, C 5.1.75, J 4.3.66, It - J 5.1.84.}\]

B. *IŞnuc* P 3.2.136 ......C1.2.90 *işnu* J 2.2.114

i. The affix *işnuc* is added from *almkr* etc roots in the sense of agents having such havit.

ii. C makes accent in P 6.1.163 although J has used real affix *isnu*.

iii **The form :**

\[
Alamkarisnu = alam + kr +khişnuc (\text{by P \& C}) .... + şişu (\text{by J})
\]

\[kr > kar P 7.3.84, C 6.2.1., J 5.2.81\]

P and C have directly used *khişnuc* otherwise J's *snukh* is awaited for derivation. Another case he has accepted *işnu* directly.

9. **Uka**

A. *Khukaऩ* P 3.2.57 .....C 1.2.46 ...J 2.2.54

i. The affix *khukaऩ* comes from the verb *bhu* in the sense of *cvi* or not *cvi* composition with *ādhyaḍi*. 
ii. The similar *khukan* is governed in P,C & J to find out the real affix *uka*.

iii. The indicatory *ṅ* emerges for the *vrddhi*. (P7.2.115,C 6.1.10,J 5.2.3)

iv. **The form:**

Āḍhyambhāvuka = āḍhya + mum + bhū + khukaṅ (by P,C & J)

B. *Ukaṅ* P 3.2.154 ... C 2.2.137 .... J 2.2.137

i. The affix *ukaṅ* is employed after the following verbs laṣ, pat, etc. in the sense of havit.

ii. *Uka* is a real affix for *ukaṅ* in all grammars.

iii. *ṅ* is used for *vrddhi* (P 7.2.116, C 6.1.9, J 5.2.4)

iv. **The form:**

Apalāsuka = apa + laṣ +ukaṅ (by P,C & J)

The similar *uka* affix is used every respect in P,C & J.

10. 0

A. *kvin* P 3.2.58 ... C 1.2.48 *Kvi* J 2.2.56

i. The affix *kvin* is added from the verb *sprs* when it is composition with case inflected word other than *udaka*.

ii. *K* stands for the absence of *Guna* (P 1.1.5., C 6.2.11, J 1.1.19)

iii. Also *kvin* is differentiated from other affixies *kvip, ṇvi*, etc. J has gained brevity to use affix *kvi*.

iv. *l* marked for pronunciation.

v. *V* is elided for *viṣeṣaṇārtha* by the rule P6.1.63, C 5.1.64, J 1.2.3.
vi. This affix appropriates its own way. The nakāra of CVy is not discussed in the vṛtti for which the vṛtti is not a fullfledged one.

vii. The form:

\[ \text{Ghṛtasṛk} = \text{ghṛta} + \text{sṛś} + \text{kvin} \] (by P&C) \( \overset{ ś > k }{\text{P 8.2.62, C 6.3.60}} \)

\[ \text{Mantrasṛk} = \text{mantra} + \text{sṛś} + \text{kvi} \] (by J) \( \overset{ " }{\text{J 5.3.75}} \)

B. \text{kvip} \[ \overset{ }{\text{P 3.2.61}} ... \overset{ }{\text{C 1.2.53}} \ldots \overset{ }{\text{J 2.2.59}} \]

i. The affix kvip comes after the root sat etc in composition with case inflected word when it may be an upasarga.

ii. The similar affix is used in all grammars.

iii. The indicatory \( k \) prohibits guṇa.

iv. The marker \( p \) has the function of inserting tuk

\[ ( \overset{ }{\text{P 6.1.71, C 5.1.69, J 4.3.51}} ) \]

v. \( l \) emerges for generalisation on P 6.1.63 " verapṛktasya ", C 5.1.64

vi. \( V \) is used for viśeṣanārtha.

vii. The form:

\[ \text{śucisat} = \text{śuci} + \text{sat} + \text{kvip} \] (by P) \( \overset{ s > ś }{\text{P 8.3.57}} \)

\[ \text{vedisat} = \text{vedi} + " + " \] (by C) \( \overset{ " }{\text{C 6.4.46}} \)

\[ \text{prasat} = \text{pra} + " + " \] (by J)

C. \( \text{Nvi} \) \[ \overset{ }{\text{P 3.2.62}} ....\overset{ }{\text{C 1.2.52}} \ldots\overset{ }{\text{J 2.2.65}} \]

i. The affix \( \eta vi \) is employed after the root bhaj in composition with
case inflected word whether it be an *upasarga* or not.

ii. The similar affix is dealt in P, C & J.

iii. *N* is a marker of *vṛddhi* (P 7.2.116, C 6.1.i, J 5.2.4)

iv. *vi* is discussed in former affix.

v. **The form**:

\[ \text{Ardhabhāk} = \text{ardha} + \text{bhaj} + \eta\text{vi} \quad (\text{by P, C & J}) \]

\[ j > k \quad \text{P 8.4.56, C 6.2..149, J -5.4.131} \]

D. *vic* \quad \text{P 3.2.75} \quad ....C1.2.53 \quad .....J 2.2.62

i. The affix *vic* comes from the root *yaj* when it be *upapada* or not.

ii. The same structure *vic* is used in all grammars.

iii. The *it C* is used as single *anubandha* (*ekānubandha paribhāsārtha*).

*Guna* can also be accepted indirectly by *cit* in *JV*.

J omits *n* of *kvin* affix for absence of accent. otherwise all are similar.

iv. **The form**:

\[ \text{Reś} = \text{ris} + \text{vic} + \text{su} \quad (\text{by P,C & J}) \]

11. **Man**

A. *Manin* \quad \text{P 3.2.74} \quad .... \text{C 1.2.53} \quad \text{Man} \quad \text{J 2.2.62}

i. The *ā* ending roots preceded by the case inflected word takes the affix *manin*. 
ii. Manin is used to find out the actual affix man.

iii. N is representive of accent (ādyudāṭta) in P 6.1.197. J omits it.

iv. l is marked for pronunciation. J removes it and governs actual affix man.

v. The man in JVy is so short.

vi. The form:

\[ \text{sudāmā} = su + dā + manin (by P & C), \text{dāmā} = dā + man (by J) \]

\[ a > ā \ P 6.4.8, C 5.3.7.10, J 4.4.6) \]

12. Van

A. Kvanip P 3.2.74 ....C 1.2.53 ..... 2.2.62

i. The affix kvanip is added from ā ending roots when it has upapada or not.

ii. P, C and J have accepted same structure in affix van.

iii. l is substitutes ā in roots before having kit by the rule P 6.4.66, C 5.3.77, J 4.4.65.

iv. P stands for accent anudāṭta. Augment tuk is also added before pit kṛt affix for the form prātaritvā.

v. The form:

\[ \text{sudhīvā} = su + dhā + kvanip (by P&C), \text{Dhīvā} = dhā + kvanip (by J) \]

\[ dhā > dhī P 6.4.66, C 5.3.77, J 4.4.65. \]

B. Vanip P 3.2.74 ... C1.2.53 van J 2.2.62

i. The affix vanip is added from ā ending roots when it has upapada or not.
ii. The real affix *van* is used in *JVy* and *vanip* in *PVy* and *CVy*.

iii. *I* stands for pronunciation.

iv. *P* is a marker of accent.

v. *Van* is economical affix in *JVy*.

vi. **The form**:

\[ \text{Bhūridāvā} = \text{bhūri} + dā + \text{vaninp} \ (\text{by P} \& \ C) \ n > o \ P \ 8.2.7, \ C \ 5.3.48 \]

\[ \text{Agregāvā} = \text{agera} + gā + \text{van} \ (\text{by J}) \ " \ J \ 5.3.30 \]

C. \[ \text{Nvanip} \ P \ 3.2.103 \ .... \ CV \ 1.2.71 \ \text{Vanip} \ J \ 2.2.86 \]

i. The affix *ńvanip* is added from the roots *su* and *yaj*.

ii. *Ń, p* and *i* are indicatory letters to get actual affix *van*.

iii. *Ń* prohibits *vrddhi* by *P* 1.1.5.

iv. The indicatory *p* and *i* are discussed in former affix.

v. **The form**:

\[ \text{yajvā} = \text{yaj} + \text{ńvanip} \ (\text{by P}) \ .... \ + \text{vanip} \ (\text{by C} \& \ J) \]

Basically *J*'s *van* and *vanip* are given economy in applicability

13. *Āna*

A. \[ \text{śānac} \ P \ 3.2.1.24 \ .... \ C \ 1.2.86 \ \text{śāna} \ J \ 2.2.102 \]

i. The affix *śānac* substitutes *laṭ* when the ending does not follow the first case.

ii. *Ś* is for *sārvadhatuka* (P 3.4.113, C 1.1.80, J 2.4.93)

iii. *Cit* is dealt for accent *antodātta* P 6.1.163. *J* removes it.
iv. The form:

\[ \text{pacamāna } = \text{pac } + \text{ṣap } + \text{muk } + \text{śānac} \text{(by P & C)} ... + \text{śāna } \text{(by J)} \]

\[ \text{muk } - \text{P 7.2.82, C 5.4.175, J 5.1.141} \]

B. \( \text{Śānan } \text{P 3,2.128} \) ... \( \text{C 1.2.86} \) \( \text{Śāna } \text{J 2.2.106} \)

i. The affix \( \text{Śānan} \) comes after the verb \( \text{Pū} \) and \( \text{yaj}. \)

ii. \( \text{N} \) indicates \( \text{adyudāṭta} \) by \( \text{P 6.1.197}. \) This is not dealt in \( \text{CVy} \) but

\( \text{ādyudāṭta} \) is accepted in \( \text{CVy} \) by \( \text{śānac } \) \text{puṇyayojśca śānacyādyudāṭtatvam vākṣāmaḥ'}. \text{J omits it}. \)

iii. The indicatory \( \acute{s} \) is added here for \( \text{sārvadḥāṭukārthā}. \)

iv. \( \text{Ana} \) is a real affix from \( \text{śānac}, \text{Śānan and Śāna}. \)

v. The form:

\[ \text{pavamāna } = \text{pu } + \text{ṣap } + \text{śānan } \text{(by P)} ..... + \text{śāna } \text{(by J)} \]

\[ \text{ṣap } - \text{P 3.1.78, J 2.1.64} \]

\[ \text{pacamāna } = \text{pac } + \text{śānac } \text{(by C)} \text{ṣap } > \text{C 1.1.82}.& \]

Further, on glancing through oppropriation of \( \text{Śāna} \) and \( \text{Śānac} \) are in \( \text{CVy} \) and \( \text{JVy}. \) \text{J has minimised the affix circular and C has not made separate Śānan affix as Śānac denotes ādyudāṭta accent according to vṛtti}. 

14. \( \text{Snu} \)

A. \( \text{ksnu } \text{P3.2.139} \) \( \text{ktnu } \text{C 1.2.94} \) \( \text{ksnu } \text{J 2.2.115} \)

i. The office \( \text{ksnu} \) is employed after the verbs \( \text{glā, Ji, sthā} \) in the sense of the agent having such a habit.
ii. $N$ is an Indicatory to restrict $\text{guna kārya}$.

iii. The form:

$$\text{Glāsnu} = \text{glai} + \text{ksnu} \ (\text{by P & J}) \ldots \ \text{ktnu} \ (\text{by C})$$

15. $\text{Nu}$

A. $\text{knu} \ P \ 3.2.140 \ldots \ C \ 1.2.96 \ldots \ J \ 2.2.16$

i. The affix $\text{knu}$ comes after the roots $\text{tras, grdhṛś}$ and $\text{kṣip}$ in the sense of habit.

ii. $K$ prohibits $\text{guna kārya}$.

iii. The form:

$$\text{Trasnu} = \text{tras} + \text{knu} \ (\text{by P, C & J})$$

16. $\text{Āka}$

A. $\text{Śākan} \ P \ 3.2.155 \ldots \ C \ 1.2.103 \ \text{ṭāk} \ J \ 2.2.138$

i. The affix $\text{Śākan}$ comes after the roots $\text{jalp, bhikṣ, kuṭṭa, lunto}$ and $\text{vr}$ in the sense of havit.

iii. $\text{Ś}$ indicates to add the feminine affix $\text{nīs}$ but $\text{J}$'s $\text{ṭ}$ is used for feminine affix $\text{nī}$.

iv. The form:

$$\text{Jalpāk, Jalpākī} = \text{jalpa} + \text{Śākan} + \text{nīs} (\text{by P & C}) + \text{ṭāk} + \text{nī} \ (\text{by J})$$

$$\text{nīs} \ P \ 4.1.41, C \ 2.3.36, \ m̄ \ J \ 3.1.18$$

17. $\text{Ālu}$

A. $\text{Āluc} \ P \ 3.2.158 \ldots \ C \ 1.2.105 \ldots \ J \ 2.2.142$

i. The affix $\text{āluc}$ is employed after the roots $\text{sprha, grha pata}$,
daya, nidrā, tandrā, śraddhā in the sense of havit.

ii. The C is it for accent. J omits it.

iii. The form:

\[ spṛhayālu = spṛ + ṭic + aluc \] (by P, C & J)

\[ ṭic \] - P 3.1.26, C 1.1.46, J 2.1.24

18. Ru

A. Ru P 3.2.159 .... C 1.2.121 .... J 2.2.153

i. The affix ru comes after the roots dā, dhet, sī, śad, and sad.

ii. The affix is similar to all grammars.

iii. The form:

\[ Dāru = dā + ru \] (by P & J) \[ Dhāru = dhe + ru \] (by C)

\[ e > ā \] C 5.1.49

B. kru P 3.2.174 ... C 1.2.121 ..... J 2.2.153

i. The affix kru comes after the root bhī in the sense of havit.

ii. The real affix is ru with indicatory k.

iii. K has restricted guṇa here.

iv. The form:

\[ Bhīru = bhī + kru \] (by P, C & J)

\[ Ru \] and \[ Kru \] common affixies are similar in every respect.

19. Mara

A. Kmarac P 3.2.160 ... C 1.2.10 kmara J 2.2.143
The affix kmarac is employed in the sense of havit, after the roots sr, ghasi and ad.

C is a marker of accent. J omits it.

K represents to restrict guna.

The form:

Srmara = sr + kmarac (by P & C) ..... + kmara (by J)

Ura

Ghurac P 3.2.161 ... C 1.2.107 ghura J 2.2.144

The affix ghurac comes in the sense of havit from the roots bhañj, bhās and mid.

Ura is a real affix from ghurac and ghura.

C is dealt for accent. J omits it.

Gh indicates for gutterals (P 7.3.52, C 6.1.83, J 5.2..56)

The form:

Bhaṅgura = bhañj + ghurac (by P & C) .... + ghura (by J)

Kurac P 3.2.162 C 1.2.108 kura J 2.2.145

The affix kurac comes after the roots vid, bhid and chid in the sense of havit.

C is a marker of accent. J omits it.

The indicatory K uses to prohibit guna.
iv. **The form:**

\[ \text{vidura} = \text{vid} + \text{kurac (by P & C)} \ldots + \text{kura (by J)} \]

21. **Vara**

A. **Kvarap** P 3.2.163 .... C 1.2.109 ..... J 2.2.146

i. The affix *kvarap* comes after the following roots *i, nas* and *ji* in the sense of havit.

ii. *Kvarap* is used to get actual affix *vara*.

iii. The *anubandha* P is fixed in the affix for augment *tuk*.

\[ (\text{P 6.1.71, C 5.1.69, J 4.3.59}) \]

iv. *K* denoted for absence of *guna*.

v. **The form:**

\[ \text{itvara, itvari} = \text{i} + \text{tuk} + \text{kvarp} + \text{ntip (by P & C)} \]

\[ \text{ntip} > \text{P 4.1.17, J 3.1.18} \]

\[ \text{nasvara, nasvari} = \text{nas} + " + " (by J) \text{nt} - \text{J 2.3.17} \]

B. **Varac** P 3.2.175 .....C 1.2.122 vara J 2.2.154

i. The affix *varac* comes after the roots *sthā, tś, bhās, pis* and *kas* in the sense of havit.

ii. The indicatory *C* stands for accent. J omits it.

iii. **The form:**

\[ \text{sthāvara} = \text{sthā} + \text{varac (by P & C)} \ldots + \text{vara (by J)} \]

22. **Ra**
A. Ra  P 3.2.167 ...  C 1.2.116 ...  J 2.2.148

i. The affix *ra* comes in the sense of havit, after the roots *nam*, *kamp*, *smi*, *ajas*, *kam*, *hiris* and *dīp*.

ii. The same affix is dealt in P, C & J.

iii. **The form:**

\[ \text{Namra} = \text{nam} + \text{ra} \ (\text{by P,C & J}) \]

22. *u*

A. U  P 3.3.168 ...  C 1.2.117 .....  J 2.2.149

i. The affix *u* is added after the roots that have taken from *san*, *āśamīs* and *bhikṣ*.

ii. P, C and J have used similar affix.

iii. **The form:**

\[ \text{cikirsu} = \text{kṛ} + \text{san} + \text{u} \ (\text{by P,C & J}) \]

\[ \begin{align*}
    r &> ir \ P 7.1.100, \ C 5.4.7, \ J 5.1.74 \\
    r &> o \ P 7.4.60, \ C 6.2.112, \ J 5.2.161 \\
    i &> T \ P 8.2.77, \ C 6.3.108, \ J 5.3.86 \\
    k &> g \ P 3.4.54, \ C 6.2.114,115, \ J 5.4.129 \\
    s &> s \ P 8.3.108, \ C 6.4.46, \ J 5.4.37
\end{align*} \]

B. Du  P 3.2.180 ...  CV 1.2.123 .....  J 2.2.159

i. The affix *du* is employed after the root *bhu* preceded by *vi*, *pra*, *sam* when the word does not mean appelative.
ii. The anubandha $\ddot{\iota}$ is marked for elision of the $\tilde{ti}$.

