CHAPTER 04

An outline of Anubhūtisvarūpācārya’s
Sārasvata-prakriyā
(प्रथमबृत्ति, द्वितीया बृत्ति & तृतीया बृत्ति)

The text of Sārasvata-prakriyā presents the aphorisms (सूत्र), their explanations (व्याख्या) and relevant examples. The text is divided into 03 Parts called बृत्ति.

Anubhūtisvarūpācārya (=AS) has written this commentary called Sārasvata-prakriyā on the Sārasvata aphorisms of NC. AS arranges the 13 chapters of the Sārasvata aphorisms in three parts viz. प्रथम (First), द्वितीया (Second) and तृतीया (Third), containing 17, 34 and 09 topics respectively. These topics are termed as प्रकरण.

The First Part called प्रथमबृत्ति consists of 17 chapters or topics (प्रकरणम).

I Part I (प्रथमबृत्ति)

The First Part in 17 chapters discusses 287 Sārasvata aphorisms, 54 corrective statements (वार्तिक), 54 Stanzas (कारिका), 24 aphorisms of Pāṇinian school and 22 aphorisms slightly changed form those of Pāṇini.

At the commencement of the work, AS gives two bene-dictory stanzas (मंडलश्लोक).

The writer begins his work with, “Having boweddown to the Supreme Lord, I write a small and simple treatise on grammatical operations of the Sārasvata school of
Sanskrit grammar in order to accomplish the growth of the understanding of the beginners.”2

The second one is the benedictory stanza of the text of Sārāsvata aphorisms and it runs like this, “Even Indra and others could not reach the end of the ocean of the form of words (i.e. the grammar), how a man will be able to speak (i.e. write) the complete grammatical operation.”3

The topic-wise summary of the Sārāsvata-prakriya is as follows:

The 1st chapter on the technical terms (संज्ञाप्रक्रिया) consists of 11 aphorisms. AS introduces 10 technical terms4 like: (1) समान (short vowel),5 (2) समवेत्त (homogeneous), (3) सन्ध्यशाल (diphthong), (4) स्वर (vowel), (5) नामिन्य (any vowel except अ),6 (6) हस्त (indicatory), (7) गुण (primary degree a of vowel), (8) वृद्धि (third degree of a vowel), (9) टि (final vowel of a word) and (10) उपचा (penultimate letter).

The aphorism हस्त व रल - ज्ञ न कम - श अ भ - ज ड ग ब - ख फ छ ठ थ - च ट त क प - श ष स - आयुष्ट्वम् 7 (1.1.6) is introduced here to indicate the utility of the indicatory (हस्त) and to illustrate the formation of various necessary abbreviated forms called प्रत्याहार.

There is no corrective statement (वार्तिक) in this chapter.

He includes 04 stanzas from पाणिनीयशिका: (1) a short has one mora, etc. (2) अनुवाद with the example of the cooing of the birds8 on the line of Pāṇini (1/2/29-30), while स्वरित is defined simply as having the equal characteristics of the both, (3) Pronunciation of ह in a conjunct with nasal (पद्धम)9 and (4) Eight places of pronunciation.10
The 2nd chapter on Vowel-coalescing (स्वरसन्विच) contains 20 aphorisms, adding 02 aphorisms of consonant-coalescing.

He accomplishes the यणादि coalescing of (1) दधि + अनन्य and गौरी + अन्त with the first 03 aphorisms (12-14), (2) मघु + अन्त (15), (3) पितु + अर्ध (16) and (4) तृ + अनुबन्ध (17) with one aphorism each.

He accomplishes the अपादि coalescing of (1) ने + अनम् (18), (2) भो + अर्ति (19), (3) नै + अक: (20) and (4) तौ + इह (21) with one aphorism each.

He accomplishes the लोपष्ठ coalescing of हलादेरीयादी तेलोणो वक्तव्यः.

Then he takes up पूर्वव्य and दीर्घ coalescing in two separate aphorisms.

He ends the chapter accomplishing गृण coalescing with 04 aphorism and वृद्धि coalescing with 02 aphorisms, followed by 01 aphorisms of वृद्धिसन्विच in a compound.

He includes 04 corrective statements (वार्षिक) (1) The substitute अष्ट for ए followed by a dissimilar vowel. (84), (2) The substitutes in respective order (1), (3) The arrangement अ to ग्रु (of ग्रु) when followed by ज्ञा, etc. (2), (4) The dropping of रि of the words हल, etc. followed by ईष्ठा, etc. (4) and (5) The homogeneity of र and लू (लू पा वा १९०) from Panini.

He cites 08 stanzas to illustrate: (1) व्यायाम (5-6), (2) the position of रे (7-8), (3) concepts of दीर्घ (9-10), (4) हलीष्ठा and others (11) and the Homogeneity of र and लू etc. according to rhetoricians (अलंकारविदः) (12).
There is no aphorism of Pāṇini in this chapter.

The 3\textsuperscript{rd} chapter on Non-coalescing (प्रकृतिमात्र) contains 05 aphorisms, adding one aphorism\textsuperscript{17} of Agentative-nouns.

He accomplishes the non-coalescing, (1) of Nominative plural form अवस्त (m) with any succeeding vowel (32), (2) of dual form ending in ई, ऋ or ए (व्ये) (33), (3) of the indeclinable ending in ऋ (34) and (4) of the prolated vowels (35).

The last aphorism extends the function of a prolated vowel in case of calling (आहाने) from a far (दूरत) adding the usages of हे and है (Pā. 8/2/84) in the form of a corrective statement (नाल्लक).

There is no corrective statement in this chapter.

He cites 03 stanzas: (1) to illustrate मणीवोपत्र्य, etc. (13) and (2-3) to enlist the indeclinables (14-15).

He in corporates the aphorism of Pāṇini हैह्योः स्वे संज्ञिव वक्तव्यः (तु पा 8/2/84) with a slight change in this chapter.

The 4\textsuperscript{th} chapter on consonant-coalescing (व्यञ्जनसक्ति:) contains 17 aphorisms, adding 01 aphorism\textsuperscript{18} from the chapter on युष्मदमारी:.

He accomplishes the coalescing (1) of consonants of चप्य form (37-40), (2) of स and त-class with its prohibition (41-45), (3) of ्त with ल (46), (4) सकः augment to छ and त (47), (5) चकः augment to श (48), (6) reduplication of the nasals द, श and न (49), followed by the coalescing, (7) of consonants of स्स form (50) and (8) the nasation of म and न (51-53).
He explains 02 corrective statements: the metarule of टित्व and कित्व (5) and the तुः augment to च when preceded by long vowels (6).

AS incorporates 01 stanaza: justifying the usage of Instrumental in श्रुति instead of Locative (16).  

There is no aphorism of Panini in this chapter.

The 5th chapter on विसर्ग-coalescing (विसर्गसंधि) consists of 11 aphorisms adding 01 aphorism21 from the chapter on शुद्धदस्मदी.

He accomplishes the change of the sibilant र in place of विसर्ग followed by the optional substitution of र, श and च with the first aphorism (54).

He gives the second aphorism to accomplish the becoming विसर्ग, half when followed by क and प (including ख and फ) (55).

The third aphorism introduces the change of न of अहन् into र, when followed by रूपम् and other words excluding the word रत्नि (night) (56).

Next 02 aphorisms accomplish the change of विसर्ग into च (57-58), followed by next two aphorisms enjoining the drop of विसर्ग which is technically termed as लोपश् (59-60).

Then follows in 03 aphorisms enjoining र in place विसर्ग, including the lengthening of the preceding vowel (when the र is dropped) (61-63).
The last aphorism is a type of an exceptional rule enjoining the vowel-coalescing (गुण - स: इमाम् - स इमाम् = सेमाम्) or (दुःखि - स: एषः - स एषः = सैषः), even though the विसर्ग is dropped (64).

There is no corrective statement (वाक्तिक) in this chapter.

He cites 06 stanzas under the last aphorism of this chapter: (1) the examples of second coalescing (17), (2-6) the second coalescing is termed as बहुल (18), 23 followed by its 04 functional areas with their respective examples24 (19-22).

There is no aphorism of Pāṇini in this chapter.

The chapters No. 06-11 deal with the nominal declensions.

The 6th chapter on the Nominal declensions of Masculine words ending in vowels (स्वरान्त्पुनिल्भ) consists of 55 aphorisms, adding 07 aphorisms25 from other chapters.

He introduces the technical term नाम for any word including agentive nouns, secondary derivatives as well as compounds26 and adds the Pāṇinian term प्रातिपदिक referring to him as “some” (केचित्) (65).

He enlists the case suffixes to be added on to a word, declining all the forms of the word देव (a god) (66-83). He gives घट and other words to be declined on the same line27.

Then follows the list of 35 pronouns and the pronominal declensions of सर्व (all) (84-90). He gives विश्व (world) and others to be declined on the same line.28

He declines all the forms of the word मास (a month) (91) and सोमपा (Indra)29 (92).
He declines all the forms of the word हरि (Hari)30 (93-100) and the word सखि (a friend) and the word पति (a husband) (101-105).

