CHAPTER 02
Naredrācārya & his Sūtra-pāṭha
A textual Analysis

I  Life & Date

Though the Sārasvata-vārttikas are said to be authored by Anubhūtisvarūpācārya (= AS) and though the tradition supports and even makes him the direct recipient of the revelation of the sūtras, it is Narendrakārya (= NC) (as per the discussion in the last pages of the previous chapter) who authored the Sārasvata aphorisms after obtaining the grace of the Goddess Sarasvatī, just like the system of Pāṇīni who obtained 14 aphorisms from Maheśvara.¹

Vitthalācārya² refers to NC’s name. His commentary called Prakriyākaumudīprasāda is a praise-worthy work. He is dated in 1548-49 AD. He is the son of Nṛśimhācārya and the grandson of Rāmkṛṣṇācārya. His son is Lakṣmīdharācārya.

Candrakṛṣṭi (= CK) (1545-1553 AD) ascribes strongly the authorship of the Sārasvata aphorisms to NC and not to AS saying that the word शुभाम् (promoting happiness i.e. easy and simple) indicates the making of this grammar easy and simple by AS. This makes it clear that NC is the Sutrakāra and AS is the Prakriyākāra.³

Kṣemendra (first half of 16th cent.) at the end of his commentary on the Sārasvata-prakriyā of AS writes the colophon, “Thus ends the Tippana written by Kṣemendra, on the Sārasvata grammar of Narendrācārya,”⁴ thereby declaring NC the author of the Sārasvata. Kṣemendra is
critically commented upon by Dhanēśvara (1595 AD) in his Kṣemendra-типпана-khaṇḍanam.5

Moreover Amṛtabhārati (1496 AD) another commentator writes, “I, Amṛtabhārati have written all that was clearly stated by Narendranagari (i.e. Narendrapuri alias Narendrācārya), all that declared by Vimalasarasvati and whatever I understood through my own intellect.”6

Vimalasarasvati,7 the predecessor of Amṛtabhārati is a well-known grammarian of the Pāṇinian school and has written the Rūpamālā and flourished in 1350 AD.

AS has written his Sārasvata-prakriyā on the Sārasvata aphorism in 1350 AD.

“In addition to these names,” writes Belvalkar,8 “there could be mentioned a few others - such as Ratnākara, Nārāyaṇabhārati, Kṣemaṅkara, Mahīdhara, etc., but we have had already a wearisome list of them, sufficient to indicate the course of development of the school since its origin in the 13th cent.”

Shastri Navala Kishor, the editor of Muni Candrakīrti’s Subodhikā has mentioned the names of the commentators in the following order: (1) Muni Candrakīrti’s Subodhikā, (2) Vāsudevabhaṭṭa’s Prasāda, (3) Mādhava’s Madhavi, (4) Jagannātha’s Sāraṇadvipaṭikā, (5) Kāśīnātha’s Sṛṣṭavabhasyam, (6) Amṛtabhārati’s Vivṛtti, Subodhikā or Subodhini, (7) Megharatna’s Dhunḍhika, (8) Harṣavijayagaṇi’s Sabdārthacandrikā and (9) Rāmabhaṭṭa’s Vidvatprabodhini or Rāmabhaṭṭi.9
Thus Narendrācārya alias Narendrasūri or Narendra-sarasvatī is the original writer of the Sārasvata-vyākaraṇam. He must have flourished in the 10th cent., on the strength of references to him in the commentaries on the Sārasvata-vyākaraṇam written by AS (13th cent.), Amrtaabhārati (1496 AD), Muni Candrakirti (1545-1553 AD), Kṣemendra (first half of 16th cent. AD) and Viṭṭhalesa alias Viṭṭhalācārya (1548-49 AD).

At the commencement of the Sārasvata aphorisms, NC salutes Lord Brahmā, Śiva, goddesses Sarasvatī and Lakṣmi, Lord Viṣṇu (हरि) and the deities of achievement. Though this does not indicate the author’s sect, it is clear that his devotion to Goddess Sarasvatī and Lakṣmi-Nṛsimha is revealed. It must be noted that AS also pays homage to Goddess Sarasvatī as well as to Lakṣmi-Nṛsimha.

II Works

The Sārasvata school of Sanskrit grammar comprises of aphoristic rules (सूत्र), list of words of similar operation (गणपाठ), list of roots (धातुपाठ), metarules (परिभाषा), corrective statements (वार्तिक) and stanzas (कारिका).

From among the above given list of works the Sārasvata aphorisms are the only text from the pen of NC, while the other works except the list of roots and the stanzas, are authored by AS. The list of roots is ascribed to Mādhava, while the stanzas seem to be incorporated from some different texts of Sanskrit grammar, esp. Prakriyākaumudī of Rāmacandra.

The accessories like, list of corrective statements to the Sārasvatasūtrapāṭha (Vārttika) and the Unādi
(Gaṇapāṭha), root list (Dhātupāṭha) are not provided by NC the author of the Sārasvata aphorisms, though it is a matter of surprise that AS has endeavored to incorporate and explain most of the accessories under relevant aphorisms.

He takes up 01 corrective statement: declaring the drop of the termination of Nominative as well as Accusative plural and Locative singular of the Vedic language, though here is corrective statement नान्तादन्ततात्ज्ञन्विद्विश्वोर्वः लोपे वक्तव्यः (30).

From the Deccan College (Pune) Ms No. 239 of 1892-95 of the Sārasvatāsūtrapāṭha appended with the list of Vārttikas, it can be inferred that AS must have had the texts of those accessories in his possession.

It is NC’s peculiar device that he takes of the group of the words and appends the word आदि (and others) to it to denote all the words of that group e.g.

उपासः पर्यावरिः: ॥१२/१४८॥ - दृश्याः उ शुद्ध शव सदा पा द्वारा धमा स्वा म्ना दाण्ड एते दृश्यादयः:। पर्यावरिः अच्छो धी शीमी सीर दिवं जिद्ध धम तिष्ठ तिष्ठ मन यन्त्थ एते पर्यावधः:।

वादेविः: ॥१२/२४॥ - अपीत्त्वत्रामाङ्कोपतीक्षकसोस्थानामिकारो भवति किते दिति भजने परे।

(01) The Unādi aphorisms provide certain affixes to add on to the verbal roots to derive nominal bases. These rules are known as unādi, because the first rule enjoins the affix उण् (उ, making वृद्धि), to a series of roots to derive nominal bases such as, कृ + उण् (उ, making वृद्धि) = काह (artisan), वा + उण् (उ) = वायु (wind), पा + उण् (उ) = पायु and so on.

46
The scholars are of different opinions about the authorship of the unādi aphorisms, even in the Pāṇinian school of Sanskrit grammar. According to some, they are authored by Śākaṭāyana and hence here, the unādi aphorisms must have been included from the text available to AS.¹²

(02) The important feature like the succession (अनुवृत्तिः), requires the knowledge of the order of the original text of Sārasvata grammar, though the Adhikāra (like Pāṇini 1/3/11, 3/1/1-2, etc.), the असिद्धत (like Pāṇini 6/4/22) and other features of the Pāṇini aphorisms have no scope here, because the Sārasvata school titles each chapter according to the topics (अधिकार).

The word अनुवृत्ति (succession or chain) is derived from अनु + वृत्त - वृत्ति (1A to follow). When a word or words from the previous rule follow into the subsequent rule or rules for the sake of intended purpose, it is known as अनुवृत्ति. When a word or words from the previous rule follow into the subsequent rules without dropping any interviewing rule is known as the अनुवृत्ति like the flow of a river. For e.g. the word स्वरे (followed by a vowel) has the succession in rules as follows:

(A) इ यं स्वरे (२/१)
   उ वम् " (२/२)
   ṛ रम् " (२/२)
   ष लम् " (२/४)

(B) अ इ ए (२/१३)
   " उ ओ (२/१४)
   " ṛ अर् (२/१५)
   " ष अल् (२/१५), etc.
Though the example of the succession called मण्डुकपुल्लि
(hop of a frog) is not accepted in the Sārasvata school.

(03) The Sārasvata school of Sanskrit grammar gives 90 corrective statements (vārttika), while Kātyāyana (of Pāñinian school) has given about 1500 vārttikas on nearly 4000 rules of Aṣṭādhyāyī.

(04) The aphorisms are the most concise and firm as a sūtra means a short phrase or a small comprehensive group of words. The brevity is said to be the soul of the Sārasvata grammar. For the sake of brevity, NC has accepted the elliptical construction for the Sārasvata. Each rule of the Sārasvata is assumed to be a complete sentence, but seldom one comes across a rule with all its components expressively stated. However the words, which are actually not present in the rule, yet are to be understood as the components of the said rule, come in to the rule by the technique of anuvṛtti.

(05) The Nipātana rules – There are some rules in the Sārasvata aphorisms, which are known as the nipātana rules, like those famous in Pāñinian tradition. They are sometimes implied (i.e. pointed out by commentators) and sometimes expressed.

They are designated to be declared when the words which are not divided by or in accord with the rules of the Sārasvata aphorisms (because it is an abridged and concise system).

The following stanza states the functions of the Nipātana-

अप्राप्ते: प्रापणं यत्र प्राप्तेष्यप्तिविच च।
अधिकार्यविचक्षा च चिन्ते मेतातिशिपातनम्॥

48
III Devices in Sārasvata aphorisms

(01) Use of plural forms - In a peculiar sense NC has employed the plural forms. For example

(a) स्वाम् ||१२/७७॥ - स्वविदमुष्प्रहिष्ठितप्रच्छः सः किदाच्यः ।
(b) मताम् ||१३/४१॥ - मदारीनाम् अः प्रत्ययो भवति भावादै कर्तृविजितः।

(02) The reading of a word again- NC's peculiar device that he reads again the word, however it comes through the chain technique to indicate a peculiar sense. For e.g.

