I. A NOTE ON THE VAIYĀKARĀNASIDDHĀNTA KAUMUDĪ

The Vaiyākaraṇasiddhāntakaumudī (VSK) commonly called Siddhāntakaumudī (SK) is a celebrated work written on the Astādhyāyī (AST) of Pāṇini. Here the author Bhaṭṭojidikṣita (Bhaṭṭoji) has shown his authority by successfully utilizing all the five texts of Paninian school of Sanskrit Grammar viz. the sūtra text, the ḍhatu text, the gaṇa text, the upādi text¹ and the liṅgāṇusāsana text. The VSK deals with eleven topics² of Sanskrit Grammar altogether and some of these topics are divided into several sub heads³ ⁴. Chronologically the topics of the VSK are saṃjñā, paribhāṣā, sandhi, subanta, avyaya, stripratyaya, kāraka, samāsa, taddhita, tiṅanta and kṛdanta. Besides these, the work deals with the upādi-s, the sūtra-s related to the language of the Veda, the liṅgāṇusāsana and the gaṇapāṭha. The book is divided into two parts called Pūrvārdha (the former half) and Uttarārdha (the latter half). The first nine topics are treated in the Pūrvārdha and the remaining two topics along with the upādi-s, the sūtra-s related to the vedic language, liṅgāṇusāsana and gaṇapāṭha are dealt with in the Uttarārdha. In the Dictionary of Sanskrit Grammar (DSG) the topics of the VSK, which are counted as twelve in number, are called vyākaraṇadvādaśī⁵. In the table of contents of the VSK shown in the DSG, the topics called saṃjñā and paribhāṣā are taken

1. The authorship of the upādi sūtras is doubtful.
2. The number is 12 in the DSG, p.345
3. The sandhi topic is subdivided into four chapters, subantas are subdivided into six heads, samāsas into nine, taddhitas into eighteen, tiṅantas into twenty two and kṛdantas into three.
4. op. cit. p 345.
together and the topic on *avyaya* is not shown separately. Moreover, topics called *vaidiki* (related to the vedic language) and *svara* are conspicuously mentioned in the list of contents, furnished by the *DSG*.5

The *VSK* is written in the *prakriya* style. The word *prakriya* means chapter6. So the word *prakriya* style refers to the style of arranging the *sūtra*-s of Sanskrit Grammar in a chapter in accordance with the uniformity of the grammatical topic and thus the aim of this style is to bring a chapter-wise division of the Paninian *sūtra*-s which were previously placed in a different manner. As a result, in the *prakriya* style, the *sūtra*-s arranged in a particular chapter are always related to the common topic reflected in the title of the concerned chapter. According to Kṣirasvāmin, *prakriya* is the exercise started from the beginning7. The *prakriya* method however, is not a sole property of the grammarian of the Paninian school, because this method of arranging the *sūtra*-s of Grammar, in respect of the common subject matter is seen in the works like the *Kalāpa*, the *Haima* and the *Mugdhabodha* also which are enlisted as the grammatical treatises of non-Paninian schools. At the time of composing his *VSK*, Bhāṭṭoja had before him, several works written in this style. But these works based on the *AST*. betray a great departure from the latter, and that is, the order of the *sūtra*-s set up by Pāṇini came to be totally altered in them. Bhāṭṭoja has chosen the same path for achieving his goal. As a result, the last *sūtra* of the *AST*8 is seen to be accommodated in the very first chapter9

5. (1) sahajāparibhāṣā, (2) pañcasandhi, (3) subanta or saḍlinīga, (4) strīprayaya, (5) kāraka, (6) samāsa, (7) taddhita, (8) tīranta, (9) prakriyā, (10) kṛdanta, (11) vaidikī and (12) svara. op.cit., p. 345
8. *a a* (8.4.68)
9. *SP*, the 11th *sūtra*
of the *VSK*. K. Das, in his book *Paribhāṣās in The Paninian System of Grammar (PPSG)* has used the word *prakriyā* to mean morphological analysis of words\(^{10}\). The chapters of the *VSK* are entitled as *prakaraṇa*-s. According to the *DSG*, the word *prakaraṇa* stands for a topic or context or a section wherein a particular subject is dealt with\(^{11}\). It also means the collection of *sūtra*-s which are related to one another\(^{12}\). The term *prakaraṇa* also signifies the variety of scripture which being connected with one part of a subject is applied for a different purpose of the same\(^{13}\). This characteristic feature of a *prakaraṇa* is seen to be applied to the *Vākyapadiya (VP)* of Bhatṛhari. But in the *VSK*, Bhaṭṭoji has used the term *prakaraṇa* in connection with the heading of a chapter with a view to highlighting the particular subject matter of the concerned chapter, in connection with the process of compilation and discussion on the *sūtra*-s of the *AST*. Thus the methodology used by Bhaṭṭoji in the *VSK*, is the grouping of Pāṇini’s *sūtra*-s under a particular heading entitled *prakaraṇa*. In this book there are 148 *prakaraṇa*-s altogether\(^{14}\). The book with such a huge number of *prakaraṇa*-s has become voluminous in both size and contents. A study of the history and development of Sanskrit Grammar makes it clear that though the *VSK* is not the first work to categorize the aphorisms of Pāṇini under a specific title, it occupies the place of utmost importance in this venture. This is because Bhaṭṭoji has explained all the

\(^{10}\) op.cit., p. 2

\(^{11}\) op.cit., p. 240.

\(^{12}\) ekārthāvacchinnāḥ *sūtrasamudāyāḥ*, as quoted by K. Devasarma. - SI, p.581.

\(^{13}\) सास्त्राकादेशसांभद्धाम सास्त्रकार्यान्तः स्थिताम / आहुः प्रकाराचारः नामां

granthabhedaṁ vipaścitāḥ. // VDI, Part I, p-400

\(^{14}\) SK. etd. by Candra Sekhara Sastrigal. Teppakulam. 1910
sūtra-s of Pāṇini from his own angle of thought, whereas other grammarians with the same purpose in mind have avoided many a sūtra\textsuperscript{15} for their own convenience. In this work of Grammar, Bhattōji has taken into account all the sūtra-s of Pāṇini according to his own schedule and has attached explanations of the same in the vyṛtti- form. The explanations of the sūtra-s of Pāṇini furnished by Bhattōji are padded with his own observations arising out of the study of the grammatical materials provided by his predecessors like Kātyāyana and Patañjali in particular. This is clearly stated by Bhattōji himself in the introductory verse of the VSK where he extends his salutation as well as gratitude towards the three stalwarts of Sanskrit Grammar i.e. Pāṇini, Kātyāyana and Patañjali.\textsuperscript{16} Bhattōji, in many a place of his vyṛtti, has cited the vārttika-s of Kātyāyana\textsuperscript{17} and followed the style and opinions of Patañjali\textsuperscript{18}, as well, obviously to give more value to his exposition of the Paninian aphorisms. Thus the resultant effect has become much productive and highly praise-worthy in the circle of Sanskrit grammarians. S. Bali has admitted this fact and has accepted the VSK as a great collection of the views of Paninian Grammar.\textsuperscript{19}

\textsuperscript{15} In the Rūpāvatāra of Dharmakīrti, only 2519 Paninian sūtras are explained. In the PRK of Ramacandra, only 2470 sūtras are dealt with.

\textsuperscript{16} munitrayari namaskṛtya tadukṣṭh paribhāvyo ca / vaiyākaraṇaśiddhāntakaumudiyaṁ viracyate // loc. cit.

\textsuperscript{17} ugidvargrahaṇaparvarjani in connection with the P.sut. yenavidhistadanyāya (1.1.72), et al.