(P 6.4.143, C 5.1.138, J 4.4.143)

iii. The form:

\[ \text{vibhu} = \text{vi} + \text{bhu} + \text{du} \] (by P, C & J)

\[ \ddot{u} > o \quad \text{P 6.4.143, C 5.1.133, J 4.4.143.} \]

C. \[ U\ddot{n} \quad \text{P 3.31} \quad \ldots \quad \text{C 1.3.1} \quad \ldots \quad \text{J 2.2.137} \]

i. The affix $u\ddot{n}$ comes after the roots with the force of the present in the sense of appellative.

ii. $\ddot{n}$ indicates vṛddhi by P 7.2.115, C 6.1.9 and J 5.2.3.

iii. The form:

\[ \text{karu} = \text{kr} + \text{un} \] (by P, C & J)

24. Na

A. \[ N\ddot{a}r\ddot{i} \quad \text{P 3.3.90} \quad \ldots \quad \text{C 1.3.70} \quad \ldots \quad \text{J 2.3.72} \]

i. The affix $n\ddot{a}r\ddot{i}$ comes after the roots yaj, yāc, yat viccha, praccha, and rakṣa.

ii. The similar structure is used to get affix $n\ddot{a}$ in P, C & J.

iii. N is marked for absence of vṛddhi (P 1.1.5, C 6.2.11, J 1.1.19)

iv. The form:

\[ \text{yaj\ddot{n}a} = \text{yaj} + \text{na\ddot{n}} \] (by P & J), \[ \text{vi\ddot{s}na=vich} + \text{na\ddot{n}} \] (by C)

25. Naj

A. \[ n\ddot{a}j\ddot{ir} \quad \text{P 3.2.172} \quad \ldots \quad \text{C 1.2.119} \quad \ldots \quad \text{J 2.2.151} \]

i. The affix $n\ddot{a}j\ddot{ir}$ comes in the sense of ṛavīt after the roots svap and trṣ
ii. The actual affix *naj* is indicated by *najirī*.

iii. *N* is ascribed to restrict *vrddhi*.

iv. *I* helps for smooth pronunciation.

v. **The form:**

\[
\text{svapnak} = \text{svap} + \text{najirī} \quad (\text{by P, C & J})
\]

\[
j > k \quad P \, 8.4.56, \, C \, 6.4.149, \, J \, 5.4.138
\]

26. "Aru"

A. "Aru" \quad P \, 3.2.173 \quad ... \quad C \, 1.2.126 \quad ... \quad J \, 2.2.152

i. The affix "aru" comes in the sense of havit after the *śr* and *vand*.

ii. The similar affix is used in all grammars.

iii. **The form:**

\[
\text{śarāru} = \text{śṛ} + \text{aru} \quad (\text{by P, C & J}) \quad \text{ṛ} > \text{ar} \quad P \, 7.3.84, \, C \, 6.2.1, \, J \, 5.2.81
\]

27. "luka"

A. "Klukan" \quad P \, 3.2.174 \quad F.F. \, CV \, 1.2.121 \quad kluka \quad J \, 2.2.153

i. The affix "klukan" is employed after the root *bhṛ* in the sense of havit.

ii. "Klukan" and "kluka" have been used to get actual affix "luka".

iii. *N* stands for acute accent, that is not found in *JVy*.

iv. The indicatory *K* restricts *guna kārya*.

v. only finished form is written in *CVy*. No apparent benefit is found in not providing derivative rules in *CVy*. 
vi. **The form:**

\[ Bhīluka = bhī + klukan \ (by P) \ldots + kluka \ (by J) \]

28. **Tra**

A.  \( stran \ 3.2.181 \ldots CV \ 1.2.123 \ \text{tra} \ J \ 2.2.160 \)

i. The affix \( stran \) comes in denoting the object after the verb \( dhā \).

ii. \( S, t \) and \( n \) anuband ha letters are added in the actual affix \( tra \).

iii. The \( anubandha \) 'n' points to accent.

iv. \( S \) indicates for feminine \( ṅīs \) in P 4.1.41 and C 2.3.36. This \( anubandha \) is not dealt in JVy.

v. \( T \) is used in JVy for feminine \( ṅī \) affix.

vi. J avoids excess difficulty to use \( tra \) affix.

vii. **The form:**

\[ Dhātri = dhe + stran + ṅīs \ (by P \& C)\ldots + tra + ṅī (by J) \]

\[ e > a \ P \ 6.1.45, \ C \ 5.1.49, \ J \ 4.3.38. \]

29. **Itra**

A.  \( Itra \ P \ 3.2.184 \ldots CV \ 1.2.123 \ldots J \ 2.2.162 \)

i. The affix comes in the sense of instrument after the roots \( r, lū, dhū, sū, khan, san, car. \)

ii. P, C and J have mentioned similar affix.

iii. **The form:**

\[ Aritra = r + itra \ (by P, C \& J) \ r > ar \ P \ 7.3.34, \ C \ 6.2.1, \ J \ 5.2.81. \]
30. *Ta*

A. *Kta* P 3.2.187 .... *CV* 1.2.123 .... *J* 2.2.165

i. The verbal roots marked with an indicatory ṇī takes the affix *kta* in present time.

ii. The *it* ḵ is added in affix *ta* denoting absence of *guna*.

iii. **The form**:

   *minna = mid + kta*(by P & J), *prakṣviṇṇa = pra+kṣvid + kta*(by C)

   \[ t > n \quad P \ 8.2.42, \ J \ 5.3.59, \ C \ 6.3.74. \]

31. *Tum*

A. *Tumun* P 3.3.10 ...... *C* 1.3.6 *tum* J 2.3.8

i. The affix *tumun* is placed after a verbal root in the future when the word construction refers to another verb denoting action for the sake of future action.

ii. The actual affix *tum* is used in *JVy*. P and C have added *anubandha n* for accent in *P* 6.1.197 and *C* 1.3.6 'tumunah nakāra svarārtha.'

iii. *U* helps for pronunciation.

iv. **The form**:

   *Bhoktum = bhuj + tumun* (by P) .. + *tum* (by J)

   *Paktum = pac + tumun* (by C)

32. *Athu*
A.  
**Athuc** P 3.3.89  ....C 1.3.69  **atha** J 2.3.71  

i. The affix *atha* comes after the roots which have indicatory *tu*.

ii. The anubandha *C* of P and C is marker of accent. J removes it.

iii. **The form:**

\[
\text{Vepathu} = \text{vep} + \text{athuc} \ (\text{by P & C}) \ldots + \text{atha} \ (\text{by J})
\]

---

33. **Ti**

A.  
**ktin** P 3.3.94  .... C 1.3.74  **kti** J 2.3.75  

i. The affix *ktin* is added from the roots in the sense of action in feminine gender.

ii. *Ti* is a real affix with anubandha *k* and *n*.

iii. *N* stands for accent.

iv. *K* indicates for absence of *guna*.

v. **The form:**

\[
kṛti = kṛ + ktin \ (\text{by P & C}) \ldots + kti \ (\text{by J})
\]

---

B.  
**Ktic** P 3.3.174  ... C 1.3.77  ... J 2.3.150  

i. The affix *ktic* is placed after a root in the sense of benediction when the word is an appelative.

ii. The indicatory *c* points out to discriminate from another affix *ktin*.

iii. *K* denotes the absence of *guna*.  

---
iv. The form:

\[ Tanti = tan + ktic \] (by P, C & J)

34. Am

A. \( \eta namul \) P 3.4.22 ...... C 1.3.32 \( \eta am \) J 2.4.8

i. The affix \( \eta namul \) comes after a root re-iteration is to be expressed.

ii. Different affix has been dealt among the P, C & J for actual affix \( am \).

iii. The indicatory \( \eta \) intends for \( vrddhi \).

iv. \( u \) is meant for pronunciation.

v. \( i \) stands for accent for which J omits it.

vi. The form:

\[ Bhojam = bhuj + \eta namul \] (by P & C) ... + \( \eta am \) (by J)

B. \( khamuña \) P 3.4.25 ...... C 1.3.134 ...... J 2.4.11

i. The affix \( khamuña \) is added after a root \( kr \) in the sense of abuse when the object is preceded it.

ii. The three grammars are similar in every respect in this affix.

iii. \( \tilde{N} \) stands for \( vrddhi \).

iv. The augment \( mum \) is added before having the indicatory \( kh \).

v. \( U \) is used for pronunciation.

vi. The form:

\[ Cormkāram \ = \ cora \cdot + mum + kr + khamuña \] (by P & J)

\[ Dasyumkāram \ = \ dasyu + mum + kr + khamuña \] (by C)
34. Tva

A. Ktvā P 3.4.21 .... C 1.3.129 .... J 2.4.4.
   i. The affix ktvā comes after a verb, when there are in-combination with it, the words' alam and khalu, expressing the sense of prohibition.
   ii. ktvā is structurised to get actual affix tvā in P, C & J,
   iii. K indicates for the absence of gūṇa.
   iv. The form :
        kṛtvā = kṛ + tvā ( by P, C & J)

35. At

A. Atṛn P 3.2.104 .... C 1.2.72 atṛ J 2.2.87
   i. The affix atṛn comes after the verb jṛ sense of past time.
   ii. The anubandha n is meant for accent by P 6.1.197. J omits it.
   iii. R operates the augment num, that is added from the ac stem by
        (P 7.1.70 C 5.4.24 and J 5.1.49.)
   iv. Feminine affix nīp is to be added for indicatory r.
        ( P 4.1.6, C2.3.3, J 3.1.6)
   v. The form :
        jaran = jṛ + atṛn ( by P & C) .... + atṛ ( by J)

B.  śatṛ P 3.2.124 ...... C 1.2.84 ....... J 2.2.102
   i. The affix śatṛ substitutes laṭ when agreeing with what does not end with the first case affix.
   ii. The similar affix is dealt in P, C & J.
   iii. Š governs for “sārvadhātuka sense ( P 3.4.113, C 1.1.80, J 2.4-93)
   iv. Rkāra stands for feminine affix nīp (P 4.1.5, C 2.3.2, J 3.1.6.)
   v. The form :
        pacanta = pac + śap + śatṛ ( by P, C & J)
Secondary Affix

1. \(ti\)

a. \(ti\) P 4.1.77 ........ C 2.3.81 ........ J 3.1.62

i. The feminine affix \(ti\) is added after the nominal stem \(yuvan\).

ii. The similar affix \(ti\) is used in P, C and J

iii. The form is:

\[ yuvati = yuvan + ti \quad (\text{by P, C & J}) \]

\[ = yuva + ti \quad n > 0 \text{ p 8.2.7, C 6.3.48, J 5.3.30} \]

2. \(ya\)

a. \(syari\) P 4.1.80 ...... C 2.3.84 \(syar\) J 3.1.65

i. The affix \(syari\) is employed after the nominal stem \(kraudi\) and others before a feminine gender affix.

ii. \(N\) stands for generalisation. J omits it and achieves the same form from \(syar\) affix.

iii. \(S\) is an indicatory letter in \(syari\) for which the feminine affix \(cāp\) is added from the \(syari\) ending word. JV has described,

\(yathāsambhavanti niṭāpoḥ prāptayoḥ kvacidanantarāpatyārtha, \)
\(kvacidabahvajarthāḥ, ārmbha etc\)

iv. \(syar\) of J is economy in applicability. Although same works are operated from \(syari\) and \(syar\).
v. The form:

kraudya = kraudi + syarī (by P, C) ........+ sya (by )

" = kraudya  i > o p 6.4.1478, C 5.3.149

+........J 4.4.136

" = " + cấp P 4.1.74, C 2.3.80

+.........abilité J 3.1.4.

b. nya p 4.1.85 .......C 2.4.2. .......J 3.1.70

i. The affix nya comes in the senses antecedently to tena divyati etc. from P 4.1.83, C 2.4.2.J 3.1.68 after the proper names diti, aditi....etc.

ii. The similar affix is used by P.C and J.

iii. न stands for vrddhi in the first vowel of the stem in Taddhita affix (P 7.2.117, C 6.1.11, J 5.2.5.)

iv. The form

Daitya = diti + nya ( by P,C & J)

" = dit + ya  i > o p 6.4.148, C 5.3.149, J 4.4.136

" = daitya  i > ai p 7.2.117, C 6.1.11 , J 5.2.5.

c. yan p 4.1.105 ..........C 2.4.24 .......... J 3.1.94

i. The affix yan comes in the sense of Gotra descendant, after the nominal stem Garga etc.

ii. ya is the actual affix in P,C or J.

iii. Н is a marker of vrddhi in the first vowel of the stem. ( P 7.2.117, C 6.1.11, J 5.2.5)
iv. **The form:**

\[
\text{Gārgya} = garga + yañ (by P, C & J)
\]

\[
\begin{align*}
\text{} & = garg + ya \quad a > o \quad P 6.4.148, C 5.3.149, J 4.4.136 \\
\text{} & = gārg + ya \quad a > ā \quad P 7.2.117, C 6.1.11, J 5.2.5.
\end{align*}
\]

d. **yat**

P 4.1.137 ........ C 2.4.70 ya J 3.1.126

i. The affix *yat* comes in the sense of the descendant, after the word *rājan*.

ii. The indicatory *t* is added with real affix *ya*. J removes it for accentuation.

iii. The acute accent is accepted in the first syllable before having derived by *yat* affix. C is silent about it but he used as a follower of Panini.

iv. Due to absence of accent, the difference of *yat* and *ya* is shown here.

v. **The form:**

\[
\text{Rājanya} = rājan + yat (by P & C) \ldots \ldots + ya (by J)
\]

\[
\begin{align*}
\text{} & = + ya \quad n \text{ is not elided by P 6.4.168, C 5.3.168,} \\
\text{} & \quad J 4.4.159
\end{align*}
\]

e. **niyari**

P 4.1.171 ........ C 2.4.93 niya J 3.1.153

i. The affix *niyari* comes after the stem ending in short *i* and *kośala, ajāda* in the sense of descendant changing *vrddhi* in the first syllable.

ii. *ś* is used for *vrddhi*.
iii. *n* stands for generalisation where for feminine affix *cāp* is added after the *nīyari* ending. (P 4.1.74, J 2.3.80) J is silent about the *anubandha*.

iv. *Cāp* is being used from structuring *nīyari* ending but J has accepted *tāp* in feminine.

v. Āmbaṣṭhy = āmbaṣṭha + nīyari (by P & C) .....+ nīya (by J)

\[= \text{āmbaṣṭha} + \text{ya a o} \]

P 4.1.74, C 2.3.80 .... tāp J 3.1.4

The feminine form can be a -

Āmbaṣṭhyā = āmbaṣṭhya + cāp P 4.1.74, C 2,3.80 .... tāp J 3.1.4

f. dyat , dya P 4.2.9. I.F. C 3.1.9 J x

i. The affix *dyat* and *dya* come in the sense of *sāmaveda* being in the instrumental case after the nominal stem *vāmadeva*.

ii. The form *vāmadevya* is derived by P's *dyat* and *dya* when this form is accepted irregularly in CVy.

iii. t stands for *antasvarita* accent in P 6.1.85. Another *dya* affix is denoted *antodātta pratyaya* accent.

iv. J silent about this form which relates to *veda*.

v. The form:

\[Vāmadevyā, \quad vāmdevyā' = vāmadeva + \text{dyat, dya} (\text{by P})\]

\[= \quad + \text{ya a o} \]

P 4.1.74, C 2.3.80 .... tāp J 3.1.4

The affix *tyaṇ* is employed to denote 'he is its deity", after *soma*.

ii. The similar affix is used in all grammars.
iii. nakāra stands for vrddhi ( P 7.2.117, C 6.1.11, J 3.1.18)

iv- The indicatory -www states to add the feminine affix riṅp

(P 4.1.5.C 2.3.17, J 3.1.18)

v. The form :

Saumya = soma + tyan ( by P,C & J)

" = som + ya a>o P 6.4.148, C 5.3.149, J 4.4.136

" = saum + ya a> au P 7.2.117, C 6.1.11, J 5.2.5

Saumī = saumya + riṅp P 4.1.15, C 2.3.17 .......+ ni J 3.1.18

" = saum + ?url y > o P 6.4.150, C 5.3.152, J 4.4.140

vi. The affix yan comes after the nominal stem brāhmaṇa, māṇava, vāḍava in the sense of 'collection there of'.

ii. Indicatory letter n of P stands for accent ādyudāṭta by P 6.1.197. This is omitted by C and J due to absence of accent.

iii. Anubandha ṇ of C is denoted vrddhi by C 6.1.11 for the form gaṇikya. J does not use any anubandha.

iv. Different type of affixies are presented in same sense for the forms.

v. The form :

Brāhmaṇya = brāhmaṇa + yan ( by P) gaṇikya = gaṇikā + yaṅ

( by C).... + ya (by J)

" = brāhmaṇ + ya P 6.4.148 " = gaṇik + ya

C 5.3.149 .....J 4.4.136

" = gaṇikya a >ā C 6.1.11
I. ya  P 4.2.49 ........C 3.1.56 ........J 3.2.15

i. The affix *ya* is employed after the *pāśa* in the sense of 'collection there of.'

ii. The similar affix *ya* is used in P, C and J,

iii. Similarity is shown here for absence of *anubandha*.

iv. **The form**:

\[ pāśya = pāśa + ya \]  
\[ = pāś + ya \]  
\[ a > o \]  
P 6.4.148, C 5.3.149, J 4.4.136

j. *nya*  P 4.2.80 ............C 3.1.68  *nya*  J 3.2.60

i. The affix *nya* comes after the nominal stem *pragadin, magadin* etc. in the fourfold sense.

ii. *ṇ* indicates both *vrddhi* and acute accent. So J removes it.

iii. *ṇ* is used for *vrddhi* by J 5.2.5.

iv. Difference structure *ṇya* and *ṇya* are for accent.

v. **The form**:

\[ māgadya = magadin + ŋya \]  
\[ = magad + ya \]  
\[ in - o \]  
P 6.4.144, C 5.3.139 ... J 4.4.130

\[ = māgad + ya \]  
P 7.2.117, C 5.1.11, ........ J 5.2.5

k. *yak*  P 4.3.94  C x *nya*  J 3.3.69

i. The affix *yak* after the nominal stem *kucavāra* in the sense of 'this is his native land'.

ii. *yak* and *ṇya* are used to get actual affix *ya*. 
iii. *K* it makes *vrddhi* by P 7.2.118. J has not accepted it for absence of accent.

iv. *ṇ* of J stands for *vrddhi* by J 5.2.5.

v. C is silent about this from and affix.

vi. *Kucavāra* the name of the land is modernised at the time of C but unfortunately J has detected it as a follower of P.

vii. **The form**:

   \[ Kaucavārya = Kucavāra + yak \ (by \ P) \quad + \ ोya \ (by \ J) \]

   \[ = kucavār + ya \quad a > o \quad P \ 6.4.148 \ldots J \ 4.4.136 \]

   \[ = Kaucavār + ya \quad u > au \quad P \ 7.2.117 \ldots J \ 5.2.5. \]

l. *dyan* \ P 4.1.171.1 \c 2.4.102 \J 3.1.155

i. The affix *dyan* comes after the nominal stem *pāṇḍu* in the name of Country.

ii. *dyan* is a representative of actual affix *ya* in P,C & J.