(a) साधानाधारयोश्च ||५.२६॥ (b) गत्ययातिकावकाच कतिरि कः ||५.२७॥ (c) भावकार्योऽ ||५.२६॥...... तिथियां यज्ञं भावे कि: ||५.२६॥

(03) Mostly NC has used 04 cases in the Sārasvata aphorisms i.e. प्रथम (Nominitive), पस्त्रपी (Ablative), पथी (Genitive) and साधनी (Locative), with a clear understanding that the teacher and the learner are fully aware of the interpretation of the relevant uses (from Pāṇini). All these 04 cases are used together in several rules.

(04) NC’s Sārasvata aphorisms divided in 13 chapters, are presented in the Prakriya (operational) manner and consequently the titles, thereof, each chapter called a section (पाद) contains a number of rules equally applicable to the topics of other chapters or sections.

(05) The aphorism ककचन्त्रू (13/23) is a suitable example of the famous meta-rule (Paribhāṣā) of Patañjali व्याक्यान्तरो विशेषप्रतिपत्तिः हि संदेहायतकाः (पृ-४), because the aphorisms CK does not read the term निषाः in even नुम of the manuscripts, but the commentators like, AS name the chapter to be निषाधिकारप्रक्रियः.
The meta-rules looking to the nomenclature of the Sārasvata School, it seems that the major meta-rules like, साही स्थानेयोग (Pā. 1/1/49), अलोकन्यास (Pā. 1/1/52), अनेकालिघित सर्वस्य (Pā. 1/1/55), and others are taken for granted in the sense that a teacher knows them. The other meta-rule on the other hand, do not find any purpose here, because NC has not introduced new technical terms but has adopted the terms, like गुण, वृद्धि, उपधा, लोप, अच्छ (vowel) and others from Pāṇini. For this reason NC uses such technical terms as the traditional or all-accepted ones.

(06) The two major divisions of the technical terms taken in the Pāṇinian school, are adopted by NC, in toto (A) कृत्रिम संज्ञा or artificial terms such as ति, and the like which are coined by the author (B) अकृत्रिम संज्ञा traditionally accepted in the grammar and in the language. They can be divided into two categories: (1) known words like वृद्धि, गुण and the like employed in grammar and (2) the abbreviations of longer words.

The above mentioned terms can be understood in another way also वृद्धि, गुण, संज्ञयोग, etc. are शब्दसंज्ञा because they denote some specific words as their संज्ञा, while विभाषा, लोप, संप्रसारण and the like are अर्थसंज्ञा for they denote only the sense of or meaning of the words as such.

(07) In the Sārasvata school the technical terms (संज्ञा) are introduced, as and when they are needed. This school introduces a new term लोप. The technical term लोप is an important contribution of the Sārasvata school of Sanskrit grammar. The significant श्रो लोप is to prohibit the application of the गुणसंधि in case of the second allocation of the vowel coalescing (स्वरसंधि).
In the examples like ते + इह, तव + इह = ते इह, Pāṇini employs एजोड्वायावः (Pā. 6/1/78) changing ते into तव and लोपःशाक्तव्यस्य (traditionally recited as लोपशाक्तव्यस्य) (Pā. 8/3/19) for dropping य of तव. Here त + इह can not be coalesced on the authority of आदेशः (Pā. 6/1/87), because the dropping of य (Pā. 8/3/19) is invalid with reference to आदेशः (Pā. 6/1/87) on authority of पूर्वात्प्रसिद्धम् (Pā. 8/2/1).

NC has not adopted the intricate device of twofold divisions of 07 chapters and 08/01 (सपदादसाध्याय) and 08/02-04 (त्रिपती) and hence he has taken up the term लोपः to get rid of the above intricacy of the Pāṇinian School.

It must be borne in mind that regular drop is technically termed as लोपः in संयोगान्तत्वलोपः (7/45) (from लोपशाक्तव्यस्य Pā. 8/3/19).13

(08) The term अनुबन्ध is derived from अनु + बध्य - ब्रजनाति (9P to tie) meaning “what is attached or tied to.” It is attached to a stem, termination, arrangement or substitute to indicate the occurrence of some special modifications such as विकरण, आगम, गुण or वृद्धि, etc., but which, when the word’s completely formed, is vanished and is cast off, in consonance with the designation इह given to it.

NC has employed the अनुबन्ध

A (1) indicating its functions as (a) आदिस्तरस्य स्त्रिवृद्धि: (९/२४) (b) किंति (2) following its function indicated by Pāṇini. (a) अनंत्मी ज्ञिति ||पा ७/२/११५ || (b) किंति च ||पा १/२/५||

The Sārasvata aphorisms14 begins with a stanza of salutation followed by two stanzas enumerating the names of 13 sections called पाव. Each of the section contains a certain number of rules or aphorisms.
IV Naming the chapter

The sūtrapātha concludes the chapters as follows:

(①) संज्ञाप्रकरणम् or संज्ञासन्धि: or संज्ञापाद:
(②) स्वरसन्धि:
(③) प्रकृतिभाव:
(④) व्यञ्जनसन्धि:
(⑤) विशेषसन्धि:
(⑥) विभक्तिपाद:
(⑦) गुणम्यसम्बन्धी
(⑧) कारकम्
(⑨) तद्वितिं:
(⑩) स्वप्रत्यया:
(⑪) समास:
(⑫) आब्यात:
(⑬) कृत:

V Optional aphorisms

Over and above 568 rules and 90 corrective statements (वार्तिक) of this school, AS has incorporated 91 optional rules which are difficult to be traced out so far.

The editor of Sārasvata-prakriyā and Subodhika (P153) incorporates the dubious aphorism असम्भवे पुंसः कक्ष सौ (Bhoja-vyākaraṇam 1/9/66), but the editor does not give numbering.15

VI The contents of the Sārasvata aphorisms

The salutation runs thus:

“I salute Lord Brahmā, Lord Siva, Goddess Sarasvatī, Goddess Lakṣmī, Lord Viṣṇu (हरि) and other deities of achievement.” (01)16

The next two stanzas enumerate the names of the sections.

“(The sections are:) (1) Technical terms, (2-5)
Coalescing, (6) Cases, (7) धस्यच-अस्यच, (8) कारक, (9) Secondary derivatives, (10) Governing of Feminine, (11) Compounds, (12) the tenfold Conjugation and (13) Agentive affixes (applied to the roots). पद्र is an inflected word. Its group is a sentence and that speech is designated to be the wish-fulfilling cow (कामचुकत)。”17

As it is already mentioned earlier the Sarasvata school consists of 568 rules in the form of aphorisms called सूत्र. They are divided into 13 topics or sections called पाद.

VII An aphorism, its definition and illustration

An aphorism (सूत्र) is defined in two ways: (1) general definition and (2) special scientific definition.

The general definition is

अव्याक्तसन्निधिः सारवच्चऽव्यवस्थान्तरम्।
अस्तोभमनवव्यां च सूत्रम् सूत्रविद्वो विदु:॥

The aphorism अवर्ण्यान्मानिन: (1/5) can be taken as illustration in which there are only six syllables of unavoidable presences. It is a non-dubious (अस्तोभम) with the meaning (सार) of the vowels except अ are termed as नामिन, which is applicable विश्वचतुमुख to all the vowels except the अ. It is non obstacled (अस्तोभ) in any aria of application and at the same time it is perfectly clear (अनवच) in giving its own meaning.

Though very few aphorisms are quite large, the major part of the aphorisms is so less syllable (अव्याक्तर) that the meaning is arrived at through the help of the explanation (व्याख्यानतो विशेषप्रतिपति:).

53
The special scientific (शास्त्रीय) definition of an aphorism of grammar is as follows:

संज्ञा च परिभाषा च विधिनियम एव च।
अधिकारोपवादश्च षड्विधं सूत्रलक्षणम्॥

(1) The aphorism presenting the technical term is अइउँछुँलू समाना: (1/1) stating the vowels अ, इ, उ, ऋ and लू are termed as समान.

(2) The metarules (परिभाषा) are not incorporated in the Sārasvata aphorisms, because it has the topic wise arrangement (like that of the Kaumudi texts) and also the most necessary metarules are borrowed from the Pāṇinian school with slight changes.

(3) बिधिसूत्र enjoins a rule like विसर्जनीयस्य स्: (5/1) which gives the rule of changing the विसर्ग (ः) in to स्, while (4) नियमसूत्र regulates such a change as in कुँजोः कृष्णीपि वा (5/2) regulating the change of विसर्ग in to कृष्ण and क्रष्ण optionally (i.e. statesco also) when the विसर्ग is followed by कृ (also छृ) and प् (also फ्).

(5) अधिकारसूत्र gives or marks the limit of the function of any rule (also a word or words of the rule). This device is not employed by NC, because the arrangement in his text is topic wise.

(6) अपवादसूत्र means a rule of exception or an exceptional rule, which is also not found necessary, and hence NC has not employed any exceptional rule in his system.

This shows that the intricacies of the rules of अधिकार
Section 01 is titled Technical Terms and it deals with 06 aphorisms declaring 05 technical terms like समान (1), हस्त, दीर्घ & प्लूत as well as सवर्ण (2), सन्ध्यकार (3) स्वर (4) and नामिन (5) while the last provides the rule to frame the abbreviated forms called प्रत्याहार (6).

Anubhūtisvarūpācārya’s (=AS) explanation is short and perfect. The same style is accepted by Rāmāśrama (=RM), Candrakīrti (=CK) on the other hand elaborates the aphorism furnishing the etymology and grammatical forms of the technical term of समान. While Jinacandra’s (=JC) explanation is brief.

AS is exact in furnishing the well-known (Pāñinian) technical terms like प्रत्याहार and justifies the Non-coalescing (अ सन्धि) of the vowels in the aphorism, to which RM adopts the same explanation.

CK pointing out the number of words of the aphorism introduces the aphorism and then explains it fully commenting on अ ह उ ओ and लू समान (1/1). He also reveals the technique employed by the गौतमकार.

AS incorporating the last aphorism justifies लोकत: as from other texts of Sanskrit grammar, (probably) that of Pāṇini who speaks of the mātras in his Śīkṣā.