\textsuperscript{18} In the process of supplementing the meaning niyatopasthitikāḥ prātipadikārthaḥ for the word prātipadikārthaḥ in the P. sut. prātipadikārthalinga-parimāṇavacanamātreyā prathamā (2.3.46), the explanatory style of the MHB seems to be taken as the guideline.

\textsuperscript{19} The Kaumudī is not merely a re-shuffling of the texts which Pāṇini had composed, but it is also a great collection of the views of the Paninian grammarians- BDHSG, p. 60
The very title of the work *VSK* is also highly significant. It is a combination of three separate words viz. *vaiyākaraṇa, siddhānta* and *kaumudi*. The term *vaiyākaraṇa* here refers to the Sanskrit grammarians who had already occupied a place of fame at the time of Bhaṭṭoji. The word *siddhānta* stands for the decisions or conclusions deduced from a prior experiment or analysis. In the *DSG* the word *siddhānta* refers to the established principles or conclusions found in the standard works of different scriptures\(^20\). In the present context, the word *siddhānta* implies the decisions of the grammarians of Sanskrit language whom Bhaṭṭoji believes to be authentic and authoritative in the concerned field. The third word *kaumudi* referring to moonlight is used in the title *VSK* in a suggestive sense. As the moonlight makes everything visible in the encircling darkness of night in a soothing manner, so the work *VSK* too, dispelling the darkness in the form of the difficulty of understanding, focuses light on the real meaning of the decisions coming out of the grammatical analysis advanced by renowned scholars, starting from Pāṇini. A. S. Sastri has supported this view in his *Kādambinī (KAD)* commentary of the *Sanijā - paribhāṣāprakaraṇa (SPP)*\(^21\). Thus the title *VSK* signifies the fact that in this grammatical work the meaning of the *sūtra-s* of Pāṇini are expressed fully through the explanations and analysis of the scholars well-versed in Sanskrit Grammar along with Bhaṭṭoji’s own observations. Hence the work is rightly compared to the moonlight in the *Phakkikāratnamanjuṣa (PRM)*\(^22\). The same

20. op. cit, p. 98.

21. kaumūḍāryā vaiyākaraṇasiddhanter prakāṣāk boliyā ai granthatikeo kaumudī balā hoyeche, op. cit., p.4.

22. granthārūpyā asyāḥ kaumudyā arthaprakāśanatvadharmepa condrikayā sāmyamiti bhāvaḥ. op. cit., Introduction.
view is echoed in the introduction of an edition of the SK also\(^{23}\). Though the main purpose of the VSK is to bring out the meaning of the sūtra-s of Pāṇini, placing them under the periphery of a particular chapter like other prakriyā works\(^{24}\), Bhaṭṭoji has offered his explanations here only after a careful and in-depth study of the vārttika-s of Kātyāyana and the bhāṣya of Patañjali. Moreover, Bhaṭṭoji has not followed here everything furnished by his predecessors on all occasions. In many places of the VSK, Bhaṭṭoji rather is seen to defy the explanations of his predecessors by supporting documents\(^{25}\). On several occasions, Bhaṭṭoji, has come out with fresh ideas on the sūtra-s of Pāṇini. He has even boldly used the same sūtra twice\(^{26}\) to extract the relevant meaning in a convenient way. Thus the totality of the subject matter of the VSK, as well as its lucid deliberation has rendered this prakriyā work the best of all of its type. The Paninian school of Grammar has been accelerated in the hands of Bhaṭṭoji with a novel and more meaningful get up in the VSK. S. Bali has established this view in his work Bhaṭṭoji Dīksita: His Contribution to Sanskrit Grammar (BDHSG)\(^{27}\). In the process of explaining the sūtra-s of Pāṇini, Bhaṭṭoji has attached his vṛtti which

\[23\] sribhaṭṭojidīksitena bhāṣyārṇavaṁ pramathya siddhāntakaumudīyamullasitā, yā sampratamakhyāmālāyāṁ kaumudīvājānātamahprasāramapāsārayantī prasaranāṁ rātriādivāṁ viddvajjanamanahkumudamodini modatetāṁ. - op. cit., SK, pub. by Khemarāja.

\[24\] The Rūpāvatāra of Dharmaṅkirti, PRK of Rāmacandra.

\[25\] tadanusāribhīscā śaṣṭhyekavacane nirjarasyeteyevāṁ rūpaṁ svikṛtaṁ. etacca bhāṣyaviruddhaṁ - in connection with the P.sūt. jarayā jarasanyatarasyāṁ (7.2.101).

\[26\] halantyāṁ (1.3.3)

\[27\] he has, however, showered upon them, an ambitious colouring of his own ideas, which has given in a way somewhat interesting shape to all that is Paninian, op. cit, p- 60.
plays the key role in handling the proper meaning of the Paninian sūtra-s in the VSK. A sūtra, as the etymology of the term goes, must be very brief in nature. This is warranted by the definition of a sūtra also available in the field of Sanskrit Grammar.\(^{28}\) Because of its supreme brevity, a sūtra always needs an explanation\(^{29}\). A vṛtti, on the other hand, by explaining the words applied to the sūtra, fills up the hiatus between the sūtra and its meaning and it brings out the actual sense conveyed by the very little number of words used in the sūtra\(^{30}\). In the Mahābhāṣya (MHB), Patañjali has furnished the necessary contents for explaining a sūtra of Pāṇini. He includes in his list, the examples, the counter examples and the addition of sentences which according to him, are the necessary ingredients for explaining the proper meaning of the aphorisms of Pāṇini\(^{31}\). KumārilaBhaṭṭa in his Ślokavārttika has stated clearly what a vṛttikāra should not do. According to him while determining the meaning of the an original text, the composer of a vṛtti, if possible, should not hamper the age old tradition, nor should he imagine any unfamiliar meaning of the common words used in the prescribed text\(^{32}\). So a vṛtti which is actually an explanation of a sūtra in form, can not be the mere

\[^{28}\] alpākṣaramasandigdham sāravat viśvato mukhāṁ / astobhamanavadyāṇca sūtraṁ sūtravido viduḥ // DSG, p. 401.

\[^{29}\] sopaskāratvat sūtraṇāṁ tannibandhanāni lakṣyasyaṁskārakāṁ viśyāntarānyupapalavante. Pradīpa on the P. sūt. ekāco dve prathamasya (6.1.1).


\[^{31}\] na kevalāṁ carciṇadāṁ vyākhyaṁ vyādhīḥ āt aic iti. kiṁ tarhi ? udāharaṇāṁ pratyuṭāharaṇāṁ, vākyādhīḥāra ityetaḥ samuditaṁ vyākhyāṁ bhavati. op. cit. āh. 1.

\[^{32}\] prasiddhahāṇiḥ 'abaddhāmaprasiddhe ca kalpaṁ / na kāryyā vṛttikāreṇa sati siddhārthasambhave // op. cit., 1.1.1.35 as quoted by G.Haldar, VDI. Part 1, p. 391.
elucidation of the words found in the concerned sūtra. G. Haldar has enumerated the vṛtti-form of work under the sub-divisions of vyākhyāna. In the famous commentary called Panji, to the Kalāpaavyākarana (KALV) the word vyākhyāna is taken to mean a work on vṛtti. According to S. Bali, a vṛtti, apart from its other characteristics, includes padaccheda, padārthokti, vākyādhyāhāra and pūrvapakṣasamādhanā like an explanation. These characteristics of a vṛtti, along with the citation of examples and counter examples, establish the success of the proposed work furnished for bringing out the meaning of a compact issue. The word padaccheda refers to the process of separating the words used in the text which is taken for explanation. The term padārthokti refers to the expression of the meaning of each and every word found in a particular text. The word vākyādhyāhāra signifies the process of addition of a sentence with a view to bringing out the proper meaning of the concise text taken for explanation. These characteristic features of a vṛtti are clearly mentioned by Patañjali in his MHB. In the Udyotika commentary, the word vākyādhyāhāra is explained in two different ways. In the first place, vākyādhyāhāra is done through anuvṛtti. When the words used for the construction of sentences in connection with other sūtra-s are taken into account by the strength of the activity of a svaritra vowel in the context of explaining a particular sūtra, the process is called vākyādhyāhāra. It can also be equated with the process of

