CHAPTER 03

Anubhūtisvarūpācārya
(Controversy about the authorship of Sārasvata Text)

I Authorship of the Sārasvatasūtrapāṭha

Belvalkar S. K. in his Systems of Sanskrit Grammar (P 96) writes: “From this obscure and almost mythical personage, who could not have lived prior to the establishment of Muhammedan rule in India, our next leap in the History of this School is to Anubhūtisvarūpācārya, the author of the Sārasvata-prakṛiyā. He may have had one or two predecessors in his task. Anyhow when he took up the task, there was probably such a confusion in the order of the Sārasvata Sūtras that he found it necessary to arrange (क्रज्ञुकृत) the whole matter for logical presentation.”

“Anubhūtisvarūpācārya could not have lived earlier than 1250 AD and later than 1450 AD, when Puñjaraja¹ the earliest of his known commentators lived. When the Sūtras once received a stereo-typed form at the hands of Anubhūtisvarūpācārya, the further history of this school is mainly one of the commentaries and sub-commentaries; and the fact that very few of the commentators – and they are over 15 in the course of about 175 years – make any really original contribution, but confine themselves merely to an explanation more or less accurate, only means that the grammar was meant for practical purposes only. That there should have arisen so many commentators at all is to be explained on the ground that the several local Pandits
felt it necessary, in vindication of their scholarship, to write for their patrons fresh commentaries rather than take up those already existing."

Abhyankar K. V. & Shukla J. M. in their Dictionary of Sanskrit Grammar (P 161) writes about Narendra i.e. Narendraçārya alias Narendraśūri:

"An old grammarian believed to have been the original writer of the Sārasvata-व्याकरणम्, on the strength of reference to him in the commentary on the Sārasvata-व्याकरणम् written by Kṣemendra as also reference in the commentary on the Prakriya-क्रमुदी by Viśhalesa. He is believed to have flourished in the 10th cent."

And again about Anubhūtisvarūpācārya (=AS) they write (pp. 25 & 426): "A grammarian of the 12th cent. who wrote a work on grammar called Sārasvatī-प्राक्रिया or Sārasvata-prakriyā. The traditional founder of the Sārasvata school. The name of Narendraçārya is associated with Sārasvata school by Kṣemendra, Viśhala and Amṛtabharati. Possibly Narendra wrote sūtras. Anubhūtisvarūpācārya added Vārttikas and settled the text, which was known after him. He has also written Dhatu-pātha and Akhyātaprakriyā. The grammar is a short one and is studied in some parts of India."

"Name of a grammar work which was once very popular on account of its brevity, believed to have been written in the सूत्र form on ancient grammarian named Narendra who is said to have composed 700 aphorisms under the inspiration of Sarasvatī. The exposition of these sūtras by a reputed grammarian named Anubhūtisvarūpācārya, who possibly
flourished in the 13th cent., is known by the name *Sārasvata-prakriyā*, which has remained as a text book on grammar to the present day in some parts of India. This *Prakriyā* is popularly known as *Sārasvata-vyākaraṇam*. The technical terms in this grammar are the current popular ones."

Saini R. S. in his Post-Pāṇini systems of Sanskrit grammar (P 182) gives the list of the commentators

Narendrācārya ascribing strongly the authorship of the Sārasvata aphorisms to Narendrācārya and not to AS, says that the word शुद्धाः indicates the making of this grammar perfect by AS. This makes clear that NC is the Sūtrakāra and AS is the Prakriyākāra.²

CK explaining the figure of speech revealed in the name of AS, gives the information that he was a monk. He is the one whose form or nature itself is the knowledge or experience.³

II Life & date

The different views of the above four scholars can be compiled as follows in order to get a clear picture of Anubhūtisvarūpācārya’s life & date.

As there is no exact historical material available to date AS, he can be introduced as one who could not have lived prior to the Muhammedan rule in India. He is the author of the *Sārasvata-prakriyā*. It is also a point of doubt whether he had one or two predecessors in writing his work. When he took up the task, there was such a confusion in the order of the Sārasvata aphorisms that he found it
necessary to arrange (ऋजूं कुँमे) the whole matter for logical presentation.