RM replacing साधारण (homogeneous) for सवर्ण: makes his explanation short, while JC introducing the सवर्णसंज्ञा illustrates the three varieties of अ as अ आ आ ₂ and instructs to understand the rest in the preceding manner.
CK on the other hand gives the etymology of हृस्व (short) as that which is less in comparison of दीर्घ (long), the दीर्घ as that which makes the mouth widely open when pronounced and प्रोत्त (prolated) as a vowel (short or long) which is lengthened mere i.e. prolated. He revising the technique of the सूत्रकार furnishes the meaning of स्वर्ण as the similar and also refers the three fold varieties of the latter.

AS enumerates nine (five समान + four सन्त्यक्षर) vowels and paraphrases उभये (both) with the same CK explaining the words of AS introduces his predecessor with the word “some” (केवलित) and refer (to prove false) his explanation. Both RM and JC combine the aphorisms 3 and 4, but AS and CK specify ‘five’ (पञ्ज) as समान and ‘four’ (चत्वार:) as एकार etc.

CK as usual commenting on the explanation of AS, furnishes grammatical explanation of अवर्णवर्जित: as well as अनुक्रान्तः: and etymological explanation of नामिन् as well as स्वरः.

AS and also JC divide the aphorism into two seem to read two aphorisms, but the Ms. of Sārasvata-sūtrapātha reads both the aphorism as one. CK specifically points out the division of the aphorism into two.18

CK explaining the method of abbreviating the प्रत्याहार gives grammatical explanation of संव्य + नियमो न as संव्य + अनियमो नादस्ति and enumerates 20 प्रत्याहार quoting two verses.

हसो झालो जवलचौँ यपो अब इलश्चपः ||
जमो हमः खस्तः प्रोक्तो हसाश्च छत्त ईरितः ||

यमो हमः खपश्चतसो हवश्च हम्ह इप्यते ||
रसो वसः खसः ख्यातो जयो अव उदाहरः ||

56
CK here makes a new aphorism: हसा व्यञ्जनानि and explains it, but the terminological explanations can never be an aphorism.

Section 02 is titled Vowel-coalescing (स्वरसंधि) deals with 19 aphorisms declaring 03 यणादि coalescing इ यम् (7-10), followed by 04 aphorisms of गुणसंधि (11-14), the term लोपश्च (15), 02 aphorisms of पूर्वक्वप (16-17), 06 aphorisms of दीर्घसंधि (18-23) and at the end he gives 02 aphorisms of वृद्धिसंधि (24-25).

CK also justifies the words of the aphorism and of the Sārasvatapraṇakriyā with the terminology and the aphorisms of Pāṇinian grammar.

CK remarks that the तपरकरण is to suggest the limitation (तावन्मात्र).

CK excepting confusion between two aphorisms हस्तय (6/21) and हस्तय (2/11) refers to the optional reason of the latter (हस्तय 6/21) दसिद्धसरस्य.

CK commenting on सत्कों दीर्घः सह (2/12) furnishes the previous कारिका of दीर्घसंधि.

Section 03 is titled as Non-coalescing (प्रकृतिमात्र) and it contains 04 aphorisms prohibiting the vowel-coalescing in cases of अमो (these) (26), of dual form ending in इ, उ & ए (27), of the indeclinable ending in जो (28) and of the prolated vowels (29).

The term प्रकृतिमात्र (non-coalescing) (also the name of a chapter here) is the same as प्रगृह of Pāṇini (1/1/11) is defined as all dual case affixes ending in इ, उ or ए.
CK explains the grammatical meaning of प्रकृतिमाय as well as प्रकृतिमाय and presents the difference between the two forms of the word अमी (these or those) अमी (sick or disease).

CK reads दूराहाने दे: प्लुत: as a separate aphorism, but the sūtrapāṭha excludes it in the set of four aphorisms of Non-coalescing (प्रकृतिमाय).

Section 04 is titled Consonant-coalescing (व्यज्ञनसन्धि) contains 17 aphorisms. He gives the rules of the coalescing of consonants of चा form (30-33), of ष & त-class with ष & च-class its prohibition (34-38), of त with ल (39), सक augment to च्र and त (40), चक augment to श (41), reduplication of the nasals ः, ः, ः as well as ह (42-43) and the nasalising of ः and ः (44-46).

CK mentions the gender and the number of each of the words of the aphorism and also the relative aphorisms useful in their derivation.

CK accepting छन्दसिं as a separate aphorism (though not in even AS) explains with the illustration and concludes the chapter on सन्धि with the remark: इति चतुर्विंशतिन्नुसारेण व्यञ्जनसन्धिवृति पूरबिलेश्तो लिखिता॥

Section 05 is titled विसर्ग-coalescing (विसर्गसन्धि) consists of 10 aphorisms enjoining the rules of substitution the sibilant ः in place of विसर्ग, followed by the optional substution of ष, ष and ः (47), the half of विसर्ग, when followed by क and प (including ख and फ) (48), the change of विसर्ग into उ (49-50), the drop of विसर्ग which is technically termed as लोपस्य (51-52), ः in place of विसर्ग, including the lengthening of the preceding vowel (when the ः is dropped).
and the last aphorism is a type of an exceptional rule the vowel-coalescing (मुण or वृद्धि), even when the विसर्ग of सः & एसः is dropped (56).

CK explaining the optional aphorism बहो रोक्सार्जियु justifies the duplication of प in अहर्पति with the help of the optional aphorism राखियो हि.:

CK gives the aphorism twice भोस: (5/6), but it is not clear whether the aphorism is भोस् भगोस् अघोस्, because (i) here he explains भोस: as a प्रत्यावार of class words (जातीय) and (ii) under the aphorism लिखितें प्रथमा he affirms the aphorism as भोस् भगोस् अघोस्, which is not found in any one of the five mss.

Section 06 is titled Nominal declensions or Case-relations (विभक्तिपाद) consists of 101 aphorisms.

He introduces the technical term नाम for any word including agentive nouns, secondary derivatives (तद्धित) as well as compounds (57), followed the case suffixes to be added on to a word with special changes (58-62), declensions of the number nouns (63) which declined equally in all the three genders (64), of the pronoun त्रि (three) (65), षष्ठि-षष्ठि (six) (66-67), the pronoun कति (how-many) (68), followed by अष्ट्र् (eight) (69-70), the word रै (wealth) (71), the case suffixes to be added on to a word (72-79) and pronouns and the pronominal declensions (80-84).

Then follow the rules of the pronoun (85) and विसर्ग is dropped when followed by the consonant (86). He deals all the forms of the Masculine words ending in आ (87-92). He gives the rules of all the forms of the words ending in short एं and long एं in two aphorisms (93-97), followed by
the rules of the words ending in इ and उ (98-108), ऋ (109), पूंस (a man) (110) and the rules of the words with an indicatory ज or ऋ like उत्तर (अग्नि) (Present Participle) and अध्य (111-113).

He then gives the rules of declensions the words ending in न, र, अर (water) and गहर (great) (114), followed by the lengthening of the penultimate of न (115-117), नाम्प (Genitive plural) (118), of the words ending in न precede by न (Nominative sing.) (119). Then follow the rules of dropping of the penultimate अ (120-121) and the lengthening of the word अत्त्व (123). Then he gives the rules of the change न to न (124-125), न to न (126-127), the dropping (सुम्ब) of न (Nomi. sing.) and अन्त्विक्त (Acc. sing.) of the Neuter words (128), followed by the rules of declensions of the Neuter words ending in अ (129), of the pronouns अन्त्विक्त, etc. in Neuter (130), followed by rest of declensions of Neuter words ending in अ (131-133), ending in इ (134), of the words like अघि, etc. (135), of the उत्तपस्तक words (136), the change of ब of वस, etc. to व (137), and of शनि (a dog), etc. (138). Then begins the rules of dropping (स्त्रोत:) (139-143), followed by changing ब of विश्र (sky) into आ as well as ऋ (144-145). Which is followed by the rules of ज (four) (146), अन्त्विक्त (a bull) (147-148), of the words ending in ओ (149-150). Followed by the rules of declensions of the word सकि (a friend) (151-152), of the words like उपक्ष, etc. (153), of the roots ending in व and ऋ and ओ as well as ध (154-157).

CK supplies the optional aphorism along with the original अन्तर्भूँष (6/91) and also explains here साधनः (interpolated aphorism).

AS gives the optional aphorism लुकि न तत्त्विचित्रम, which is explained by CK taking the help of the परिभाषा-कृताकृतात्त्वस्वरूपी नित्यम् (पृ०4२), etc.
CK’s remark regarding the succession (अनुवृत्ति) of a from the aphorism वासां (6/14) makes clear that most of the scribes (of mss.) have wrongly read the aphorism as ताहि instead of अधि.

CK designates the indicatory उ (in असुह) to be for the sake of the pronunciation, but he further supports AS’s remark that the indicatory उ stands to provide the scope of न (तुम).

CK furnishes exact areas of the unknown terms that are the indicatory उ indicates the suffixes like वतू and the indicatory क्र indicates the suffixes like शतू.

The explanation of this aphorism given by CK with its words analyzed and forms recognised shows that this is the proper place of the aphorism and not in the chapter on स्मृत्य.

CK seems to accept तात्रι instated of शसात्री in the aphorism, because he comments primarily तात्री and secondarily शसात्री introducing it as another view.

CK adds क्री at the end of the aphorism and recognizes its form, but there is a clear succession of it from the preceding aphorism आ सौ (6/87).

CK gives the another explanation of the aphorism comprising of their words and justifies the compound word दिवि उषित: दृषित::.

Section 07 is titled यूपमदमदी consists of 75 aphorisms.

He presents the special substitutes or doublet forms of यूपमद् (You) and अस्मद् (I, We) like ते-मे, वाम-नौ and वस-नस along with their regulations (158-161) and followed by
the forms of the pronouns यूम्ब (You) and अस्म (I, We) following the sequence of singular, dual and plural (162-173). Then follow the rule of the words सब्रि (a friend) and the word पत्ति (a husband) (174-175), the substitutes of the number noun त्रि (three) and चतुः (four) in Feminine (176), of the Feminine words ending in का (ा) (177-179), followed by गो (a cow) (180-181). Then follow the rules of the pronouns like तव (182), किम् (what, who) (183), अद्वस् (that) (184-185, 192-195), तद् (that) (186), इद्रम् (this) (187-191), the change of प of अप (water) to द्र (196-197), the substitution of क-class (कृ) for च-class (चु) (198-199) and of प for ढ (200), followed by dropping (लोपश) of न of the words (201), of the last of the conjuncts (202) and of स initial as well as क (203).