iii. *d* is the marker of *ṭi lopa* (P 6.4.143, C 5.3.133, J 4.4.129)

iv. *ṇ* is for *vrddhi* in initial letter and is to restrict the replacement of the masculine form of the feminine. (P 6.3.39, C 5.2.36, J 4.3151)

v. **The Form**:

   \[ pāṇḍya = pāṇḍu + ṭyari \ (by \ P,C \ & \ J) \]

   \[ = pāṇḍ + ya \quad u > o \quad P \ 6.4.143, \ C \ 5.3.133, \ J \ 4.4.129 \]

m. *ya* \ P5.1.82 \c 4.1.97 \ya \ J 3.4.78

i. The affix *ya* employed after the nominal stem when forming a *dvigu* compound and meaning 'age'.

iv. *ṇ* of J stands for *vrddhi* by 5.2.5.
ii. Pakāra indicates accent ādyudātta by P 3.1.4. J omits it. CV is silent about anubandha P, CV assures to deal accentuation chapter afterwords, but that chapter is missing.

iii. Accent relating anubandhas are absent in JVy. So difference is given here.

iv. The form:

\[ \text{Dvimāsya} = \text{dvimāsa} + \text{ya} \] (by P & C)
\[ \text{māsya} = \text{māsa} + \text{ya} \] (by J)
\[ = \text{dvimās} + \text{ya} \quad a > o \] P 6.4.148, C 5.3.149,
\[ = \text{māsya} = \text{māsa} + \text{ya} \] J 4.4.136

n. \( \text{ṇyat} \) P 5.1.83 .......... C 4.1.98 \( \text{ṇya} \) J 3.4.80

i. After the stem shanmāsa, the affix \( \text{ṇyat} \) comes in the sense of 'age'.

ii. P and C have used \( \text{ṇyat} \) and \( \text{ṇya} \) in JVy to get actual affix ya.

iii. \( \eta \) stands for \( \text{ṛddhi} \) (P 7.2.117, C 6.1.11, J 5.2.5)

iv. The indicatory letter \( t \) denotes accent svarita by P 6.1.185. This is not in JVy.

v. The form:

\[ \text{sāṃmāsya} = \text{sāṃmāsa} + \text{ṇyat} \] (by P & C) ...... + \( \text{ṇya} \) (by J)
\[ = \text{sāṃmās} + \text{ya} \quad a > o \] P 6.4.148,C 5.3.149, ...J 4.4.136
\[ = \text{sāṃmās} + \text{ya} \quad a > ā \] P 7.2.117, C 6.1.11 ........ J 5.2.5

o. \( \text{ṣyañ} \) P 5.1.123 .......... C 4.1.140 \( \text{ṭyañ} \) J 3.4.11

i. The affix \( \text{ṣyañ} \) is added a nominal stem denoting colour and drīḍha etc in the sense of 'nature thereof'.

ii. P and C's $\mathcal{S}$ indicates feminine $\mathcal{ri}$. (P 4.1.41 & C 2.3.36) J's $\tilde{t}$ is a comparative marker of feminine $\mathcal{ri}$. $\mathcal{N}i\tilde{s}$ of P is used for $ud\ddot{a}tta$ accent.

iii. $\mathcal{v}\ddot{r}ddhi$ is operated by P and C's $\mathcal{N}$ and J's $\mathcal{n}$.

iv. $\mathcal{S}$ is not an indicatory letter in feminine affix in $JVy$ and for the smooth pronunciation $\mathcal{tyan}$ is prescribed by $JVy$. $\mathcal{Sy}\dot{a}n$ deals on account of accent.

v. The form:

$\mathcal{S}auk\ddot{y}a = \mathcal{S}uk\ddot{a} + \mathcal{S}ya\ddot{n}$ (by P & C) $\ldots + \mathcal{tya}n$ (by J)

$= \mathcal{S}uk\ddot{a} + \mathcal{ya}$ P 6.4.148, C 5.3.149, $\ldots + \mathcal{tyan}$ P 6.4.148, C 5.3.149, $\ldots$ J 4.4.136

$= \mathcal{S}auk\ddot{a} + \mathcal{ya}$ $a > o$ P 7.2.117, C 6.1.11 $\ldots + \mathcal{ny}n$ J 5.2.5.

$\mathcal{S}auk\ddot{f} = \mathcal{S}auk\ddot{y}a + \mathcal{ri}\tilde{s}$ P 4.1.41, C 2.3.36 $\ldots + \mathcal{ni}$ J 3.1.18

$= \mathcal{S}auk\ddot{a} + \mathcal{T}$ P 6.4.150, C 5.3.152 $\ldots + \mathcal{ni}$ J 4.4.140

p. $\mathcal{y}a$s P 5.2.138 $\ldots\ldots C 4.2.150\ldots\ldots J 4.1.61$

i. The affix $\mathcal{y}a$s comes after $\mathcal{kam}$ and $\mathcal{sa}m$ in the sense of $matup$.

ii. The similar $\mathcal{y}a$s is used by P,C and J to get $\mathcal{ya}$.

iii. $\mathcal{S}$ is the representative of $padasam\ddot{a}n\ddot{a}$ by P 1.4.16 and J 1.2.105. $CVy$ has avoided $san\ddot{a}n\ddot{a}\mathcal{p}art$ and silent on the $\mathcal{sak}\ddot{a}r\ddot{a}$.

iv. The form:

$Kam\ddot{y}a = kam + \mathcal{y}a$s (by P,C & J)

$= kam + \mathcal{ya}m > m\ddot{i}$ P 8.3.23, C 6.4.8, J 5.4.7

q. $\mathcal{\tilde{n}ya}$ P 5.3.112 $\ldots\ldots C 4.3.88\ldots\ldots J 4.2.1$. 
i. The affix ŋya is employed without changing the conotation, to a word denoting horde, but not when the word is derived from the name of their leader.

ii. ŋ is a marker of vrddhi (P 7.2.117, C 6.1.11, J 5.2.2.5)

iii. The similar form has been detected in P, C & J.

iv. The form:

\[
\text{Lauhadhvaiya} = \text{Lohadhvaja} + \text{ŋya} \quad (\text{by P, C & J})
\]

\[
\quad = \text{Lohadhvaj} + \text{ya} \quad \text{P 6.4.148, C 5.3.149, J 4.4.136}
\]

\[
\quad = \text{Lauhadhvaj} + \text{yao} > \text{au} \quad \text{P 7.2.117, C 5.3.149, J 5.2.5}
\]

r. ŋyat \quad \text{P 5.3.114} \quad \text{.......... C 4.3.90} \quad \text{......... J 4.2.3.}

i. The affix ŋyat is employed in the sense of multitude living by the trade of arms after the name among the vahika except brāhmaṇa and rājanya.

ii. The similar structure has been used in P, C & J for actual affix ya.

iii. ō is used for feminine affix ŋōp. (P 4.1.5, C 2.3.17, J 3.1.18)

iv. ŋ is a marker of vrddhi (P 7.2.117, C 6.1.11, J 5.2.5.)

v. ŋyat is fixed here after the ŋya context.

vi. The form:

\[
\text{Kśaudrakya} = \text{kśudraka} + \text{ŋyat} \quad (\text{by P, C & J})
\]

\[
\quad = \text{kśudrak} + \text{ya} \quad \text{P 6.4.148, C 5.3.149, J 4.4.136}
\]

\[
\quad = \text{kśaudrak} + \text{ya} \ u > \text{au} \quad \text{P 7.2.117, C 6.1.11, J 5.2.5}
\]
The affixies śya, śya, ya and ṇya are comparatively short than P and C for the absence of accent. The form gāṇikya with the affix yaṇ is used by C being changed from yan of P. Kaucavārya is treated the name of region which is not used in the time of C. So yak is absent in CV or being changed from yan of P. Basically ṇya, yaṇ, tyaṇ, dyaṇ, ṇya, nyat and yas are similar in P, C and J.

3. a

a. an P 4.1.83 ......C 2.4.1 ..........J 3.1.68

i. The affix an comes after the nominal stem in the sense of descendant.

ii. ṇ indicatory letter is used for vrddhi by which the first vowel of the stem is substituted by vrddhi vowel. (P 7.2.117, C 6.1.11, J 5.2.5)

iii. The form:

\[ aupagava = upagu + an \] (by P, C & J)

\[ = upag + a \quad u > op \ 6.4.146, \ 5.3.147, \ J 4.3.116 \]

b. aṇ P 4.1.86. ...... C 2.4.7 .......... J 3.1.71

i. The affix aṇ is employed after the nominal stem utsa etc. in the various senses tena divyati.

ii. ṅ is a indicatory letter to get a affix.

iii. ṅ is used for vrddhi, that substitutes the first vowel of the pada. (P 7.2.117, C 6.1.11, J 5.2.5)
iv. Although forms are derived by dint of the same indication of an affix, yet an denotes adyudatta and an denotes antodatta.

v. The form:

\[ \text{Auts}a = \text{uts}a + \text{a}ñ \quad (\text{by P, C & J}) \]
\[ " = \text{auts} + \text{au} > \text{au} \quad \text{P 7.2.117, C 6.1.11, J 5.2.5.} \]

C. \( \text{ñ}a \quad \text{P 4.1.85.3} \quad \text{.........C 2.4.6} \quad \text{......... JV 3.1.70} \)

i. The affix \( \text{ñ}a \) comes after the nominal stem prthivī.

ii. \( \text{ñ} \) indicative letter adds KV recorded in P 4.1.85.3, JV 3.1.70 and C 2.4.6 to get affix a.

iii. \( \text{ñ} \) indicates for vṛddhi.

iv. The form:

\[ \text{Pārthivā} = \text{prthivī} + \text{ñ}a + \text{ṭāp} \quad (\text{by P, & C}), \]
\[ \text{pārthivā} = \text{prthivī} + \text{ñ}a \quad (\text{by J}) \]
\[ " = \text{pārthiv} + \text{a} + \text{ā} \quad \text{ṛ - ār} \quad \text{P 7.2.117, C 6.1.11} \]
\[ \text{pārthiva} = \text{parthiv} + \text{a} \quad \text{J 5.2.5} \]

d. \( \text{ñ}a \quad \text{P 4.1.147} \quad \text{.........C 2.4.79} \quad \text{......... J 3.1.135} \)

i. The affix \( \text{ñ}a \) comes in the sense of contempt, after a feminine word denoting gotra descendant.

ii. The indicative \( \text{ñ}a \) has been used by P, C & J for actual affix a.

iii. \( \text{ñ}a \) is a marker of vṛddhi in Taddhita form.

iv. The form:

\[ \text{Gārga} = \text{garga} + \text{ñ}a \quad (\text{by P, C & J}). \]
The affix \(\text{\textit{na}}\) comes in feminine after a noun of action ending in the affix \(\text{\textit{ghan}}\), denotes an action occurring in that.

ii. \(\text{\textit{na}}\) of P and C and \(\eta\) of J have been indicated for \(\text{\textit{vyddhi}}\) (P 7.2.117, C 6.1.11, J 5.2.5)

iii. The 'mum' is the augment before \(\text{\textit{na}}\) affix when the first member is \(\text{\textit{syena}}\) or \(\text{\textit{tila}}\) (P 6.3.71, C 5.2.84)

iv. J has used irregularly the affix \(\eta\) and augment mum in J 3.2.50

v. The form:

\[
\text{Syainampata} = \text{\textit{syena}} + \text{mum} + \text{\textit{pata}} + \text{\textit{na}} \text{by (P & C)} + \eta \text{by (J)}
\]

vi. The affix \(\text{\textit{ta}}\) is employed from the nominal stem of \(\text{\textit{phalguni}}\) in feminine.

ii. \(\text{\textit{T}}\) anubandha letter is used for \(\text{\textit{vip}}\) affix.

iii. The affix \(\text{\textit{ta}}\) comes in feminine after a nominal stem \(\text{\textit{phalguni}}\) and form is derived \(\text{\textit{phalguni}}\). So accent and meaning is shown by derivation of Taddhita.

iv. The form:

\[
\text{Phalguni} = \text{\textit{phalguni}} + \text{\textit{ta}} + \text{\textit{vip}} \text{\textit{vip}} > \text{P 4.1.15, C 2.3.17,}
\]

\[
\text{\textit{hi}} - \text{J 3.1.1.8}
\]

\[
i > o \text{ P 6.4.148, C 5.3.149, J 4.4.136}
\]
g. a P 4.3.9. .......C 3.2.82 ....... J 3.2.129

i. The affix a comes after the nominal stem 'madhya' the meaning being fit or right.

ii. The real affix a is used in P, J. C has used the finished form in sāmpratika sense.

iii. The form:

\[ Madhya = madhya + a \quad (\text{by P & J}) \]
\[ = madhy + a \quad a > o \quad P. 6.4.148, \quad J. 4.4.136 \]

h. ḍa P 5.2.45 .......C 4.2.50 ....... J 3.4.167

i. The affix ḍa is employed after a numeral ending daśan, being in the first case in construction when this is surplus in it.

ii. ḍ It letter is added in the actual affix a.

iii. ṭī is elided before having the indicatory ḍ.

iv. The form:

\[ Ekādaśa = eka + daśan + ḍa \quad (\text{by P}) \quad an > o \quad P. 6.4.143 \]
\[ Ekavinīśa = " + vinīśan + " \quad (\text{by C}) \quad " \quad C. 5.3.138 \]
\[ Ekatrimīśa = " + trimīśat + " \quad (\text{by J}) \quad " \quad J. 4.4.129 \]

l. ḍat P 5.2.48 .....C 4.2.51 ....... J 4.1.1

i. The affix ḍat is employed after a numeral in the sixth case in construction in the sense of 'making full this number'.

ii. ḍ It states for feminine suffix niṣṭ ( P 4.1.15, C 2.3.17, J 3.1.18)

iii. In the Taddhita section ḍ It letter uses generally the sense of numeral.
iv. **The form:**

\[ \text{Dvādaśa, Dvādaśī = dvā + daśan + ṭ + rīp (by P,C).+ rī (by J)} \]

j. **ac**  
\begin{align*}
\text{P 5.2.127} & \quad \text{C 4.2.47} \\
\text{a J 4.1.50}
\end{align*}

i. The affix *ac* comes in the sense of *matup* after the nominal stem *arśa* etc.

ii. 'C' it letter indicates *antodāṭta* according to P 6.1.164. Probably C has dealt accentuation chapter but that is not found here.

iii. The difference is shown as to the accentuation.

iv. **The form:**

\[ \text{Arśasa = arśas + ac (by P,C)} \]
\[ " = " + a (by J) \]

k. **at**  
\begin{align*}
\text{P 5.3.12} & \quad \text{I.F. C 4.3.11} \\
\text{a J 4.1.78}
\end{align*}

i. The affix *at* is added after *kim* ending in the locative.

ii. J has used real affix *a*.

iii. P has dealt affix *at* due to accentuation.

iv. They are depended upon the *nipātana* for the from *kva*. P and J have indirectly formed by *at* and *a* irregularly. C uses directly irregular form in this *sūtra*.

v. **The form:**

\[ \text{Kva = kim + at (by P) ....+ a (by J)} \]

\[ \text{kim > kva P 7.2.105, J 5.1.163, C 4.3.11} \]

l. **dac**  
\begin{align*}
\text{p 5.4.73} & \quad \text{.....C4.4.95} \\
\text{ḍa J 4.2.69}
\end{align*}
i. The affix dac is employed after a Bahubali denoting numeral except last term vahu and gana.

ii. ḍ indicates ṭī lopa. (P 6.4.143, J 4.4.129 & C 5.3.138)

iii. C of P and C for antodatta accent by P 6.1.104.

iv. The form:

\[
\text{upadaśa} = \text{upa} + \text{daśan} + \text{dac} \quad \text{(by P & C)} \quad \ldots + \text{da} \quad \text{(by J)}
\]

\[
" = " + \text{daś} + \text{a an} > o \quad \text{P 6.4.123, C 5.3.138}
\]

\[
\ldots + \text{a J 4.4.129}
\]

m. ṭac \quad \text{P 5.4.91} \quad \ldots \text{C 4.4.76}, \quad \text{ṭa J 4.2.93}

i. The affix tac comes after rājan, ahan and Sakhi, when standing at the end of Tatapuruṣa Compound.

ii. t and c indicatory letter are attached with affix a.

iii. C denotes antodātta accent.

iv. ẗ it letter marks for ṇīp (P 4.1.15, C 2.3.17, J 3.1.18)

v. The form:

\[\text{Mahārāja} = \text{mahat} + \text{rājan} + \text{ṭac} \quad \text{(by p)}\]

\[
" = \text{mahā} + \text{rāj} + \text{a at} > \text{ā} \quad \text{P 6.3.46, an} > o \quad \text{P 6.4.144}
\]

\[\text{Madra} + \text{rājan} + \text{ṭac} \quad \text{(by C)}\]

\[\text{Devarāja} = \text{deva} + \text{rājan} + \text{ṭa} \quad \text{(by J)}\]

\[
" = " + \text{rāj} + \text{a an} - o \quad \text{C5.3.139}
\]

\[\text{Devarāja} = " + \text{raj} + \text{a J 4.4.130}\]

n. ſa \quad \text{P 5.3.50} \quad \ldots \text{C 4.2.62}, \ldots \text{J 4.1.111}
i. The affix ṇa comes after the nominal stem of ṣaṣṭha and aṣṭama, when a 'part' is meant but not in the chhandas.

ii. *anubandha* letter denotes to *vrddhi* by P 7.2.117, C 6.1.11 and J 5.2.5.

iii. The form:

āṣṭama = aṣṭama + ṇa by (P, C & J)

\[ a > ā (\text{P 7.2.117, C 6.1.11, J 5.2.5}) \]

o. Śac P 5.4.113 ..........C 4.4.96 ṭa J 4.2.113

i. The affix śac comes after the word sakthi and akṣhi in final of *Bahubṛhi* compound when denotes a portion of one's body.

ii. J'S anubandha ṭa is employed for feminine affix ṇī by J 3.118

iii. Śac is taken for accent to discriminate the ṭac. perhaps *cakāra* of śac is immitated by ṭac affix.

iv. śac indicates feminine affix ṇīs for which *udātta* accent is governed by C 2.3.36.

v. The form:

\[ \text{Dīrghaskth} = \text{dīrghasakth} + \text{śac} \ (\text{by P & C}) \]

\[ \text{Dīrghaskth} = " + " + ṇīs \ (\text{by C}) \text{ṇīṣ} - \text{C 2.3.36} \]

\[ \text{Kalyāṇākṣa, Kalyaṇākṣī = Kalyāṇākṣī + ṭa + ṇī (by J) ṇī- J 3.1.18} \]

p. Sa P 5.4.115 śac C 4.4.98 ṭa J 4.2.115

i. The affix ṣa is employed after a *Bahubṛhi* compound ending in *murdhan*, and preceded by *dvi* and *tri*.

ii. ṣ indicates the feminine ṇīs in P 4.1.41, C 2.3.36 wherefor antodāṭta.
and ādyudātta have optionally employed. śac is only for antodātta because of cit.

iii. īt letter marks for ni in J 3.1.18.

iv. The difference in affix is said upon the accent.

v. The form :

Dvimūrdha = dvimūrdhan + śa (by P)...+ śac (by C)...+ ṭa (By J)

\[ an > o \]

P 6.4.144, C 5.3.139, J 4.4.130

q. ap P 5.4.116 ..........C 4.4.99 a J 4.12.116

i. The affix ap is added after the nominal stem pramāṇī and Bahubrihi compound ending in a feminine original numeral.

ii. P of ap affix is used for accent by P 3.1.4, therefore J omits it.

iii. C has not used accent where P is immitated by him.

iv. J admits only affix a without indicatory.

v. The form :

Kalyāṇipaṅcamā =Kalyāṇipaṅcamī +ap +ṭāp (by P&C) ....+ a(by J)

\[ i> o \]

P 6.4.148, C 4.4136, J 5.3.149

\[ ṭāp - \]

P 4.1.4, C 3.1.4., J 2.3.15

4. na

a. naṇi P 4.1.87 ...... C 2.4.13 aṇi J 3.1.72

i. The affix naṇi comes after the nominal stem stri in the senses specified in the aphorism reckoning from this one as far as "dhānyānām bhavane kṣetre"
ii. *naṇ* is used to get real affix *na*.

iii. *JVy* has governed affix *aṇ* with augment *nuk* for same formation.

iv. *n* remarks as it letter for *vṛddhi* by P7.2.117, C 6.1.11 and J 5.2.5

v. The form:

\[ \text{straṇā = stri + naṇ} \quad (\text{by P & C}) \quad \ldots + \text{nuk + aṇ (by J)} \]

\[ n > n \quad (\text{P 8.4.2, C 6.4.101, J 5.4.86}) \]

b. *na* P 5.2.100 \ldots\ldots C 4.2.104 \ldots J 4.1.-27

i. The affix *na* is employed after the nominal stem *pāmādi* in the sense of *matup*.

ii. *P,C* and *J* have used similar affix *na*.

iii. The form:

\[ \text{Pāmana = pāman + na (by P,C & J)} \]

\[ n > o \quad (\text{P 8.2.7, C 6.3.48, J 5,3.30}) \]

About the *na* affix, the types of modified affix *aṇ* and *na* in *JVy* are not clear understandable than *naṇ* and *n*.