AS could not have lived earlier than 1250 AD and later than 1450 AD, when Puṅjarāja (15th cent.), Amṛtabhārati (1498 AD) and Mādhava (1534 AD), the three earliest of his known commentators lived. After AS arranged the sutras in a stereotyped form, the further history of this School is mainly one of commentaries and sub-commentaries; and very few of the commentators have made any really original contribution, but have given merely an explanation. This is to make the grammar inevitable for practical purposes only.

A hermit bearing the name Anubhūti as the first member and svarūpa as the second member i.e. Anubhūtisvarūpācārya has composed an auspicious text of grammatical operation (प्रक्रिया) befitting to the clever.⁴

This stanza is important, as it provides 03 information: (1) the author of the commentary is none other than AS, (2) The author was a hermit (संवासी) and (3) The commentary is befitting to the clever i.e. the scholars and hence it indicates the probability of (a) AS as an original author of the Sārasvata school of Sanskrit grammar (which is not correct).⁵

(b) The controversial discussion on the commentator’s (AS’s) for using the form पृंखु in the court.⁶

The anecdote regarding AS (which is no were recorded except in the Bhūmikā of Shastri Navalkishor) has some ground of AS being a resident of Varanasi. He
was a hermit of the Sarasvatī sect of monks. This proves that AS was residing in a hermitage (आयम/मठ) of the Sarasvatī Sanyāsī and again he was not a moving monk (साधु).

The mention of the name पद्माकरभट्ट and others provides also a scope of in reference that AS has good report with the stalwarts, though nothing is known about पद्माकरभट्ट.

The same stanza furnishes another reference to गणपति, the deity frequently saluted in the list of the deities of Varanasi.

AS also salutes हयाजीव which suggests his sub-sect of Sarasvatī Sanyāsinas.

Therefore the incorrect usage पुंशु (Loc. pl.) instated of पुंशु has some other shed of meaning, because the word असम्भवे means “regarding the Unborn or the birth-less Persons.” The arises here, is the plural usage instated of the singular. The plural usage indicates either plurality or the form of respect, none of which can be understood in the move usage.

The last stanza is a sort of final benedictory stanza (अन्तमःङ्ग) as it prays Lord Hayagrīva for the protection

“May Goddess Lakṣmī’s (Kamalā’s) shelter Lord Hayagrīva, whose louts feet are fully sucked (i.e. worshiped devotedly) by the honey-bees in the form of gods, demons and men, protect you (i.e. the learners and teachers).”

The above benedictory stanza bespeaks of the
Hayagrīva-worship and possibly AS belonged to the group of Sanyāśīns whose sect-deity was Hayagrīva.

Most of the Purāṇas like Śrīmad Bhāgavata Mahāpurāṇa mention the locality and the followers of the Hayagrīva worship, but it does not help to come to any conclusion regarding the native of AS.

Chitrāva Āngūlī in his Madhyakālīn Caritrakoṣa (P 21) provides the information that “Anubhūtīsvarūpācārya composed the grammar called Sārasvata-prakriyā. The anecdote regarding him is thus. One’s he was speaking in the court and then he uttered an ungrammatical form of a word. The scholars of the assembly asked for the explanation. He promised to give the explanation next day. He went home, propitiated goddess Sarasvatī and obtained the grammar from Sarasvatī. Next day he removed the doubt of the scholars in the court. It is believed that over above Sārasvata-prakriyā he wrote (1) Ākhyāta-prakriyā and (2) Dhātupāṭha. He must have been flourished between 1250 AD - 1450 AD.9

Moreover it is wellknown that a group of Mādhva followers of Karnataka worships Hayagrīva. But AS does not seem to have any connection to them, because he was the resident of Varanasi.10

AS is a devotee of and hence pays salutation to Him in the last benedictory stanza.11

III Anubhūtīsvarūpācārya as a commentator

This can be well examined through various points of his style-
(1) Separating the words of aphorisms like, as e.g.