33. ibid, p. 388.
34. vyākhyānam vṛttigrantha iti, tena hi sūtraṁ vyākhyāyate. op. cit. sandhivṛtti, p. 7.
35. BDHSG, pp. 86-89.
36. supra. fn. 31.
37. vākyādhyāhāra iti vākyādhyāhāraḥ kalpanamityartah. yadvā vākyādhyāhāraḥ ityanena vārttikakṛtivaśyā- khyāṇam sūtratātparyavasayatā vākyāikadesānyeyena sūcitā. op. cit. MHB. āhn.1.
anuvṛttī which means recurrence of a word taken from the previous sūtra to the subsequent one which is necessary for the sake of the intended explanation of the text in hand. This is very much necessary for providing a vṛtti to the sūtra-s of Pāṇini because the sūtra-s are too concise in some places and as such without anuvṛttī the intended meaning of it can not be comprehended. The second type of vākyādhyāhāra is done with the insertion of a word or words from the grammarian’s side where anuvṛttī can not suffice the actual meaning of the sūtra taken for explanation. In the Harināmāmāṁṛtavyākaraṇa (HNMV), the term vākyādhyāhāra is explained as the inclusion of a sentence that brings forth the suggestive meaning of the proposed text either by anuvṛttī or by the strength of other related topic. According to S. Bali, vākyādhyāhāra constitutes the most important part of a vṛtti. The next characteristic feature of a vṛtti is pūrvapakṣasamādhnā which demands that like an explanation (vyākhyāna), a vṛtti should solve the problem raised by the opponents in the context of the analysis of the proposed text. Thus a vṛtti while dealing with the explanation of the word of a sūtra, also reflects the views of the opponents which are forwarded on different occasions. Along with such expositions, a vṛtti is supposed to cite examples and counter examples wherever deemed necessary. The VSK is seen to follow all these ways of explaining a sūtra in the truest sense of the term. In many places of the vṛtti, furnished by Bhaṭṭoji in the VSK, the components of a compounded word are separated and shown distinctly. This can be compared with the characteristic feature called vigraha found in the case of an explanation. The implementation of the characteristics of a vṛtti offered by Bhaṭṭoji on Paninian rules can be explored with the help of some concrete examples. In connection with the aphorism mukhanāsikāvacano'nmāsikāḥ

38. gamyamānārthasya vākyasyopādānam vākyādhyāhāraḥ. op.cit. vol. 1, p.587.
39. BDHSG. p. 87
(1.1.8), Bhāṭṭoji offers his explanation with the help of padaccheda as mukhasahitā nāsikā. Thus the import of the word mukhanāsikā becomes easily understandable with the help of Bhāṭṭoji’s vyrtti. Secondly, Bhāṭṭoji has mentioned the meaning of various grammatical words in his vyrtti laid down in the VSK. As for example, in connection with the sutra - apuditsavarpasya cāpratyayaḥ(1.1.69), Bhāṭṭoji has offered the etymological meaning of the word pratyaya by saying pratiyate vidhīyate iti pratyayaḥ. Such scholarly additions in connection with the explanation of the sutra-s have made Bhāṭṭoji’s work both graceful and valuable. Thirdly, Bhāṭṭoji in many places of his vyrtti on the VSK, is seen to have separated the in-built pada-s of a compounded word of a sutra. As for example, in connection with the sutra - ukalojhrasvadirghaplutah(1.2.27), Bhāṭṭoji has dissolved the compounded word ukalah as usca usca uṣca vaḥ, vāṁ kāla iva kālo yasya saḥ. This process of separating the constituent words of the compounded expression, found in a sutra, can undoubtedly furnish an easily intelligible way for understanding the meaning of the sutra concerned. Fourthly, Bhāṭṭoji, in his vyrtti, has attached a number of sentences either with the help of anuvṛtti or through his own analysis of the term concerned. As for example, in connection with the sutra - iko guṇavyddhiḥ(1.1.3), Bhāṭṭoji has put forward his explanation as ‘guṇavyddhisabdābhyaṁ yatra guṇavyddhi vidhīyete tatra ‘ikah’ iti gaṇḍhyantaṁ padamupatiṣṭhate. Here, the word guṇavyddhi in the sutra comes as an anuvṛtti from two previous sutra-s viz. vṛddhiraśādaic(1.1.1) and adheṣugnāḥ (1.1.2). But to make up the hiatus between the sutra and its meaning, Bhāṭṭoji has attached the word guṇavyddhisabdābhyaṁ, which means by the physical presence of the words guṇa and vṛddhi. This stays as a

41. ibid, p. 25.
42. ibid, p. 12
43. PP. ibid. p. 41.
case of \textit{vākyayojanā}. This characteristic feature of the \textit{vyāti} laid down by \textit{Bhaṭṭoja} in his \textit{VŚK}, conveys the real essence of the \textit{sūtra} concerned and thus the meaning of the \textit{sūtra} becomes easily understandable even for a beginner of Sanskrit Grammar. The fifth remarkable point of an explanation as well as of a \textit{vyāti} \textit{is} what is called \textit{pūrvapakṣasaṃādānā}. Though it is not commonly used in the \textit{vyāti} of the \textit{sūtra}-s dealt with in the \textit{VŚK}, it is very frequently employed in the other works of \textit{Bhaṭṭoja}.\footnote{SABK and PAUM.} The dearth of this feature in the \textit{vyāti} offered in the \textit{VŚK} has established the fact that in this work, \textit{Bhaṭṭoja} mainly follows the decisions or directions shown or established by his predecessors. As a result, the presence of negativity or opposition may not get the chance to disown the facts based on the authentic conclusions of the Sanskrit grammarians. Besides these, \textit{Bhaṭṭoja} has cited examples and counter-examples wherever he feels it necessary in the process of explaining the meaning of the concerned \textit{sūtra} text. As for example, in connection with the \textit{sūtra} - \textit{iko yaṇacī} (6.1.77), \textit{Bhaṭṭoja} has offered the example of the case of euphonic combination of the two words \textit{sudhī} and \textit{upāśya}.\footnote{sūtra-s of Pāṇini. pref. xii, BDHSG.} In connection with the discussion of the \textit{sūtra} - \textit{karturūṣitastatamaṁ karma} (1.4.49), \textit{Bhaṭṭoja} has attached the counter-example thus \textit{kartoḥ kiṁ? payasā odanāṁ bhūṅkte iti}. With such applications of the counter-example, \textit{Bhaṭṭoja} has been successful to evade the germination of any doubt in connection with the process of understanding the meaning of the concerned \textit{sūtra} text. So the \textit{VŚK} can undoubtedly be called a successful interpretation of the \textit{sūtra}-s of Pāṇini in the texture of a \textit{vyāti}. S. \textit{Bali} has rightly called the \textit{VŚK} a \textit{vyāti}.\footnote{SP.VSK, vol. I, p .55.}
II. A NOTE ON THE PARIBHĀŚĀ WORK OF SANSKRIT GRAMMAR

Sanskrit Grammar offers a good number of paribhāśā work composed or compiled in various ages throughout the history of study in this field. Such works establish the gravity and wideness of the paribhāśās prevalent in the great ocean of Sanskrit Grammar. Moreover, these works also include the paribhāśās of non-Paninian schools. It is important to note that a good number of paribhāśās are available in the Prātiśākhya works also. The profundity and greatness of paribhāśās in Sanskrit Grammar have given rise to the composition of a huge number of paribhāśā works which bespeak their separate identity and importance from divergent view points. The important works on paribhāśā available to us are mentioned below with a brief introduction to each of them.