5. *sna*

a. *snaṇ* P 4.1.87 \ldots\ldots C 2.4.13 \quad aṇ J 3.1.72

i. The affix *spaṇ* comes after the nominal stem *purīs* in the sense of "*dhānyānāṃ bhavane kṣetre khaṇ-"."

ii. The form is derived by *J's* aṇ affix with augment *nuk*. The same form is governed by *snaṇ* in *PVy* and *CVy*.

iii. *n* indicates *vṛddhi* in first vowel.
iv. **The form:**

\[ \text{Paulfisna} = \text{puris} + \text{snañ} \ (\text{by P \& C}) \ldots + \text{nuk} + \text{añ} \ (\text{by J}) \]

\[ s > o \ P \ 8.2.23, \ C \ 6.3.52, \ J \ 4.4.130 \]

6. \(i\)

a. \(iñ\)  \(P \ 4.1.95\)  \(\ldots \ldots C2.4.19\)  \(\ldots \ldots J3.1.85\)

i. The affix \(iñ\) is employed after a nominal stem ends in short \(a\), in denoting a descendant.

ii. The same affix is dealt in the following comparative aspect.

iii. \(ñ\) is a marker of \(vrddhi\).

iv. **The form:**

\[ \text{Daksi} = \text{daksa} + iñ \ (\text{by P, C \& J}) \ a > ā \ P \ 2.2.117, C \ 6.1.11, J \ 5.2.5 \]

b. \(ic\)  \(P \ 5.2.127\)  \(\ldots \ C \ 4.4.116\)  \(\ldots \ldots J \ 4.2.128\)

i. The affix \(ic\) is added after a \(Bahubrihi\) compound in denoting reciprocality of an action.

ii. The indicatory \(C\) stands for \(višeṣaṅātha\) by which \(tiṣṭhadgu\) etc ascribed in \(PVy\) and \(JVy\). \(CV\) has commented "\(ici\" 5.2.48 \(iti\) \(višeṣaṅārtha\).

iii. **The form:**

\[ \text{Keśākeśī} = \text{keśa} + \text{keśa} + \text{ic} \ (\text{by P,C \& J}) \]

\[ a > ā \ p \ 6.3.137, \ C \ 5.2.145, \ J \ 4.3.232. \]

The affix \(iñ\) and \(ic\) are similar although purpose of \(anubandha\) differs in P,C \& J.
7. **ak**

a. **akac** P 5.371 ....C 4.3.56 **ak** J 4.1.130

i. The affix *akac* comes after an indeclinable and to pronominal when the last vowel of those words in the sense of *prāgīvīya* affix.

ii. The *anubandha* C is added in the actual affix *ak* for accent *antodātta* by P 6.1.164, J omits it.

iii. *a* is used for pronunciation.

iv. **The form:**

\[ Uccakai\hat{\text{h}} = ucca + akac + ais \]  

(by P & C) ....+ ak + ais (by J)

\[ Bhis > ais \]  
P 7.1.11, C 2.1.3, J 5.1.9

J's *ak* is comparatively short than other.

8. **Āyana**

a. **Cphaṅ** P 4.1.98 **phyaṅ** C 2.4.33 **ṅpha** J 3.1.87

i. The affix *cphaṅ* comes after the nominal stem 'kuñja' etc. denoting remote descendant.

ii. Difference category of structures govern here for actual affix *āyana*.

iii. 'C' operates *viśeṣaṇārtha*. This is meant for *ṅya* affix under the rule *"vrātacphaṅorastrīyāṃ"* p 5.3.113. C and J omit it. But the same condition (about *n* anubandha) is considered as the first indicatory letter of *ṅpha* affix in J 3.1.87.

iv. *ṅ* governs *vrddhi*.

v. *Āyana* is substituted for the *pha* (P 7.1.2, C 5.4.2, J 5.1.2)

vi. *Ya* is used in C's affix for which *ṅya* is not added indirectly like the P and J.
vii. **The form:**

\[ Kauñjāyanya = kuñja + cphañ + ſya \ (by P) ſya - P 5.3.113 \]

\[ = " + phyañ \ (by C) \]

\[ = " + ſpha + ya \ (by J). ya - J 4.2.2 \]

6. *Phak* P 4.1.99 ..... C 2.4.35 *Phaṁ* J 3.1.88

1. The affix *phak* is employed after *naḍa* etc when a *Gotra* descendant is to be denoted.

ii. Different structures are shown for *āyana* affix by P,C and J.

iii. In the indicatory letter of J operates *vrddhi* by 5.2.5. This type of alteration saves one rule.

iv. *K* it is a marker of *vrddhi* by P 7.2.118 and C 6.1.11 which is not used by J.

v. *Ph* has been added for substitution *āyana* (P 7.1.2,C 5.4.2.J 5.1.2)

vi. **The form:**

\[ Nāḍāyña = naḍa + phak \ (by P,C) .....+ phāṁ \ (by J) \]

\[ a > ā \ P 7.2.118, C 6.1.11, J 5.2.5 \]

\[ ph > āyana \ P 7.1.2, C 5.4.2, J 5.1.2 \]

c. *Śphak* P 4.2.99 ..... C 3.2.8 *ṭphaṁ* J 3.2.78

i. The affix *śphak* comes after the word *kāpisi* in the *śeṣa* sense.

ii. The indicatory *k* is discussed here for *vrddhi* and accent ( P 7.2.118, C 6.1.11)

iii. *Ś* indicates the feminine affix *niṣ* J removes it. (P 4.4.41,C 2.3.36)
iv. Āyana is used for ph.

v. J has used ‘ṭ’ in the place of ś for feminine ㅗ affix (J 3.1.18)

vi. P and C’s ᄉ is for ㅗ and 炕 is governed for udāṭta. So J avoids these anubandhas.

vii. The form:

Kāpiśāyana, Kāpiśāyanī = Kāpisī + śphak + ㅗ (by P & C)

"....+ ṭphaṭ+ ㅗ (by J)

i > o  P 6.4.148, J 4.4.136, C 15,3.150

ㅗ - 4.1.41, C 2.3.36, J 3.1.18

Everywhere the survey of affixies are shown the suffix system of C denoting to formation Ex- phyaṅ. Anubandha 炕 is absent in JVy for brevity.

9. eya

a. ḍhak P 4.1.119 .... C 2.4.49 ḍhan J 3.1.108

i. The affix ḍhak comes optionally after a word manḍukā denoting descendant.

ii. Eya is an actual affix from ḍhak and ḍhan.

iii. K the indicaatory letter of P and C, 炕 of J operates for vṛddhi. These are discussed in former affix.

iv. Perhaps P and C’s 炕 stands for udāṭta accent under the rule P 2.1.165 So J is silent about it.

v. Eya is substituted for ḍha.
vi. The form:

Māṇḍukēya = manḍuka + ḍhak (by P & C) + ḍhān (by J)

\[ \text{ṇa} > \text{eya} \quad \text{p 7.1.2, C 5.4.2, J 5.1.2} \]

b. ḍhānī P 4.1.135 .....C 2.4.76 .....J 3.1.123

i. The affix ḍhānī is employed after the bases denoting quadrupeds in the sense of descendant.

ii. The same affix is governed by P, C & J.

iii. Ñ stands for vrddhi and ḍha is the substratum of eya.

iv. The form:

Kāmāṇḍaleya = kamanḍalu + ḍhān (by P & C)

Śāvaleya = śavala + ḍhān (by J)

\[ \text{ṇa} > \text{eya} \quad \text{p 7.1.2, C 5.4.2, J 5.1.2} \]

c. ḍha P 5.3.10 2 .....C 4.3.80 .....J 4.1.156

i. The word śilā takes the affix ḍha in the sense of like this:

ii. The same anubandha ḍh is used for substitution eya.

iii. The form:

Śileya = śilā + ḍha (by P, C & J)

Dha is used as višeṣaṇa of eya for economy in applicability.

10. in

a. ini P 4.2.51 .....C 3.1.57 in J 3.2.44

i. The nominal stem of khala takes the affix ini in the sense of 'Collection thereof'
ii. The indicatory i helps for pronunciation and saves nakāra as last letter. J omits it for shortness.

iii. The form:

\[ khalini = khala + ini + \text{\(\text{i}\)}p \ (\text{by P & C}) \]
\[ = \quad + \text{\(\text{i}\)}n + \text{\(\text{i}\)}p \ (\text{by J}) \]

b. \(\text{\(\text{n}\)}ini\) P 4.3.103 ..... C 3.3.71 \(\text{\(\text{n}\)}in\) J 3.3.77

i. In the sense of 'enounced by him', the affix \(\text{\(\text{n}\)}ini\) comes after the nominal stem kāśyapa, kauśika denoting vedic seers.

ii. \(N\) operates \(\text{\(\text{v}\)}rddhi\) by P 7.2.117, C 6.1.11 and J 5.2.5

iii. \(I\) is used to save nakāra and for pronunciation. J omits it C has used \(\text{\(\text{i}\)}kāra\) as a follower of P.

iv. The form:

\[ \text{Kāśayapina} = kāśyapa + \text{\(\text{n}\)}ini \ (\text{by P & C}) \quad .......+ \text{\(\text{n}\)}in \ (\text{by J}) \]

11. \(\text{airak}\)

a. \(\text{Airak}\) P 4.1.128 ..... C 2.4.58 \(\text{\(\text{n}\)}aira\) J 3.1.117

i. The \(\text{airak}\) is added after the nominal stem caṭakā in forming the patronymic.

ii. \(K\) denotes \(\text{\(\text{v}\)}rddhi\) in p 7.2.118 and C 6.1.11. J omits it because which is dealt for accent udātta.

iii. J'S \(\text{\(\text{n}\)}a\) is used for same \(\text{\(\text{v}\)}rddhi\) by 5.2.5

iv. The form:

\[ \text{Cāṭakaira} = caṭakā + \text{airak} \ (\text{by P & C}) \quad ....... + \text{\(\text{n}\)}aira \ (\text{by J}) \]
\[ a > \text{\(\text{ā}\)} \quad \text{p 7.2.118, C 6.1.11, J 5.2.5} \]
12. **Eyara**

a. ḍhṛak p 4.1.129 erak C 2.4.62 ḍḥ. raṇ J 3.1.119

i. The nominal stem of Godhā takes the affix ḍhṛak in the sense of descendant.

ii. Different type affixes are used for formation.

iii. K and ṇ are the marker of vrddhi.

iv. Eya is substituted for the ḍh C P 7.1.2, J 5.1.2)

v. Erak of C’s affix is simple for formation.

vi. **The form:**

\[ \text{Gaudhera} = \text{godhā} + \text{ḍhṛak} \text{ (by P)} + \text{erak} \text{ (by C)} + \text{ḍhraṇ} \text{ (by J)} \]

\[ y > o \text{ P 6.1.66, C 5.1.63, J 4.3.55} \]

Anubandhas of J ḍh and ṇ are one class letter. But ḍh and k are separate class letter in PVy and CVy

13. **Tyā**

a. Chan P 4.1.132 ...... C 2.4.67 ...... J 3.1.121

i. The nominal stem of pitṛ and svasṛ take affix chan in the sense of descendant.

ii. The same structure is operated by P,C and J to get real affix Tyā.

iii. N is a representative of vrddhi.

iv. Tyā is substituted for Ch. ( P 7.1.2, C 5.4.2, J 5.1.2.)

v. **The form:**

\[ \text{paitṛsvasṛṭyā} = \text{pitrsvasṛ} + \text{chan} \text{ (by P,C & J)} \]

\[ \text{ch.} > \text{Tyā P 7.1.2, C 5.4.2, J 5.1.2.} \]
b. \(Cha\) p 4.2.6....... \(C\) 3.1.6....... \(J\) 3.2.7.

i. Denoting the time of conjunction the affix \(cha\) is employed from names of asterisms comprising \(dvandva\) compound in the third \(sup\) triplet.

ii. The similar affix \(cha\) has been used in \(P; C\) and \(J\) for substitution \(inya\).

iii. **The form** :

\[Radhānurādhiyā = rādhānurādhā + cha + ṭāp (\ by P,C & J)\]

c. \(chas\) P 4.2.115 \(Cha\) C 3.2.29 \(chas\) J 3.2.91

i. The affix \(chas\) comes after the \(vṛiddha\) word \(bhavat\), in the \(śeṣa\) senses.

ii. The indicatory \(s\) has been dealt for \(pada samjñā\). For that reason \(C\) omits it.

iii. \(inya\) is substituted the \(cha\).

iv. **The form** :

\[Bhavadiyā = bhavat + chas(\ by P & J) \cdots + cha (\ by C)\]

\(t > d\) P 4.2.39, C 3.2.29, J 5.3.57

\(P\) and \(J\) have detected \(chas\) affix from \(bhavat\) when \(cha\) is used in \(CVy\). For which new condition is added in this \(sūtra\) 3.2.29 for omission \(samjñā\) part.

14. **inya**

a. \(Gha\) P 4.1.138 \(.....\) C 2.4.69 \(.....\) J 3.1.125

i. The word \(kṣhatra\) takes the affix \(gha\) in the sense of descendant.
ii. The same affix gha is used for substitution iya. (P 7.1.2, C 5.4.2, J 5.1.2)

iii. The form:

\[ Kṣatriya = kṣatra + gha \] (by P, C & J)

b. \( Ghan P 4.2.26 \) \( \ldots \) C 3.1.23 \( gha J 3.2.21 \)

i. The word śukra takes affix ghan in the sense of descendant.

ii. \( n \) governs accent udāṭta by P 6.1.197 so J omits it for accent.

iii. \( Gh \) is an indicatory for substitution iya.

iv. The form:

\[ Śukriya = śukra + ghan \] (by P & C) \( \ldots \) + gha (by J)

15. \( ña \)

a. \( Khān P 4.1.141 \) \( \ldots \) C 2.4.75 \( \ldots \) J 3.1.130

i. The affix khañ comes optionally after the nominal stem Mahākula.

ii. \( ñ \) it letter is added here for vrddhi by P 7.2.117, C 6.1.11 and J 5.2.5.

iii. ña is substituted for kha (P 7.1.2, C 5.4.2 J 5.1.2)

iv. The form:

\[ Māhākulina = mahā + kula + khañ \] (by P, C & J)

\[ kha > ña \] P 7.1.2, C 5.4.2, J 5.1.2

b. Kha \( P 4.1.139 \) \( \ldots \) C 2.4.73 \( \ldots \) J 3.1.128

i. The suffix kha is added after the nominal stem kula and compound work that ends kula in the sense of descendant.
ii. *Kha* has dealt for the substitution *ṭna*.

iii. **The form:**

\[ kulisna = kula + kha \] (by P, C & J)

16. **ina**

a. *ina*  
   P 5.2.23  
   C 4.2.33  
   J 3.4.153

i. The affix *ina* comes after the nominal stem *ni* in the above sense of a: hooked nose and *cika* is the substitute for *ni*.

ii. *cakāra* stands for accent *antodāṭta* by P 6.1.164. Therefore C and J omit it.

iii. C has dealt only finished form irregularly.

iv. For the irregular formation, the real affix structure is not known in CVy.

v. **The form:**

\[ Cikina = ni + inac \] (by P)  
\[ \text{or} \]  
\[ = cika + ina \] (by J)

\[ ni > cika \]  
\[ a > o \]  
P 5.2.33  
J 3.4.133  
P 6.4.148, J 4.4.136

17. **Eyaka**

a. *Ḍhakaṇ* P 5.1.140  
   C 2.4.72  
   J 3.1.127

i. The nominal stem *kula* takes optionally the affix *ḍhakaṇ* denoting designation of *pada*.

ii. The *anubandha* ṇ denotes *vṛddhi*.

iii. *Eya* operates as substitution of *dh* (P 7.1.2, C 5.4.2, J 5.1,2)
iv. The form:

\[ Kauleyaka = kula + dhakañ \quad (\text{by P, C & J}) \]

\[ dhax > eya \quad \text{P. 7.1.2, C 5.4.2, J 5.1.2} \]