Then he gives the rules of various changes of विसर्जन: (204-205), in case of अहन् (a day) (206-207), दोष (208-210), the change of ह to द्र (211), द्र and ह of the roots (beginning with द्र) to ध (212-213) and ह to ध (214), followed by the change of छ, श, ष and ज (of रज-राजते, etc.) to ष (215), ष and ह to क (216), ष of verbal termination to ध्र (217-218) and द्र to स्र (219), followed by the substitution of चप group for बस group (220), जब group for झब group (221-222), initial जब group for झब group (223) and ध्र for त्र & श (224).

Then he gives the rules of dropping (लुक) of the case terminations in case of indeclinables (अव्यय) (225), of compounds (226) where in some cases there will be no dropping (अलुक) (227) and continues with the dropping of the case termination in the अव्ययप्रमेय compound (228), the dropping of ज of अम् (Acc. sing.) (229) as well as in the singulars of य (Instr.) and हि (Loc.) (230). Then follow the regulations of अव्ययप्रमेय compound being always in Neuter and the singular usage of the compounds हिः and हि (231-232).
CK specifically enumerates च and others (चार्म) of the aphorism च (and), वा (or), ह (alas, surprise), आह (alas, surprise) and एँ (indeed).

AS comments upon this aphorism having the substitutes तिः and चतसु to be decline like those ending in च which seems like justifying the mistaken aphorism with वत् at the end, because only तिः चतस words would have served with the purpose the help of Panini (7/2/99).

CK also reads the aphorism न तिःचतसु नामि दीर्घ: and recognizes the forms.

AS’s style of giving the words of the aphorism भिवपायम् ||७/३९|| - भिव अपाय separately.

CK discards the argument and justifies the aphorism षो ढ़: (7/43).

CK refers to the addition of रः in the aphorism, though he seems aware of the succession of व it from the preceding aphorism अहो रोड़राजिः (7/50).

AS (or the editor) omits this aphorism and supplies the optional aphorism दुहादिः चतवदले वा.

AS does not, but CK specifically notes the succession of the word or words of the sūtra pāthakrama and adds that he will no more mention the situation here after.

NC present here the अलुक्तत्पुर्ण compound (7/70) under the regulation of dropping (लुक्त) the case affixes
of the Indeclinable, Compounds including the \textit{अन्वयीमार्बात्} (7/71). Which are commented up on by all the commentators in the Chapter of Compounds.

CK points out the aphorism \textit{संव्याप्तृवह्म} (Pā. 2/1/52) as an important aphorism, though not in the \textit{Sarasvatasastra pathah} mentioned with the name क्रम.

Section 08 is titled करक्म consists of 07 aphorisms. He gives the rules on the case relation of a word governing Nominative (including Vocative) (233-234), followed by the case relations governing Accusative to Locative in a single\textsuperscript{19} aphorism (235), prepositions like विना (without), सह (with) governing various cases (236), the agent and object (कार्य = कर्मणि) Genitive (237), the Ablative for the point of origin (238) and the Nominative when the object, instrument etc. are not expressed (अन्योऽत) (239).

The term कर्म (of Pā. 1/4/49) (the object of an action) is not defined in the Sārasvata School. It is one of the six कारक and takes the Accusative case.

The term कारक (9/8) (Instrument of action) has not been defined by NC, as it is traditionally accepted. It is explained as the capacity in which a thing becomes Instrumental in bringing out an action. This capacity is looked upon in the following कारिका -

\begin{quote}
कर्ता कर्मच करणं संप्रदायं तथैव च।
अपादानाधिकरणे इत्येवं कारकाणि षट्ट॥
\end{quote}

CK gives grammatical explanation of the term लिङ्क as (1) that by which the nouns are recognized as Masculine, Feminine and Neuter and (2) as the nouns only.
CK seems to include here below, the aphorisms: (1) आमन्त्रणेय सिद्धिः (8/2) and (2) धोड़ु ममोसस अपोस.

CK reads the aphorism आमन्त्रणेय सिद्धिः (8/2) under लिखाये प्रयोगमा (8/1) which is supported by the Poona Ms. of the sūtrapāṭha.

AS incorporates all most all the Kāraka aphorisms of Pāṇini either in toto or with a little alteration.

Section 09 is titled Secondary derivatives (वद्विता:) consists of 35 aphorisms. He gives various terminations in different sense. NC incorporates the terminations like अणु (making वृद्धि) in the sense of a son (अपत्ता) (240-241), इहर्व (इ) (making वृद्धि) (242), यत्त (य making वृद्धि), आयन (आयन making वृद्धि), एयण (एय making वृद्धि) and गोव (इन making वृद्धि) to the words like गर्ग, etc. and the optional dropping of these terminations (243-244), the same affixes are applicable to the names of deities optionally (245-246) and also applicable to a कारक expressing the action (247). Then he gives the terminations like क, हन्त, इहर्व and इहर्व along with their usage in the same sense (248-249), वत्त in the sense of equal (250), त, त्त and यत्त (य making वृद्धि) in the abstract noun (251), मत्त and वत्त in the sense possession (252-253), त्त - तम and ईस्सु - इहर्व expressing comparison and superiority (प्रकर्ष) (254), the regulations regarding the dropping of व of अनातिसन्धि (255-257), the dropping of the दि part (258) and of the final न (259) followed by the technical terms दि, द्विधा and इहर्व (260-262) as well as the regulations for the वृद्धि (263-267), followed by the augment युक्त (य) (268), and the substitutes वत्त and ज्ञ of हन्त - हन्ति (269-70), followed by the augment पुक्त (प) (271), as well as shortening of the roots with an indicatory म् (मिताम) (272) and at the end the technical terms वृद्धि (273) and गुण (274).
CK commenting on the term अपने explains it as one because of whom, the father (or the fatherhood) is not lost or deviated. He also admits the meaning in the wider sense of sons and grandsons (पुत्र-पौनादि) as well as disciples and grand disciples (शिष्य-प्रशिष्यादि).\textsuperscript{20}

AS commenting on the aphorism मान्तोपधालीन (9/14) explains many of the unādi aphorisms. CK elaborates them.\textsuperscript{21}

AS commenting on the aphorism presents many of the aphorisms of Pāṇini, sometimes the same aphorisms, but mostly by making short.

AS and CK seem to justify the तपकर in the aphorism अर्द्रो नामिनो गुणः (अर्द्र एवं ओ) (9/35) in different way. AS in his explanation drops त of एवं, while CK adds त to even ओ as ओतः.

Section 10 is titled Feminine affixes (सीप्रत्ययः) consists of 11 aphorisms.

He gives the rules regarding the terminations enjoined for Feminine words like आ (आ) to the Masculine words ending in ओ (275), ई (ई) to the words ending in नृ, त and ओण (अ) (276) and to the roots with indicatories ष, ट, त and ठ (277) as well as to नद, etc. (278), to the class noun (279) parts of the body and in connection with a man (280). The termination ऐ to the words like मनु (281-282) followed by निपात like पल्लि (283) and at the end the substitutes of ओ or ओ for उ (284-285).

AS, CK, RM and JC have no comments on the structure of the aphorisms of this Section. All of them provide illustrations of each of the rules.
Section 11 is titled Compound (समासः) consists of 20 aphorisms. He gives the definition of the terms like compound (समासं) (286), डिगुः (287), अव्ययभाव (288), तत्तुर्भ (289), नसलतुर्भ (290), श्रव (291), बहुविर्भ (292) and कर्मधारय (293), followed by the suffixes ट, अ, ह and क (294), the regulations regarding the first member (295-298), followed by the definition of उपसर्ग (299) and its rules of application (300-301), the definition of (निपात) (302), followed by its substitutes like त्वत्र (303) as well as द्वस्, etc. (304) and there technical term an indeclinable (अव्यय) (305).

The term compound (समास) is explained as the case inflected word compounded with a case inflected word with which it is connected in sense. NC has mentioned 06 principal kinds of the compound.

The compound अव्ययभाव (11/3) (Indeclinable compound) is explained as that an indeclinable (अव्यय) is compounded with sense of an inflective affix (विभाज्य) etc, and the compound so formed is termed अव्ययभाव. It is a self explanatory term. In the अव्ययभाव compound, the sense of the first of its members (which is an indeclinable) is main one.

The तत्तुर्भ (11/4) (a compound in which the last member is qualified by the first one without losing its grammatical independence) is not defined by NC. NC in the major divisions of the तत्तुर्भ compound are (1) संब्द्ध-तत्तुर्भ or डिगुः (11/2), (2) विभाज्य-तत्तुर्भ (11/4), (3) नज्ञ-तत्तुर्भ (11/5) and (4) समानाधिकरण — तत्तुर्भ as the कर्मधारय (11/8). However these divisions are not mentioned by NC, the commentators divide them clearly as noted above.
The term बहुव्रीहि (11/7) is explained as a compound in which component members designate something else (अन्यायेन). The term बहुव्रीहि is neither defined by Pāṇini nor NC.

The compound कर्मधाराय (11/8) (the Appositional determinative Compound) is defined as a तत्पुरूष compound, of which a case of each member is the same (तुल्यार्थे). The कर्मधाराय compound is a variety of the तत्पुरूष compound.

CK very clearly mentions the fields of the term “in a compound” (समासे) that (1) ट in बहुव्रीहि:, (2) अ in तत्पुरूष:, (3) ड in द्वन्द्व: and (4) क in कर्मधाराय, though the कारिकां (taken as interpolation) gives the order as (1) तत्पुरूष, (2) द्वन्द्व, (3) बहुव्रीहि: and (4) कर्मधाराय.