(a) भि बपां S. 199 as भि द बपां।
(b) भावेतत्त्वम: S. 283 as भावे तत्स्र तत्स्र यणु च त तत्त्वमः।

(2) Explaining the difficult words of the aphorism like, as e.g.

(a) The vowel उ (under S. 185) stands to provide the scope of न (नुम)। (b) घ्योऽ (12/38) as the Genitive dual form of उ (dual) of इ and उ। (c) The indicatory श (under S. 210) which is the initial member of प्रयाम् (Dat. pl.) with the words that both the situations of a many-lettered (सुरु) suffix and the suffix with an indicatory श (सिन) are applicable here, but the first situation changes the final अ into ऐ।

(3) Clarifying the difficult words, as e.g.

(a) short reference to the aphorism earlier,
(b) The अनुभव like the vowel इ is used for the (easy) pronunciation, while the nasal न indicates the आत्मनेष्ठ।
(c) short reference to the aphorism explained earlier, but still he gives its explanation सावनिद्ये निल्यं वृद्धि। वनिद्यो धातोत्तित्यं वृद्धिभवति परस्परप्रदे स्व परे।
(d) the word वः (under S. 451) as the Ablative sing. of the combination of उ + र।

(4) Adding the key word, as e.g. (a) इश्च ईश्च ई (under S. 492) - ई the combination of इ and ई। (b) अदोभम (under S. 499) - अमूः is substituted for अद्ध। Clarifies the aphorism adding a key word।

(5) Justifying the terms/words employed as e.g.
(a) The तपकरण in अर्येदो नामिनो गुण: (under S. 8) as अर एतू ओ. After declaring the model words, he remarks: भावे तत्त्वणः (२८२) भावे तस्तः त्वस्थ यणः च त तत्त्वणः।, etc.

Even in the verbal conjugation (आस्थात) he conjugates the model verb and for the rest he remarks:

(a) दुध्बः धारणपोषणयोः: ओहाहो गत्वा माहो माने इहवेतेषां पूर्वस्थाकारस्य इकारो भवति लुकिसति।
(b) निजनिज्विज्ञापं पूर्वस्य गुणो भवति लुकिसति। etc.

(6) Pointing out the division of the aphorisms (योगविभागः), as e.g. (a) ह य व र ल - ज ण न ड म - श द ध घ घ - ज ड द ग ब - ख फ छ ठ थ - च ट च ख प - श घ स - आधान्ताभ्याम्।

AS divides the aphorism into two (though the editor of the printed text of AS’s Sārasvata-Prakriyā gives separate numbering of each of the group making 6-13 aphorisms) seem to read two aphorisms, but the Ms. of Sārasvatasaūtrapātha reads both the aphorism as one. CK specifically points out the division of the aphorism into two.21 ह य व र ल - ज ण न ड म - श द ध घ घ - ज ड द ग ब - ख फ छ ठ थ - च ट च ख प - श घ स and आधान्ताभ्याम्। (1/6)

(b) The सूत्रपाठ reads सौरायो बल्या भावे किं: (13/59), सौरायो बल्या। and भावे किं:। Later on this योगविभाग: resulted into two independent aphorisms.14

(7) Supplying optional aphorism, as e.g.

(a) In some places AS supplies some easy and simple aphorisms, though it is not clear whether such aphorisms are from his pen or from some other text on grammar. These aphorisms have a close similarity with those of Pāṇini.
(b) AS explaining the optional aphorism ब्रह्मो रोकत्राथीषु (56) justifies the duplication of प in अहर्पति with the help of the optional aphorism राख्यो द्वि:.

AS (or the editor) omits S. 153 aphorism and supplies the optional aphorism दूहादीनां घल्य ढले वा.\(^{15}\)

AS gives the optional (under S. 164) aphorism लुकि न तद्भिमित्तम्, which is explained by CK taking the help of the परिभाषा - कुतासक्रप्रसंगि नित्यम्, etc.\(^{16}\)

(c) The indicatory श in श्याम्भ (Dat. pl.) as that both the situations of a many lettered (सुह) suffix and the suffix with an indicatory श (सित) are applicable here.