The pronouns हि (two) (106), नि (three) (107) and कौति (howmany) (108) are declined.

He declines all the forms of the word सुभी (handsome) and स्वयम्भू (Creator) (109), followed by सेनानी (a general)31 and वातप्रभी (a horse) (110-111).

He declines all the forms of the word पितृ (father) and न (a man) (112-115), का (a doer),32 क्रोठ (a fox) and the letters क्र and न (116).

He declines the words जल्देय (the sun), र (wealth), ग (a bull) and मली (the moon) (117-119).

He incorporates 10 corrective statements: (1) the augment अनुक्त (अस्) for vedic nominative plural (7), (2) vedic Instrumental plural एभि: (8), (3-5) Pronominal declensions of पुर्व (earlier) and others (9-11), (6) मास as मास (12), (7) the word पति in a compound (13), (8) optional application of the augment न (नू) in Genitive plural of सेनानी (15) and (9-10) क्रोठ as क्रोठ in the first five case-relations (16-17).

He cites 03 stanzas: (1) to illustrate Accusative singular as well as plural and Locative singular of वातप्रभी (23), (2) list of स्वस्त्र and other words (24) and (3) the list of mono-syllabic words, like क्र (a demon) and others (25).

He incorporates the aphorism of Pāṇini कृत्तिक्ष्यसामासार्थ (पा १/२/४६) in this chapter.
The 7th chapter on the nominal declensions of Feminine words ending in vowels (स्वरान्त्वः खृपिलिङ्गः) consists of 12 aphorisms.

He deals with all the forms of the word गंगा (Ganga) in 05 aphorisms (120-124). Then follow the forms of the pronoun सर्व (all) in 01 aphorism (125), including the forms of जरा and निर्जरा.33

He declines all the forms of the word ब्रज्ञि (intelligence) in 02 aphorisms (126-127), adding the षेन्तु (a cow) and other words to be declined on the same line.34

Then he takes up declensions of the word नदी (a river) (128-129), along with the difference35 in the word लक्ष्मी (goddess of wealth) (128-129) and then the words सी (a woman) and श्री (beauty, wealth) (130-131).

He recommends the declensions of the word मातृ (a mother) like those of the masculine word पितृ (a father), the word स्न्यास (sister) like the masculine word कुत्र (a doer), the word र (wealth) like the masculine word सुर (wealth) and the word नौ (a boat) like the masculine word गृही (the moon).

He incorporates 02 corrective statements: जरा substituted by जरसस् (18) and the augment नुद् optionally to श्री and the like applied in the Genitive plural (19).

He cites 01 stanza in this chapter listing लक्ष्मी and other six words not enjoying the drop of सि (स) Nomi. sing. (26).

There is no aphorism of Pāṇini in this chapter.
The 8th chapter on the nominal declensions of Neuter words ending in a vowel (व्यवनांकस्तः) consists of 13 aphorisms, adding 01 aphorism from the chapter on रुआन्तर्यास्वारः.

He declines all the forms of the word कुल (a family) (132-136), followed the pronoun अन्य-अन्यत् (other) (137), the word सोमपर (soma drinker) as an adjective सोमप्र (138) on the line of कुलम्.

Then follow the declensions of the word अस्थि (a bone), and others, followed by the word ग्रामपर-ग्रामणि (a village head) as an adjective (139-144).

He has incorporated 04 corrective statements: (1) Two meta rules (परिप्रभ) of the whole substitution by the long and the शिल्ला (20), (2) the position of शिल्ला (an infix or a suffix applied to the last of the vowels) (21), (3) in case of Vocative of Neuter words ending in इ, उ, ओ as well as ध (22) and (4) the short substitutes of diphthongs (सन्यात्स्य) (23).

He cites 04 stanzas: (1) Three Vocative forms of उषनस् (27) and (2-4) the उषनस् with the example (28-30).

There is no aphorism of Pāṇini in this chapter.

The 9th chapter on the nominal declensions of Masculine words ending in consonants (हसान्तः: पुनितः:) consists of 48 aphorisms, adding 24 aphorisms from the chapters on रुआन्तर्यास्वारः and तद्विद.

He declines all the forms of the word अनुहद्द (a bull) (145-148), गोहद (a cowherd) (149-151), मधुलिह (a bee) (152)
and मित्रुं (a traitor) (153), followed by the number noun चतुर्दशि (four) (154-155).

He declines all the forms of the word राजू (a king) (156), श्वेत (a dog) and others (157), पथिन (a road) (158-161), दण्डिन (an ascetic) (162) and ब्रह्मू (Creator) (163).

The number noun अष्टि (five) and others are declined equally in all the three genders (164-165), followed by अष्टि (eight) (166-167).

He declines the pronoun इति (this) (168-172) and किम् (what, who) (173).

He declines the forms of the word सम्राज्य (sovereign ruler) (174-175), followed by the pronoun तद् (that) (176), प्रत्येक (west) (177-178), तिन्याः (oblique) (179), महत् (great) (180-181), भक्ति (respect form of You) (182), the number noun नवि-पदि (six) (183), दोष-दोष्ण: (a hand) (184), पुंस (a man) (185-186), बिद्वेस (a learned) (187), उष्णस्य (sukra) (188) and the pronoun अद्वि (that) (189-192).

He takes up 06 corrective statements: (1) augment अम् applied to the word अन्तर्द (24), (2) एत्त form to be used in place of एत्त in the second usage (or subsequent mention) (अन्वदेश) (25), (3) the augment नुम् (न) to the word अश्च (26), (4) regulation of दोष and other words (27), (5) lengthening in case of सन्तुष्ठ (a friend) and आश्चि (a blessing) (28) and (6) optional Vocative forms of उष्णस्य (29).

There is no stanza in this chapter.

He incorporates 04 aphorisms from Pāṇini.42
The 10th chapter on the nominal declensions of Feminine words ending in consonants (हस्तात्त्वा: स्त्रीलिङ्गः:) consists of 08 aphorisms, adding 02 aphorisms from the chapter on युष्मदस्मदी.

He declines the forms of the words उपानन्द (shoe) (193), विच्छ-त्री: (the sky) (194-195) and the number noun चतुर्दश (four) (196).

He declines the forms of गिरि (speech) (197), the pronoun हस्तम् (this or that) (198), the forms of जल्ल (water) (199) and the forms of दिश (direction), दिश (to enter), etc. (200).

He reiterates here corrective statement of lengthening in case of सजुष (a friend) and नीशिष्ट (a blessing) (28).

There is neither any stanza nor any aphorism of Panini in this chapter.

He takes up 02 aphorisms from Panini.43

The 11th chapter on the nominal declensions of Neuter words ending in consonants (हस्तात्त्वा: नर्मसंकल्पिन्यः:) consists of 01 aphorism.

He declines only the distinctive forms of the word अहन् (a day), ब्रह्म (Supreme being), the pronouns तव (that) and एतद (this), जगत (world), महत (great), पव्वस (water) and the pronoun अल्प (that), with the remark that the rest are declined like the procedure of Masculine (201).

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 (30).
There is neither any stanza nor any aphorism of Pāṇini in this chapter.

The 12th chapter on the युम्बद्वम्वी consists of 12 aphorisms.

He declines all the forms of the pronouns अम्ब्य (I, we) and युम्ब्य (you) following the sequence of Nominative singular up to Locative plural (202-213). The Sārasvata aphorisms here, supply readymade forms and hence they do not require any injunction of suffixes.

It is noteworthy that Narendrācārya’s order of aphorisms follows the succession (अनुद्वल्लि) i.e. युम्बद्वम्वोऽ: (7/1) which is not important for AS in his all-acceptable operational sequence, he names the chapter अथ युम्बद्वम्वोऽः स्वरुप निन्द्यते।

He gives 01 corrective statement of substituting न in place of श्च of श्च (Accusative plural) (31).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

The 13th chapter on the special substitutes (आदेशविशेषविधि:) consists of 11 aphorisms, adding 06 aphorisms from the chapter on Compounds (समास:).

He presents the special substitutes or doublet forms of अम्ब्य (I, we) and युम्ब्य (you) like ते-मे, वाम्-नौ and वस्-नस् (214-216).

He gives the list of indeclinables च (and) and others (217-218), followed by the exceptionals (निपाल) तत्र (there) and others with their derivation (219-220).
He enlists 25 prefixes प्र and others, adding शत्, अन्तः and आवि: to be prefixed to the roots (221-222).

As here explaining the term (अन्त्य) indeclinable enlists 12 indeclinable suffixes like absolutive क्ला (ल्ला), infinitive तुम्, etc. (223).

He ends the chapter with the rule of dropping the case affixes applied to the indeclinables (224).

There is no corrective statement in this chapter.