CK explaining reasons of making compounds, comments on compounds for the purpose of one accent (एकस्वर्य) means (1) an easy effort in pronunciation and (2) the vedic accentuation.

CK giving substitutes of the aphorism सहाये: सादि: (11/13) enlists the group of words enjoining the substitute स.

CK gives the etymological explanation of the term निपात (indeclinable) as that which occurs in various senses and furnishes the meaning of the entire group of 65 including 15 vowels.

Section 12 is titled Verbal formations (आख्यात:) consists of 174 aphorisms.

He declares that the terminations given here below
are applied to the roots (धातु) (306), then follow the verbal terminations separately for each of the Present Tense (वर्तमान) (307), the Potential (विकृत) and Optative moods (सम्भवतम) (308), the wish (आशीः) and Imperative moods (प्रेणम्) (309), the Imperfect Past Tense (अनवर्तन) (310), the Perfect Past Tense (परोक्ष) (311), the Benedictive (आशीः) Mood (312) and the First Future Tense (श्वस्तन्) (313).

The termination यक् (अ) to be applied to forms of Impersonal and Passive (314), the application of the conjugational sign यम् (अ) in the Active sense (कर्तिरि) and to the roots of the first conjugation – भवादि (315), followed by the conjugational signs लुक् (dropping अ of अष्ट) in the Second conjugation (अदादि) (316), reduplication (हि:) in the Third conjugation (ह्यवि) (317), य in the Fourth conjugation (द्वादि) (318), नु in the Fifth conjugation (स्वादि) (319), अ in the Sixth conjugation (द्वादि) (320), नम् (न) in the Seventh conjugation (र्ह्यदि) (321), उप (उ) in the Eight conjugation (तन्यदि) (322) and ना in the Ninth conjugation (अंयदि) (323).

Pāṇini’s Astādhyāyī reads the following order: अदादि (2/4/72), ह्यवि (3/1/73), द्वादि (2/1/77), र्ह्यदि (3/1/78), तन्यदि (3/1/79) and अंयदि (3/1/81).

The NC begins with the substitutes आन for हि in the Ninth conjugation (324), followed by the augment स्यम् (स्य) in the Second future (भविष्यत) (325), the augment अट (अ) of the Imperfect, etc. (326), along with the augment आट (आ) (327) to the root beginning with a vowel (327), followed by the augment स्यम् (स्य) in the Conditional mood (328), the rules and regulation regarding the suffix सि (स) and its substitutes like सक् (स), etc. of the Aorist (329-338), followed by various augments of the Imperfect Past like ईत्व (ई) to अस् – अस्ति (339) and अटू (अ) to ईद् – रोदिति (340), the dropping (लोप) of the
Imperfect Past terminations  dequeueReusableCellWithIdentifier " and  (341-345), of  (अ) (346), of हिं (Imperative 2nd Person sing.) (347-348) and of उ before अन्ति (349), followed by the change of the conjugational sign य to या (before the terminations beginning with व and म) (350), the change of या of यायें, etc. and of या (Potential) to ई (351-352) and the augment ह्य (ई) to यस् (Potential 3rd Person plural) (353).

Then follow the regulations regarding the non-अपू (कित) terminations such as, the substitute ईस्म् for याम् (Potential 1st Person sing.) (354), the optional dropping (लोप) of the vowel अ (of the 5th and 8th conjugations) before the terminations beginning with व and म (355-356), the change of अ (of क―करोति) to उ (357), the change of त्रा (9th conjugation) to न् before अन्ति (358) and नी before terminations beginning with a consonants (359), the dropping or the change of या of the roots to ई (360), the dropping of अ of नम् (न) (7th conjugation) and of अस्―अस्ति (361-362), the change of अन्त (3rd Person pl.) to अत in the Imperfect and when preceded by duplicated forms (363-364) as well as अन् Imperfect (3rd Person pl.) to जस् (365-366), णप (अ making ब्रृद्धि) (Perfect Past) to धी (औ) (367) and the substitute धि for हि (Imperative) (368).

Then follow the areas of परसैदद (369) and आत्मनेत्र (370) followed by 03 Persons (371) and the applications of आत्मनेत्र (372) and Active voice (373) as well as Passive voice (374), followed by the regulating आत्मनेत्र in the cases of the roots like विश्रू-विश्रूति prefixed with त् and so on (375-376), the regulations of उभयद (377), आत्मनेत्र (378) and कित् as well as संद, वेद् and अनिट् (379-384), followed by Desiderative (385-386) and the suffix आ to गुप्त-गोपायति, etc. (387), Denominative formation (388-391), Causal (392) and the 10th conjugation (393), the technical term घातू (394-395) and the rules
regarding the lengthening (दीर्घ) (396-403), the rules of reduplication (404-407) and the substitution of class for क class and द (408), of जब group and चप for जब group (409) and of अ for ग (410), the rules regarding shortening (हृद्व) (411-413) गुण (414-416), the augments तुक (न) (417), रौक (ई) (418) and the regulations of shortening and the lengthening (419-423), followed by the dropping of अ of the roots (424), the change of अ of the roots to द (425-426), the acceptations जहि, अधि and शाधि (427), the गुण rules (428-435), along with its prohibition (436), the regulations of the dropping (लोप) (437-443), followed by the substitutes roots अल-अस्ति, etc. for भू-भवति, etc. (444), आ for dipthongs (सर्वकार) (445) द and न for ध and ण of the roots initials (446) and the optional forms of विद्र-बैति (447) and बू-ब्रह्मति in the Present Tense (448-450).

Then he given the substitutes of the cases terminations like duals (451), द for गम-गच्छति, etc. (452) पश, etc. for दृश्व, etc. (453), short for long vowels in द-पुनाति (454) and जा for जन-जायते and जा-जानाति (455), the infix मुत् (म) to मुत्-मुद्धति, etc. (456-457) and नुम्ब (न) to the roots with an indicatory इ (458), the lengthening of शम-शाम्यति (459) and of the roots with an indicatory letter of जम group (460), the rules of the roots with an indicatory अनुदात (461), followed by the change of the vowel क of the roots to द्र (462) and आ to उर (463), followed by the augment द्र (द्र) (464-467) and वेद्र (optional द्र) (468-469) and अनिद्र (470-475), followed by the Periphrastic Past (आम्यक्त) (476), the augment वुक्त (च) to भू-भवति (Perfect Past) (477), ईद्र (ई) to ग्रह-ग्रहाति (Imperfect Past) (478) and at the end the change of ध (of ध्रे, etc.) to द्र (479).

AS remarks the prohibition of गुण in वक्त जतृदुः (12/9) on the strength of the indicatory क, to which CK supports.

CK commenting on the aphorism हस्तान्ताल सक् (12/27)
justifies that the twofold intention of the *Sūtrakāra*
(1) it prohibits गुणाकार्य and (2) it regulates its place.

CK remarks that the aphorism वचः (12/40) is formed of one word.

All the editions and the manuscripts read the aphorism with इ i.e. या इ (12/47), but इ occurs by way of success-
(अनुवृत्ति) just from the preceding aphorism आदाय इः:
(12/46).

This aphorism याम इवम् (12/49) is found differently i.e.
वामियम् (B), याम इवम् (B2, P), वामियम् (AS and CK) etc. but
looking to the application one has to concord all the
versions with the result i.e. याम इवम् (12/49).

AS remarks that elision and the vowel इ occurs in the
aphorism इः हसे (12/55) by way of succession.

CK however, points out the presiding aphorisms
whence the words get the succession.

NC gives only one aphorism निविशाये (12/70) in
comparison to पाणिनि who gives 67 aphorisms
regulating the आत्मनेय.

CK gives separate words of the aphorism नामो य इवास्य
(12/83).

The aphorism दिश्च (12/99) as an aphorism, which is
commented like an aphorism by CK, but the *Sūtrakāra*
do not include it because the next aphorism स्वरायः:
परः (12/100) gives the same rule.
CK does not read the aphorism (12/128) with clear and usual remark: this is an aphorism (सूत्र), though he gives separate words.27

CK comments the aphorism गुँहे: (neither in the सूत्रपाठ nor in the सारस्वतप्राक्रिया) gives the वृत्ति only. If the aphorism is included, it may get the order 12/131 (looking to the sequence).

AS includes the aphorism बूवो वचः: (Pā. 2/4/53) without mentioning its source, CK also without giving its source comments upon it as an aphorism of the सारस्वत school.

CK commenting on the aphorism मूचादेशुम् (12/151) enumerates the group of मृत्त and other roots, but does not find it necessary to mention or to give the forms of विद्वृत्त (265).

CK supplies the aphorism रूपालेश्वतुर्णिः हसादेः: (12/160) governing सम्प्रसारणम् against the cursory statement of AS (who writes only सम्प्रसारणम्).

AS quotes the aphorism हस्यन्त्तक्षणस्मस्तार्गुणिष्ठ्येदिताम् (Pā. 7/2/5) to conjugate the Aorist form of the root स्वस्त-श्वसिति.

CK explains the statement जवादेः: etc. as a separate aphorism, but the सूत्रपाठ does not give it.

CK recognizes the forms of the words the aphorism उदित: क्ला (12/164).

AS explains the confusing word व्रु: of the aphorism
Section 13 is titled Agentive affixes (= कृति:) consists of 89 aphorisms. The Agentive suffixes like तु, रुन्न (= अक, making ब्रृजित) (480-481), क (अ, making neither गुण nor ब्रृजित) (482), अ, विन्दु (इन्दु, making ब्रृजित) (483), श to दुध-पश्यति and other roots (484), ण (अ, making ब्रृजित) to ज्ञल-ज्ञलति, etc. (485), ण (अ, making ब्रृजित) to the roots having an object (कार्यम् = कर्म) (486), ड (अ) replacing the vowel अ of the roots (487-488), अ as well as ट (अ) (489), इ, ख (अ), ज (इ) (both enjoying सुम) (490), खश् (अ) to the roots एज-एजते, etc. (491), व्युट (उ = अक) (492), विम् being zero termination to the root भज-भजते, etc. (493), वनिप् (सन), कमिप् (वन्, making neither गुण nor ब्रृजित), वनिप् (वन) to the roots ending in आ (494), किप (a zero termination) (495), टक् (अ), सक् (अ) to दुध-पश्यति, to the standard to comparison (उपमान) (496), आ to the pronouns like सर्व, etc. (497), the substitutes की for किम् and इश् (ई) for इद्म (498), the substitute अम् for अस् (499) and विनिप् (इन्दु, making ब्रृजित), किप (zero termination), वनिप् (वन) and in the sense of Past Tense (500-501).