(8) Dividing the words & conjugating the verbs - AS declines the worlds in the usual order of Nominative to Vocative at the end, just at some places the order is Nominative, Vocative to Locative.

AS’s statement: the conjugation of कसू root is similar to that of अय-अयते as the conjugational forms of this root are similar to that of अय-अयते, कसु कान्ती - अचीकमत अचीकमेताम् अचीकमत।\(^{17}\)

AS has given some of the declensions of the pronoun पूर्व.

AS following the Prakriyā-kaumudī declines the words in order form Nominative, Vocative and the rest.

AS e.g. (1) मित्र (m), (2) कर्त्र (m) and (3) क्रोष्ट्र / क्रोष्ट्र (m)

But sometimes AS declines the words in the popular method beginning from Nom., Acc., etc. up to Vocative.
AS comments on the declensions of the pronouns तू (you) and आम्ब (I, we) separately in two chapters (nos. 12 & 13) adopting Nom. sing. to Loc. Pl. followed by the substitution of the doublets in the next chapter.¹⁸

AS gives forms of Past Perfect Tense of the roots देख्य (102) पालने and देख्य (104) पालने in his Sārasvata-Prakriyā, though Pāṇinian school does not read देख्य-पालने.¹⁹

AS accepts the root ढ and ढ which is referred to by Battojīdikṣita as the view of some grammarians.²⁰

AS reads both the roots राग्न (209) राध्यति and साध (210) साध्यति without referring to the forms of साध-साध्यति.²¹

AS remarks that elision and the vowel ॐ occurs in this aphorism by way of succession.²²

AS remarks the prohibition of गृण in S. 468 on the strength of the indicatory क, to which CK adds the support of the aphorism अयक (12.9).²³

AS remarks that the suffix आ of स्वराद: under S. 534 (13/41) is an exception to the suffix चं of the चं माते under S. 531 (13/38) which shows that the सूत्रपाठ of the Sārasvata school must have employed the परिभाषा - परनिपत्यान्तर्द्वापादानामुत्तरोत्तरंबलीय: ²⁴

(9) Pointing out the Succession (अनुवृत्ति), as e.g. (a) ह न तः (12/11) (b) अ ह न (12/13) (c) कः (117/411) etc.

The editors add कः in the texts of AS, though the succession of कः occurs from the preceding aphorism (7/41).
The editors substitute स: for पदान्ते च, though the former occurs by way of succession and the latter is unavailable in the aphorism.25

(10) Naming the chapter - This is the discussed fully in Ch. 02.

(11) Reference to Pāṇini -

AS is exact in furnishing the well-known (Pāṇinian) technical terms like प्रत्याहार and justifies the Non-coalescing (असमन्ति) of the vowels in the aphorism. Rāmāśrama adopts the same explanation.26

AS incorporating the last aphorism justifies लोकत: as from other texts of Sanskrit grammar, probably that of Pāṇini who speaks of the मात्रास in his शिष्या.27

AS incorporates almost all the aphorisms of Pāṇini either in toto or with a little alteration.28

AS corrects the terms of Sārvasvata school with the terms of Pāṇini, as under: लद् | लिद् | लुद् | लूद् | लेद् | लोद् | लह् | लिह् | लुह् | लूह् | एषु पक्षमो लकार्षमो आदित्यादिरो यचोऽस्य।

AS incorporates अनुकरणं चानितिपरम् (Pā. 1/4/62) which is referred to by CK as a maxim and not an aphorism of other school of ancient grammarian.29

AS cites here अजेयविच्छेदः: (Pā. 2/4/56) in the form of a statement explaining the terms सार्वाधातुक and आर्थाधातुक for the group of four (Present Tense, Imperfect Past, Imperative and Potential) and the rest respectively, while CK simply
refers to it with the words, “the definitions and the definitions are given in the original text i.e. Sarasvata-prakriyā of AS.”