He cites 07 stanzas: (1-5) illustrations of the doublet forms (31-35), (6) the prohibition of their front position (36) and (7) the grammatical traditional definition of the term अन्त्य (37).

Two aphorisms तद्धीनकार्ययोऽ्रा सात् (Pā.4/2/59) is incorporated here to accomplish the forms like राजसात्, भस्मसात्, etc. and उपर्युर्वश्चन्द्रकरणे is equivalent to उच्छिष्ठिणिविवाचन्ति (Pā.1/4/61) though these two aphorisms are not found in the सारस्वतसूत्रपाठ.

The 14th chapter on Feminine affixes (हीप्रस्तयः) consists of 14 aphorisms, adding 03 aphorisms from the chapters on युष्मकदम्पति and तद्भित. These affixes are added on to the Masculine base of a word to show the sense of the Feminine.

He declines the forms of the pronoun सर्व-सर्वा (all) (225) and कारक-कारिका (doer) (with अप-अ affix) (226), वेणिका-वेणीका (braided hair) (227), दण्डिनु-दण्डिनी (a female ascetic) and कर्म-कर्त्री (doer) with ईप् (ई) affix (228), followed by its
prohibition in स्वस्त-स्वस्ता (sister), तिस-तिस: (three) and so on\textsuperscript{45} (229).

He gives the forms affixed with \textit{ip} (i) in the next 07 aphorisms illustrating. कराक-कराकी (miserable), etc. (230), नद-नदी (a river), etc. (231), शुद्ध-शुद्धी (wife of a शुद्ध) and गणक-गणकी (wife of an astrologer) (232), हंस-हंसी (a female swan), etc. (233), सुमुख-सुमुखी (a beautiful woman) with its optional forms सुमुखा, etc. (234), मनु-मननी (Manu’s wife) with its optional form मननी, etc.\textsuperscript{46} (235) followed by exceptional words like पत्नी (wife), etc. (236) and the optional forms of a quality noun पटू-पट्ठी (clever woman), etc. (237).

The declensions end with the Feminine forms of पड़ू-पड़ू (lame) and वामोर-वामोर (a beautiful woman) with the remark that the words affixed with आप (आ) and ईप (ई) are declined like the words ending in आ and ई respectively (238).

He incorporates 04 corrective statements: (1) आप (आ) to be affixed to अज (a goat), etc. (32), (2-4) ईप (ई) to be affixed to राजन for राजी (a queen) (33), to कुमार-कुमारी (a girl), etc. (34) and to अहिमुलिः-अहिमुली (finger), etc. (35).

He cites 02 stanzas: Sage Bhāguri’s statement\textsuperscript{47} that (a) अ of the prefixes (उपसन्धि) अव as well as अपि be dropped and (b) the feminine words ending in a consonants be so changed as ending in आ (शाला) (38) and the list of 07 feminine words ending in आ like स्वस्त-तिसू, etc. (39).

Over and above the 03 corrective statements\textsuperscript{48} indebted to and coined from Pāṇini, AS incorporates 01 aphorism (Pā.4/1/77) to illustrate युक्त-युक्ति (a young woman).
The 15th chapter on कारक consists of 06 aphorisms.

He gives the discussion on the case relation of a word governing Nominative (including Vocative) (239), followed by the case relations governing Accusative to Locative (240), prepositions governing various cases (241), Genitive (242), Ablative (for the point of origin) (243) and the Nominative when the object, instrument etc. are not expressed (अन्योक्त) (244).

He incorporates 04 corrective statements: (1) a cause governing Instrumental and Ablative (36), (2) the respective purpose (तादाध्य) governing Dative, (3) dropping of क्षण governing Ablative (38) and (4) result-oriented (निमित) object governing Locative (39).

He cites 15 stanzas: (1-2) illustrations of Nominative (40-41), (3-4) of Vocative (42-43) and (5) of Accusative (44), followed by (6) the list of prepositions governing Accusative (45), (7) illustrations of Instrumental (46), (8) of Genitive (47), (9-10) of Locative (48-49), (11) illustrations of respective purpose (50), (12) of the result-oriented object (51) and (13-15) the list of 06 कारक followed by the rule and method to form Active Voice and Passive Voice (52-54).

He takes up 07 aphorisms from Pāṇini.49

The 16th chapter on Compounds (समासप्रक्रिया) consists of 24 aphorisms, adding 10 aphorisms from the chapters on युष्मदस्मवी and Secondary derivatives (तद्वित).
He then takes up the compounding suffixes (264-265), followed by the कर्मचारय (266-267) and the अलुक compound (268).

He incorporates 11 corrective statements (वातिक): (1) pre-position of indeclinable words (40), (2) the short substitutes of diphthongs (सन्ध्यक) (23, repeated), (3) pre-position of less-syllabled nouns (41), (4) in ढ़च the final short of the first member (name of a deity) to be lengthened (42), (5) retroflexion in सोम and other names of deities (43), (6) singular usage of a collective compound (44), (7) the augment सक् to be applied to the words like अन्य, etc. (45), (8) in बहुव्रीहि compound, preposition of adjectives and noun in Locative (46), (9-10) the dropping of final अ of the words like व्याप्ताद, etc. as well as of पुण्य (47-48) and (11) optional change of ओऽ into आ of the first member ending in ओऽ (50).

There is no stanza in this chapter.

He takes up 06 aphorisms from Pāṇini.50

The 17th chapter on Secondary derivatives (तद्विद्यप्रक्रिया) consists of 19 aphorisms.

He deals with (1) अण् (अ making वृद्धि) terminations in the sense of “a son” (अपल्य), followed by the वृद्धि rules and
the change of ढ into ध (269-272), (2) च्छ in the same sense excepting the names of sages (273), (3-6) the terminations य (य), आयन, एयण (एय) and णीय (णीय) applied to the words like गर्व, नद, अनि, etc., with the dropping of their ending vowel (274-277), applying बृद्धि rule optionally (278) and the above four terminations (of 274) applied to the कारक words (279), (7-10) the terminations क, इन, इव and इस applied to the words ending in the sense of “born in,” etc. and also in the same sense (i.e. no difference of sense) (280-281), (11) the termination तत् in the sense of comparison (तुल्य) (282), (12-14) the terminations त, त्र and य्य in the sense of abstract (283), (15-17) the terminations मलु (मलत) as well as वलु (वलत) and इन in the sense of possession (284-285), (18-19) ढ्छ and ज्ञट (= ज्ञुट) in the same sense (286) and (20-23) the terminations तर, तम, इस्सि and इष in the sense of superiority (प्रकर्ष) (287).

He takes up 04 corrective statements: (1) the termination अण to be applied in the sense of Abstract (51), (2) the termination (of Abstract sense) to be applied in the sense of profession also (52), (3) the termination to be applied to the learner or to the learned of that branch (54) and (4) the रि part (of a word) to be dropped in case of इस्सि and इष (of superiority) (55).

There is no stanza in this chapter.

He incorporates 21 aphorisms from Pāṇini.51

II Part II (हितीय वृत्ति)

The Second Part in 34 chapters discusses 185 Sārasvata aphorisms, 19 corrective statements (वार्तिक), 14
Stanzas (कारिका), 18 aphorisms of Pāñinian school and 68 aphorisms slightly changed form those of Pāñini.

The Second Part (द्वितीय वृत्ति) deals mainly with verbal conjugations (आस्त्याल) of the 10 groups and other necessary verbal formations like Passive, Frequentative, etc.

Bhaṭṭojidīkṣita of the Pāñinian school follows the order of the 10 Tenses and Moods (्लक्ष्य) depending on the order of vowels declared in the महेश्वरसूत्राणि, which are appended (by Pāñini himself) with तु (excepting ऐ औष) and न.

The Sārsvata School on the other hand, introduces the method of 04 popular conjugations (i.e. 02 Tenses Present and Imperfect) as well as 02 Moods (Optative and Imperative) which is followed by all the later traditional as well as modern grammarians.

This proves that the Sārsvata school of Sanskrit grammar tries to make the learning of grammar simpler and easier.

AS explains the verbal formations of the 10 well-known conjugations in 26 chapters of which तनादि (here, 7th in order) and चुरादि (10th) are dealt with in one chapter each. Every conjugation is treated in 03 chapters on परस्मैपद, आत्मनेपद and उभयपद, with a little change of उभयपद, परस्मैपद and आत्मनेपद in स्वादि (5th), र्वादि (here, 6th in order), त्वादि (here, 8th in order) and न्यान्दि (9th).

In all these 10 conjugations AS has discussed and enumerated the verbal forms of 335 roots.
He begins the Second Part with, “Now I, having bowed down to Laks̱min: xsi$ha and the scholars like Padmākara Bhaṭṭ in Varanasi, would like to write the explanation on विनादि of Sārasvata school by the grace of Lord Gaṇeṣha (गणपति).”

In the 01st – 03rd chapters on the roots of the 1st conjugation (स्वादिक) contains 97 aphorisms, adding 10 aphorisms from the chapters on विभक्तिकिर. गुणदस्ती, तद्विदत and कृत.