Next he takes up special rules of क (त) termination of the Past Passive Participle as well as क्वत् (क्वत्) termination of the Past Active Participle (502), क्रस्त (क्रस्त) and कान् (कान) in the sense of Past Perfect Tense (503), श्रुत् (श्रुत्) and शान् (शान) in the sense of Present Tense (504), वस्तु (वस्तु) applied optionally to the root विद-वेति in the sense of Present Tense.
(505), followed by the augment मुक्त (म) to the termination आन of आलोचना (506), the termination दृष्ट (दृ) applied in the sense of “Character, behavior” (शील) (507), the suffixes इण्यु, स्नु and क्नु (तु) (508), शक (आक), उ and उक्न (उक) (509), ऊक applied in the sense of Frequentative (यह) (510), followed by the dropping of (making necessary changes in) the formations (511), कि (इ) to the roots ending in आ and क'enjoining reduplication in the sense of Past (512), तक (त) to the roots with an indicatory जि (उपयोग) in the sense of Present Tense (513), followed by the agentive suffixes उण् and others (514), the general suffix तुम् in the sense of Future Tense (भविष्यत्) (515), the suffix भ्व and its regulation (516-518), the suffix ख to the roots beginning with a vowel (519-520), the suffix अभुम् to the roots with an indicatory तु (521), the suffix त्रिम् (त्रिम) to the roots with an indicatory तु (522), the suffixes नह् (न), कि (इ) (523), the explanation of का (त) governing Neuter in the forms of intransitive roots (524&527), the suffix बुद् (= अन) in the sense of an instrument (साधन) and a substratum (आधार) (525-526), extending regulation about the employment of the Potential suffixes in the sense of fitness or propriety (528), the suffixes बल् (अ) (enjoying the infix म) and यु (= अन) in the sense of “difficult” (कृष्ण्ड) and “easy” (अकृष्ण्ड) (529), the optional suffix य to the roots ending in a vowel and to those ending in a consonant of प-class as well as to the group of शक-शन्तनोति and other roots (530-532), the suffix व्याप् (व, making वृद्धि) to the roots ending in क्र or with a consonant (533-534&543), the suffix क्षण् (क्र) to the roots having a penultimate क्र (535), the suffix कि (ति) forming the Abstract noun in Feminine (536), the suffix अह् (अ, making neither गृह nor वृद्धि) to the roots with an indicatory ष and so on (537-539).
The change of final च and छ into क and ग (540), the augment तुक्त (त) applied to the base ending in a short vowel (541), a root with conjugational sign (in the pronouns of 1st, 4th, 6th and 10th conjugations) (542), the substitute ओ in place of अ of चहर-चहरे and बहर-बहरे in the First Future Tense (544-546), य and द to be replaced by अन and अक (547), the change of र of the roots into अ in the Perfect Past Tense (548), the process of changing a semi vowel of the roots into a simple vowel (सम्प्रसारण) in the Perfect Past, etc. (549 & 551), the roots ग्रह-गृहाति, etc. into the simple vowel (सम्प्रसारण) (550).

The change of the consonant ढ of the roots into ज (552-553), इ as well as इ to स्वा-तिष्ठति and other roots (554), the change of क (क) into न (555-556 & 558), the exceptional forms (निपातन) नाण (protected) and others (557), the suffix कव (त्व) and its regulation about replacing त्व or य (क्यप) (depending on the prefix) (559-561), the rule of Frequentative suffix यम् (अ) in the sense of repetition (अभिकांशायाम) (562).

The function of a prolated vowel in case of calling (आहाने) from a far (दूराल) (563), the derivation of the word Lakṣmi (565).

The general suffix कार to any letter and the optional suffix इक to be applied to the letter र to make रेक for रकार (566-567).

The last aphorism लोकाच्छेष्य सिद्धि: (13/89) of the Sārasvata school of Sanskrit grammar (already referred to under Section 02) declares itself as an aid text or system to the system (लोक) of another which naturally means that of Pāṇini, though not directly. It offers an humble suggestion
to refer to other school of Sanskrit grammar to learn the usages like मात्र: + आदे: = मात्रादे: (and not मात्र आदे:) in order to learn the reason why the विसर्जन is not dropped (568).

AS incorporates many aphorisms of Pāṇini to explain this aphorism, while CK is silent.

CK explains the aphorism इक्ष्वाकु (13/11), recognizing the forms and gives supporting aphorisms.

The aphorism मृगाजनेत: (मुक्त आने अति:) (13/27) of the Sarasvata school corresponds to आने मुक्त (Pā. 7/2/82).

CK also comments on the succession (अनुवृत्ति) of लुक्त from the aphorism लुक्तत्त्व (13/32) with the remarks: the order of succession should be known from the सूत्रपाठ.

AS remarks that the suffix ज of aphorism स्त्रादः (13/41) is the exception to the suffix ज्ञ of the aphorism द्रज्ञ भावे (13/38) which shows that the Sūtrapāṭha of the Sārasvata school must have employed the परिमाण - परिवर्तनत्वान्तःपाथाधारामुत्तरवेदांमुत्तरोत्तरवेदां विद्या:।

The aphorism न्द्री (13/45) is wrongly read by editors of Sārasvataprakriyā and Subodhikā but the indicatory द्र is inevitable, because it prohibits the functions of गुण and वृद्धि.

AS comments on तत्त्वान्तः (13/53) as an aphorism (though not given by NC), however CK explains it i.e. तत्त्वान्तः as the aphorism of this school.

The Sūtrapāṭha reads लिखिता यज्ञा भावे क्रिया: (13/57) as लिखिता यज्ञा and भावे क्रिया:.
The aphorism षिंयां यजां भावे कि: (13/57) seems to have been accepted by AS and his successors (esp. CK) to get the benefit of the device of splitting of an aphorism (योगविभाग:) as two षिंयां यजां & भावे कि:.

AS takes the word रार: of the aphorism रारो इसे दृशाम् (13/69) as a case of तन्त्र (the term frequently used in the Mahābhāṣya) meaning a usage intended to be adopted in more than one place, though here, रार: stands for र आर: as well as र आर:.

AS explains the difficult words of the aphorism स्यामी (13/77).

VIII Narendrācārya & Pāṇini – A comparative study

NC’s aphorisms are here below closely compared with those of Pāṇini and that too, directly or sometimes through the efforts of AS, CK, RM and JC.

(1) The aphorisms in complete match with those of Pāṇini are:

<table>
<thead>
<tr>
<th>Pāṇini</th>
<th>Narendrācārya</th>
</tr>
</thead>
<tbody>
<tr>
<td>(०१) कत्त्ववू निष्ठा</td>
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<tr>
<td>(०२) न कत्वा सेद्द</td>
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<td>(०३) अनुदात्तित आलमनेपदम</td>
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<td>(०४) जनिकत्वः प्रकृति:</td>
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<td>(०५) ते प्रामाण्यातो:</td>
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<td>(०६) स नपुंसकम्</td>
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<td>(०७) उपमानादाचारे</td>
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<td>(०८) इरितो वा</td>
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<tr>
<td>(०९) कदुपधाबांकृतिपिच्छते:</td>
<td></td>
</tr>
<tr>
<td>(१०) आरावश्यके</td>
<td></td>
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</tbody>
</table>
(२१) ज्ञित: को ॥१६ / २ / १०३॥
(२२) नात: प्रस्तय ॥१७ / ३ / २७॥
(२३) नात: ॥१५ / ६ / २६॥
(२४) पीन: पुनः यमः पर्द ध्रुवम्
(२५) आत: ॥१३ / ४ / १०१॥
(२६) अध्ययः भावः ॥० / ३ / ५९॥
(२७) वर्जितविज्ञानां किति ॥१६ / १ / १५॥
(२८) भविज्ञानविधिविधिविधिविचित्रितीति
(२९) हस्यस्य पितृ कृति तुकु ॥ १६ / १ / ७९॥
(३०) नोपवामयाः ॥ १६ / ४ / ७०॥
(३१) भुजो गुंले लिंदो: ॥ १६ / ४ / ८८॥
(३२) ज्ञात: धातो: ॥ १६ / ४ / १४॥
(३३) युनोपासकः ॥ १६ / १ / २१॥
(३४) शीरो: शो: ॥ १७ / २ / ६॥
(३५) जस: ॥ १७ / १ / १७॥
(३६) युनोपासकः ॥ १६ / १ / १४॥
(३७) अधिविधिस्वायत्तमाननुदात: ॥ १७ / ३ / ७५॥
(३८) नात: ॥ १५ / ४ / ६॥
(३९) ज्ञात: प्रस्तय ॥ १७ / ३ / २७॥
(४०) नात: ॥ १५ / ६ / २६॥
(४१) पीन: पुनः यमः पर्द ध्रुवम्
(४२) आत: ॥ १३ / ४ / १०१॥
(४३) अध्ययः भावः ॥ ० / ३ / ५९॥
(४४) वर्जितविज्ञानां किति ॥ १६ / १ / १५॥
(४५) भविज्ञानविधिविधिविधिविचित्रितीति
(४६) हस्यस्य पितृ कृति तुकु ॥ १६ / १ / ७९॥
(४७) नोपवामयाः ॥ १६ / ४ / ७०॥
(४८) भुजो गुंले लिंदो: ॥ १६ / ४ / ८८॥
(४९) ज्ञात: धातो: ॥ १६ / ४ / १४॥
(५०) युनोपासकः ॥ १६ / १ / २१॥
(५१) शीरो: शो: ॥ १७ / २ / ६॥
(५२) जस: ॥ १७ / १ / १७॥
(५३) युनोपासकः ॥ १६ / १ / १४॥
(५४) अधिविधिस्वायत्तमाननुदात: ॥ १७ / ३ / ७५॥
(५५) नात: ॥ १५ / ६ / २६॥
(५६) पीन: पुनः यमः पर्द ध्रुवम्
(५७) आत: ॥ १३ / ४ / १०१॥
(५८) अध्ययः भावः ॥ ० / ३ / ५९॥
(५९) वर्जितविज्ञानां किति ॥ १६ / १ / १५॥
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(६५) युनोपासकः ॥ १६ / १ / २१॥
(६६) शीरो: शो: ॥ १७ / २ / ६॥
(६७) जस: ॥ १७ / १ / १७॥
(६८) युनोपासकः ॥ १६ / १ / १४॥
(६९) अधिविधिस्वायत्तमाननुदात: ॥ १७ / ३ / ७५॥
(७०) नात: ॥ १५ / ६ / २६॥
(७१) पीन: पुनः यमः पर्द ध्रुवम्
(७२) आत: ॥ १३ / ४ / १०१॥
(७३) अध्ययः भावः ॥ ० / ३ / ५९॥
(७४) वर्जितविज्ञानां किति ॥ १६ / १ / १५॥
(७५) भविज्ञानविधिविधिविधिविचित्रितीति
(७६) हस्यस्य पितृ कृति तुकु ॥ १६ / १ / ७९॥
(७७) नोपवामयाः ॥ १६ / ४ / ७०॥
(७८) भुजो गुंले लिंदो: ॥ १६ / ४ / ८८॥
(७९) ज्ञात: धातो: ॥ १६ / ४ / १४॥
(८०) युनोपासकः ॥ १६ / १ / २१॥
(८१) शीरो: शो: ॥ १७ / २ / ६॥
(८२) जस: ॥ १७ / १ / १७॥
(८३) युनोपासकः ॥ १६ / १ / १४॥
(८४) अधिविधिस्वायत्तमाननुदात: ॥ १७ / ३ / ७५॥
(८५) नात: ॥ १५ / ६ / २६॥
(८६) पीन: पुनः यमः पर्द ध्रुवम्
(८७) आत: ॥ १३ / ४ / १०१॥
(८८) अध्ययः भावः ॥ ० / ३ / ५९॥
(८९) वर्जितविज्ञानां किति ॥ १६ / १ / १५॥
(९०) भविज्ञानविधिविधिविधिविचित्रितीति
AS further incorporates almost all the necessary aphorisms of Pāṇini either in toto or with a little alteration.