AS incorporates many of the aphorisms of Pāṇinian School of Sanskrit grammar. They are presented in the form of corrective statements (वास्तिक).31

The aphorisms of Pāṇinian school are incorporated in the Sārasvata-prakriyā with necessary changes i.e. transforming the terminology and adding word or words of succession.32

AS quotes the aphorism त्यौत्क्षण्यवस्तामृगीनिश्चयक्षिताम् (Pā. 7/2/5) to conjugate the Aorist form of the root श्वस्-श्वसिति.33

AS includes the aphorism बुजो वचि: (Pā. 2/4/53) without mentioning its source.34

AS and CK both accept the root प्र and प्र which is referred to by Baṭṭojojīḍīkṣita as the view of some grammarians.35

AS commenting on विद्वृ (265) लामे to get, of the group of मुच्च etc. (under S. 437) refers to some grammarians taking the root as belonging to भनिङ्ग्र operation.

The above comment has clear mention in the Siddhānta-kaumudi (under S. 2524) of Baṭṭojojīḍīkṣita who writes that the root belongs to सत्र operation according to Vyāghrabhūti (an ancient grammarian later than Patañjali) and others, while the भाष्यकार considers it to treat as of the भनिङ्ग्र operation.36
AS quotes सहायः साधः ||११/१३|| enjoining सदृ substitute for सदृ in case of उच्ययुप (锺), while Panini’s rule शेषः शिशः (१/३/६०) regulates substitution in only आत्मनयुपः. ३७

AS incorporates aphorisms of Panini to explain S. 472 कृत्तितारि च aphorism, while CK is silent.

AS quotes in S. 473. तुतुषी ||११/२ || Panini कृत्तितसामासाचः पप १/२/५६ प्रतिपक्षसः इति केतित्, referring to with the word केतित्.

AS supposing a doubt about S. 474 aphorism clarifies that this aphorism refers to the सेव roots. Which shows that like Panini does not stands for the topic of कृदन्त. ३८

AS completes the lacuna of the Future Participles तत्तत्त्वायायः (Pā.3/1/96) which according to NC were not necessary in this school. ३९.

AS referring to the grammarians (शास्त्रिकः) quotas the कारिका-

लुमेदस्यमः कृत्स्य तु काममसोर्गि।
समो वा हितत्त्योमासस्य परिण युक्तचोः। ||४०

The aphorism 555 पूर्वकालाक्षणवर्त्तपुराणवकेव्यां: समापनाधिकरणे is (Pā. 2/1/49) with a slight change.

AS conjugating the form of Aorist 3P sing. of शिल्प (214) शिल्पति, quotes शिल्प आलिञ्जने (Pā. 3/1/46) and gives two examples of embracing and touching. ४१

AS conjugating the forms of Aorist 3P sing. of शम् (219) शास्त्रिति, refers to optional form अस्थायित्व adopted by some (not in Panini) grammarians (without giving any name). ४२
Under the S. 285 aphorism explains many of the उपाधि aphorisms.

This aphorism seems to have been accepted by Anubhūtisvarūpācārya and his successors (esp. CK) to get the benefit of the device called “the split of an aphorism” (योगविभागः).

IV Anubhūtisvarūpācārya and his successors

Anubhūtisvarūpācārya (13th cent.) is a fortunate commentator who is succeeded by more than 20 successors, who have contributed to his Sārasvata-prakriyā through their commentaries making his explanations accurate and easily graspable. Among them only 05 commentators are available in the form of published texts.

Muni Candrakīrti (second quarter of 16th cent.) has given full justices to the explanations of AS in such away that one can see clearly the utmost respect paid to AS. He explains the difficult key-words, marks the succession, shows the words separately along with recognizing their grammatical forms, justifies the usages and points out the specifically the names or the references mentioned cursory by AS.

Vidvadvara Rāmacandrāśrama alias Rāmāśrama (1684 AD) has presented AS’s Sārasvata-prakriyā in a praise worthy form. He seems to have got the idea – that AS, rather NC (the author of the Sārasvata aphorism), aimed at to present system of Sanskrit grammar which can become an easy and perfect aid to the Pāñinian school. Therefore he packed up the style and contain of
Bhaṭṭojidīkṣita’s *Siddhantā-kaumudī* and enriched the Sārasvata school by writing the commentary *Siddhānta-candrikā*.