18. *vyā*

a. *vyat* P 4.1.144 \ldots C 2.4.64 \quad *vyā* J 3.1.133

i. The nominal stem *bhātr* takes the affix *vyat* in the sense of descendant.

ii. *vyā* is a real affix with indicatory *t*, which is dealt for accent *svaritta* by P 6.1.185. For which J omits it.

iii. The form:

\[ Bhātrvyā = bhātr + vyat \quad (\text{by P, C}) \ldots + vyā \quad (\text{by J}) \]

19. *ika*

a. *Thāk* P 4.1.146 \ldots C 2.4.78 \quad *than* J 3.1.134

i. The nominal stem *revati* takes affix *thak* in denoting descendant.

ii. The indicatory *k* is observed for both *vṛddhi* and accent therefore J omits it.

iii. *N* of J is used for *vṛddhi* by 5.2.5

iv. *ika* is a substitution of *tha* (P 7.3.50, C 5.4.3, J 5.2.84)

v. The form:

\[ Raivatika = revatī + thak \quad (\text{by P & C}) \ldots + than \quad (\text{by J}) \]

\[ tha > ika \quad \text{P. 7.3.50, C 5.4.3, J 5.2.84} \]

b. *Thac* P 4.2.80 \quad *thac* C 3.1.68 \quad *th* \quad J 3.2.60
i. The affix *thac* is employed after the *kumuda* etc. in four fold
sense.

ii. The *it* letter *c* indicates accent.

iii. The common *ika* is substituted the *tha*.

iv. **The form:**

\[ \text{kumudika} = \text{kumuda} + \text{thac} \text{( by P & C)} + \text{tha} \text{( by J)} \]

c. \( \tilde{\text{nitha}} \text{ P 4.2.11.6} \quad \text{nika C 3.2.33} \quad \text{nitha J 3.2.92} \)

i. The affix *nitha* employed after the nominal stem *kāśī* etc the sense of *śeṣa*.

ii. \( \tilde{\text{N}} \) governs *vrddhi* ( P 7.2.117, C 6.1.11, J 5.2.5)

iii. P and J's *ikāra* stands for pronunciation.

iv. *Tha* of P and J has been dealt for substitution *ika*. But CVy produces *ika* directly.

v. **The form:**

\[ \text{Kāsikā} = \text{kāśī} + \text{nīthā} + \text{ṭāp} \text{( by P & J)} + \text{nika} \text{( by C)} \]

d. \( \text{Thañ} \text{ P 4.2.116} \quad \text{nika C 3.2.33} \quad \text{J 3.3.12} \)

i. The affix *thañ* is employed after the nominal stem *kāśī* in the *śeṣa*.

ii. The similar *affix* is used in P,C and J.

iii. \( \tilde{\text{N}} \) is a maker of *vrddhi*.

vi. \( \text{Tha} \) has represented for *ika*. 
v. **The form:**

\[ \text{kāśikī} = \text{kāśī} + \text{thañ} + \text{ñīp} \ (\text{by P & C}) \  \ldots + \text{ñī} \ (\text{by J}) \]

\[ \text{ñīp} - \text{P 4.1.15, C 2.3.17, J 3.1.18} \]

e. **Thap** P 4.3.20  \ldots C 3.3.1  \text{tha} : J 3.3.2

i. The affix `thañ` is added after the nominal stem `prāvṛt` being in the seventh case, denoting 'produced therein'.

ii. The indicatory 'p' performs the accent `anudātta` by P 3.1.4. J removes it.

iii. `Tha` has been placed for substitution `ika`.

iv. **The form:**

\[ \text{Prāvṛṣika} = \text{prāvṛṣ} + \text{thañ} \ (\text{by P & C}) \  \ldots + \text{tha} \ (\text{by J}) \]

f. **Than** P 4.4.7  \ldots C 3.4.6,  \text{tha} J 3.3.131

i. The affix `than` comes after the word `nau` and bases having two syllables in the sense of he crossed there with.


iii. `Tha` stands for `ika` (P 7.3.50 C 5.4.3, J 5.2.54)

iv. **The form:**

\[ \text{nāvika} = \text{nau} + \text{than} \ (\text{by P, C}) \  \ldots + \text{tha} \ (\text{by J}) \]

g. **Sthal** P 4.4.9  \text{sthān} CV 3.4.84  J x

i. The word `ākarṣa` takes affix `sthāl` in the sense of 'he goes on', by means thereof.

ii. `I` stands for accent (P 6.1.193)
iii. S denotes the feminine affix \( \text{nīś} \) (P 4.1.41, C 2.3.36).

iv. Tha governs for substitution ika.

v. J is silent about from and affix.

vi. The form:

\[ \text{Ākarṣika, Ākarṣikī} = \text{akarṣa} + \text{sth} + \text{nīś} \ (\text{by P }) \ldots + \text{sth} + \text{nīś} \ (\text{by C}) \]

\( \text{nīś} \) - P 4.1.41, C 2.3.36

h. \( \text{Sthan} \ P 4.4.10 \ldots \ C 3.4.8 \quad \text{that} \ J 3.3.133 \)

i. The affix \( \text{sth} + \text{nīś} \) (by P & C) \ldots + \text{that} \ + \text{nīś} \ (\text{by J})

\( \text{Sthan} \) P 4.4.31 \quad \text{that} \ J 3.2.154

i. The affix \( \text{sth} + \text{nīś} \) (by P & C) \ldots + \text{that} \ + \text{nīś} \ (by J)

ii. S, t and th are discussed in former affix.

iii. C anubandha of P operates accent by 6.1.164. C and J are silent about it.
iv. The form:

\[ Daśikādaśika, \text{daśaikādaśikī} = \text{daśaikādaśan} + \ṣṭhac + \tilde{nīś} \ (\text{by P}) \]
\[ = \text{"} + \text{ṣthan} + \text{"} \ (\text{by C}) \]
\[ = \text{"} + \text{ṭhat} + \tilde{nī} \ (\text{by J}) \]

\[ an > o \ P 6.4.144, C 5.3.139, J 4.4.130 \]

j. \text{ティーhan} p 4.4.67 \quad \text{ṭhat} C 3.4.68 \quad \text{than} J3.3.184

i. The affix \text{ティーhan} is employed after the nominal stem \text{śrāṇa} and \text{māṃsaudana} in the sense of to whom this is to be given rightfully.

ii. \text{n} is used for accent.

iii. \text{Ṭ anūbhandha} of P or C and than affix of J operates as regards to the feminine affix \text{ṅīp} and \text{ṅī} (P 4.1.15, C 2.2.17, J 3.1.18).

iv. \text{Tha} stands for \text{ika}.

v. The form:

\[ Śrāṇika, \text{śrāṇikī} = \text{śrāṇa} + \text{ティーhan} + \text{ṅīp} \ (\text{by P}) \]
\[ = \text{"} + \text{ṭhat} + \text{"} \ (\text{by C}) \]
\[ = \text{"} + \text{ṭhan} + \tilde{nī} \ (\text{by J}) \]

\[ a > o \ P 6.4.148, C 5.3.149, J 4.4.36 \]

The affix \text{ṅika} is directly appended for feminine suffix \text{ṭāp} including form \text{kāśikā} in \text{CVy}, whereas the same form is indirectly detected by \text{ṅīṭha} suffix in \text{PVy} and \text{JVy}.

20. \text{Āyani}

a. \text{PhiṆ} P 4.1.150, \ldots C 2.4.82 \ldots J 2.1.138
The affix *phiṇ* comes after the nominal stem *phāṇṭāḥṛti* and *mimata* in the sense of a descendant of a person belonging to *sauvira* country.

The similar affix has been used in P, C, and J to get the actual affix *āyani*.

*n* indicates *vṛddhi*.

*Pha* has dealt for substitution *āyana* (P 7.1.2, C 5.4.2, J 5.1.2)

The form:

\[ Phāṇṭāḥṛtāyani = phāṇṭāḥṛta + phiṇ \] (by P, C, and J)

\[ pha > āyana \] P 7.1.2, C 5.4.2, J 5.1.2

The affix *phiṇ* comes after a stem not having a *vṛddhi* vowel in the first syllable in the sense of descendant.

*n* is a marker of accent. J removes it.

The substitution *āyana* is considered for *pha*.

Derived form:

\[ Glucukāyani = glucuka + phiṇ \] (by P & C) ....+ phi (by J)

According to the eastern grammarian the affix *phiṇ* comes after a stem not having a *vṛddhi* vowel in the first syllable in the sense of descendant.

*n* is a marker of accent. J removes it.

The substitution *āyana* is considered for *pha*.

Derived form:

\[ Glucukāyani = glucuka + phiṇ \] (by P & C) ....+ phi (by J)

The affix *vuṇ* is added after word denoting patronymic and *ukshan*, *us: tra* etc in the sense of 'Collection there of'.

*n* is a representive of *vṛddhi*.

*aka* is substituted from *vu*. (P 7.1.1, C 5.4.1, J 5.1.1)
iv. **The form:**

\[ \text{Aupagavaka} = \text{upagu} + \text{vun} \quad (\text{by P, C & J}) \]

\[ \text{vu} > \text{aka} \]

b. **vun**  

\[ \text{p 4.2.61} \quad \ldots \quad \text{C 3.1.40} \quad \ldots \quad \text{J 3.2.53} \]

i. The words *karma* etc. take affix *vun* in denoting 'who studies or who knows.'

ii. *N* is an indicatory for accent (P. 6.1.197). *CV* and *JV* are silent on it.

iii. *Vu* is a short term, stands for substitution *aka*.

iv. **The form:**

\[ \text{Karmaka} = \text{karma} + \text{vun} \quad (\text{by P, C & J}) \]

c. **Vuk**  

\[ \text{P 4.2.103} \quad \ldots \quad \text{C 3.2.12} \quad \text{Vuñ} \quad \text{J 3.2.98} \]

i. The affix *vuk* is employed after the nominal stem *kantha* when it treats about some this which is to be found in the land of *varnu*.

ii. The *it* has performed *vrddhi*. (P 7.2.118, C 6.1.11)

iii. J considers *anubandha n* to operate *vrddhi* (J 5.2.5)

iv. *aka* is used for *vu*.

v. **The form:**

\[ \text{Kānthaka} = \text{kantha} + \text{vuk} \quad (\text{by P & C}) \quad \ldots \quad + \text{vuñ} \quad (\text{by J}) \]

\[ a > \ddot{\text{a}}' \quad \text{P 7.2.118, C 6.1.11, J 5.2.5} \]

d. **Dvun**  

\[ \text{P 5.1.24} \quad \ldots \quad \text{C 4.1.37} \quad \ddot{\text{dvu}} \quad \text{J 3.4.21} \]

i. The affix *dvun* comes after the nominal stem of *vriniṣati* and *triṇīṣat* is not denoting a name.
ii. $D$ is a marker of $tī$ lopa. (P 6.1.143, C 5.3.133, J 4.4.129)

iii. $n$ stands for accent, J omits it.

iv. $vu$ operates the substitution $aka$.

v. The form:

$$Vimśaka = vimśati + ḍvun \ (by \ P \ & \ C) \ .... \ + ḍvu \ \ (by \ J)$$

$tī > o \ \ P \ 6.4.142, \ C \ 5.3.137, \ J \ 4.4.128.$

e. $Vuc \ \ P \ 5.3.80 \ \ F.F \ \ C4.3.65 \ \ vu \ \ J \ 4.1.136$

i. According to the eastern grammarian the affix $vuc$ comes to a human name beginning with the nominal stem $upa$.

ii. The substitution $aka$ is a real affix which is placed as $vu$ and adding $cakāra$ indicates accent by P 6.1.164. J omits it.

iii. C has used only finished from in 4.3.65.

iv. The form:

$$Upaka = upa + vuc \ \ (by \ P) \ .... \ +vu \ \ (by \ )$$

$a > o \ \ P \ 6.4.148, \ C \ 5.3.149, \ J \ 4.4.136$

22. $ta$

a. $tal \ \ P \ 4.2.43 \ \ .... \ \ C \ 3.159 \ \ .... \ \ J \ 3.2.37$

i. The affix $tal$ comes after the nominal stem $grāma, jana, bandhu$ and $sanāya$ in the sense of 'Collection there of.'

ii. $L$ is $anubandha$ letter with the actual affix $ta$, that is dealt for accent

iii. The form:

$$Grāmatā = grāma + tal + āp \ \ (by \ P, C \ & \ J)$$
i. The affix *ta* comes after the nominal stem *kam* and *sam* in the sense of *matup*.

ii. The similar affix is governed in P, C & J.

iii. The form:

\[ kanta = kam + ta \] (by P, C & J)

23. *tra*

a. *tra* P 4.2.51 l.F C 3.2.44 tra J 3.2.44

i. The word *go* takes affix *tra* in the sense of 'collection there of.'

ii. Both P and J have used similar affix *tra*. The same form is derived irregularly in *CVy*

iii. The form:

\[ Gotrā = go + tra + ṭāp \] (by P, C & J)

b. *Tral* P 5.3.10 ..... C 4.3.10 tra J 4.1.76

i. The affix *tral* is employed after the nominal stem *kim* and *vahu* when ending in the ablative case.


iii. The form:

\[ Vahutra = vahu + tral \] (by P & C) ..... + tra (By J)

24. *Kaṭyac*

a. *Kaṭyac* P 4.2.51 F.F C 3.1.56 kaṭya J 3.2.44.
i. The word ratha takes affix kaṭyac in the sense of ‘collection there of.’

ii. The indicatory c dentes accent for which that is not dealt in JVy.

iii. C has considered only finished from in C 3.1.56.

iv. The form:

\[
\text{Rathakaṭyā = ratha + kaṭyac + ṭāp, ...... + kaṭya + ṭāp,} \quad \text{(by J)}
\]

Finished form is incomplete procession of grammar.

25. ka

a. ka  P 4.2-80 ...... C 3.1.68 ...... J 3.2.60

i. The affix ka comes after the nominal stem rsya etc in the fourfold senses.

ii. The similar affix ka has been dealt only for formation.

iii. The form:

\[
\text{Rṣyaka = rṣya + ka} \quad \text{(by P, C & J)}
\]

b. kak  P 4.2.80 ...... C 3.1.68 kan J 3.2.60

i. The affix kak is employed after the nominal stem varāha etc in the fourfold senses.

ii. P and C’s k and J’s n lay upon the same work vṛddhi.

\[
\text{(P 7.2.118, C 6.1.11, J 5.2.5.)}
\]

iii The form:

\[
\text{Vārāhaka = varāha + kak} \quad \text{(by P & C ), ...... + kan} \quad \text{(By J)}
\]

c. kan  P 4.2.131 ......... C 3.2.46 ka J 3.2.109

i. The affix kan is added in the šeṣa sense after the nominal stem madra and vṛjī.
ii. *n* points out for accent. J removes it.

iii. only accent related *anubandhas* are absent in *JVy*.

iv. **The form:**

\[ \text{Madraka} = \text{madra} + \text{kan} \quad \text{(by P & C), ... ... + \text{ka}} \quad \text{(by J)} \]

\[ \text{skan} \quad P \quad 5.1.75 \quad \text{sthana} \quad C \quad 4.1.87 \quad \text{kat} \quad J \quad 3.4.71 \]

i. The word *patha* takes the affix *skan* in the sense of 'who goes there' being in the second case in construction.

ii. S of P and C indicates feminine affix *ṅīś*. The same purpose has been solved by J's indicatory ≡ (P 4.1.41, C 2.3.36, J 3.1.18)

iii. *n* is used for accent.

iv. **The from:**

\[ \text{pathika, pathikī} = \text{pathin} + \text{skan} + \text{ṅīś} \quad \text{(by P)} \]

\[ \text{ṅ} > \text{o} \quad P \quad 2.7. \quad \text{C} \quad 6.3.48, \quad J \quad 5.3.30 \]

\[ " \quad " \quad = \quad " \quad + \text{kat} \quad + \text{ṅīś} \quad \text{(by J)} \]

\[ " \quad " \quad = \quad " \quad + \text{sthana} \quad + \text{ṅīś} \quad \text{(by C)} \]

Some *anubandhas* are actually used by C and get strangely their significances are not explained by him.

26. **ila**

i. *ila* \quad P \quad 4.2.80 \quad ...... \quad C \quad 3.1.68 \quad ...... \quad J \quad 3.2.60

ii. The affix *ila* comes after the nominal stem *kāśa* etc. in the forfold senses.

iii. *ila* stands for only form.
iv. **The form:**

\[ kāsila = kāsa + ila \]  
(by P, C & J)

27. **Sa**

a. \(\text{sa} \)

\[ P 4.2.80 \quad \text{sa} \quad C 3.1.68 \quad \text{sa} \quad J 3.2.60 \]

i. The affix sa is employed after the \( tṛna \) etc in fourfold senses.

ii. The similar affix is governed in P, C & J.

iii. **The form:**

\[ Tṛnasā = tṛna + sa + ṭāp \]  
(by P & J) \( \ldots \ldots \) + \( dāp \)  
(by C)

28. **Ra**

a. \(\text{Ra} \)

\[ P 4.3.80 \quad \ldots \ldots \quad C 3.1.68 \quad \ldots \ldots \quad J 3.2.60 \]

i. The affix ra comes in the fourfold senses after the stem \( asma \) etc.

ii. The similar affix is used in P, C & J without \( anubandha \).

iii. **The form:**

\[ Aśmara = aśma + ra \]  
(by P, C & J)

29. **Mat**

a. \(\text{Matup} \)

\[ P 4.2.85 \quad \ldots \ldots \quad C 3.1.68 \quad matu \quad J 3.2.65 \]

i. The affix \( matup \) comes after the word denoting a river in fourfold senses.

ii. \( P \) indicatory letter marks for accent. J removes it.

iii. The \( itu \) operates feminine \( ṭīp \) affix (P 4.1.6, C 2.3.2, J 3.1.6)
iv. **The form:**

\[ Udumbarāvati = udumbara + matup + \textit{ñīp} \text{ (by P & c)} \quad \ldots + \]
\[ = \quad \ldots + \textit{matu} + \textit{ñī} \text{ (by J)} \]

\[ m > v \quad \text{P 8.2.9, C 6.3.35, J 5.3.31} \]
\[ \textit{ñīp} \quad \text{P 4.1.6, C 2.3.3, J 3.1.6} \]

b. \( \textit{Dmatup} \quad \text{P 4.2.87} \quad \ldots \quad \text{C 3.1.68} \quad \textit{matu} \quad \text{J 3.2.67} \)

i. The affix \( \textit{dmatup} \) is employed after the nominal stem \( \textit{kumuda}, \textit{nāḍa} \) and \( \textit{vetasa} \) in fourfold senses.

ii. The indicatory letter \( d \) is a representative of \( \textit{ti lopa} \) but \( J \) has applied \( \textit{matu} \) affix and it is mentioned in the \textit{sūtra} to treat the affix as \( \textit{dit} \). (\( \text{P 6.4.143, C 5.3.138, J 4.4.129} \))

iii. The distinguished marker \( P \) denotes accent. \( J \) omits it.

iv. \( U \) operates feminine affix \( \textit{ñīp} \).

v. **The form:**

\[ Kumudvān = \textit{kumuda} + \textit{dmatup} \text{ (by P & C)} \ldots + \textit{matu} \text{ (by J)} \]

\( J \)'s affix \( \textit{matu} \) is better for pronunciation.