He declares that the terminations given here below are applied to the roots (वातु) (288) and they form the group of भू-भवति and other roots treated as (1) आत्मनेपद, (2) परस्मैपद and (3) उपव्रपद (289). The आत्मनेपद termed as आत् is that which has the indicatory grave accent (अनुवाच) and also ऋ (290), while the उपव्रपद termed as उभे (or उप) is that which has the indicatory circumflex accent (स्वरित) and also ऋ (291) and the परस्मैपद termed as पम् (mentioned under 297) is without (विकृत) any one of the above given indicatories (292).

The first 09 terminations of तिप and others given traditionally as Third Person, Second Person and the First Person, belong to परस्मैपद (293), while the rest 09 (त and other) terminations belong to आत्मनेपद (294).

Then follow the verbal formations of the Present Tense (बर्तमान) wellknown by the term जट in the Paninian school (in 11 aphorisms) (295), discussing the First Person, the Second Person and the Third Person (296) and the application of the conjugational sign अप् (अ, making गुण in the Active sense (कर्तीरि) (297-299). He distinctly remarks the difference between the पित्त (making गुण) and the हित्त i.e.अ-पित्त (making no गुण) terminations (300-301).
The conjugational sign अष् (अ) in 3rd Person plural (302) is followed by its lengthening in 1st Person (303) and at the end the change of ई in to आ of the duals of 2nd Person as well as 3rd Person (304).

The Potential (विष्णु) and Optative (संज्ञान) Moods are taken up next with the remark that it is लिङ्ग of Paninian School. Here also all the 18 terminations (of प्रस्तावं and आत्मनेत्र) are furnished in the मूलवाण (305). He also gives 03 aphorisms changing ई in place of या (306), the augment ई applied to युस् (3rd Person pl.) (307) and the substitution of इसम् for याम् (1st Person sing.) (308).

The Wish (आशीः) and Imperative (प्रेषणम्) Moods are then taken up with the remark that it is lot of Paninian School.57 Here also till the end, the 18 terminations (of प्रस्तावं and आत्मनेत्र) are furnished in the मूलवाण (309), followed by only one aphorism enjoining the dropping of हि (2nd P sing.) in the base-form ending in अ (310).

The Imperfect Past Tense (अन्त्यतं) is then taken up with the remark that it is लिङ्ग of Paninian School (311),58 followed by only one aphorism enjoining the augment अद् (अ) applied to the root (312).

The Perfect Past Tense (प्रोक्ष) is then taken up with the remark that it is लिङ्ग of Paninian School (313).59 In the 08 aphorisms taken for the explanation, the first 05 aphorisms are the कित्, special rule for the Perfect Past Tense such as, the पित् (making गुण or वृद्धि), कित् (making neither गुण nor वृद्धि) terminations (314), reduplication of the root (315), change of the initial आ in to अ (including भू-भवलाः) (316), shortening of the long the letters of initial (317) and change
of initial hard consonant (of छप form) to the soft (of जब and जप form) (318). The next aphorism enjoins the augment तुष (ष) (319), followed by the exceptional application of the augment ञ्ज (ञ) to particular roots (16 are mentioned) (320) and the change of the घ to ङ in घे (2nd Person pl.) (321).

The Optative or Potential called here Benedictive (आशीष:) Mood is then taken up with the remark that it is लिङ्ग of Pāṇinian School (322), followed by the special rule of applying the augment ञ्ज (ञ) (323).

The First Future Tense (व्यस्तने) is then taken up with the remark that it is लुद्र of Pāṇinian School (324).

The Second Future Tense (भविष्यत्) of स्वप्न (व्य) termination is taken up with the remark that it is लुद्र of Pāṇinian School (325), followed by the Conditional Mood (क्रियातिष्ठ) with the usual remark that it is लुढ़ of Pāṇinian School (326).

The Aorist (भूतकाल) Tense is then taken up with the remark that it is लुढ़ of Pāṇinian School (327). Here he takes up the rules of the dropping of the augment चित्र (स) (328), the change of घ of the ध्वज in घ (329) and the dropping of the augment अद्व (अ) when connected with the indeclinable ना (not) (330).

After these 33 rules of conjugations, AS takes up the rules of special functions applied to 77 परस्पर roots (02-78) of the 1st conjugation termed भ्वादि in total 52 aphorisms.

The aphorisms lay down various functions, such as shortening of the penultimate vowel, the application or prohibition of the augment ञ्ज (ञ), the retaining of the
initial of the conjugation of the roots, the dropping of the penultimate nasal न of the roots, the change of क of the roots into अ in the Perfect Past Tense, the augment नम (न) (i.e. and infix) to the roots with an indicatory ह, the change of the initial ष and ष (of the roots) into ष and न, the special rules of अनि (not enjoining the augment ह) roots, the dropping of the initial of the reduplicated forms of roots (like पच-पञ्चति and others) in the Perfect Past, the additional augment अट (अ) (i.e. आ) in the Past Tense of the roots beginning with a vowel, the rules of the Periphrastic Perfect Past (आयुतक), the substitutes ह् and उत्र in place of the final ह and उ of the roots, the extension of the term दातु to those ending in आय and other suffixes, the substitution of the roots (like गम-गञ्जन्ति, दूष-पञ्चति, etc.) the Tenses like Present, Perfect Past, Second Future, etc. the substitution of जी (वी) in place of णप (अ) (3rd Person singular) of the Perfect Past, the change of आ of the mono-syllabic roots to ए in the Moods like Benedictive, the process of changing a semi-vowel of the roots into a simple vowel (संप्रसारण) in the Perfect Past, etc. (331-383).

Then AS explains 37 आत्मनेपद roots (79-115) of the भ्राम्य class in 08 aphorisms discussing the special rules, such as the change of initial आ of the reduplicated forms into ह, the changes in the Causal (जि) forms, the prohibition of गुण in the Aorist of the अनि roots as well as the substitute ओ of अ of सह-सहते and वह-वहते in the First Future Tense (384-391).

Then he explains 29 उम्मनेपद roots (116-134) of the भ्राम्य class in 02 aphorisms discussing the special rules, such as the prohibition of गुण in the अनि roots and the process of changing the semi-vowel of the roots ग्रह-ग्रहाति, etc. into the simple vowel (संप्रसारण) (392-393).
He takes up 06 corrective statements: (1) the dropping of the suffix अर्थ (Aorist) of भू>-भवति when followed by the termination (67), (2) the application of the indeclinable (स्म) in the sense of Past Tense (69), (3) optional वृद्धि in the 1st Person singular of the Perfect Past Tense (64) and (4) the change of इ and उ of the roots into इम and उम in case of कित्त terminations followed by a dissimilar vowel (84).

Over and above the 11 आनित्तकारिकाः cited under the rule नैकक्षयादुदानार्थम् (357), he cites 03 stanzas: (1) enumerating the group of फण्-फणति, etc. (55), (2) the group of ग्रह-गृहाति, etc. (56) and (3) the group of यज-यजति, etc. (57).

He incorporates 2167 aphorisms with a slight change.

In the 04th – 06th chapters of Second conjugation of the roots अस्-अस्ति and others (ब्राह्मणि), AS conjugates 52 (135-186) roots in 21 aphorisms (394-415). In the beginning he gives 06 general rules of the dropping of the conjugational sign नु and the substitutes in the Imperative 2nd Person singular of the roots, हन्त-हन्ति, अस्-अस्ति and शास-शास्ति (394-399).

Then he takes up the conjugational rules of special functions, such as the change of the vowel उ of the roots to जी in the पित्त terminations, the dropping of अ of अस्-अस्ति in the कित् terminations, the augment ईं (ई) to be applied to the root अस्-अस्ति in the singulars of the 2nd and 3rd Persons of Imperfect Past, the substitute roots भू>-भवति and others in place of अस्-अस्ति and others, the augments ईं (ई), अर्थ (अ) or ईं (ई) to be applied to the 5 roots like हद-रोदिति, etc.,68 followed by the special rules of the roots शो-शोति, भू-भवीति, etc. (400-415).
He takes up 03 corrective statements: (1) the augment अट (अ) to be applied to the substitute root चम्स of अद्ध-अति (57),
(2) the augment छट (छ) to be applied to the roots इह्न-इह्न्त as well as to ईश-ईश्न (81) and (3) the substitute root गा in place of इ-एति (68).

He cites 02 stanzas: (1) the list of the group of तन्त्रतब्यति with an indicatory अनुदात्त (58) and (2) the list of the group of 5 roots ख्त्र-रोदिति and others (59).

He incorporates 20 aphorisms of Pāṇini among which 04 are verbatim, while 16 aphorisms here are similar with a slight change.

In the 07th-09th chapters of 3rd conjugation of the roots हृ-हृन्देतिः and others (हृहोत्यादिः), AS conjugates 14 (187-200) roots in 07 aphorisms (416-422).