(i) Paribhāśāsūcana of Vyāḍi

Among the works related to paribhāśā of Sanskrit Grammar the Paribhāśāsūcana (PBSC) of Vyāḍi is regarded as the oldest one. Because of the dearth of an authentic proof about Vyāḍi’s time, scholars have placed him in between Pāṇini and Patañjali. Vyāḍi on his part dealt with only 93 paribhāśās. A group of later grammarians however, came to add a good number of paribhāśās to his work. This is clearly stated by K.V. Abhyankar in the introduction to his work.

47. (i) padāntādīśveva vikāraśāstraṁ pade dṛśteṣu vacanat pratīyāt. RP. 2.5, p. 130. (ii) anvādeso’ntyasya. TP.1.58. p. 58

48. Vyāḍi can be said to have flourished about a hundred years or even more, after Pāṇini, but certainly before Patañjali, the author of the Mahābhāṣya. Introduction, PBS, p.12.
The paribhasa work of Vyādī starts with the paribhasa - arthavadgrahaye nānarthakasya and ends with the paribhasa-krāgrahaye gatikārakapūrvasyāpi grahaṇam. The work does not contain any chapter or section; but the paribhasa-s treated here are basically helpful for understanding the proper meaning of Paninian sūtra-s. A good number of paribhasa-s found in this book are seen to be quoted by Patañjali in his MHB. Among the ninety three paribhasa-s treated in the PBSC, twenty two throw light on the construction of the words used in the sūtra-s of Pāṇini. As for example, the paribhasa - lakṣaṇa-pratipadāktayoh pratipadoktasya grahaṇam shows the path towards the construction of the word kхиṣquc employed in the sūtra-kartari bhūvalḥ kхиṣquckhukaṇau (3.2.57). Thirteen paribhasa-s of Vyādī, help the way of the proper interpretation of the words used in the sūtra-s of Pāṇini. As for example, the first paribhasa of the PBSC i.e. arthavad etc. facilitates the process of interpretation of the word bhrāja employed in the sūtra-vraṣcabhrasajamjayaśjarāja-bhrājajaśam sam saḥ (8.2.36). Eleven of Vyādī’s paribhasa-s throw light on the application process of augments, substitutes and the replaced element in words. As for example, the paribhasa - tadbhaktastadgraḥayena gṛhyate deals with the effect of

49. Scholars, however, who studied Vyādī’s work, made additions to this number of Paribhasas and different lists were prepared by different scholars who raised the number to 150 by making additions and alterations. op.cit, p.8

50. e.g. the paribhasa vyākhyānato višeṣapratisattā etc. is quoted in the 2nd āhn. of the MHB in connection with the sivasūtra laṃ. The paribhasa asiddham bahirāṅgamantaraṅge is used in the MHB in the fourth āhn. in connection with the P. sūt. na dhātulopā ārdhadhātuke (1.1.4).

51. pr. no. 3 .PBSC. PBS, p.3.

52. imau dvau bhrājasabdau. atraikaḥ phaṅdīṣu pāṭhāte anyo varcādiṣu.

phaṅdīpāṭhāsasya grahaṇāṁ yathā syāt, varcādipaṭhāsasya grahaṇāṁ mā bhūditi.

ibid, p. 65

53. pr. no. 17. ibid, p. 10.
the augment it in connection with the sūtra na kvā set (1.2.18)⁵⁴. Forty paribhāṣā-s in the PBSC deal with the process of establishing relative strength of the Paninian rules and their priority in case of application wherever there arises a conflict. As for example, the paribhāṣā – purastādapavādā anantarān vidhīn bādhante⁵⁵ establishes that the apavāda rule placed beforehand restricts the application of the following rule. Seven paribhāṣā-s in Vyādi’s work speak about the relation existing between words and senses. For instance, the paribhāṣā – kṣtrimākṣtrimayorubhayagatirbhavati⁵⁶ tells us that in Sanskrit Grammar some words are used in purely technical sense, whereas the same word is used in the ordinary sense in some other places. As for example, in the sūtra - sādhakatamām karāqam (1.4.42), the term karāqam is used purely in the technical sense, whereas in the sūtra - śabdavairakalahābhrakanyameghebhyāh karāqe (3.1.17), the word karāqe is used in its ordinary sense. Thus Vyādi’s PBSC comes to be a great contribution towards the paribhāṣā work of Sanskrit Grammar. Besides helping the process of interpretation of Paninian rules, the PBSC offers some paribhāṣā-s⁵⁷ which maneuver the correctness of Sanskrit words with the help of illustrations from the practical experience.

(ii) Laghuparibhāṣāvṛtti of Puruṣottamadeva

The Laghuparibhāṣāvṛtti (LPV) of Puruṣottamadeva is another celebrated work on paribhāṣā in the field of Paninian school of Grammar. It contains one hundred and twenty paribhāṣā-s without any chapter-wise or section-wise division. The work starts with the paribhāṣā - arthavadgrahāye nānarthakasya and ends with the paribhāṣā

---

⁵⁴. ayamidagamaḥ paraṁ kitaṁ bhāktaḥ kidgrahanena grhyate. ibid, p.10.
⁵⁵. pr. no. 9. ibid, p. 6
⁵⁶. pr.no. 7. ibid, p. 6
⁵⁷. saṁniyogaśtānāmekatarūpyaṁ ubhyoraparyapāyaḥ (pr.no.41),uktārthānāmaprayogāḥ. (pr.no.51). ibid, pp. 20,24.
The arrangement of paribhāṣā-s found here bears a close similarity with that exhibited in the work of Vyāḍi. Puruṣottamadeva, in this work, proves his scholarship through a brief but effective discussion along with necessary examples. Here also the paribhāṣā-s are basically shown to focus light on the process of interpretation of Paninian aphorisms\(^{58}\), as well as application of a particular number or gender\(^{59}\) and thus this work contributes a lot towards the study of Sanskrit Grammar in general, and the paribhāṣā-s in particular.

The study of the LPV establishes the fact that Puruṣottamadeva had gone through the vārttika-s of Kātāyana\(^{60}\) minutely and he mastered over the MHB\(^{61}\) of Patañjali well.

**(iii) Brhatparibhāṣāvṛtti of Śrīdeva**

Śrīdeva’s Brhatparibhāṣāvṛtti (BPV) contains one hundred and thirty paribhāṣā-s. It starts with the paribhāṣā-व्याख्यानतो विशेषार्थापत्तिर्न सांदेहादलक्षणम् which is seen to be the last one of the LPV. The last paribhāṣā dealt with here is समासक्तितद्धितेषु सम्बन्धहाय्यिनमान्यत्रा रुद्धियाहिन्नरुप्यायव्याहि- cāritasam bandhebhyaḥ. The most important feature of the work of Śrīdeva is that the author has

---

58. gaṇapamukhyayormukhye kāryasampratyaṇaḥ (pr. no. 5) explains the interpretation of the P.ṣūt. agnerdīhak (4.2.33). ibid. p. 114

59. bhavati hi kriyāviseṣaṇānāṁ karmatvaṁ napūnāsakatvaṁca (pr.no.59), sandehe bahuvacanāṁ prayoktavyaṁ (pr.no.61). ibid. pp.138-139

60. iyāṁ ca paribhāṣā kātāyanena ‘prātipadikagrahaṇe liṅga-viṣiṣṭasyāpi grahaṇāṁ’ (4/1/1 va.4) iti. ‘sarvanāmasvasarasmāsataḥ ditvadhitavidhilugartham’ (4/1/1 va.5) ityapūrvavacanarūpaḥ paṭhitetetāvataiva pramāṇam…..exposition of the pr. no. 26 ibid. p.123.