Mahopādhya Vinayasāgara (16\textsuperscript{th} - 17\textsuperscript{th} cent.) plays an important in the Sārasvata school. He has written *Bhojavyākaraṇam* to teach king Bāramalla’s son Bhojamalla (with his name the more gets the title). He follows As fully in keeping the 03 parts impact, though his commentary is in 2030 verses. The verses incorporates not only the Sārasvata aphorisms, explanation and the illustrations, but also various discussions.

More over M. Vinayasāgara has composed the work called *Viddvaddcin tāmaṇī* containing the sequential order of NC’s Sārasvata aphorisms in the form of 126 verses.

Jinacandra (1850 AD) has as a matter of fact written *Siddhāntaratnikā* as *Siddhāntaratnam*. The work is a sort of a handbook of Sanskrit grammar and hence the work contains short but sweet explanations of the Sārasvata aphorisms. He incorporates the utmost necessary statements of AS and even CK. He is the second in the tradition after CK who enlists the meta-roles (*paribhāṣā*) in an independent chapter, ch.02.

Thus the above discussion points out salient features of the style of AS and the characteristics of his *Sārasvata-prakriyā* along with the indebtedness of his successors.

**Conclusion**

The above discussion leads to the following points:

01. AS is the commentator (not the author) of the Sārasvata aphorisms authorized by NC (10\textsuperscript{th} cent.).
02. AS was a monk following the sect of हृद्युग्रीव worship and a disciple of some Sārasvata-sanyāsin.

03. His commentary proved itself to be a simple, yet perfect and comprehensive, because of that it was further commented upon more than 20 commentators.

04. His successors have paid due respect and even homage.

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1 Here the name of Mādhava should have been taken, because he flourished in the 14th cent.

2 श्रीभामिलेन्द्र श्वभजोलकन्त नानिरास: कृत: || सुवोधिका उत्तरार्ध पुष्य ३१३ ||

3 अथ वज्रः स्थनामर्गर्भ तत्समार्थोऽस्मातः स्वभजोलकन्त कृत: || सुः उः पुः ३१३ ||

4 अथ भक्तिः स्थनामशुभक्षु तत्समार्थोऽस्मातः स्वभजोलकन्त कृत: || सुः उः पुः ३१३ ||

5 vide ch. 02 & 03.

6 vide chapter 02 & 03.

7 तिलामृतसिद्धी प्रभाप्रत्यैयां पुष्याकर्षणमुदयताः

8 अथ वज्रः स्थनामर्गर्भ तत्समार्थोऽस्मातः स्वभजोलकन्त कृत: || सुः उः पुः ३१३ ||

9 Belvelkar S.K., P 96.

10 cf. The commencement of Part-II of this thesis.

11 अथ पालकेन्द्रमोहमाॅमोहसिद्धीय इहदेवताशिर्षमाह-अङ्गतविक हृद्युग्रीव: || सुः उः पुः ३१३ ||

12 अथ शक्तिः भक्तिः (दिल) व्यावृत्तिः || सुः पुः ३१३ ||

13 अथ वज्रार्थोऽस्मातः स्वभजोलकन्त श्रीभक्तिः स्थनामर्गर्भ तत्समार्थोऽस्मातः स्वभजोलकन्त श्रीभक्तिः || सुः उः पुः ३१३ ||

14 अथ श्रीभक्तिः स्थनामर्गर्भ तत्समार्थोऽस्मातः स्वभजोलकन्त श्रीभक्तिः || सुः उः पुः ३१३ ||

15 अथ श्रीभक्तिः स्थनामर्गर्भ तत्समार्थोऽस्मातः स्वभजोलकन्त श्रीभक्तिः || सुः उः पुः ३१३ ||