30. **vala**

a. \( \textit{Dvalacp} \quad \text{4.2.88} \quad \ldots \quad \text{C 3.1.68} \quad \textit{vala} \quad \text{J 3.2.69} \)

i. The affix \( \textit{dvalac} \) comes after \( \textit{nāḍa} \) and \( \textit{śāda} \)

ii. The last vowel, with the consonant, if any, that follows it, is elided before having an indicatory \( d \). This condition is appropriated before having \( \textit{vala} \) affix as a \( \textit{dit} \) by \( J 3.2.69 \).

iii. \( C \) stands for accent \textit{antodāṭta}. 
iv. **The form:**

\[ \text{Nadvala} = \text{nada} + \text{dvalac (by P & C)} \ldots \ldots + \text{vala (by J)} \]

b. \text{valac P 4.2.89 F.F C 3.1.68 vala J 3.2.67}

i. The word *śikha* takes affix *valac* in the above four senses.

ii. The C of *valac* indicates accent, for that reason J removes it. Only finished form is given in CVy.

iii. **The form:**

\[ \text{Sikhāvala} = \text{sikhā} + \text{valac (by P) \ldots\ldots + vala (by J)} \]

31. **Ṭya**

a. \text{tyak P 4.2.98 C 3.2.27 tyan J 3.2.77}

i. The affix *tyak* comes after the nominal stem *dakṣiṇa, paścāt* and *puras* in the *śeṣa* sense.

ii. The *anubandha* *k* of P and C and *n* of J are with the actual affix *tya,*

that Intend *vrddhi.* J has not used *k* as an indicatory letter in secondary affix. \(\text{( P 7. 2.118, C 6.1.11, J 5.2.5)}\)

iii. **The form:**

\[ \text{Dakṣinātya = dakṣiṇa + tyak (by P & C) \ldots\ldots + tyan (by J)} \]

b. \text{Tyap P 4.2.104 C 3.1.13 ya J 3.2.81}

i. The affix *tyap* is employed after an indeclinable in the *śeṣa* sense.

ii. The marker *p,* is taken with the actual affix *tya* to denote accent. J omits it.

iii. The same formation found in P & C is derived by *ya* affix with
augment *tuk* by J. The change in affix made by J is not understandable.

iv. **The form:**

\[ \text{Amātya} = \text{ama} + \text{tyap} \text{ (by P & C)} \ldots + \text{tut} + \text{ya} \text{ (by J)} \]

32. *Ma*

a. *Ma* P 4.3.8. \ldots C 3.2.82 \ldots J 3.2.128

i. The word *madhya* takes affix *ma* in the *śeṣa* sense.

ii. The similar affix has been dealt in P,C & J.

iii. **The form:**

\[ \text{Madhyama} = \text{madhya} + \text{ma} \text{ (by P,C & J)} \]

33. *Enya*

a. *Enya* P 4.3.17 \ldots C 3.2.81 \ldots J 3.2.136

i. The affix *enya* after the nominal stem *prāvṛṣ* in the *śeṣa* sense.

ii. P,C and J have similarly dealt *enya* affix.

iii. **The form:**

\[ \text{Prāvṛṣenya} = \text{prāvṛṣ} + \text{enya} \text{ (by P,C & J)} \]

b. *Tenyan* P 5.3.15 \text{ntenyat} C 4.3.91 \text{tenyan} J 4.2.4.

i. The affix *tenyan* comes after the nominal stem *vṛka* a class pensons living by trade or arms.

ii. *T* is a marker of feminine affix *nīp*.

iii. *N* the *anubandha* indicates *vrddhi* ( P 7.2.117,C 6.1.11, J 5.2.5)
iv. **The form:**

\[ \text{värkeny}a = \text{vr}k\acute{a} + \text{teny}\acute{a}n \ (\text{by P & J}) \ldots + \text{něny}at \ (\text{by C}) \]

\text{Teny}a\acute{n} is smoothly pronounced from něnyat. C has changed něnyat affix instead of teny\acute{a}n affix of P. The reason behind the change is not clearly understandable.

34. **Ana**

a. \( \text{tyu} \) P 4.3.23 .... C 3.2.76 \( \text{tanat} \) J 3.2.139

i. The affix \( \text{tyu} \) with augment \( \text{tut} \) is employed after the stems sāyam, ciram, prāhne, prage and indeclinable expressing time.

iii. *Ana* is substituted the *yu*

iv. **The form:**

\[ \text{Sāyamitanam} = \text{sāyam} + \text{tut} = \text{tyu} \ (\text{by P & C}) \ldots + \text{tanat} \ (\text{by J}) \]

\( \text{yu} > \text{ana} \) P 7.1.1, C 5.4.1

The affix tanat of J is more clear instead of the affix tyu and augment tut of P & C.

35. **Rupya**

a. \( \text{Rupya} \) P 4.3.81 .... C 3.3.52 ..... J 3.3.55

i. In the sense something has originated, the affix rupya comes after the denoting cause or to the name of man viewed as cause.

ii. In every respect grammars are similar.

iii. **The form:**

\[ \text{Devadattarupya} = \text{devadatta} + \text{rupya} \ (\text{by P,C & J}) \]
36. **Maya**

a. \( \text{mayat} \) P 4.3.82 \( \ldots \) C 3.3.53 \( \ldots \) J 3.3.56

i. After a word denoting a cause or a man viewed as a cause takes affix \( \text{mayat} \) in the sense of 'come thence'.

ii. The feminine affix \( \text{ni}p \) is added before having an indicatory \( t \).

iii. **The form:**

\[
\text{Samamaya, Samamay} = \text{sama} + \text{mayat} + \text{ni}p \quad (\text{by P,C & J})
\]

\[
\text{Jinadattamay} = \text{Jinadatta} + \text{mayat} + \text{ni}p \quad (\text{by J})
\]

37. **eyin**

a. \( \text{Dhinuk} \) P 4.3.109 \( \ldots \ldots \) C 3.3.76 \( \text{dhinun} \) J 3.3.80

i. The word \( \text{chāgalin} \) takes affix \( \text{dhinuk} \) in the sense of enounced by him.

ii. \( \text{Dhinuk} \) and \( \text{dhinun} \) are used to get real affix \( \text{eyin} \).

iii. \( k \) indicates \( \text{vṛddhi} \) in P 7.2.118, and C 6.1.11.

iv. J's \( η \) stands for \( \text{vṛddhi} \) (J 5.2.5)

v. \( u \) is a representative of smooth pronunciation.

vi. \( \text{Ey} \) is substituted in \( dh \) of \( \text{dhinuk} \).

vii. **The form:**

\[
\text{chāgaleyin} = \text{chāgalin} + \text{dhinuk} \quad (\text{by P & C} \ldots \ldots + \text{dhinun} \quad (\text{by J})
\]

\[
\text{dh} > \text{ey} \quad \text{P 7.1.2, C 5.4, 2, J 5.1.2.}
\]

38. **Tas**

\( \text{Tasi} \) P 4.3.113 \( \text{F.F C} \) 3.3.81 \( \text{tas} \) J 3.3.82
i. The affix *tasi* is employed in the sense of 'in the same direction with that'.

ii. *Tas* is an actual affix which is used in *JVy*.

iii. *Ikāra* saves the elision S of *tas* affix by "halantyam" P1.3.3. Therefore *P* uses it.

iv. *C* has considered only finished forms in *C* 3.3.81.

v. The form:

\[
Sudāmatah = sudāman + tasi (by P) \ldots\ldots + tas \quad (by J)
\]

\[
n > o \quad (P \; 8.2.7, \; J \; 5.3.30)
\]

b. *Tasi*  \ P 5.4.44  \ tas  \ C 4.3.5  \ tasi  \ J 4.2.49

i. The affix *tasi* is employed after the ablative case which is ordained by *karmapravacaniya* word *prati*.

ii. *l* is used to save *sakāra* by *PVy*. *J* has discussed 'ikaraviśeṣaṇārtha for the rules "Kāyāstas" P 4.1.73 and "taseh" P 4.1.74 *C* omits it.

iii. The form:

\[
Vāsudevtah = vāsudeva + tasi \quad (by P) \ldots + tas \quad (by C)
\]

\[
Śreṇikatah = śreṇika + tasi \quad (by J)
\]

39. *La*

a. *Tlaṅ*  \ P 4.3.142  \ śṭlaṅ  \ C 3.3.116  \ śṭlaṅ  \ J 3.3.107

i. The word *samī* takes affix *tlaṅ* in the sense of 'its modification or part'

ii. Different types of structure are mentioned to get actual affix *la*.

iii. The indicatory ū operates *vṛddhi*. 
iv. Ṣ an indicatory letter in JVṛ, is not used in taddhita section except this affix. Likewise the anubandha Ṣ and ṭ are altogether first time in CVṛ.

This type of modification creates ambiguity.

v. The form:

Śāmīla, Śāmilī = samī + ālaṇī + āīṁ (by P)...+ śṭlaṇī + āīṁ (by C)

......... + śṭlaṇī + āī (by J)

b. lac P 5.2.96 ............. C 4.2.99 la J 4.1.24

i. The affix lac is optionally added after a stem ending in a, the understanding living being.

ii. The anubandha C operates accent (P 6.1.164) . J omits it.

iii. The form:

cudāla = cudā + lac (by P & C ) .......... + la (by J )

P has achieved for affix ālaṇī to avoid excess artificiality.

40. vaya

a. vaya P 4.3.162............. C 3.3.125............. J 3.3.120

i. The affix vaya is employed after the nominal stem "Dru" in the sense of 'its product' .

ii. The same sense affix has followed by P, C & J.

iv. The form:

Druvaya = dru + vaya (by P, C & J)

41. Thya
a. Thyan P 5.1.8 .......... C 4.1.8 thya J 3.4.6

i. The words _aja_ and _avi_ take affix _thyan_ in the sense of 'good for that'.

ii. _Thya_ is a actual affix with indicatory letter _n_.

iii. _N_ is a marker accent _J_ omits it.

iv. **The form:**

   \[ Ajathya, \, ajathyā = aja + thyan + ṭāp \ (by \ P \ & \ C )...+thya \ (by \ J ) \]

42. Īka

a. Īkan P 5.1.33 .......... C 4.1.42 kap J 3.4.30

i. The affix _īkan_ comes after the word _khāri_ proceeded by _adhyardha_ or a numeral occasioning a _dvigu_ in the sense of _ārhiya_.

ii. _N_ is a representative of accent. _J_ omits it.

iii. _JVy_ has mentioned affix _kap_ which is comparatively short than _ikan_. The _anubandha P_ here under this affix may be added without any signification or justification in _taddhita_ section.

iv. **The form:**

   \[ adhyardhkhārika = adhyardhakhāri +ikan \ (byP \ & \ C).. +kap(by \ J ) \]

43. Uka

a. Ukaṇi P 5.1.103 ....... C 4.1.122 .......... J 3.4.97

i. The word karman takes affix _ukaṇ_ in the sense of 'able to effect that'

ii. The indicatory _ṅ_ stands for _vṛddhi_.


iii. The similar affix has been dealt in P, C & J.

iv. The form:

$kārmuka = karma + ukañ$ (by P, C & J)

44. vat

a. vatī P 5.1.115 ....... C 4.1.135 vat J 3.4.107

i. The affix is employed after the nominal stem in the third case in construction denoting 'like that' when the meaning is 'similarity of action'.

ii. I is appended to save takāra. J removes it.

iii. The form:

$Vrāhmaṇavat = vrāhmaṇa + vat$ (by P & C)

$Kulinavat = kulina + vat$ (by J)

b. Vatup P 5.2.39 ........... C 4.2.43 vatu J 3.4.160

i. In the first case of construction the affix vatup comes after the nominal stem yad, tad and etad when 'that where of this is the measure volume'.

ii. P governs here for accent for which J omits it.

iii. The indicatory u insertion of num (P 7.1.70, C 5.2.24, J 5.1.49)

iv. The form:

$yāvān = ya + vatup$ (by P & C) ........ + vatu (by J)

" = yā + vat a > ā P 6.3.91, C 5.2.108 ........ + vat J 4.3.197

" = yāvan num > P 7.1.70, C 5.4.24 ........ J 5.4.49
45. Tva

a. Tva  P 5.1.119  ........ C 4.1.136  tvan  J 3.4.110

i. The affix tva is employed after a word in the sixth construction, in the sense of 'the nature there of'.

ii. Tva is a real affix with adding N by J.

iii. JVy 3.4.110 has commented for the anubandha 'n','nakāraḥ "strīpurisānṅktyāt" (3.1.72) ityatraāśyāvadhirupeṇa grahaṇam mā bhut it yevamarthaḥ. P & C have no it letter n.

iv. The form:

Prathima = prithu + imanic (by P & C) .... + iman (by J)

u > o  P 6.4.155, C 5.3.158, J 4.4.145

47. kuṇa

a. kuṇap  P 5.2.24  ..... C 4.2.24  kuṇa  J 3.4.144

i. The word pilu takes the affix kuṇap in the sense of the 'fruiting season of this'.

ii. P is discussed in the former affix.

iii. The form:

Pilukuṇa = pilu + kuṇap (by P & C) ....... + kuṇa (by J)

48. cuñcu

a. cuñcup  P 5.2.26  .......... C 4.2.27  cuñcu  J 3.4.146
i. The affix *cuncup* comes after a word in third case in construction, in the sense of 'celebrated through this'.

ii. *P* is discussed for accent.

ii.i **The form:**

\[ \text{vidyā} + cuncup \]  
\[ \text{kesa} + \text{cuncu} \]  
\[ \text{vidyā} + \text{cuncup} \]  
\[ \text{kesa} + \text{cuncu} \]  
(by P) \quad \ldots \quad \text{cuncu} \]  
(by J)

49. **caṇa**

a. **caṇap**  
\[ \text{caṇa} \]  
(by P & J)

i. The affix *caṇap* is employed the following condition of *cuncup*.

ii. (To see the affix *kūṇap*).

iii. **The form:**

\[ \text{vidyā} + \text{caṇa} \]  
\[ \text{kesa} + \text{caṇa} \]  
(by P) \quad \ldots \quad \text{caṇa} \]  
(by J)

50. **Nā**

a. **Nā**  
\[ \text{Nā} \]  
(by P & J)

i. The word *vi* takes affix *nā* in the sense of 'not being together'.

ii. The similar affix has been accepted by both *P* and *J*.

iii. *C* has considered only finished from.

iv **The form:**

\[ \text{vinā} = \text{vi} + \text{nā} \]  
(by P & J)

b. **Nān**  
\[ Nān \]  
(by P & J)

i. The affix *nān* is added after the word *non* in the sense of 'not
being 'together'.

ii. ņ is a marker of vrddhi and accent adyudātta.

iii The finished form is placed in CVy.

iv. The form:

\[ Nānā = nān + nān \ (by \ P & J) \]

Language is binded by proper condition in grammar that the teaching capability accesses among some times. Although indra varṣasahasram pratipadopārāyaṇam provāc nāntam Jagāma. So I.F. and F.F. is irrelevant.

51. śāla

i \[ Śālac \ P 5.2.28 \quad .......... \ C 4.2.29 \quad śālā J 3.4.148 \]

ii. The indicatory c is a representative of accent here. J omits it.

iii. The form:

\[ viśāla = vi + śālac \ (by \ P & C) \ldots + śāla \ (by \ J) \]

52. śaṅkaṭa

a. śaṅkaṭac \ P 5.2.28 \quad .......... \ C 4.2.29 \quad śaṅkatā J 3.4.148

i. The affix śaṅkaṭac comes after preposition vi without changing the sense.

ii. C is added with actual affix śaṅkaṭa for accent. JVy has not dealt in this.

iii. The form:

\[ viśaṅkaṭa = vi + śaṅkaṭac \ (by \ P & C) \quad .......... + śaṅkaṭa \ (by \ J) \]
53. *kaṭa*

a. *kaṭac* P 5.2.29 .......... C 4.2.30 *kaṭa* J 3.4.149

i. The affix *kaṭac* is employed after the words *sam, pra, ud* and *vi*

ii. The *anubandha c* of *kaṭac* indicates accent. J removes it.

iii. The form:

\[ \text{Saṅkaṭa} = \text{sam} + \text{kaṭac} \quad (\text{by P & C}) \quad \ldots\ldots + \text{kaṭa} \quad (\text{by J}) \]

\[ m > o \quad \text{P 8.3.23, C 6.4.8, J 5.4.7} \]

\[ o > n \quad \text{P 8.4.58, C 6.4.151, J 5.4.132} \]

54. *kutāra*

a. *kutārac* P 5.2.30 .......... C 4.2.31 *kutāra* J 3.4.15

i. The word *ava* takes the affix *kutārac*.

ii. *cakāra* is only for accent, for that reason J removes it.

iii. The form:

\[ \text{Avakutāra} = \text{ava} + \text{kutārac} \quad (\text{by P & C}) \quad \ldots\ldots + \text{kutāra} \quad (\text{by J}) \]

55. *tiṭa*

a. *tiṭac* P 5.2.31 .......... C 4.2.32 *tiṭa* J 3.4.151

i. The word *ava* in the sense of hooked nose takes affix *tiṭac*
expressing name.

ii. Accent *antodāṭta* is mode by the *anubandha c*. J omits it.

iii. The form:

\[ \text{Avatiṭa} = \text{ava} + \text{tiṭac} \quad (\text{by P & C}) \quad \ldots\ldots + \text{tiṭa} \quad (\text{by J}) \]
56. **Naṭa**

   a. *Naṭac* P 5.2.31 ...... C 4.2.32 *nāṭa* J 3.4.51

   i. The affix *nāṭac* comes after the nominal stem *ava*.

   ii. *Cakāra* stands for accent. So J removes it.

   iii. **The form**:

   \[ \text{Avanāṭa} = \text{ava} + \text{nāṭac} \ (\text{by P & C}) \quad \text{..........} + \text{nāṭa} \ (\text{by J}) \]