61. …bhāṣyakāreṇa tu sukauryāt ‘yuvaḥkhalati..’ (2.1.67) ityatra yuvaśabdasya svarūpasya jāratīśabdena sāmānādhikaraṇyānathānupapatyaḥ jñāpiṇā. ibid. p. 123
not followed here, the order followed by his predecessors in the arrangement of the paribhāṣā-s. He, rather, arranges paribhāṣā-s following their order found in the MHB. In his work Śrīdeva has quoted the names of his predecessors very often\textsuperscript{62}. The work as it is found in the book PBS edited by K.V. Abhyankar is divided into eight chapters which are further subdivided into sub-sections called pāda. First ninety-nine paribhāṣā-s are set in the chapter wise- division and the rest thirty one (pr.no.100 to pr.no.130) called nyāyamūlā paribhāṣā-s are not adjusted with any chapter. In this work also the paribhāṣā-s are discussed in order to accelerate the process of interpretation of the Paninian sūtra-s and to show the relative strength as well as priority of some rules over the others.

(iv) Paribhāṣāvṛtti of Nilakaṇṭhadikṣita

Nilakaṇṭhadikṣita’s Paribhāṣāvṛtti (PBV) is a collection of one hundred and forty paribhāṣā-s without any chapter-wise arrangement. The last ten paribhāṣā-s are shown as baseless. The work starts with the paribhāṣā - vyākhyātato viśeṣapratipattir na hi samdehādalakṣaṇam and ends with the paribhāṣā-vartṣyatpravṛtyeha kāryānī kriyante. At the end of the work, it is clearly written that the work is the result of the study of the MHB.\textsuperscript{63} The discussions on the paribhāṣā-s found here, appears to be very short but the lucid style and the easy language have rendered the work very popular and effective to the students of Sanskrit Grammar. According to K. V. Abhyankar, Nilakaṇṭhadikṣita has followed the order of Śrīdeva in arranging the

---

62, ‘maïtreyaṇa ca yadudāhṛtām’ in connection with pr. no. 4; ‘puruṣottamadevena tu dādhā...’ in connection with pr. no. 9; vāmanena tu ‘gaṇo’pakte’...in connection with pr. no. 12. ibid. pp - 133,171,174.

63. paribbāvyā mahābhāṣyāṃ diṁmātramiha darśitaḥ / tena tuṣyantu vibudhā matṛtiṃ vikṣya sādaraṁ // PBV. p.50
paribhāṣā-s at the beginning of his work. This work mainly deals with the paribhāṣā-s necessary for interpreting the meaning of Paninian rules, the relative priority of śūtra-s with special strength and also with nyāyasiddhā paribhāṣā-s. According to K.V. Abhyankar, Nāgēśa has followed to a certain extent, the style of Nīlakanṭhadīkṣita despite there being a vast difference in the subject matter of their works.

(v) Paribhāṣābhāskara of Haribhāskara

The Paribhāṣābhāskara (PBB) of Haribhāskara or Bhāskara is almost a copy work of Śīrādeva’s BPV with a small variation and as a result, the work is not in a position to receive laurels of separate identity and originality. The work contains one hundred and thirty two paribhāsa-s. Here, the author has quoted Bhāṭṭhāri more than once and the work conspicuously declares that the author possesses supreme regard for Patañjali.

---

64. Introduction. PBS. p. 31.
65. nirdīśyaṁānasāyādeśā bhavanti (pr.no.5), vārṇāśraye nāsti pratyayalakṣaṇām (pr.no 9). PBV.pp. 3,5
66. antaraṅgabahiraṅgayorantaraṅgāṁ balīyāḥ (pr.no.27), vidhiniyasambhava vidhireva jyāyāṁ (pr.no.96). ibid. pp.13, 40
67. yadāgamaṁadguṇīḥūtāstadaṁgraṭhaṇaṁ grhyante (pr.no.4), vartṣyatpravṛttyeḥa kāryāṁ kṛyante (pr.no. 140). ibid. pp.2,49.
68. Introduction. PBS. p. 31
69. only one paribhāṣā samāsaśca dvipadāśrayatvādbhiraṅgopī lyapaṁ bādhate (pr.no. 35) is added here, the paribhāṣā asati sambhava bādhanaṁ bhavati (pr.no. 36) and asti ca sambhavo yaddbhayaṁ syāt (pr.no. 37) are separated whereas these two are jointly used in the pr.no. 35 in the work of Śīrādeva. ibid, p. 204.
70. uktam hi bhāṭṭhāriṇāpi-upeyapratipatyaṁtāḥ upāyāḥ avyavasthitā iti. in connection with the paribhāṣā no.4; yaduktāṁ hariṇāḥ abhivyaktaḥ padārthā ye svatamtra lokaviśrutāḥ / śaśtrāṅthastēṣu kartavyāḥ śabdēṣu na taduktīṣu // in connection with the pr. no. 102. - ibid pp. 319 and 365.
The Paribhasendusekhara (PBSS) of Nāgęśa, the most important work on paribhaśa-s of Sanskrit Grammar contains three chapters called prakaraṇa-s. It is a collection of one hundred and thirty three paribhaśa-s along with a scholarly exposition. The work starts with the paribhaśa - vyākhyānato viśeṣapratipattirna hi samdehādalākṣaṇam and it ends with the well-known paribhaśa-aṅgdhamātrālāgghavena putrotsavam manyante vaiyākaraṇāḥ. The first prakaraṇa of the book contains thirty seven paribhaśa-s, the second has thirty four while the last one deals with sixty two of the same. The author himself declares that he is going to explain the paribhaśa-s prevalent in the ancient Grammar of Pāṇini. In the PBSS, Nāgęśa often has quoted Kaiyata but in many places he refutes Kaiyata's view in explicit terms. While dealing with the paribhaśa-s - yathoddesam sanjña-paribhaśam and kāryakālaṁ sanjña-paribhaśam, Nāgęśa has cited Kaiyata's view and the very next moment he refutes it adding his own conclusion. This is clearly stated in the commentary called Bhaṭṭarvi. The study of the PBSS, throws light on the fact that Nāgęśa possesses profound knowledge of the MHB as well as of the paribhaśa works written by his predecessors. Moreover, in spite of Nāgęśa's refutation of many concepts given by the earlier scholars, documented in his PBSS, the book is regarded as a gem in the field of Sanskrit Grammar in general and the whole range of paribhaśa in particular.

71. prācīnavaiyākaraṇatantre vācanikānyatra pāṇinīyatantre jnāpakanyayasiddhāni bhāṣyavārttikayorupanibaddhāni yāni paribhaśārūpāṇi tāni vyākhyāyante -PBSS. p.2.
72. pr.no. 2, ibid, p.4
73. pr.no. 4, ibid, p.4
74. kaiyata ityanena sūcitāmarucin sūcayan svasiddhāntamāḥ. ibid p.6.
K.V. Abhyankar has recommended the book as the final word of *paribhāṣā*\(^{75}\) in Sanskrit Grammar. Nāgeśa\(^{i}\) has furnished the *paribhāṣā*-s in his *PBSS* which are regarded indispensable for the right interpretation of Paninian aphorisms\(^{76}\), for bringing out the correct form of words through various stages\(^{77}\) and for the sake of establishing the comparative strength and relative priority of various rules of Paninian Grammar\(^{78}\).