After discussing 02 general rules of reduplication of the roots (416) and the change of अन्त (3rd Person pl.) into अन्त (417), he explains the special rules, such as the change of the final vowel क्ष of the roots पृ.-पिपिर्ति, etc. in the क्ष terminations, the change of the root-vowel आ into इ (before terminations beginning with a consonant) and the dropping of the root-vowel (before terminations beginning with a vowel) of the roots हा-जहाति and others, the Imperative formations of वा-वत्ति as well as वा-वत्ति and the गुण of निज-नेनेति and others (418-422).

He incorporates 01 corrective statement enjoining the dropping of आ in Potential Mood of the root हा-जहाति (60).

There is no stanza in these (07-09) chapters of परस्परेद, आत्मनेपद and उच्चययद. 134
He incorporates 02 aphorisms of Pāṇini with a slight change.

In the 10th – 12th chapters of 4th conjugation of the roots दिव्-दीव्यति and others (दिवादि), AS conjugates 30 (201-230) roots in 04 aphorisms, explaining the conjugational sign य applied to the roots (423), the dropping of the root-vowel जा (424), the substitute ना in place of the roots जन्-जायते as well as जा-जानाति (9th conjugation) (425) and the dropping of तत् (त) (Aorist 3rd Person singular) when related to दण् (ह) of आत्मनेपद (426).

There is neither any corrective statement (वार्तिक) nor any stanza (कारिका) in these (10 -12) chapters.

He incorporates 03 aphorisms of Pāṇini among which 01 is verbatim,70 while 02 aphorisms here are with a slight change.

In the 13th – 15th chapters of 5th conjugation of the roots सू-सूनोति and others (स्वादि), AS conjugates 11 (231-241) roots in 04 aphorisms discussing the conjugational sign न to be applied to the roots (427), the शु of conjugational sign न and उप (उ) (of the 8th conjugation)71 (428), the optional dropping of the vowel न of both the conjugations (स्वादि and तनावि) in कित terminations (429) and the optional dropping of the termination हि (Imperative 2nd Person singular) (430).

He takes up 01 corrective statement declaring the optional application of the कित terminations in case of the root चि-चिनोति in Desiderative and Perfect Past Tense (66).
There is no stanza in these (13-15) chapters of उभयपद, पारसीपद and आत्मनेपद.

He incorporates 03 aphorisms of Pāṇini among which 01 is *verbatim,*72 while 02 aphorisms are with a slight change.

In the 16th –18th chapters of 6th conjugation73 of the roots ब्रह्म-भान्दि and others (ब्रह्मान्दि), AS conjugates 07 (242-249) roots in 02 aphorisms, wherein he explains the conjugational sign नम् (न) applied to the final vowel of the roots (431) and the dropping of the nasal न of the roots (हिस्-हिनस्ति) etc. (432).

There is not a single corrective statement nor any stanza nor any aphorism of Pāṇini in these (16-18) chapters.

In the 19th chapter of conjugation74 of the roots तन्-तनोति/तनुहे and others (तनान्दि), AS conjugates 07 (250-256) roots (including 01 interpolated आत्मनेपद root मन-मनुते) in 03 aphorisms explaining the conjugational sign उप (उ) applied to the roots of this class (433), the change of व (of अरु, the गुण of ऋ) of कृ-करोति into द in case of वि terminations (making neither गुण nor कृदि) (434) and the dropping of conjugational sign उप (उ) in the root कृ-करोति followed by the Potential terminations beginning with य (435).

He incorporates 01 corrective statement regarding the dropping of the conjugational sign उप (उ) of the root कृ-करोति followed by the First Person terminations beginning with म and व (61).

There is no stanza in this chapter.

136
He incorporates 05\textsuperscript{75} aphorisms of Pāṇini with a slight change.

In the 20\textsuperscript{th} – 22\textsuperscript{nd} chapters of 8\textsuperscript{th} conjugation\textsuperscript{76} of the roots तुम्-तुमति and others (तुमति), AS conjugates 38 (257-294) roots in 03 aphorisms discussing the conjugational sign अ applied to the roots of this class (436), the augment मु (म) applied to (the final vowel of) the roots तुम्-तुमति, etc. (437) and the substitution of रि in place of अ of the roots of this class (438).

There is neither any corrective statement nor any stanza in these (20-22) chapters.

He incorporates 09 aphorisms of Pāṇini among which 01 is verbatim\textsuperscript{77}, while 08 aphorisms are with a slight change.

In the 23\textsuperscript{rd} – 25\textsuperscript{th} chapters of 9\textsuperscript{th} conjugation of the roots श्री-श्रीणाति and others (श्रणाति), AS conjugates 23 (295-317) roots in 05 aphorisms discussing the conjugational sign अ applied to the roots of this class (439), the change of ना into जी or न when followed by the किन terminations (440-441), the shortening of the root-vowel of पृ-पुणाति, etc. (442) and the substitute आन (Imperative 2\textsuperscript{nd} Person singular) in the roots ग्रह-गृहाति, etc. (443).

There is neither any corrective statement nor any stanza in these (23-25) chapters.

He incorporates 03 aphorisms of Pāṇini with a slight change.
In the 26th chapter of the 10th conjugation of the roots चुरू-चौरयति/चौरयते and others (भुरादि), AS conjugates 17 (318-335) roots in 03 aphorisms discussing the conjugational sign जि (ळ + अप् = अष्य) applied to the roots of this class (444), followed by the rules of the Causal, such as shortening of the roots with an indicatory म (445) and the augment उक्क to the root ऋ-ऋञ्ज्ञति (446).

There is neither any corrective statement nor any stanza nor any aphorism of Panini in this chapter.

In the 27th chapter on the Causal formation (व्यत्तप्रक्रिया) is just a continuation of the previous chapter on भुरादि.

Here AS takes 03 aphorisms of defining the Causal forms of the roots (447), the substitute च in place of छ of the root हन-हति (448) and enjoining the reduplication (द्वि:) of the roots in the Causal forms of the Aorist (अन्वतनभूतकाल) (449).

There is neither any corrective statement nor any stanza in this chapter.

He incorporates 02 aphorisms of Panini among which 01 is verbatim, while 01 aphorism is with a slight change.

In the 28th chapter on the Desiderative formation (सप्रक्रिया), AS discussing 05 aphorisms of special rules explains the application of the Desiderative suffix र applied to the roots and their reduplication (द्वि:) (450), the prohibition of the augment छट्ट (छ) in the roots having the root vowel उ and ऋ as well as in ग्रह-ग्रहति; etc. (451), the lengthening of the root-vowel (452), the regulation of क्लिं; operation in the
root यं-रोधिति, etc. (453) and the substitution of इ in place of the root-vowel आ (454).

He incorporates 01 corrective statement of कित् operation in the root चि-चिनोति (66).

There is neither any stanza nor any aphorism of Panini in this chapter.

In the 29th chapter on Frequentative/Intensive (यद्य-प्रक्रिया), AS discusses 07 aphorisms explaining the Frequentative/Intensive suffix यद्य (च) enjoining आत्मनेष्टम as well as reduplication of the roots (455), the गुण of the root-vowel (456), lengthening of the vowel अ of the roots in the पित् terminations (457), the augment तुक् (त) to the roots ending in a letter of जम form as well as of the roots जप-जपति, etc. (458), the augment रीण (री) to the roots with a penultimate vowel छ् (459), the augment र् to the roots ending in छ (460) and the substitute इ in place of the root-vowel of (the roots) दा-द्वासति, etc. (461).

He takes up 01 corrective statement of the augment अयङ् (अय) in case of the root शी-शेते (62).

There is no stanza in this chapter.

He incorporates 04 aphorisms of Panini among which 01 is verbatim,78 while 03 aphorisms are with a slight change.

In the 30th chapter on the Affecting Dropping of the Frequentative/Intensive suffix (यहलुक-प्रक्रिया), AS discusses only 01 aphorism declaring the affecting dropping of (making necessary changes in) the formations (462).
He takes up 02 corrective statements: (1) enjoining optional substitution of the vowel ई in the पित terminations (75) and (2) the augments रक्ष (र्ष), रक्प (र्प) as well as रिप (र्प) applied to the roots ending in or with the penultimate ऊ (ऊन्दुपघ) (76).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

In the 31st chapter on Denominative (नामांकणया), AS discusses 04 aphorisms declaring the suffix य (governing परस्मैपद) along with the change of the end vowel अ into ई (463), the second suffix झि (governing उभयपद) to the words in the sense of an instrument (464) and the suffix यद्य (य) (governing आत्मनेपद) to the agent behaving like the standard of comparison (उपमान) (465-466).

There is not a single corrective statement in this chapter.

He cites 01 stanza explaining the full operation or the example ओौज़लत्त (Aorist of ऊद्द - married) (60).

There is no aphorism of Pāṇini in this chapter.