57. **Bhraṭa**

   *Bhraṭac* P 5.2.31 ...... C 4.2.32 *bhraṭa* J 3.4.151

   i. The affix *bhraṭac* comes after the nominal stem *ava* denoting name.

   ii. The indicatory *c* is used for accent. J removes it.

   iii. **The form**

   \[ \text{Avabhṛata} = \text{ava} + \text{bhraṭac} \ (\text{by P & C}) \quad \text{..........} + \text{bhraṭa} \ (\text{by J}) \]

58. **vida**

   a. *vidac* P 5.2.32 I.F C 4.2.38 *vida* J 3.4.151

   i. In the sense of hooked nose, the nominal stem *ni* affix takes affix *vidac* when the whole word being a name.

   ii. *Cakāra* operates accent, therefore J removes it.

   iii. C has dealt only finished form in 4.2.38.

   iv. **The form**:

   \[ \text{Nivida} = \text{ni} + \text{vidac} \ (\text{by P}) \quad \text{..........} + \text{vida} \ (\text{by J}) \]

59. **virīsa**
a. virīsac P 5.2.32 I.F C4.2.33 virīsa J 3.4.152

i. The affix virīsac comes after ni.

ii. Cakāra is discussed same purpose of former affix. J removes it.

iii. Only finished form is detected irregularly in CVy.

iv. The form:

\[ \text{Nivāra} = ni + virīsac \ ( \text{by P} ) \ldots \ virīsa \ ( \text{by J} ) \]

60. pita

a. Pīta P 5.2.33 I.F C4.2.33 pīta J 3.4.154

i. The affix pīta comes after ni and ci is the substitute of ni.

ii. The anubandha c denotes accent here under the affix pīta so J removes it.

iii. Only finished form given in CVy.

iv. The form:

\[ \text{Cipita} = ni + pīta \ ( \text{by P} ) \ldots + pīta \ ( \text{by J} ) \]

\[ = ci + pīta \quad ni > ci \quad \text{P 5.2.33, J 3.4.154} \]

61. Tyaka

a. Tyakan P 5.2.34 I.F C4.2.35 I.F J 3.4.155

i. The affix tyakan is employed after the nominal stems upa and adhi in the sense of 'nearness' and 'elevation' respectively denoting names.

ii. Nakāra operates accent by P 6.1.197.

iii. C and J have governed only finished form.
iv. The form:

\[ \text{Upatyakā} = \text{upa} + \text{tyakan} + āp( \text{by P}) \]

62. Ātha

a. \( \text{Āthac} \) P 5.2.35 \( \ldots \) C 4.2.36 \( \text{I.F J3.4.156} \)

i. The nominal stem \( \text{karma} \) in the seventh case in construction takes the affix \( \text{āthac} \) in the sense of 'employing one self Zealously in it'.

ii. Both P and C have placed similar affix with indicatory \( C \) that is dealt for accent.

iii. J has mentioned same finished form.

iv. The form:

\[ \text{Karmātha} = \text{karman} + \text{āthac} (\text{by P & C}) \]

\[ \text{an} > o \ P 6.4.144, \ C 5.3.139 \]

63. Ita

a. \( \text{Itac} \) P 5.2.36 \( \ldots \) C 4.2.37 \( \text{Ita J 3.4.157} \)

i. The affix \( \text{itac} \) is employed the nominal stem \( \text{tārakā} \) in the sixth case construction denoting, 'that whereof this is observed'.

ii. \( \text{Cakāra} \) is a marker of accent. J removes it.

iii. The form:

\[ \text{Tārakita} = \text{tārakā} + \text{itac} (\text{by P & C}) \]

\[ = + \text{ita} \quad (\text{by J}) \]

64. Dvayasa

a. \( \text{Dvayasac} \) P 5.2.37 \( \text{dvayasat} \) C 4.2.39 \( \text{dvayasat J 3.4.158} \)
i. The affix *dvaysac* is added after the nominal stem in first case in construction, in the sense of 'that whereof this is the lineal measure.

ii. Both C and J have indicated *anubandha ṭ* for feminine affix *ṅīp* and *ṅī* (C 2.3.17, J 3.1.18)

iii. Form :

\[ Uṛdvayasa = \bar{u}ṛ + dvayasac \text{ (by P )} \ldots \ldots + dvayasat \text{ ( by C )} \]

\[ = Uṛdvayasaṅī = ur + dvayasat + ṅī \text{ (by J )} \]

65. *Daghnna*

a. *Daghnac* P 5.2.37 \hspace{1cm} *daghnat* C 4.2.39 \hspace{1cm} *daghnat* J 3.4.158

i. The affix *daghnac* comes the following condition of *dvayasac* affix.

ii. *C* is a representative of accent. *C* and *J* omits it.

iii. *T* stands for feminine affix *ṅīp*.

iv. The form :

\[ Uṛdaghnna = \bar{u}ṛ + daghnac \text{ (by P )} \ldots \ldots + daghnat \text{ ( by C or J) } \]

\[ Uṛdaghnṅī = \bar{u}ṛ + daghnat + ṅīp \text{ ( by C ) } \]

66. *Mātra*

a. *Mātrac* P 5.2.37 \hspace{1cm} *mātraṭ* C 4.2.38 \hspace{1cm} *mātraṭ* J 3.4.158

i. The first case in construction takes affix *mātrac* in the sense of 'that whereof this is the lineal measure'.

ii. *C* stands for accent.

iii. The anubandha ṭ is shown for feminine affix *ṅīp*. 
iv. The form:

\( \text{Urmatra} = \text{ūr} + \text{mātrac} \) (by P) .......... + \( \text{mātraṭ} \) (by C & J)

\( \text{Pradesamāṭrī} = \text{pradeśa} + \text{mātraṭ} + \text{ṇīp} \) (by C)

C has detected forms according to performance of affix.

67. \textit{Ati}

a. \( \text{Dati} \) P 5.2.41 I.F C4.2.45 \( \text{dāti} \) J 3.4.163

i. The affix \( \text{dāti} \) comes after the nominal stem \( \text{kim} \) in the first case in construction, in the sense of 'numerical quantity'.

ii. P and J are used similar affix.

iii. C has dealt only finished form.

iv. The form:

\( \text{Kiyantah} = \text{kim} + \text{dāti} + \text{jas} \) (by P)

\( \text{Vahvantah} = \text{vahu} + \text{dāti} + \text{su} \) (by J)

68. \textit{Taya}

a. \( \text{Tayap} \) P 5.2.42 \( \text{tayaṭ} \) C 4.2.46 \( \text{tayaṭ} \) J 3.4.164

i. The affix \( \text{tayap} \) is added after a numeral in the sense of 'that whereof the parts one so no many'.

ii. P indicatory letter is a marker of accent \textit{anudātta} by P 3.1.4.

iii. \( T \) operates the feminine affix \( \text{ṇīp} \).

iv. The form:

\( \text{Paṇcataya, pancatayī} = \text{pancan+tayap} \) (by P)... \( \text{tayaṭ} + \text{ṇīp} \) (by C)

\( \text{Saptatayī} = \text{sapta} + \text{tayaṭ} + \text{ṇī} \) (by J) (J 3.1.18)
69. *Aya*

a. *Ayac P 5.2.3* \( \text{ayat} \ C 4.2.42 \quad \text{tayat} \ J 3.4.166 \)

i. The affix *ayac* is optionally the substitute of *tayap* words *dvi* and *tri*.

ii. The indicatory letter *c* is added in the affix for accent. *C* and *J* remove it.

iii. \( \text{T} \) is fixed to indicate feminine affix \( \text{nīp} \).

iv. The form:
\[
\text{Dvaya} = dvi + ayac \ (by \ P) \ldots + \text{ayat} \ (by \ C) \ldots + \text{tayat} \ (by \ J) \\
i > o \quad \text{P} \ 6.4.148, \ C \ 5.3.149, \ J \ 4.4.36.
\]

70. *Th*

a. *Dat* P 5.2.51 \( \text{that} \ C 4.2.56 \quad \text{dat} \ J 4.1.3 \)

i. The *dat* and *that* come after the nominal stems *kati*, *katipaya* and *catur* in the sense of 'making full this number'.

ii. The indicatory \( \text{t} \) is mentioned here for feminine affix \( \text{nīp} \).

iii. *P* and *J* have added the affix *dat* with augment *thuk* in formation. *C* has solved giving directly formation with *that* affix.

iv. The *d* is a marker of \( \text{ṭj} \) *lopa*.

v. The form:
\[
\text{Śastha} = sas + thuk + dat(\ by \ P \ & \ J \ ) \ldots + that \ (\ by \ C \ )
\]

71. *Titha*

a. *Dat* P 5.2.52 \( \text{tithat} \ C 4.2.60 \quad \text{dat} \ J 4.1.4.\)
i. In the sense of 'making full this number,' the affix tithat comes after the nominal stems vahu, puga, ganqa and samigha.

ii. T has indicated for feminine affix nāp.

iii. The same type dilemma is discussed in former affix about tithuk argument with dat affix by P & C.

iv. The form:

    Vahutitha = vahu + tithuk + dat (by P & J) ... + tithat (by C)

72. Ittha

   a. Daṭ P 5.2.53  ithat C 4.2.61  daṭ J 4.1.5

i. The affix ithat is added after nominal stems ending vatu in the sense of numerals.

ii. The same type of application is attributed about tithat as former affix.

iii. The form:

    yāvatitha = yāvat + tithuk + dat (by P & J) ... + tithat (by C)

73. Tiya

   a. Tiya P 5.2.54  l.F C 4.2.59  tiya J 4.1.6

i. The nominal stem dvi takes affix tiya in the sense of 'completer thereof'.

ii. The similar affix has been dealt in both PVy & JVy.

iii. Only form is given in CVy irregularly.
iv. **The form:**

\[ Dvitiya = div + tiya^\circ \] (by P & J)

74. **Tama**

a. \( \text{Dat} \) P 5.2.56 \( \text{tamat} \) C 4.2.52 \( \text{dat} \) J 4.1.10

i. The affix \textit{tamat} comes optionally after the nominal stems \textit{vir\=nsati} etc. in the sense of 'making full this number.'

ii. This following affix fall under the Jurisdiction of \textit{pura\=na}. So P and J have added \textit{tamat} augment with \textit{dat} affix. CVy has operated only \textit{tamat} affix.

iii. \( \text{T} \) is a marker of \textit{ni\=p} affix.

iv. **The form:**

\[ \text{Vir\=nsatitama} = \text{vir\=nsati} + \text{tamat} + \text{dat} \] (by P & J).... \textit{tamat} (by C)

b. \( \text{Tamap} \) P 5.3.55 .... C 4.3.45 \( \text{tama} \) J 4.1.114

i. The affix \textit{tamap} comes after nominal stems retaining its denotation when the sense is that of surpassing.

ii. The indicatory \textit{P} stands for accent with the actual affix \textit{tama}. J omits it.

iii. **The form:**

\[ \text{Adhyatama} = \text{\=a\=dhya} + \text{tamap} \] (by P & C) .... + \textit{tama} (by J)

The affix \textit{that}, \textit{tit\=hat}, \textit{ithat} and \textit{tamat} are used for formation in JVy. When the affix \textit{dat} is employed with augment for similar formations. So affix system of J simple for derivation.
75. Ša

a. Ša  P 5.2.100 ........ C 4.2.104 ........ J 4.1.27

i. The nominal stems loman etc. take affix in the sense of matup.

ii. The similar affix has been governed in P, C & J.

iii. The form:

\[ \text{Lomaša} = \text{loman} + \text{ša} \ (\text{by P, C & J}) \]

\[ n > o \ P 8.2.7, C 6.3.48, J 5.3.30 \]

76. ila

a. ilac  P 5.2.100 ........ C 4.2.103 ila JV 4.1.26

i. The affix ilac comes after the nominal stems piccha etc. in the sense of matup.

ii. c denotes accent in PVy. C silent about it and J omits it.

iii. The form:

\[ \text{picchila} = \text{piccha} + \text{ilac} \ (\text{by P & C}) \ldots + \text{ila} \ (\text{by TV}) \]

77. vini

a. vini  P 5.2.102 ........ CV 4.2.106 vin J 4.1.29

i. The nominal stem tapas takes the affix vini in the sense of matup.

ii. i is used to save last latter n of vin. J omits it.

iii. The form:

\[ \text{Tapasavi} = \text{tapasa} + \text{vini} \ (\text{by P & C}) \ldots + \text{vin} \ (\text{by J}) \]

\[ i > iP 6.4.8, C 5.3.7, 10, J 4.4.6. \]

\[ n > o \ P 8.2.7, C 6.3.48, J 5.3.30 \]
78. *ura*

a. *Urac* P 5.2.106  I.F C4.2.110  I.F J4.1.40

i. The affix *urac* is employed after *danta* denoting (having projecting teeth)

ii. *Cakāra* stands for accent whence C and J detected the form irregularly.

iii. The form:

\[ Dantura = danta + urac \]  (by P)

79. *va*

a. *va* P 5.2.109  ...... C 4.2.113  ...... 4.1.35

i. The nominal stem *keśa* takes affix *va* in the sense of *matup*.

ii. The similar affix is noted by P, C & J.

iii. The form:

\[ Keśava = keśa + va \]  (by P, C & J)

80. *īra*

a. *Īran* P 5.2.111  *Īrac* C 4.2.115  *īra* J 4.1.37

i. The affix *īran* comes after the *kāṇḍa* with th force of *matup*.

ii. n is dealt for accent ādyudātta. So removes it.

iii. The forms:

\[ kāṇḍīra = kāṇḍa + īran \]  (by P)

\[ + irac \]  (by C)

\[ + īra \]  (by J)

b. *Īrac* P 5.2.11 C 4.2.115  *īra* J 4.1.37
i. The affix $\text{Irac}$ comes after the nominal stem $\text{anda}$ in the sense of $\text{matup}$.

ii. $c$ is a marker of accent $\text{antodātta}$. J omits it.

iii. The form:

$$\text{Andira} = \text{anda} + \text{Irac} \ (\text{by P & C}) \ldots \ldots + \text{Tra} \ (\text{by J})$$

81. Yus

a. Yus P 5.2.123 \ldots C 4.2.152 \ldots J 4.1.62

i. The nominal stem $\text{urna}$ takes the affix $\text{yus}$ in the sense of $\text{matup}$.

ii. The similar affix is found in P, C & J.

iii. The form:

$$\text{Urṇāyuḥ} = \text{urna} + \text{yus} \ (\text{by P, C & J})$$

82. gmin

a. Gmini P 5.2.124 \ldots C 4.2.145 Gmin J 4.1.48

i. The affix $\text{gmini}$ is employed after $\text{vac}$ in the sense of $\text{matup}$.

ii. $l$ is as an indicatory letter to save n last letter of $\text{gmin}$, it is dealt in CVy. J omits it.

iii. The form:

$$\text{Vāggmī} = \text{vac} + \text{gmini} \ (\text{by P & C}) \ldots + \text{gmin} \ (\text{by J})$$

\[ c > g \] P 8.2.30, C 6.3.59, J 5.3.47

83. Āla

a. Ālac P 5.2.125 \ldots C 4.2.146 Āla J 4.1.49
i. The word *vac* denoting a talkative takes the affix *ālac* in the sense of *matup*.

ii. *C* denotes accent here.

iii. **The form**:

\[ Vācāla = vac + ālac \quad (\text{by P & C}) \quad + \āla \quad (\text{by J}) \]

84. **Āṭa**

a. **Āṭac**  P 5.2.125  ......  C 4.2. 146  Āṭa  J 4.149

i. The affix *āṭac* comes after the nominal stem *vac* in the sense of *matup*.

ii. *C* is used for accent in *PVy*.

iii. **The form**:

\[ vācāṭa = vac + āṭac \quad (\text{by P & C}) \quad + \āṭa \quad (\text{by J}) \]

85. **Bha**

a. **Bha**  P 5.2.139  ......  C, 4.2.148  ......  J 4.1-59

i. The affix *bha* comes after the nominal stem *tundi, vali and vaṭi* in the sense of *matup*.

ii. The similar affix has been dealt in P, C & J.

iii. **The form**:

\[ Tundibha = tundi + bha \quad (\text{by P, C & J}) \]

86. **tu**

a. **tu**  P 5.2.138  ......  C 4.2.150  ......  J 4.1.161

i. The affix *tu* is employed after *kam* and *sam* in the sense of *matup*.
ii. P, C and J have discussed similar affix *tu*.

iii. The form:

\[ Kantu = kam + tu \ (by \ P, C \ & \ J) \]

87. *Ha*

a. *ha*  \( P \ 5.3.11 \quad I.F \ 4.3.11 \quad ha \ 4.1.77 \)

   i. The nominal stem *idam* in the locative case takes affix *ha*.

   ii. The affix *ha* is dealt in P and J. By economical phenomenon, the same form is irregularly considered in CVy.

iii. The form:

\[ lha = idam + ha \ (by \ P \ & \ J) \]

88. *Dā*

a. *Dā*  \( P \ 5.3.15 \quad \ldots \ldots \quad C \ 4.3.13 \quad \ldots \ldots \quad J \ 4.1.80 \)

   i. The affix *dā* comes denoting time after *sarva, eka, anya, kim, yad, tad* being in the locative case.

   ii. P, C and J have used similar affix.

iii. The form:

\[ Sarvadā = sarva + dā \ (by \ P \ & \ C) \quad ekadā = eka + dā \ (by \ J) \]

89. *Hri*

a. *Hrīl*  \( P \ 5.3.16 \quad I.F \ 4.3.16 \quad hri \ 4.1.82 \)

   i. The affix *hrīl* is added denoting time after *idam* expression locative case in end.

   ii. The indicatory *l* indicates accent *pūrvaudāṭṭa* by P 6.1.193, J omits it.
iii. Q has detected only finished form.

iv. The form:

\[ Etahri = \text{idam} + \text{hril} \ (\text{by P}) \ldots + \text{hri} \ (\text{by J}) \]

\[ \text{idam} > \text{eta} \ P \ 5.3.4, \ C \ 4.3.16, \ J \ 4.1.70 \]

- The motivation behind the I.F. and F.F. is bravery in CVy.