(vii) *Paribhāṣābhāskara of Sesādrisudhī*

The *Paribhāṣābhāskara (PBBH)* of *Sesādrisudhī* deals with one hundred and eleven *paribhāṣā*-s. The work, available at present, starts with the *paribhāṣā*-vyākhyānato viśeṣapratipattirṇa hi samdehādalaṃkāraṇam and ends with the *paribhāṣā*-tasya dosaḥ samyogādiḍalopalatvaṇaṭvesu. This work follows the order of the *PBSS* in the arrangement of the *paribhāṣā*-s but almost in every step the author runs after Nāgeśa by criticizing him vehemently for not keeping pace with the *MHB*\(^{79}\). The work betrays

---

75. Nāgeśa’s *Paribhāṣenduśekhara* is looked upon as the final word on Vyākaraṇa *Paribhāṣās* and, one who wants to study the Vyākaraṇa *Paribhāṣās* has to read carefully and understand Nāgeśa’s *Paribhāṣenduśekhara*......- Introduction, PBS. p.32.

76. *arthavadgrahaṇe nānarthakasya* (pr. no.14) helps the reader to interpret the meaning of the P.sūt. *svaṁ rūpaṁ śabdasyaśabdahatvam* (1.1.68), PBSS, p.51.

77. *sannipātalakṣaṇo vidhiranimittaṁ tadvighāṭasya* (pr.no. 86) prevents the inclusion of tuk in the case of grāmanī kulaṁ which is supposed to be added by the strength of the P.sūt. *hrasvasya piti kṛti tuk* (6.1.71). ibid, p.216.

78. *pūrvaparanityaṁtaraṅgapavādāṃnuttarottaram baliyaḥ* (pr. no.38). ibid, p. 104.

79. “adhikāro nāma triprakāraḥ (Mahābhāṣya 1/1/49 vā.4) iti bhāṣyaṁ paksadvayasaśadhāraṇaṁ” (*Paribhāṣenduśekhara pari 2,3*) ityapayuktam PBS, p .380.
Sesadrisudhi's profound knowledge of Sanskrit Grammar and at the same time it discloses the fact that he has gone through the MHB and the PBSS word by word before composing his PBBH.

Besides these important works on paribhāṣā in the chain of Paninian school of Grammar, some works which are still in manuscript form deserve mention here. They are Paribhāṣāprakāśā of Viśnubhaṭṭa, and Paribhāṣārthamaṇḍari of Bhimācārya Galagali. Two works on paribhāṣā viz. Paribhāṣopakāra and Paribhāṣātikā are attributed to Haridīkṣita who was the grandson of Bhaṭṭoja. The references to some other treatises on paribhāṣā are also found somewhere with the title identical with that of some famous paribhāṣā works. As for example, G. Haldar has referred to the work Paribhāṣāvṛtti composed by Padmanabhadatta of Mithilā in his famous work Vyākaraṇadarśāner Itihās (VDI). He also opines that Nilakaṇṭhadiśita has composed his PBV after this work. Moreover, commentaries on the PBSS like the Bhairavī, Visamī and Tripathagā also offer an important and powerful exposition on paribhāṣā-s of Sanskrit Grammar. The paribhāṣā works related to the non-Paninian school are not mentioned here, because they will be treated separately in the seventh chapter of this work.

III. THE MEANING OF THE WORD PARIBHĀṢĀ

Bhaṭṭoja has attached the Paribhāṣāprakarāṇa (PP) as the second chapter of the VSK. The word paribhāṣā has its origination from the root ṃbhāṣ (to speak) with the upasarga pari attached before it. The upasarga pari refers to ‘all encompassing’. In the Nirukta (NIR), Yāśkācārya has mentioned clearly that the upasarga pari

81. op.cit., p.377
means sarvatobhāvam i.e. in all dimensions. So the word paribhāṣa literally means a statement having an all-encompassing effect. In the vārttika - varṇapāṭha upadesā iti cedavarakālaṁvat paribhāṣya amupadesāḥ, the word paribhāṣa denotes the idea of interpretative canons. Although the word paribhāṣa is found in some vārttika-s of Kātyāyana and in the MHB, it was not used by Pāṇini in his AST. In the vārttika - savarṇe 'ṇgраhaṇāmапaribhāṣyaṁakṛtyagrahaṇāṁ, the word paribhāṣa stands for formulation. In the MHB the word pāribhāṣika, which originates from the term paribhāṣa has been used to mean a technical term. The Nyāsa also shows the use of the term paribhāṣa in the sense of technical term. Īśvar Candra Vidyāsāgar has also used the term paribhāṣa to denote the technical term of Sanskrit Grammar. Such an use of the term is also found in the Mitāksarā commentary on the Yājñavalkyasūtra. But the definition of the word paribhāṣa is furnished neither by Pāṇini nor by Patañjali in their respective works. Patañjali, however, has offered some definite characteristic features of paribhāṣa-s in the MHB. It is from such guiding clues set up by Patañjali and others that the concept of paribhāṣa came to be formed and developed in Sanskrit.

82. paritī sarvatobhāvam. op.cit., 1.1.4.21. p .37
83. parito vyāpṛtaṁ bhaśāṁ paribhāṣāṁ pracakṣate, udāyota. MHB on the P. sūt. samarthah padavidhiḥ (2.1.1).
84. MHB. in connection with the P.sūt., aṇuditsavarṇasya cāparyatāḥ (1.1.69)
85. on the P. sūt. aṇuditsavarṇasya cāparyayaḥ. ibid.
86. nedaṁ pāribhāṣikasya vacanasya grahaṇam, op.cit. in connection with the P.sūt. lupi yuktavād vyaktivacane (1.2.51).
87.op. cit. samarthaparibhāṣāvāyāpāro yathā syādityevaṁ gurusanūñākaraṇāṁ. In connection with the P. sūt. tatropapadaṁ saptamistham (3.1.92)
89. op.cit. stridhanasaśabdasca yaugiko na pāribhāṣikāḥ. yogasambhave paribhāṣāyaḥ ayuktavat. on 2.143, p. 148.
90. paribhāṣā punarekadesāsthā satī krṣnam śāstrambhiyālayati. pradīpavat. op. cit. In connection with the P. sūt. samarthah padavidhiḥ (2.1.1).
Grammar. In Sanskrit Grammar the word *paribhasā* implies the authoritative statements that are regarded as the path showing rules used for determining the actual meaning of the operational aphorisms and they are also implemented for removing the ambiguity that arises at the juncture of using various rules of Sanskrit Grammar. So the *paribhasā* sutra-s can be used as code of interpretation of Paninian rules. According to Mugdhabodha school *paribhasā* is used in Sanskrit Grammar for the sake of brevity or conciseness. In the beginning of the work *Kātantraparibhāsāśūtravṛtti (KPSV)*, Bhāvamisra, the author, offers a note on *paribhasā* through a verse which also, speaks of the universal acceptance of such canons. In the actual sense, the *paribhasā*-s are the rules over rules. So they can be termed as meta rules of Sanskrit Grammar. When an operational rule of Grammar gets its way stuck, a necessary *paribhasā* opens out the horizon of the actual destination of the concerned text. Padmanābhadatta has commented that the relevant as well as cohesive statements of the teachers who have mastery over the process of deriving meaning of a word, can be termed as *paribhasā*. Puruṣottama in his *Bhāṣāvṛtti (BHV)*, expresses that the words or the statements that are beneficial to the whole śāstra can be termed as *paribhasā*. The *Uddyota* defines *paribhasā* as a rule where there is no rule applicable. In the DSG the term

---

91. *granthisya samākṣepanivāhārthāṁ saṁketavāiseṇāḥ paribhāṣā*. The comm. to MUGBV, p. 15.