In the 32nd chapter on Regulating (the roots) to आत्मनेपद (आत्मनेपदव्यवस्थाप्रक्रिया), AS discusses 01 aphorism enjoining the application of the आत्मनेपद terminations to some of the roots prefixed with नि, ति, सम्प and other prefixes (उपस्मण) (467).

This chapter is a brief discussion of the rules governing आत्मनेपद given in 64 aphorisms of the अष्टाध्यायी of Pāṇini (1/3/14 - 1/3/77).
There is neither a single corrective statement nor any stanza in this chapter.

He incorporates 1079 aphorisms of Pāṇini among which 08 are verbatim, while 02 aphorisms are with a slight change.

The 33\textsuperscript{rd} chapter on the Impersonal & Passive (voice) (भावकर्म-प्रक्रिया) consists of 04 aphorisms enjoining the termination वक् (व) to be applied to form Impersonal and Passive of the roots in Present and Imperfect Past Tenses as well as Imperative and Optative Moods (468) and regulating the usage in the आत्मनेतः (469), the substitution ढण (ढ) in place of तन् (Aorist 3\textsuperscript{rd} P sing.) (470) and the augment बुक् (ब) (Aorist 3\textsuperscript{rd} P plural) to the roots ending in आ (471).

He takes up 02 corrective statements: recommending the operation of the augment द्र (ढ) like that of the रित (र), making वृक्ति (71) and the augment अविन्य (अव) in case of शी-शेते (a repeated occurrence) (62).

He cites 07 stanzas: (1) enumeration of the senses of intransitive roots (61), (2-3) the threefold function of prefixes along with illustration (62-63), (4) definition of the agent of the Passive (64) and (5-7) the list of double-transitive roots like दुह्द-दोस्मि, etc., their optional Passive forms and the illustrations (65-67).

He incorporates 02 aphorisms of Pāṇini among which 01 is verbatim,\textsuperscript{82} while 01 aphorism is with a slight change.

The 34\textsuperscript{th} chapter on the usage of the Verbal terminations (लक्ष) contains the explanation only.
The Sārasvata School of Sanskrit Grammar does not provide any rule, yet AS has briefly discussed it. The employment of स्म, यावत्, पुरा, etc. changing the meaning of the Present Tense into the Past Tense and so on, although AS incorporates 02 corrective statements: declaration of the indeclinable स्म changing the sense of Present into the Past (69) and the special usage of पप्प (अ) termination of the Perfect Past Tense suggesting of madness, intoxication, etc. (65).

He cites 01 stanza from शिशुपालवधम् 1.51 (68).

At the end of the Part-II containing 34 chapters, AS writes-

“As the roots possess more than one and yet different senses, it is difficult even to name (and explain) them. Enough of commenting further on the verbal forms.”

He incorporates 02 aphorisms of Pāṇini with a slight change.

III Part-III (तृतीय व्रति)

The Third Part in 09 chapters discusses 90 Sārasvata aphorisms, 02 corrective statements (वार्तिक), 18 Stanzas (कारिका), 13 aphorisms of Pāṇinian school and 03 aphorisms slightly changed form those of Pāṇini.

At the commencement AS prays Lord Narasimha (Narahari) to protect the people of the world.

“May Lord Narahari bestow auspiciousness upon the worlds, (He who) being remembered by the devotees and
Brahma, removes all the distresses (अपद) in no time and who has an ardent longing for remembering His spouse goddess Lakṣmi, the daughter of the Milky Ocean.”

The 1st chapter on the Agentive suffixes (कार्यप्रक्रिया) consists of 33 aphorisms.

AS explains with illustrations the rules of 32 suffixes, such as the augment ट्र (ृ), the Agentive suffixes like (01) ट, (2) बुष्ट (अक, making वृद्धि) (472-474), (3) चु एवं चु to be replaced by अन and अक respectively (475), (4) द (अ, making neither गुण nor वृद्धि) (476), (5) अ, (6) चिन्द्र (इन, making वृद्धि) (477), (7) श to दृश्य-प्रकेरति and other roots (478), (8) a root with conjugal sign (in the roots of 1st, 4th, 6th and 10th conjugations) (479), (9) आ (अ, making वृद्धि) to ज्ञान-ज्ञाति, etc. (480), (10) ए (अ, making वृद्धि) to the roots having an object (कार्यप्रक्रियाः कर्म) (481), (11) द (अ) replacing the vowel अ of the roots (482-483), (12) अ as well as (13) ट (अ) (484), (14) ट, (15) ब (अ), (16) चिन्द्र (इ) the (augment to be applied मुन with the both 15th and 16th enjoying य) infix (485-486), (17) शन (अ) (enjoying the infix म) to the roots एज-एजे, etc. (487), (18) बुष्ट (उ = अक) enjoying augment मुन- म (infix) (488), (19) विष्ट being zero termination to the roots भज-भजे, etc. (489-490), (20) मनिप (मन्), (21) कनिप (बन्, making neither गुण nor वृद्धि), (22) कनिप (बन्) to the roots ending in आ (491), (23) ट as well as (24) ट to स्था-स्थिति and other roots (492), the augment लु (र) applied to the base ending in a short vowel and the change of न to र of the suffix कत (493-494), (25) किप (a zero termination) to all roots (495), (26) टक (अ), (27) सक (अ) to the root दृश्य-प्रकेरति (496), (28) आ to the pronouns सर्व, etc. (497), the substitutes (29) की for किप and (30) ईश (ई) for इश (498), the substitute (31) अस्सू for अद्व (499) and (32) थिनिद्र (इन, making वृद्धि) in the sense of Past Tense (500-501).
He takes up 01 corrective statement enjoining the suffix वा (अ) in the sense of “becoming that (तद्धाव) which has not become (अ-भूत)” (85).

He cites 07 stanzas: enumerating the special usages like शकुकलकिः, स्तम्भकिः, etc. (69), करीणकष:, etc. (70), आशितंभवः, आत्मम्भरः: (71-72), मुन्जंधय:, etc. (73), खारिंधम:, etc. (74) and ललाटंतप: (75).

He incorporates 06 aphorisms of Pāṇini86 verbatim.

The 2nd chapter on the Province of Past Participles (निन्दाधिकार प्रक्रिया) consists of 13 aphorisms explaining special rules of क (त) termination of the Past Passive Participle as well as कक्त्त (तवत्त) termination of the Past Active Participle (502).

He gives the explanation of क (त) governing Neuter in the forms of intransitive roots (503-504), lengthening of the roots ending in a letter of अर्न form (505), the change of क (त) into न (506, 511 & 512), the augment हृ to some roots (507) as well as its prohibition in some roots (508-509), its application in the sense of Present Tense (510), the exceptional forms (निपातन्) like भाण (protected) and others (513) and the change of the consonant द of the roots into व (514-515).

There is no corrective statement in this chapter.

He cites 02 stanzas: the definition of an abstract noun (भाव) (76) and the difference of meanings of the roots विद्-वेति (2P to know), विद्-विचले (4A to be), विद्-विन्दति (6P to obtain) and विद्-विचले (7A to think) (77).
He incorporates 04 aphorisms of Pāṇini among which 03 are *verbatim*, while 01 aphorism is with a slight change.

The 3rd chapter on the Past Perfect Participles, etc. (कस्वाविति) consists of 07 aphorisms discussing the terminations कस्व (वस्व) and कान (आन) in the sense of Past Perfect Tense (516), शतु (अतु) and शान (आन) in the sense of Present Tense (517), the augment मुक्तं (म) to the termination आन of आत्मनेपद (518 & 520) the optional application of मुक्तं (म) (519), the termination कस्व (वस्व) applied to the root विद्वेर्ति in the sense of Present Tense (521) and the termination तृत्तं (तृ) applied in the sense of “Character, behavior” to the roots (522).

He takes up 01 corrective statement (वार्तिक) prohibiting the augment तृत्तं (तृ) to the शतु (अतु) termination applied to जान-जासंति and other roots (89).

There is neither any stanza nor any aphorism of Pāṇini in this chapter.

The 4th chapter on the Character/Behavior (शीलार्थ प्रियिक्या) consists of 05 aphorisms explaining further (the first rule of this has been already taken in the previous chapter) 09 suffixes (01 of the previous): इष्णु, रस्तु and कु (तृ) (523), ताक (आक), उ and उक्षु (उक, making वृद्धिद) (524), that the change of final च and ज into क्त and ग (525), उक applied in the sense of Frequentative (वक्त) (526) and कि (इ) to the roots ending in आ and ऋ enjoying reduplication in the sense of Past (527).

There is no corrective statement in this chapter.

He cites 02 stanzas giving 08 illustrations like परि:, जस्वि, etc. with the suffix कि (इ) applied in the sense of Past (78-79).
He incorporates 02 aphorisms of Pāṇini with a slight change.

The 5th chapter on the Agentives (उणादि-प्रक्रिया) consists of 02 aphorisms explaining the area of applying the Agentive suffixes ुप (उ making वृद्धि) and others (528) and the derivation of the word लक्ष्मी (529). This chapter also incorporates many rules from the उणादि of Pāṇinian School.88

There is no corrective statement in this chapter.