(2) Some of the aphorisms are incorporated by NC with a slight alteration.
The close examination of the occurrence of the rules of the Sārasvata school with that of the Pāṇini rules, it can be clearly concluded that

1. The aphorisms of a particular topic and its rules have almost the same sequence in the Sārasvata School.

2. Pāṇini’s 49 aphorisms which are incorporated in the Sārasvata School, prove that these aphorisms are simple as well as easy to understand and possibly, the common students are Sanskrit must have been conversant with these rules in the days of NC and even AS.

3. Some of the aphorisms of the Pāṇinian School are incorporated in the Sārasvata School with a slight, but necessary alteration or changing the technical terms. This again indicates the motive of NC to present an easy, simple and perfect system of Sanskrit grammar.

IX Narendrācārya & Anubhūtisvarūpācārya

The chapters are renamed by Anubhūtisvarūpācārya (=AS) as under:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name by Narendrācārya</th>
<th>Name by AS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>संज्ञाप्रकरणम् or संज्ञासंधिः or संज्ञापादः</td>
<td>(1) संज्ञाप्रक्रिया</td>
</tr>
<tr>
<td>2</td>
<td>स्वरसंधिः</td>
<td>(2) स्वरसंधिः</td>
</tr>
<tr>
<td>3</td>
<td>प्रकृतिभावः</td>
<td>(3) प्रकृतिभावः</td>
</tr>
<tr>
<td>4</td>
<td>व्यञ्जनसंधिः</td>
<td>(4) व्यञ्जनसंधिः</td>
</tr>
<tr>
<td>5</td>
<td>विसर्गसंधिः</td>
<td>(5) विसर्गसंधिः</td>
</tr>
<tr>
<td>6</td>
<td>विभक्तिपादः</td>
<td>(6) स्वरान्तपुंग्रंहः</td>
</tr>
<tr>
<td>7</td>
<td>स्वरान्तः खैलिङ्गः</td>
<td>(7) स्वरान्तः खैलिङ्गः</td>
</tr>
<tr>
<td>8</td>
<td>स्वरान्त नपुंसकलिङ्गः</td>
<td>(8) स्वरान्त नपुंसकलिङ्गः</td>
</tr>
<tr>
<td>9</td>
<td>हसान्तः पृथिविः</td>
<td>(9) हसान्तः पृथिविः</td>
</tr>
<tr>
<td>10</td>
<td>हसान्तः खैलिङ्गः</td>
<td>(10) हसान्तः खैलिङ्गः</td>
</tr>
<tr>
<td>11</td>
<td>हसान्तः नपुंसकलिङ्गः</td>
<td>(11) हसान्तः नपुंसकलिङ्गः</td>
</tr>
</tbody>
</table>
The above given table shows clearly that NC’s 13th Section (i.e. 568 aphorisms) are classified critically and commented upon under the respective topics of the respective chapters. The arrangement of 06 chapters of विभक्तिपादः (6), 34 chapters of आव्यातः (12) and 09 chapters of कृतः (13) is introduced to make the study easier and simpler.

AS commenting on NC’s Sūtrapātha must have observed the operation exposition of Prakriyā style as not only all-welcomed and popular but also easier for beginners to grasp and to advance in the grammar. AS influenced by Rāmacandra’s Prakriyā-kaumudī for such a style of agreement.

(2) The split of an aphorism (योगविभागः) is another
striking factor introduced by AS, naturally from the Paninian school.

This is fully discussed in Ch. 04 later on.

(3) AS explains reasons of the अनुबन्ध like (a) the vowel इ is used for the (easy) pronunciation, while the nasal इ indicates the आत्मनेवद of the root चक्ष-चक्षोत्त (1 A - to speak). (b) AS remarks the prohibition of गुण on the strength of the indicatory कू, to which CK adds the support of the aphorism अययति (12/96).

AS points out the word enjoying succession like, the vowel इ in ई ई (13/55), etc.

X  Narendrācārya & Muni Candrakīrti

(1) Candrakīrti (=CK) follows AS in naming the chapters except Ch. 02 called परिभाषाप्रकरणम which CK might have found extremely necessary for the beginners of this School.

(2) CK explains the grammatical meaning like, प्रकृतिवाच as well as प्रमृग्ल. He also presents the difference between the two forms of the word अमी (these or those) अमी (sick or diseased), etc.²⁹

(3) CK reconstructs the following aphorisms:

CK considering the simple and easy set up of the Sārasvata school of Sanskrit grammar recommends to reconstruct the aphorism e.g. एस्सिंव्हूिल्वें as भिस्स एस्स like Pāṇini.³⁰
The aphorism याम् इयम् is found differently i.e. याम् (B), याम् इयम् (B2, P), याम् इयम् (AS and CK) etc. but looking to the application one has to concord all the versions with the result i.e. याम् इयम् (12/49). This School that the mss. B2 and P have maintained the text more correctly.31

CK illustrates each member of the group in Genitive plural (सि-स-ता-सी-स्यपाम्) as (1) सि of Imperfect Past, (2) स of Desiderative, (3) ता of First Future, (4) सी of Benidictive and (5) स्य-स्य of Second Future.32

(4) CK furnishes the etymology of the words like, (a) सर्व (all) giving it’s etymology as the suffix व applied to the root स् गती. He also gives importance to the परिमाणा “युहः शिच्च सर्वस्य” (under 134) to provide parallel position to the सित् termination of न्यः शी (Pâ. 7/1/17).33 (b) The term लिङ्ग as (1) that by which the nouns are recognized as Masculine, Feminine and Neuter and (2) as the nouns only.34 (c) The term “in a compound” (समासे) that (1) ट in भव्यविहि:, (2) अ in तत्पुर्श:, (3) अ in त्रन्द्व and (4) क in कवंत्याराव, though the कारिका (taken as interpolation) gives the order as (1) तत्पुर्श:, (2) त्रन्द्व:, (3) भव्यविहि: and (4) कवंत्याव.35 (d) The dropping of दि part of the word विश्वति, etc. with the rule of dropping the दि part, while both the editions of the Sārasvata-prakriyā read विश्वतेस्तिलोप:.36 (e) the term आय्यात (verb) is explained in two ways: (1) through which the forms of the roots are derived (निष्पादन्ते) or (2) those, which express (आचार्यात्) the action of the agent.37 (f) The term निष्पाद (indeclinable) as that, which occurs in various senses and furnishes the meaning of the entire group of 65 including 15 vowels.38 (g) The term उपसर्ग (prefix) is explained grammatically as that which is prefixed to the root39 and then he explains each of the prefixes with illustration.40
XI Narendrācārya & Rāmaśrama

AS’s explanation is short and perfect. The same style is followed by Rāmaśrama (=RM).

AS is exact in furnishing the well-known (Pāṇinian) technical terms like प्रत्यक्ष and justifies the Non-coalescing (अ सन्धि) of the vowels in the aphorism, to which RM adopts the same explanation.41

RM replacing सन्ततिय (homogeneous) for सर्वत्र makes his explanation short.42 RM does not suffice any importance to its explanation here ए ऐ ओ औ सन्ध्यक्षर (1/3).43 AS enumerates nine (five समान + four सन्ध्यक्षर) vowels and paraphrases उनमें (both) RM combines the aphorisms 3 and 4.