92. *bhāṣyante parito yasmat paribhāṣāstataḥ smṛtāḥ / tūsāmarthaḥ prayogasca likhyante bhāvaśārmaṇāḥ // PBS, p. 67


94. *pari sarvasāstropayuktā vāni bhāṣā śā paribhāṣā*. op.cit. in connection with the P.sūt. *ikogunavrddhi* (1.1.3). as quoted by G. Haldar, ibid, p. 366.

95. *aniyame niyamakāriṇī paribhāṣā*. MHB in connection with the P. sūt. *ikogunavrddhi* (1.1.3)
paribhāṣā is explained as an authoritative statement which helps the process of interpretation of rules of Grammar; which guides the process of removing the conflict between two rules that occur simultaneously in the stages of formation of words and thus directs towards the construction of correct words. It is important to note that the concept and treatment of paribhāṣā in the field of Sanskrit Grammar can be traced back to pre-Paninian age, for Pāṇini himself has adopted a good number of paribhāṣā-s in his AST from his predecessors. This is clearly stated by K. Das in his work PPSG. The custom of applying authoritative statements for removing confusion or ambiguity, came into existence from practical experiences of people in their day to day life. Scholars from their own experience and practice do arrive at some judgments, which are recognized as almost eternal by successive supporters as long as any documentary proof against the canon is not found. This idea or concept can be shared with the cases of geometrical theorem. No student of Geometry can proceed until and unless he or she has the basic idea that the measurement of the three angles of a triangle equals to 180. The case applies to Sanskrit Grammar also. Sanskrit Grammarians took resort to the paribhāṣā rules to settle down ambiguity or confusion that may come in the way of understanding the meaning of some other sūtra-s. But this refers to the function of only one type of paribhāṣā. The other variety of paribhāṣā is used as the steps or methods of sūtra interpretation. Without the knowledge of such paribhāṣā-s, a student of Sanskrit Grammar can not achieve the coveted goal as he or she would face sheer difficulty in every step taken forward. A paribhāṣā possesses an illuminating effect and as such it clears up the negative factors and highlights the proper interpretation of Paninian

96. op. cit., p. 223
97. he has technical terms and interpretative canons of his own and has still liberally adopted familiar terms and canons of his predecessors. op. cit., p. 24
98. A theorem of Geometry.
sūtra-s and it is for this reason that a paribhāṣā is often compared to a lamp that illuminates its surroundings. It can be easily intelligible that Pāṇini’s Grammar would have remained unearthed had it not been aided by the paribhāṣā-s, the indispensable tool for interpreting the sūtra-s. In the Vaidyasastra, the definition of a paribhāṣā, as quoted by G.Haldar, is given in an elaborate way which seems to be very relevant here. It is stated there that the paribhāṣā-s, like the lamp can speak of what is not at all expressed and stated, partly stated or doubted in a sūtra. Thus a paribhāṣā always guides a student of Sanskrit Grammar to the right direction. So it can be compared to the Mariners’ Compass used for deciding the proper direction in the midst of the ocean, so that the ship can reach its destination safely. The word nyāya is also seen to denote paribhāṣā.

Nāgēśa, in his PBSS, clearly mentions the existence of two types of paribhāṣā-s prevalent in Sanskrit Grammar. According to him some paribhāṣā-s are directly mentioned by Pāṇini in the shape of sūtra-s which have their same numbering method as it has been used in the other sūtra-s of the AST. in accordance with the chapter, section and position of the sūtra incorporated by Pāṇini himself. The other type of paribhāṣā-s are those that are not directly mentioned by Pāṇini himself in the form of sūtra-s, but the application of which are conspicuously felt in the process of interpretation of Paninian aphorisms laid down by Katyāyana and Patañjali in the vārttika-s and in the MHB respectively. Thus it is evident that paribhāṣā-s are of three types altogether, viz.

99. supra fn. 90.
100. avyaktaṇuktaśoktasandigdhārthapraṇakāśikāḥ paribhāṣāḥ pravakoṣyante dipibhūtāḥ sunīscitāḥ. VDI. Part I, p. 64.
101. ibid. p. 364.
102. harināmamṛdṛṇdvāyādīḥ. Introduction, HNMV.
103. supra fn. 71.
vācanikī, jñāpakasiddhā and nyāyasiddhā or nyāyamūlā. The vācanikī paribhāṣā-s are those that are actually treated by Pāṇini or others. Jñāpakasiddhā paribhāṣā-s are those that are suggested or implied by the sūtra-s of Pāṇini. The word nyāya, according to Vaidyanath Payagunda refers to the arguments established by scriptures or by observation on various types of human behaviour etc.104 So nyāyasiddhā or nyāyamūlā paribhāṣā-s are those which are established on the basis of various experiences in common parlance. Vācanikī paribhāṣā-s offer a great variety. They are in appearance either sūtra-s or sometimes statements directly deduced from a sūtra. Jñāpakasiddhā paribhāṣā is of two varieties called lingavatī and vidhyangasesabhūtā. The lingavatī jñāpakasiddhā paribhāṣā is that interpretative cannon which being confined in one place can illuminate the whole text of Grammar. An example of the same is uṇādayo 'vyutpannāni prātipadikāni.105 Vidhyangasesabhūtā paribhāṣā always becomes a part of a vidhi or grammatical operation. It is clearly stated in the VDI, Part-I, by G. Haldar with the help of a quotation106. In the commentary of Purusottama’s BHV it is stated that a paribhāṣā, without the help of which an operational rule can not be activated, comes under this category of the jñāpakasiddhā paribhāṣā107. As for example, the operational rule īdāsah (7.2.83) can not get its way without taking the help of the authoritative canon ādeh parasya (1.1.54). It is very important to note here that the

104. etacchāstralokatantrāntaraprasiddhayuktir nyāyaḥ. as quoted by G. Haldar. VDI. Part I, p. 365
105. pr.no. 22. PBSS, p. 38.
106. ekasthā savitā devo yathā viśvaprakāśakaḥ/ tathā lingavatī śastraṃekasthāpi pradīpayet // ekāpi puṇācalī puṃsaṁ yathaikaikām prayāti hi / vidhyāṅgaśeṣa-bhūtā sā vidhiṁ pratyanganacchati // op.cit., p. 365
107. yā sarvaiva vidhivākya upayujjate sāpārā . śāpi kācid vidherāṅgaḥbhūtā yāṁ vinā vidhivākyānnaiva pravartate. op.cit., in connection with the P.sūt. iko guṇaṇyddhi (1.1.3). as quoted by T. Goldstücker, PHPSL, p. 52.
*jñāpakasiddhā paribhāṣā* can be applied to the process of the activation of an operational rule or it can be used in the process of grammatical function as a guiding canon. As for example, the rule *vivratisedhe paraṁ kāryam* (1.4.2) does not come directly in the way of the process of activation of an operational rule. But it acts as a deciding factor of the norm which the concerned operational rule should follow under some condition. The third category of the *paribhāṣā* which is called the *nyāyasiddhā paribhāṣā* or the *nyāyamūlā paribhāṣā* has two varieties. Of these two, the first one is called *lokanyayasiddhā* and the other is *yuktisiddhā*. In case of the first one, the interpretative rule itself is established with the help of the experimental truth found in the human world. As for example, we may refer to the canon *ekadesāvikṛtamānanyavat* 108. The sanctity of such *paribhāṣā*-s lies on the behavioural truth observed in our day to day life. The *yuktisiddhā paribhāṣā*-s are established on the basis of practical logic. As for example, we may cite the *paribhāṣā*- *pūrvaparanyāntaraṅgāpavādānāmuttarottaram balīyah* 109. Another important point to be noted in connection with this type of *paribhāṣā* is that the first two categories of the interpretative principle are solely related to Grammar, but the third category especially the *lokanyayasiddhā paribhāṣā* has comparatively a broader jurisdiction, as it can go beyond the limitation of Grammar and can touch the horizon of human experience in the field other than that of Grammar. Such *paribhāṣā*-s are of general nature. This can be explained more clearly with the help of a concrete example. The interpretative canon *ekadesāviktamananyavat* implies that the transformation of a portion can not change the whole thing. This is applicable to the practical world also. *Patañjali*, in connection with this interpretative canon states that

108. pr.no. 37. PBSS. p. 100

109. pr.no. 38. ibid. p.104.
a dog if gets its ear or tail cut continues to remain as a dog only; neither it becomes a horse nor an ass\textsuperscript{110}. This statement clearly manifests the general nature of the concerned \textit{paribhāṣā}. The modern scholars of Sanskrit Grammar have categorized the \textit{paribhāṣās} in a completely different way. According to K.V. Abhyankar the \textit{paribhāṣā} of Sanskrit Grammar can be grouped under five heads\textsuperscript{111} viz.