He cites 02 stanzas declaring the regulations and the area of the functions of the उणादि (80-81).

He incorporates 02 aphorisms of Pāṇini verbatim.

The 6th chapter on the of Provinces Abstract noun (भावाधिकार प्रक्रिया) consists of 12 aphorisms explaining the Infinitive suffix तुम in the sense of Future Tense (भविष्यत) (530), the suffix पञ्ज and its regulation (531-533), the suffix अ applied to the roots ending in a vowel (534-535), the suffix अप्यस applied to the roots with an indicatory द (536), the suffix निमक्त (निम) to the roots with an indicatory द (537), the suffixes नझ (न), कि (द) (538), the suffix युद (अन) in the sense of an instrument (साधन) and a substratum (आधार) (539-540) as well as the special application of the suffixes खल (द) (enjoining the infix म) and दु (अन) in the sense of “difficult” (कृण्चर्च) and “easy” (अकृण्चर्च) (541).

There is neither any corrective statement nor any stanza in this chapter.

He incorporates 01 aphorism of Pāṇini verbatim.89

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The 7th chapter is titled the Potential Participles (कृत्य प्रक्रिया). It surprising to note that कृत्य is a technical term for the suffixes of Potential Participles in the Pāṇinian school and though AS has remarked (तत्त्वादानं कृत्यसंज्ञा पाणिनियाणम्), it seems that none of the editors have tried to rectify the mistake, possibly of the scribe.

It consists of 09 aphorisms discussing the suffixes तत्व and अनीङ in the sense of any action ought to be done (542A), the optional suffix य to the roots ending in a vowel and to those ending in a consonant of ष-class as well as to the group of शक्त-शक्तोति and other roots (542B-544), the suffix च्याण (य, making वृद्धि) to the roots ending in ऋ or with a consonant (545-547), the suffix क्यण (य) to the roots having a penultimate ऋ (548) and extending regulation about the employment of the Potential suffixes in the sense of fitness or propriety (549).

There is no corrective statement in this chapter.

He cites 02 stanzas declaring the dropping of म of लुम suffix followed by काम and मनस् (both in the sense of desirous) (82) and enumerating 05 suffixes of the Potential Participles (83).

He incorporates 01 aphorism of Pāṇini verbatim.91

The 8th chapter on the Provinces of Feminine suffixes92 (रुपवधिकार प्रक्रिया) consists of 05 aphorisms explaining the suffix क्ति (ति) forming the Abstract noun in Feminine (550-551) and the suffix अष्ट (अ, making neither गुण nor वृद्धि) to the roots with an indicatory ष and so on (552-554).
There is neither any corrective statement nor any stanza nor any aphorism of Pāṇini in this chapter.

The 9th chapter on the Absolutive suffixes (क्ला दिप्रक्रिया) forms two parts: (1) the Absolutive suffixes and (2) the conclusion. The former part consists of 07 aphorisms discussing the application of the suffix क्ला (त्ला) and its regulation about replacing व्र or व्र (क्व्रप) (depending on the prefix) (555-558), followed by the rule of Frequentative suffix जम (अ) in the sense of repetition (अभिकांक्षायाम) (559).

The next 02 aphorisms (560-561) enjoin the general suffix कार to any letter and the optional suffix इफ to be applied to the letter र to make र कार.

He cites 03 stanzas: (1) the illustrations of the Absolutive suffix क्ला (त्ला) in the negative sense (84), (2) Rāvaṇa’s fear from listening to any words beginning with र as the example of using र कार (85) and (3) Lord Śiva’s ecstasy listening while to the words beginning with र as the example of the usage of र कार (86).

He incorporates 02 aphorisms of Pāṇini verbatim.94

The latter part of Conclusion gives the last aphorism (13/90) of the Sārasvata school of Sanskrit grammar. It declares itself as an aid text to that of Pāṇini, though not directly. It offers an humble suggestion to refer to other school of Sanskrit grammar to learn the usages like मात: + आदे: = मातरादे: (and not मात आदे:), in order to learn the reason why the विसर्ग is not dropped (562).

The concluding aphorism is followed by 02 stanzas
"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 (प्रक्षिप) befitting to the clever."

This stanza is important, as it provides 03 information: (1) the author of the commentary is none other than Anubhūtisvarūpācārya, (2) The author was a hermit (सन्यासी) and (3) The commentary is befitting to the clever i.e. the scholars and hence it indicates the probability of (a) Anubhūtisvarūpācārya as an original author of the Sārasvata School of Sanskrit grammar (which is not correct)95 (b) the controversial discussion on the commentator’s (Anubhūtisvarūpācārya’s) usage पुंश in the court (87).96

The last stanza (88) is a sort of final benedictory stanza (अन्तमञ्जल), 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).97"

Thus AS, the former and the earliest commentator of the Sārasvata school of Sanskrit grammar has discussed and explained with illustration 562 (out of 568) rules of this school supplying 75 (out of 90) corrective statements (वार्तिक) and 86 stanzas (कारिक). He drops 06 rules and 17 corrective statements, because it is obvious that those 23 rules are included from the Pāṇinian School.

Besides AS has successfully tried to enrich the
Sarasvata school incorporating 55 rules from the Paninian school, over and above supplying 93 rules of the same school with minor changes.

1. Anupushita-tvamācaḥkṛtāṁ sarastvatvāryakrāṇaḥ, sansārīdokeḥ āgore bhātūla nagarāyanaḥ; prāṇaṁ yatārā sāgaruṇaḥ mūrahaḥ; tām, viḥ.-sā. 1942।
2. Pratimaḥ paryāvayāṁ bājārīdēvidhātīṣṭvāṁ sarastvātimūrtaṁ kūraṁ pravītena nātiṅvinātyāmaḥ।
3. Īnāsīyodhīṁ paravānāṁ nāriṣu: bhavavairiḥ।
4. Pravītena tasya bhūṣṣṭaṁ kṣamō vartūṇaḥ nāri: kṣamā।
5. Sarastvat śrutipātaḥ introduces 05 terms only, (1) samāna, (2) svār ś, (3) svāstyaśrāṇaṁ, (4) svānt and (5) nāmaṁ।
6. Bhūr nāmaṁ nāmaṁ।
7. H u b a r n - a ṣ n u k m - sh d d g b - j d d g b - ḍh f ḍh ṭ b - ḍh t k p - ṭ ś s - a d i n t ā t y a m aḥ।
8. Āśrī pravītena bhāgavīṣṇu vīnāśāṁ dhīmaṇāṁ dīrṛvām ṽvajātā।
9. Nāmaṁ pūrṇāṁ kṣetraḥ sāyasiḥ kṣedāntāmakaḥ।
10. Hākaṁ pṛthvīścaṁ sāmānyākṣamaḥ।
11. Urd śvānt vajñānīyaścākṣamaḥ svāntānur svāntum।
12. Aṣṭām śvāntāni v ṣvāntāmaṇaḥ: kṣetraḥ śvāntaḥ।
13. Kṛṣṇaḥ kṛṣṇāḥ kṛṣṇāḥ kṛṣṇāḥ।
14. Sarastvat śrutipātaḥ reads here ṣvānt (2.17) of nominal declension of hāṁ।
15. (a) Anubhuṭisvarapacarya—kṛṣṇāḥ śvāntāya śvānt Yakṣyām।
(b) Panini—kṛṣṇāḥ śvāntāya ( stanza 190।
16. The running numbers indicate the numbers of the text of sarastvat pravītena।
17. Dūrādānāṁ च रे। pūrṇaḥ।
18. वसे चत। hṛṣiṇāmaḥ।
dK^d prs reads 17 aphorisms out of which ṣaṁśeṣāḥ: || ४.१४ || is explained in the chapter on vowel coalescing (१३) by Anubhūtisvarūpācārya.

Vide. Ch. 02, pp. 50-51.