RM reads व्यो: explaining it as Ablative Singular of यु (र and द).44

XII Narendrācārya & Jinacandra

Jinacandra (=JC) introducing the सत्वसंज्ञा illustrates the three varieties of अ as अ आ आँ and instructs to understand the rest in this manner.45

JC gives simple explanation ए ऐ ओ औ सन्ध्यक्षर (1/3) - ए ऐ ओ औ ए ऐ ए ऐ वर्ग: सन्ध्यक्षरसंज्ञा: स्व: ।

JC following AS divides the aphorism into two46 seem to read two aphorisms, but the Ms. of Sārasvatasūtrapāṭha reads both the aphorisms as one. CK specifically points out the division of the aphorism into two.47
Conclusion

The editor of CK's *Subodhikā* remarks in the note (p 47) that these lines are elaborated in *Manoramā* (of Bhaṭṭojidīkṣita) (Which seems to be the case of latter evidence).

AS anticipating the wrong recognition explains *yyoh* as the dual form of यु (dual) of ह and अ which is supported by *Bhoja-vyākaraṇam* and *Viḍvadcintāmaṇi*. While CK the editor of *Subodhikā* (wrongly rectifies AS’s texts) and Rāmāśrāma read यो: (6/37) explaining it as Ablative singular of यु (ह and अ).

The editor (or commentator) of *Subodhikā* changes the order of words and hence the order of aphorism.

He further substitutes स for पदन्ते च, though the former occurs by way of succession and the latter is un-available in the aphorism.

The editor of *Subodhikā* gives this aphorism with bold letters at both the place (pp. 108 & 191), but the first occurrence must be normal, while the second occurrence is to be taken proper place. The reason is quite clear, because CK recognises the words of aphorism here only.

The editor of *Subodhikā* has unknowingly dropped the word *tatpuruṣa* from the aphorism (अमावदी तत्पुरुष: (S. 252), though CK reads and comments on it.

The editor of *Subodhikā* (P 254) does not incorporate some of the lines of *Sārasvata-prakriyā*, prior and posterior to aphorism तहादे: सादि: (under S. 260).
The editor of *Sārasvata-prakriyā* seems to have some miscodex, the version of अन्वार्य (7/22) and पुनवद्र (11/10) is interchanged and as a result, the commentary is also mixed up.

The editor reads here द्वित्तिय as an aphorism, which is commented like an aphorism by CK, but the *Sūtrakāra* does not include it because the next aphorism न्यायदेहः परः (12/100) gives the same rule.

CK and the editor of *Subodhikā* present च्वे च तेलोप: as an aphorism, but in this situation the aphorism लोपो द्वाराज्यसे (12/37) is proper, because it gets the succession from the aphorism से: (12/36).

The editor of *Subodhikā* reads different version from एघ बृद्धि to ऐघत (under S. 383).

The editor of *Subodhikā* wrongly reads अर्गम: in place of अर्गम:, though he continues the explanation with लित् (and not मित्) (under S. 395).

All the editors omit the aphorism असाध्विदि: (12/139), but considering its proper place, it is taken in its contextual occurrence.

All the editors read this aphorism ख्वादेशत् (12/35) as ख्वादे: and take it in applying इत् and अर्. But there is no succession (अनुवृत्तिः) of अर्, so the aphorism must be taken as it is in the *Sūtrapāṭha*.

The editor of the *Sārasvata-prakriyā* reads शकुन्तलम्ब-वातापि: of the aphorism इवसि (S. 485) in the next aphorism खितिपदस्य (under S. 486).
The editor of the *Sārasvata-prakriyā* has misplaced some lines, which are placed with the help of the *Sārasvata-vyākaraṇam Subodhikā* by Shastri Navalakisora.

The editor of *Subodhikā* suggests the correction क for तकः of the aphorism AS and CK, while CK himself takes it as तकः only without mentioning any correction.

The editor of *Subodhikā* does not read the aphorism हवक्यो: (under S. 551), but the editor of *Sārasvapatraprakriyā* reads.

The problem of the original text and the commented text as it is noted in Mahopādhyāya Vinayasāgara’s *Bhoja-vyākaraṇam* seems stronger not only on the ground of the remarks of the editor of *Bhoja-vyākaraṇam*, but also on the close examination of the occurrence of the corrective statements (वातिक) in their original order (edited here, Part - II study, pp. 215-218) and their order of application.

Their sequence is not maintained. As e.g. स्वरे परे (वा 84).

AS’s explanation is short and perfect.

CK on the other hand elaborates the aphorism furnishing the etymology and grammatical forms of the technical term of समान.

CK incorporates the necessary aphorisms from Pāṇini, indicated in the *Sārasvata-prakriyā*.48

CK quoting *Prakriyā-kaumudī* provides the example, is the proof for Sārasvata system of Sanskrit grammar
being supported by the aphorisms of Pāṇini.\(^\text{49}\)

The same style is accepted by RM.

JC’s explanation is in brief.

\[\text{\begin{center}
\begin{tabular}{|l|}
\hline
1 & वेनाशसमानायमधिगम्य महेश्वरात्।
\hline
2 & Belvelkar S. K., P 45 & 95.
\hline
3 & शुभामिलनम् स्वकपोलकः नामिताः। कृतं:॥ सुः उत्तरार्थम्, \(\text{४५} \text{२११} ||
\hline
4 & इतिविशिष्टाःकृःसारस्वते क्षेमेणकृः किर्तिणं समासम॥ बेलवलकर, \(\text{४५} \text{२१} ||
\hline
5 & Belvelkar, pp. 99-100.
\hline
6 & यद्वेद्वानायमधिगतं यद वैमलसरस्वतीर्थितम्।
\hline
\hline
8 & Belvelkar, pp. 101-102.
\hline
9 & सारस्वत व्याकरणम्। श्री जन्मकृर्तिस्तुर्प्रणीतम् सारस्वतीर्थितयाम् सुब्रोहिक्यययः।
\hline
10 & Abhyankar & Shukla, P 161.
\hline
11 & \text{वदने ब्रह्म शिव वदने वदने देवी सरस्वतीम।}
\hline
12 & M.M.Vinaysāgarān his Bhoja-vyākaraṇam P 343. Ascribing the \(\text{उन्दै}^{-}\) to Pāṇini mentions clearly their inclusion form the \(\text{उन्दै}^{-}\) aphorisms of Pāṇini, which may be taken as, from the \(\text{उन्दै}^{-}\) aphorisms (or \(\text{Sāktyāyana}) \text{ included in the Pāṇinian School of Sanskrit Grammar.}
\hline
13 & Cp. \text{संयोगः प्रायः ॥ पाः ५/२/२३॥}
\hline
14 & Vide. Appendix – 02.
\hline
15 & Bhoja-vyākaraṇam (a) Intro. P 21, (b) P 66, (c) note P 425 and (d) \(\text{Sūtrapātha (Bhoja-vyākaraṇam)}\) P 556.
\hline
16 & Vide. FN 11 above.
\hline
17 & सत्यासर्वस्यिंतिस्व सुप्रस्तावस्मिन् कारकम्।
\hline
\end{tabular}
\end{center}\]

89
It is interesting to note that NC furnishes 33 aphorisms of the Pāṇinian school, which expresses the simplicity of the Sarāsvata school and also fact that the uses of the cases (of Sanskrit grammar) had become known to the beginners.

NC does not included the Vedic त्रृ-लकार and hence he has 09 conjugations. Among these 09 he has separated Benedictine and omitted to give the suffixes of the Aoriest, the second future and the Condinational moods, in the aphorisms 12/24, 12/20 and 12/23 respectively.

NC follows the serial order of the 10 conjugations, while Anubhūtisvarūpācārya, Muni Candrakīrti, Rāmarāma and Jinacandra discusses the wellknown conjugations चर्चित (6th), स्वाधि (7th) and तथाव (8th) in a little different sequence i.e. स्वाधि (6th), तथावि (7th) and तुवाहि (8th).

It is not clear from where the augment अद्द (अ) occurs. Anubhūtisvarūpācārya and the commentators writes “another augment अद्द (आ)” which means that they take अद्द (अ) + आद्द (आ) = आद्द (आ).

But the aphorism can be simply reconstructed as स्वाधिरेष्ट (स्वाधि-आदि: अद्द) or अद्द स्वाधि: or स्वाधिरेष्ट (स्वाधि-आदि: अद्द), because there is no possibility of the augment अद्द. It can be also taken on the line of the Paribhāṣā. अद्द — व्याख्यातीति विशेषाधिकारित्विन च महत्त्वादलक्ष्म (परिपा १)।

It is interesting to note that NC furnishes almost 65 aphorisms of Pāṇini’s Āatmanepada-prakriyā in only 01 aphorism, which expresses the simplicity of the Sarāsvata school. For details, cf. Part-II, (Text), chap. II. 32.
Though the editor of the printed text of AS’s Sāraśvata-prakriyā gives separate numbering of each of the group making 6-13 aphorisms.
47 केवलतु आचार्याकामित्येवकर्तर्व सूक्तं पूव्यक्त मन्यते।। सु 'पू 'पू '।।

48 त्रिद्वित्रोधायो प्रके यथा उपभोक्त्वमित्यात्र षड्योगोऽः। कृत्रियात्रे वथा कुम्भ करोतीत्यत्र द्वितीयावर्त्मानार्थ्योऽयोऽः। इति सुवेषः समोऽः लकः। ततो निमित्ताप्ये नैमिनितिकाययवभावे। इति वनात्तु इयोक्तिन निषेधः। स्वीकारः प्रकृत एव तिष्ठति। अधिक लिंग इति नामकृतः। ततः कृत्तितितमाताथ (पा २/२) स्वामित्यमाणसि।। सु 'पू 'पू '॥३९॥

49 मध्येसमुदं पारेराम्बुशिलादिदोक्च्येसम्। तत् उक्तं प्रक्रियाकौमुखः अवयव चिन्तितसमीप-समुख्युप्स्याक्ष्यावत्यास्मातिश्चारूर्वविविध्यायातूपुर्व्यक्ष्य्य्योपयोग्यासायसम्पविक्षाल्लितसाक्ष्यात्तत्त्वर्योगः (पा २/२ अवयवभावं इति।। सु 'पू 'पू '॥४०॥