(i) \textit{paribhāṣā}-s for interpretation of the rules of Grammar,
(ii) \textit{paribhāṣā}-s for determining the priority of the application of other types of rule,
(iii) \textit{paribhāṣā}-s for arriving at the correct form of words,
(iv) \textit{paribhāṣā}-s generating the use of correct words and necessary expression and
(v) \textit{paribhāṣā}-s for the guidance regarding the use of gender and number of the words of Sanskrit language.

K. Das, in his book \textit{PPSG}, on the other hand, has placed the Paninian \textit{paribhāṣā}-s under thirteen broad topics\textsuperscript{112} along with their sub-varieties. The topics are as follows:

(i) \textit{paribhāṣā}-s used as clue for the determination of the locus of a grammatical operation,
(ii) \textit{paribhāṣā}-s related to the extended application of grammatical elements,
(iii) \textit{paribhāṣā}-s related to the order of enumeration of the lexical elements in Paninian \textit{sūtra}-s,
(iv) \textit{paribhāṣā} related to \textit{svarita} index for a governing rule,
(v) \textit{paribhāṣā}-s used as clues to the solution in case of a conflict.

\textsuperscript{110} स्वा कर्पे पुच्छे वाचि स्वावि भवति, नास्वो नागर्दभा इति. MHB in connection with the P. sūt. \textit{sthānivadādeśo 'nalvidhau} (1.1.56).
\textsuperscript{111} Introduction. PBS, pp. 34-37
\textsuperscript{112} op. cit. ch. IV.
(vi) *paribhāṣā*-s on relative inefficiency of rules,

(vii) *paribhāṣā*-s on position of saṁjña and *paribhāṣā* rules,

(viii) *paribhāṣā*-s on indicatory letter,

(ix) *paribhāṣā*-s on accentuation,

(x) *paribhāṣā*-s on the relative importance of verbal case endings over non verbal ones,

(xi) *paribhāṣā*-s on the norm related to word-formation,

(xii) *paribhāṣā*-s on analogical application of knowledge from proper experience in the field of Grammar and

(xiii) *paribhāṣā*-s on irregular formation.

Though a *paribhāṣā* basically aims at determining the meaning of grammatical aphorisms through the proper way of interpretation, it sometimes can confine or expand the scope of an operational rule also. As for example, the *paribhāṣā* - *yadāgama*stdgūṇibhūtastadgraṇaḥ *grhyante*113 declines that when a grammatical operation is formulated in connection with a *nimitta* or cause, one should take the original along with the augment but if something is substituted in the place of a particular grammatical element, the substitution in that case, should be done only in the place of that what is actually stated in the concerned rule. Thus the force of this canon makes the scope of the concerned substitution restricted. Again the canons like *asiddham bahiraṅgamantaṛaṅge*114 expand the field of an *antarāṅga* rule, but simultaneously it restricts the application of a *bahiraṅga* principle. Observing such an activity of the *paribhāṣā* B.K. Jha opines that *paribhāṣā* can be of two types, one that expands the

---

113. pr.no. 11. PBSS. p. 29
114. pr. no. 50. ibid. p.116
activity field of an operational rule and the other that restricts the scope of the same.\textsuperscript{115}

In the \textit{AST} the word \textit{paribhāṣā} primarily refers to the \textit{paribhāṣā sūtra-s} which come under one variety among the six popular categories of grammatical aphorisms laid down by \textit{Pāṇini}.\textsuperscript{116} In the field of Paninian Grammar this term also stands for the interpretative canon stated or used on various occasions by \textit{Kātyāyana}, \textit{Patañjali}, \textit{Nāgęśa} and others in their respective works of Grammar. Such scholars while dealing with the Grammar of \textit{Pāṇini} in various perspectives, have discovered that there are lots of interpretative principles which, though, not enlisted as \textit{paribhāṣā sūtra-s} in the \textit{AST}, are disclosed or suggested in the concerned places conspicuously. As for example, the \textit{paribhāṣā - yatrānekavidhamāntaryam tatra sthānata āntaryam baliyah}\textsuperscript{117} has been deduced from the \textit{sūra - sthāne īntaratamaḥ} (1.1.50). This is clearly stated by S.C.Vasu.\textsuperscript{118} Thus the field of \textit{paribhāṣā} comes to be a vast one. \textit{Bhaṭṭoji} in his \textit{VSK}, though deals with all the \textit{sūra-s} of \textit{Pāṇini}, has chosen for his discussion only thirteen \textit{paribhāṣā sūtra-s} of the \textit{AST} in the \textit{PP}. Along with these \textit{sūra-s} \textit{Bhaṭṭoji} has taken into account four principles which are very much important in the area of word formation. From the study of the \textit{PP} of the \textit{VSK}, it appears that \textit{Bhaṭṭoji} has used the specific chapter to establish the nature of \textit{paribhāṣā sūtra-s} of \textit{Pāṇini}.

\begin{footnotesize}
115. prakāreṇānena paribhāṣāḥ dvidhā vibhaktum 'sakyante (ka) vidhyādisūtrakṣetrasvis
tārakāriṇī paribhāṣā, (kha) vidhyādisūtrakṣetrasamkocakāriṇī paribhāṣā ca -

116. sūtraṁ śadhvidhiṁ.saṁjña ca paribhāṣā ca vidhīrniyama eva ca/atideso'dhikāraśca
śadhvidhaṁ sūtraṇāyam // HNMV. p. 30

117. pr. no.13. PBSS. p. 47.

118. Though the anuvṛtti of the word sthāṇa was understood in this sūtra from the last, the repetition of this word indicates the existence of the following paribhāṣā. AST.vol I, p. 39
\end{footnotesize}
accepts the paribhāṣā-s of the PP of the VSK as the lingavati paribhāṣā-s.\textsuperscript{119} Though the number of paribhāṣā-s taken in the PP is very little in comparison to the vast area of paribhāṣā-s of Sanskrit Grammar, it can demonstrate the nature of the paribhāṣā-s well with its diversified varieties.

This project has been undertaken to bring to light the value of the PP of the VSK. Since our study is extensive in nature, so we have taken into account also other paribhāṣā- works of Sanskrit Grammar. However, almost in every step, the paribhāṣā-s laid down by the grammarians of Paninian school come in the way for comparison as well as for making a decision whatsoever. It is needless to say that the qualitative value of the said chapter of the VSK acts as the force behind the formation of this project and Pāṇini's AST serves as the guiding principle and measuring rod in every step of the present venture.

\textsuperscript{119} \textit{ithaṁ līṅgavati paribhāṣā jñeyeti dikpradarsanam. ato’gre samarthaparibhāṣālekhan’pi na kṣatih. op.cit., SK pub. by Khemaraja, p.15.}