Cp. Pāṇini- छन्दसि बहुलम् (२/४/७३)

इरा-ङ्गंः नवनिर्माणः विकारे || २२ ||

कृत्यदिमासाः || ३.११ || (२) भुग्गते सिद्धि: || ८.२ || (३) द्यवः || २.४१ ||, (५) सिद्धि: || ६.१९ ||, (१) सिद्धिस्वरोक्षिणः || ६.१७ ||, (६) कार्यः || ७.१८ || and (६) व्यवहारः: व्यायः || ७.२५ ||

कृत्यदिमासाः || ३.१२ ||

asyaś्यम्: मुषुः-मुषुः-विवश्या-वनन्तः-वर्चोऽधीश्वरः: || ३० ||

वग्रिनिरधिविकारप्रभुत: || ३१ ||

वग्रिनिरधिविकारप्रभुत: || ३२ ||

वग्रिनिरधिविकारप्रभुत: || ३३ ||

गारावद्या: भागः || ३४ ||

वग्रिर्धिर्विकारप्रभुत: || ३५ ||

श्विक्षावेव वस्तुः सबिष्टः || ३६ ||

नमुनकश्या || ७.२४ ||

औष्णसिद्धतः सवस्य || २१/३/१५९ ||

सिद्धोऽध्वालः || २१/३/७३ ||

वग्रिर्धिर्विकारप्रभुत: || ३९ ||

नमुनकश्या || २८ ||

संयथादिन्या: पद्मप्रभुत्यो बहुवचनोद्तरिष्य सर्वा: || ४० ||
41 पुंसा सु इति स्थिते। अर्थांचे पुंसा: कठ्ठ सी। अर्थविषय इति कोर्भेः। बेदानौकैकालस्य परमात्मनो बहुवात्संवेदने वाच्ये सहित पुंसाश्च भगवानो भविः सूपि परे। कहार: जित्तापयिः। अक्षार उद्भारणयिः।

42 (१) विरामणोडसानुम् पा ९/४/१९०१, (२) श्वसुप्रमोनानतिवेद्यस्य पा ६/४/१२३२, (३) मोनो धाटो: पा ८/४/६२। and (४) मो राजी सम: कौ। पा ८/३/२५॥

43 (२) वामि। पा ६/४/१८॥ and (२) न विसुचतः पा ६/४/५॥

44 (४) तत्सर्वितितत्। (६) यस्मिन्तिति यव। (६) कस्मिन्तिति कुज and (६) अस्मिन्तिति अव।

45 स्वसा तिरस्करतः सनातना हुहिता तथा।

46 वाचानामुन्तन्त्रिक्षेत्रुत्कृत्तिकुलतिकुलसीद्राप्राखः।

47 AS does not replace हसस्वादाय (according to Sārasvata school) for हसस्वादाय (according to Pañinian school):

48 वैष्णविनितायपरस्योऽपि भवति। जातिः पा ३/२॥

49 (१) नयः स्वतितितावहिवालस्यकोचवादाय। पा ३/३/१६॥, (२) उपाधेयेनाभि। पा १/४/७३॥, (३) जातिः निर्णयसिद्ध। पा २/३/४१॥, (४) पादी हेतुवस्तुः॥ पा २/३/२६॥, (५) रूपाकूलिकयाः। पा २/३/२०॥, (६) अन्तर्क वर्णन्॥ पा १/४/५८॥ and (७) कुमुदहस्यायसायानां म प्रति क्रोपः। पा १/४/३७॥

50 (१) ययादात्मकः पा २/१/१६॥, (२) संस्कृतार्थः हितुः। पा २/१/५४॥, (३) नित्यसिद्धि प्राप्येक्षानां। पा ५/४/१२॥, (४) धर्मविदः केतःसः। पा ५/४/१२॥, (५) धर्मवृक्षः। पा ५/४/१३॥ and (६) दिक्षितवस्त्र संसायाङ्ग। पा २/१/३०॥

51 (२) बहोत्ययः मूः च भोः। पा ५/४/१५॥, (२) तुच्छसिद्धः इत्यः। पा ५/२/१२॥, (३) विद्यालयः प्राचीन। पा ५/२/२०॥, (४) स्वरूपासुधितियक्ष्यमात्रायन्तरायन्त्यां आलूः। पा ३/२/१५॥, (५) अक्षारमेधकः ब्यवहरन। पा ५/२/१२॥, (६) ब्राह्मण स्मितः। पा ५/२/२४॥, (७) आलजापः बहुभाविपिन। पा ५/२/१२॥, (८) ऐसवस्माते कालब्रह्मचरीयः। पा ५/३/१२॥, (९) अन्तर्वेदः प्राख्यातः। पा ३/२/३७॥, (१०) संस्कृतार्थाय भूस्वतः। पा ५/३/६६॥, (११) युक्तस्वतः वर्षः। पा ५/३/५३॥, (१२) प्रमाणे कृतमक्ष्यामात्रायन्तरायन्त्यां। पा ५/२/३७॥, (१३) प्राचीनार्थमेधार्थकालमतः। पा ५/२/१५॥, (१४) स्मितनिर्लक्ष्यचतुरायुः। पा ५/२/१५॥, (१५) विस्मायमेधमेधस्यस्यातः। पा ५/२/१५॥, (१६) निलं यतावित्तायायस्यसाधस्यर्गाध्यायः। पा ५/२/१५॥, (१७) संस्कृतः। स्वरूपासुधितियक्ष्यमात्रायन्तरायन्त्यां। पा ५/४/१९॥, (१८) नित्यसिद्धि। पा ५/४/१८॥, (१९) कालब्रह्मचरीयः। पा ५/४/२५॥, (२०) कृतमक्ष्यामात्रायन्तरायन्त्यां। पा ५/३/८॥ and (२१) संस्कृतार्थः। युक्तस्वतः। पा ५/४/२८॥

52 Bhaṭṭoji discusses the 5th लेख in the व्याकरणीय क्रयान्त्रम् of his व्याकरण संवादकौमुदी।
The list of roots (वाक्यारूप) is supplied in Part-II Text pp. 376-388.

Vide. Appendix No.07

The Causal suffix विनः Paninian.

The list of roots (वाक्यारूप) is supplied in Part-II Text pp. 376-388.

Vide. Appendix No.07

The Causal suffix विनः Paninian.
AS discusses the well-known conjugations तृतीय (6th), ख्याति (7th) and तनाति (8th) in a little different sequence i.e. ख्याति (6th), तनाति (7th) and तृतीय (8th).

४ वीं, चौं दहलवा तथा ६/१/२७।।
Vide. Fn 64 above

४ वीं, चौं दहलवा तथा ६/१/२७।।
Vide. Fn 64 above

१ (१) तनात्तिकारोतैसत्त्वाहारुं सिद्धोस बाच्यःः।। तु पाः २/४/७९।। (२) ह्रम्य्तक्षणे ॥ तु पाः ७/२/५१।। (३) उद्धरणेन वीर्यःः।। तु पाः ८/२/७९।। (४) संप्रूप्विभः करोतैसूत्रिकेऽवं सुदृढः।। तु पाः ६/१/१३७।। (५) सत्तुं तुसूं शासी निविद्मिहवाच्यःः।। तु पाः ६/१/१४८।।
Vide. Fn. 64 above.

हिंसाकार प्रतेश्।। पाः ६/१/२७।।

कृंपो रो लः।। पाः ८/२/५६।।

२ (१) विषयमाभः जः।। पाः १/३/१९।। (२) समो गमादिभः।। पाः १/३/२९।। (३) आड़ो दो नाट्यविहारः।। पाः १/३/२०।। (४) क्षीरोपदुसंसरित्यस्थः।। पाः १/३/२२।। (५) वर्णमालिकः स्वः।। पाः १/३/२२।। (६) आड़ो दो नाट्यविहारः।। पाः १/३/२२।। (७) उद्धरणां ततः।। पाः १/३/२२।। (८) समस्तवृत्तयात्तुकः।। पाः १/३/२२।। (९) समस्तवृत्तयात्तुकः।। पाः १/३/२२।। (१०) व्यवसंसरम्: की०।। तु पाः १/३/२२।।

उपसर्गः गान्यः बलावद्यः नीते।

विहारादत्तासंहारप्रतिहारः प्रहरः।। ६२।।

dhayavravat kavita-kavita-mutmut-vadh.व.

कवित्वको ख्यातकवितः तथा श्यामकुदकुवहाम्।। ६५।।

न्यायः ज्ञातविश्वर्त्तम् मुख्यकवितिः।

प्रत्ययः चानितु पुज्यादिवेश्यभो तथा प्राप्तिः।। ६६।।

कवित्वकवित्वां तुषारिकः।। पाः ३/१/२६।।

पुरुषवत्तम: बुद्धादिक नाट्यम् गुणात्म विलवायतिः।।

विन्हतः चक्रे मुनि कपिलसिन्हविरादेवसवासम्यहरसिंहविनेज्यसिंहविनेज्यसिंहवितिः।। शिखरः २५।। also quoted in Bhājīvvyākaranam.
This aphorism seems to be inserted here, though its topic-wise position should be in the next chapter. This must be a scribal mistake before the times of Muni Chandrakīrti who does not recognise the forms of the words of this aphorism here.

The authorship of unādi is till a point of discussion whether Panini composed them or Sākāṭāgāra.

This aphorism is not incorporated in the Sārvāstivādin Tratāthā but Mahopādhyāya Vinaya Sāgara reads it in his Vidvaccintāmaṇi (a versified text of the Sārasvatī aphorisms). Hence it has been incorporated here adding (a) (b), without changing the running number.

This chapter deals with the Feminine suffixes applied to the roots, while the suffixes governing Feminine of Masculine words are dealt with in the Śrīpratvavapakṣa (Part I, Ch. 14).

(१) रसो व्यपराबलादेः संस्कृतः पाः १/२/२६, (२) नोपथवत्वात्त्त्वाः पाः १/२/२६।

vide chapter 02 & 03.