16 अथ श्रीभक्तिः स्थनामर्गर्भ तत्समार्थोऽस्मातः स्वभजोलकन्त श्रीभक्तिः || सुः उः पुः ३१३ ||
17. अ. अयत्तश्रमक्रियाः गु. उ° पु° ७१॥
ब. अयापि धातौतत्त्वमप्रद प्रमाणे जैयानि॥ गु. उ° पु° ३०॥
18. युग्मसाधनाक्रिया॥ स. २०२ (७/८).
19. अ. लिङ्कारे || सूम्-दांते || द्वारप्रतिलिङ्के परे सति दियादेशो भवति || दित्यावाच वत्तयः || आतोलकि || लिये दियादेशे दियिष्ठे || गु. उ° पु° ७३॥
ब. लिङ्कारे सूम्-दांते धातौतांिदरे परे सति दियादेशे दित्यावाच भवति || आतोलकि || लिये दियादेशे दियिष्ठे || गु. उ° पु° ७३॥
20. अ. क्रेरोदशायामांसि व वक्तन्त्र इति केशितु॥ गु. उ° पु° ५६॥
ब. हृतज्ञपि प्रचिनितसि।॥ गु. उ° पु° ५६॥
21. साधारोपनि श्लोकां राधाबलुपुर जात्वानि।॥ स. ४२४ (१२/१३८).
22. लोपोज्यतति कारणः गु. उ° पु° १९॥
23. स. ४६८। तथा चार्या॥ ११.॥
24. स. ५३४। स्वराद।॥ १२.॥
25. अ. क्षेमेश्चतुर्दश सन्नोचनेनकृपा नकारणो लोपस्वरूपः || गु. पु° पु° १६॥
ब. प्रक्रियाकृत्वमां स समृद्धे न न्युनकान नलोपे वाचं || इति || गु. पु° पु° १६॥
26. अ. अनन्त प्रवधारायागायानि वर्गः परिग्रन्थः || गु. पु° पु° ५०॥
ब. अद्वैतसंस्कारः || १.॥
27. स. ५६२। लोकावर्षस्य सिंहद। || १३.॥
अर्थमन्त्रा तु काव्या स्वयंकारानकारोपीतः।
भोकाराकारोपेनान्त: तयोद्वियन्तरसंतू। || पा। दिशा १९॥
संतुतां मानिक्यं जैयें विवर्तु तु द्यामिनिकः।
धोषा वा संतुता: स्वेच्छ अभोष्या विविष्टः स्मृतः। || पा। दिशा २०॥
28. (१) स्वरूप: क्षत्र॥ पा। १/६/२४॥ (२) साधारेन्तम: करणः॥ पा। १/४/४२॥ (३) क्षत्रिकरणस्यरूपः॥ पा। २/१/९३॥ (४) क्षत्रिकरणस्यरूपः॥ पा। २/२/१२॥ (५) अपयुः हरिश्चा॥ पा। २/३/६॥ (६) सहस्रस्यरूपः॥ पा। २/२/२२॥ (७) वेनालृकिवकः॥ पा। २/२/२२॥
(८) इत्यदूतः॥ पा। २/३/२२॥ (९) ऐतिबन्धतस्य करणः॥ पा। २/३/२२॥ (१०) हृतः॥ पा। २/३/२२॥ (११) शरीरे॥ पा। २/३/५५॥ (१२) शरीरः हेतुप्रसः॥ पा। २/२/१६॥
(१३) साधारावृत्तिः॥ पा। २/२/२४॥ (४५) प्रदाताकृतिः॥ पा। २/२/२४॥ (४६) एन्ताण्वीपीणाः॥ पा। २/२/२४॥ (४७) एन्ताण्वीपीणाः॥ पा। २/२/२४॥ (४८) एन्ताण्वीपीणाः॥ पा। २/२/२४॥
(४९) क्रुः रुपिने॥ पा। २/२/५३॥ (५०) शर्यन्तिः॥ पा। २/२/५३॥
अर्थमन्त्रा: पा। २/२/२४॥ (५१) अर्थमन्त्रा: पा। २/२/२४॥ (५२) अर्थमन्त्रा: पा। २/२/२४॥ (५३) अर्थमन्त्रा: पा। २/२/२४॥ (५४) अर्थमन्त्रा: पा। २/२/२४॥