90. Thā

a. Thāl \ P \ 5.3.23 \ ...... \ C \ 4.3.19 \ thā \ J \ 4.1.89

i. The affix \text{thāl} is employed after the nominal stems \text{kim} etc. when we speak a kind or manner of being.

ii. Here connected usage \text{takāra} stands for accent with affix \text{thā}. J removes it

iii. The form:

\[ yathā = \text{ya} + \text{thāl} \ (\text{by P} \ & \ C) \ \ldots \ldots \ + \text{thā} \ (\text{by J}) \]

91. Thamu

a. Thamu \ P \ 5.3.24 \ \ F.F \ 4.3.19 \ \ tham \ J \ 4.1.90

i. The nominal stem \text{idam} takes affix \text{thamu} denoting manner.

ii. U is used here to save \text{makāra} from the "halantyam" \ P \ 1.3.3
Seprate type it condition is dealt in JVy. So \text{makāra} of \text{tham} afix can not be elided here.

iii. Only finished from is used in CVy. Clear structure of affix is not known here.

iv. The form:

\[ Ittham = \text{idam} + \text{thamu} \ (\text{by P}) \ \ldots \ldots \ + \text{tham} \ (\text{by J}) \]

\[ \text{idam} > \text{it} \ P \ 5.3.4, \ J \ 4.1.70 \]
92. **Astāt**

a. *Astāti* P 5.3.27 ..... C 4.3.28 *astāt* J 4.1.92

i. The affix *astāti* comes after the words of 'direction' ending in the locative, ablative and nominative and referring to direction locality or time.

ii. *Takāra* is used to save *t.*, last of *astāt*. The same *ikāra* stands for pronounciation in *CVy*.

iii. **The form :**

\[ \text{purastāt} = pūrva + astāti \quad \text{(by P & C)} \ldots + astāt \quad \text{(by J)} \]

93. **Atas**

a. *Atasuc* P 5.3.28 *tas* C 4.3.38 *atas* J 4.1.94

i. The nominal stem *dakṣiṇa* and *uttara* take the affix *atasuc* in the following condition of *astāti*.

ii. Different type affixes lay for formation due to own condition.

iii. The *anubandha cakāra* stands for accent. *C* and *J* omit it.

iv. *U* is used for pronounciation.

v. **The form :**

\[ \text{Dakṣinataḥ} = \text{dakṣiṇa + atasuc (by P)} \ldots + \text{tas (by C)} \ldots + \text{ atas(by J)} \]

94. **Āt**

a. *Āti* P 4.3.34 *āt* C 4.3.40 *āt* J 4.1.98

i. The affix *āti* comes after the nominal stem *uttara* and *dakṣiṇa* in the sense of *astāt*.
ii. / stands for pronunciation. C and J omit it.

iii. The form:

\[ \text{uttarát} = \text{uttara} + \text{āti} \] (by P)

\[ a > o \] P 6.4.148, C 5.3.149, J 4.4.136

\[ \text{Dakṣināt} = \text{dakṣiṇa} + \text{āt} \] (by J)

\[ \text{Adharāt} = \text{adhara} + \text{āt} \] (by C)

95. Ena

a. \[ \text{Ena} \]

i. The affix \text{enap} is employed after the nominal stem and following condition of \text{āti} when the limit indicated as not remote and substitute of the ablative case.

ii. The indicatory P appropriates for accent. J removes it.

iii. The form:

\[ \text{Dakṣiṇena} = \text{dakṣiṇa} + \text{enap} \] (by P & C) ...... + \text{ena} (by J)

96. ā

a. \[ \text{āc} \]

i. The affix \text{āc} comes after \text{dakṣiṇa} in the sense of \text{astāti} but not substitute of ablative case.

ii. \text{Cakāra} is used for \text{viśeṣaṇārtha} "āṅcutarapadājāhiyukte".

iii. The form:

\[ \text{Dakṣiṇā} = \text{dakṣiṇa} + \text{āc} \] (by P) ........ +\text{ā} (by C & J)

b. \[ \text{Dāc} \]

b. \[ \text{Dāc} \] P 5.4.57 ...... C 4.4.41 ...... J 4.2.61
i. The affix だ is employed after half of a word denoting an imitation of an articulate sound, when such half consists of at least two syllables and when it is not followed by the quotation mark に。

ii. な anubandha is used as to the own medium of accent and niṣesanaṛtha in CVy. JVy has commented か " だ " に niṣesanaṛtha.

iii. The indicatory だ is appropriated for に lopa.

iv. The form:

\[ \text{paṭapata} = \text{paṭat} + \text{だ} ( \text{by P,C & J}) \]

C and J's prescribe affix 足, is unaccented and proper utility of form.

97. あ

a. あ P 5.3.37 ......C4.3.39 ...... J 4.1.101

i. The affix あ is used after daksīna in the sense of astāti as well as あ when the reference is to distance limit.

ii. The similar affix is adopted in ( P,C & J)

iii. The form :

\[ \text{Daksīnāhi} = \text{daksīna} + \text{あ} ( \text{by P,C & J}) \]

98. あ

a. あ P 5.3.39 as C 4.3.32 as J 4.1.103

i. The stem of pūrva, adhara and avara takes the affix あ in the sense of astāti and pūr, adha and ava are their respective substitutes before this affix.

ii. Ikāra operates to save Sakara, the last letter of あ affix. C and J remove it.
iii. The form :

\[ Purah = pūrva + asi \ (by \ P) \ldots + as \ (by \ C \ & \ J) \]

\[ pūrva > pur \ P \ 5.3.39, \ C \ 4.3.32, \ J \ 4.1.103 \]

99. \textit{Dha}

a. \textit{Dhā} P 5.3.42 \ldots C 4.3.20 \ldots J 4.1.106

i. The nominal stem denoting numeral takes the affix \textit{dhā} when it means the mode on manner of an action.

ii. P,C and J have considered the same affix \textit{dhā} only for formation.

iii. The form :

\[ Ekadhā = eka + dhā \ (by \ P), \ vahudhā = vahu + dhā \ (by \ C \ & \ J) \]

100. \textit{Pāśa}

a. \textit{Pāśap} P 5.3.47 \ldots C 4.3.42 \ Pāśa J 4.1.110

i. The affix \textit{pāśap} comes after the nominal stem denoting something as insignificant.

ii. P is dealt for accent. J omits it.

iii. The form :

\[ Vaiyākaraṇapāśa = vaiyākaraṇa +pāśap \ (by \ P \ & \ C).+Pāśa \ (by \ J) \]

101. \textit{Ākin}

a. \textit{Ākinic} P 5.3.52 \ldots C 4.2.67 \ akin J 4.1.113

i. The word \textit{eka} takes the affix \textit{ākinic} in the sense of 'without companion'.

ii. The affix \textit{kan} and (elision) \textit{luk} take effect by the \textit{anubandha} c of \textit{PVy}. C is silent about it. J removes it.
iii. The form:

\[ Ek\ddot{a}k\ddot{i} = ek\dot{a} + \ddot{a}kinic \ (by P & C) \ldots + \ddot{a}kin \ (by J) \]

102. Cara

a. carat P 5.3.53 ....... C 4.3.43 ..... J 3.4.142

i. The affix carat is added after a nominal stem, the word retaining its denotation, in the sense of 'this had been before'.

ii. The similar structure has been used in P, C & J with anubandha ɿ.

iii. ɿ stands for feminine affix \( n\ddot{i}p \) (P 4.1.15, C 2.3.17, and J 3.1.18)

iv. The form:

\[ \ddot{A}dhyacar, \ddot{A}dhyaca\ddot{n} = \ddot{a}dhy a + carat + \ddot{n}\ddot{i}p \ (by P) \ldots + \ddot{n}\ddot{r} \ (by J) \]

\[ " = adhya + carat \ (by C) \]

103. Istha

a. Isthan P 5.3.55 ....... C 4.3.47 istha J 4.1114

i. The affix isthan comes after a nominal stem, the word retaining its denotation, in the surpassing.

ii. The indicatory \( n \) is attributed upon the accent. J omits it.

iii. The form:

\[ Pa\ddot{t}i\ddot{s}tha = patu + isthan \ (by P & C) \ldots + istha \ (by J) \]

\[ u > o \ P 6.4.155, \ C 5.3.158, \ J 4.4.155 \]

104. Tara

a. Tarap P 5.3.57 ....... C 4.3.45 tara J 4.1.116
i. The affix *tarap* is employed in the sense of surpassing, after a nominal stem or finite verb, when it expresses two things or when that which is added to *upapada*, is to be distinguished from another.

ii. The form:

\[ \text{Ādhyatara} = \text{ādhyā} + \text{tarap} \] (by P & C) ... + *tara* (by J)

b. *Śtarac* P 5.3.90 ....... C 4.3.70 *tarat* J 4.1.145

i. The *kāsi* and *gani* take affix *śtarac* in the sense of diminutive.

ii. The feminine *nīś* affix is added having indicatory *s* by P and C. J omits it.

iii. J's *it* stands for feminine affix *ni* by 3.1.18.

iv. C of *śtarac* affix, which is dealt for accent.

v. The form:

\[ \text{Kāsutari} = \text{kasu} + \text{śtarac} + \text{nīś} \] (by P & C) ... + *tarat*+*nī* (by J)

The affixes *tara* and *tarat* is comparatively short but uncommon to intend only formation.

105. *Īyas*

a. *Īyasun* P 5.3.57 ....... C 4.3.47 *Īyasū* 4.1.116.

i. The affix *Īyas* comes in the sense of surpassing, after a nominal stem & a finite verb when comparison between two things when *upapada* is to be distinguished from another.

ii. *Nakāra* is a representative of accent. J removes it.

iii. The *anubandha u* is added for augment *num*.

(P 7.1.170, C 5.4.24, J 5. 1.49)
iv. The form:

\[ Patīyān = patu + īyasun \] (by P & C) ....... + īyas (by J)

\[ nu m - P 7.1.70, C 5.4.24, J 5.1.49 \]

\[ a > ā P 6.4.8, C 5.3.7,10, J 4.4.6. \]

\[ s > o P 8.2.2.3, C 2.3.52, J 5.3.41 \]

\[ n > o P 8.2.7, C 5.3.48, J 5.3.30 \]

106. \textit{Rupa}

a. \textit{Rupap} P5.3.66 ....... C 4.3..53 \textit{rupa} J 4.1.125

i. The affix \textit{rupap} is employed without change of conotation after a stem in the sense of 'praise'.

ii. \textit{P} is a marker of accent. J omits it.

iii. The form:

\[ Vaiyākaraṇarupa = vaiyākaraṇa + rupap \] (by P & C) ....... +\textit{rupa}(by J)

107. \textit{Kalpa}

a. \textit{Kalpap} P 5.3.67 ....... C 4.3.54 \textit{Kalpa} J 4.1.126

i. The affix \textit{kalpap} is added after a nominal or verbal stem in the sense of slight incompleteness.

ii. The indicatory \textit{P} is used for accent with actual affix \textit{Kalpa}. J omits it.

iii. The form:

\[ Patukalpa = patu + kalpap \] (by P & C) ....... + \textit{Kalpa}(by J)
108. Deśya

a. Deśya P 5.3.67 ..... C 4.3.54 ..... J 4.1.126

i. The affix deśya is employed as condition of kalpap

ii. The similar affix is governed by P, C & J

iii. **The form**:

\[ \text{Paṭudeśya} = \text{paṭu} + \text{deśya} \] (by P, C & J)

109. Deśīya

a. Deśīyar P 5.3.67 ..... C 4.3.54 ..... J 4.1.126

i. The affix deśīyar comes after a nominal or verbal stem in the sense of slight incompleteness.


iii. **The form**:

\[ \text{Patudeśīya} = \text{paṭu} + \text{deśīyar} \] (by P & C) + [detlya] (by J)

110. Vahu

a. Vahuc P 5.3.68 F.F CV 4.3.54 Vahu J 4.1.127

i. The affix vahuc comes optionally after a declined noun in the sense of slight incompleteness.

ii. C is a marker of accent antodāṭta. J omits it.

iii. C has used only finished form.

iv. This peculiar affix is added before subsequent.

v. **The form**:

\[ \text{Vahupatu} = \text{vahuc} + \text{paṭu} \] (by P) Vahu + ...... (by J)
iii. **Jātiya**

a. **Jātiyar** P 5.3.69 ... **Jātiya** J 4.1.128

i. The affix *Jātiyar* is employed after case inflected word denoting 'a speciality'.

ii. The indicatory *r* operates accent. J omits it.

iii. **The form**:

\[ \text{Paṭujātiya} = \text{paṭu} + \text{jātiyar} \ (\text{by P & C}) \ldots + \text{jātiya} \ (\text{by J}) \]

112. **Ada**

a. **Adac** P 5.3.80 **ada** C 4.3.65 **ada** J 4.1.136

i. According to eastern grammarian this affix *adac* comes after a human name beginning with the word *upa*.

ii. The indicatory *c* is only for accent C and J omit it.

iii. Different type affixes are dealt for form.

iv. **The form**:

\[ \text{Upaḍa} = \text{upendra} + \text{adac} \ (\text{by P}) \text{endra} > o \ (\text{P 5.3.83, J4.1.139}) \]

\[ = \ldots + \text{ada} \ (\text{by J}) \]

\[ = \text{upa} + \text{da} \ (\text{by C}) \]

113. **Upa**

a. **Dupac** P 5.3.89 I.F.C 4.3.72 **dupa** J 4.1.144

i. The nominal stem of *kutu* and *Jar* take affix *dupac* in the sense of diminution.

ii. The *anubandha C* is used for accent.
ii. D stands for ti lopa. (P 6.4.143, J 4.4.129)

iv. C has noted only finished form.

v. The form:

Kutupa = kuta + ḍupac (by P) ...... + ḍupa (by J)

114. Atara

a. Datarac P 5.3.92 .... C 4.3.75 ḍatara J 4.1.147

i. The affix ḍatarac comes after the nominal stems kim, yad and tad in determining the one out of two.

ii. D is operated for ti lopa.

iii. Cakāra of PVy is for accent.

iv. The form:

Katara = kim + ḍatarac (by P) ...... + ḍatara (by J)

yatara = yad + " (by C)

115. Atama

a. Datamac P 5.3.93...... C 4.3.76 ḍatama J 4.1.148

i. The affix ḍatamac is optionally employed of the nominal stems kim, yad, tad in determining the one out of many, the question being that of case.

ii. The indicatory letter ḏ and c are discussed in former affix.

iii. The form:

katama = kim + ḍatamac (by P) ...... + ḍatama (by J)

yatama = yad + " (by C)
116. *Tka*

a. *Tka* P 5.3.110 ...... C 4.3.97  *țika* J 4.1.164

i. The words *karka* and *lohita* take the affix *ikak* in the sense of like this for.

ii. *K* of *P* and *C* is for *vrddhi* or accent and *J*'s  *n* operates for *vrddhi* only.

iii. The indicatory *t* in *JVy* has been marked for feminine affix *nī* by 3.1.8

iv. **The form :**

\[ kārkīka = karka + Tka (by P & C) ..... + țika (by J) \]

117.  *Ām*

a. *Āmu* P 5.4.11  *ām* C 4.3.46  *ām* J 4.2.20

i. The affix *tara* and *tama* ordained to come after the nominal stem *kim* or after a stem ending in *e* or after a finite verb or after an indeclinable, the affix *ām* is added, but not if the excess belongs to substance.

ii. *u* is used with *makāra* in *PVy* for pronunciation.

iii. **The form :**

\[ Kimtaram = kimtara + āmu (by P) ..... + ām (by C & J) \]

118. *Krtvas*

a. *Krtvasuc* P 5.4.17 ...... C 4.4.5  *Krtvas* J 4.2.24

i. The affix *krtvasuc* is employed after numeral when the repetition of an action is to be counted.
ii. The c of the kṛtvasuc affix is stood for accent. J removes it.

iii. ukāra is added here for pronunciation.

iv. The form:

Pañcakṛtva = pañca + kṛtvasuc (by P & C) .... + kṛtvas (by J)

119. s

a. Suc P 5.4.18 .... C 4.4.7 .......J 4.2.25

i. The affix suc comes after the numeral dvi, tri and catur in the same sense of kṛtvasuc.

ii. C is used for accent by PVy. The same cakār is meant viśeṣaṇārtha "kāleadhikaraṇe sujarthe" by JVy. CVy is silent on this anubandha.

iii. U stands for easy pronunciation.

iv. The form:

Dviḥ = dvi + suc (by P, C & J)

120. Tīka

a. Tikan P 5.4.39 ..... C 4.4.23 tika J 4.2.45

i. The nominal stem mṛṭ takes affix tikan in retaining its sense.

ii. The indicatory n marks for accent in PVy. J removes it.

iii. The form:

Mṛttikā = mṛṭ + tikan + ṭāp (by P & C) .... + tika + ṭāp (by J)

121. Sna

a. Sna P 5.4.40 .... C 4.4.24 ....... J 4.2.46

i. The affix sna comes after mṛd in the sense of excellence.
ii. The similar affix has been used by P, C & J.

iii. The form:

\[ \text{Mrtsnā} = \text{mrt} + \text{sna} + \text{tap} \ (\text{by P, C & J}) \]

122. Sat

a. Sāti P 5.4.52 .... C 4.4.37 Sāt J 4.2.57

i. The affix sāti is optionally added in the sense of cvi when smothing is changed in all its parts into something else.

ii. I is mentioned to save takāra in PVy. Thus same ikāra stands for pronunciation in CVy. J omits it.

iii. The form:

\[ \text{Agnisāt} = \text{agni} + \text{sāti} \ (\text{by P & C}) \ldots \ldots + \text{sāt} \ (\text{by J}) \]

123. ima

a. ImapP4.4.120.1 .... C 3.4.19 ima J 3.3.143

i. After a word ending in an affix denoting 'condition', the affix, imap is added.

ii. The indicatory P is dealt for accent in PVy. J omits it.

iii. The form:

\[ \text{Pākima} = \text{pāka} + \text{imap} \ (\text{by P & C}) \ldots \ldots + \text{ima} \ (\text{by J}) \]

124. Dheya

a. Dheya P 5.4.25.2 .... C 4.4.25 .... J \ x

i. The affix dheya comes after the bhāga, rupa and nāma.

ii. P and C have used similar affix. J is silent on this affix and form.
iii. The form:

\[ Bhāgadheya = bhāga + dheya \] (by P)

\[ Nāmadheya = nāma + dheya \] (by C)

J is silent on this affix and form. The forms \( bhāgadheya \) and \( nāmadheya \) are not found derived in J\( V\)y. It may be a by mistake not to note is this grammar.

125. Ra

a. Ra P 5.2.107 ..... C 4.2.111 ..... J 4.1.83

i. The affix \( ra \) is added after the nominal stems \( ūsha, sushi, muska \) and \( madhu \) in the sense of matup.

ii. The similar affix has been used in P,C and J.

iii. The form:

\[ Uṣara = uṣa + ra \] (by P,C & J)