CHAPTER TWO

A COMPREHENSIVE STUDY OF SAMJÑĀ AND PARIBHĀṢĀ IN THE SCHEME OF BHATTOJI

I. CONCEPT OF SAMJÑĀ SŪTRA

The word samjñā has originated from the root vijnā (to know) with the prefix sam attached before it. The upasarga sam is generally used to denote propriety or perfection. In the NIR though this upasarga is stated to mean ekībhaṇa combination\(^1\), according to Durgacarya the same is used in the very first line of the NIR itself to mean properly or with proper decorum.\(^2\) So the resultant word samjñā means knowing a thing exhaustively in a proper manner. In general a samjñā means an utterance of a name only.\(^3\) In the DSG, the meaning of the word samjñā is written as a short word to convey a big sense or it can be a term to know the general nature of things.\(^4\) The word uddesa is also seen to be supplemented to mean samjñā.\(^5\) According to the followers of the Mugdhabodha school of Grammar, the technical term recognised in a particular field of study for running a discussion as well as to meet a query can be termed as a samjñā.\(^6\) The word samjñā has two ways of construction. viz. sam+vjñā+karaṇe aḥ and sam+vjñā+bhave aḥ. In the field of Grammar the word samjñā constructed in the former way denotes the technical term, but the same

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1. samityekībhaṇaṁ. NIR. 1.1.4.16, p. 36.
2. samabhyasyate maryādayā (paripātā) ayamītī samāmbnāyaḥ. vṛttī on samāmbnāyaṁ samāmbnātaḥ.
4. op.cit., p. 375.
5. uddesastu nāmāmātreṇā vastusamkirtanam. TABH. p.6.
6. vyavahārārtham 'stre krīḍa samketaḥ samjñā. Durgadasa Vidyavagisa in the comm to the MUGBV. p.15.
constructed in the latter way refers to the abstract noun meaning cognition or understanding. This is clearly stated by K. M. K. Sarma in his book *Pāṇini, Katyāyana And Patañjali (PKP)*. Thus etymologically a *saṃjña* refers to the term by which the general nature of a thing or concept is known fully in a proper way. According to Jagadīśa, a *saṃjña* means a name having convention. According to Katyāyana the term *saṃjña* means true knowledge. Generally, the name given to any place, person or thing is referred to as *saṃjña*. Thus by which the knowledge of a thing is obtained can be termed as *saṃjña*. Samjñas are of three types, viz. *naimittiki*, *paribhāṣiki* and *aupādhiki*. The word *naimittiki* refers to those *saṃjña*-s which are causal or occasional. The *saṃjña*-s which have come into existence through a specific cause or occasion can be called *naimittiki samjña*-s. In the case of this type of *saṃjña*-s the convention goes with the concerned term from time immemorial, e.g. *prthivi*, *jala* etc. The term *paribhāṣiki* refers to those *saṃjña*-s which are purely technical and the terminology of this type of *saṃjña*-s is used in a specific field of study for conducting necessary analysis or discussion. In the case of this type of *saṃjña*-s the convention is of a later origin, e.g. *caitra maitra*, *sūtra* etc. Lastly, the term *aupādhiki* refers to those *saṃjña*-s which are completely etymological, e.g. *pācaka*, *pāthaka* etc. All these are elaborately stated in the *upodghata* of the *VDI*. The *saṃjña*-s used in Sanskrit Grammar are mostly *paribhāṣiki* and they can again be classified into two categories, viz. artificial and meaningful. The artificial *paribhāṣiki saṃjña*-s are merely conventional terms and they do not possess

7. op. cit., p.18
8. rudham saṅketa-vannāma saiva saṃjñetī kītyate. SSP, as quoted by K. Devasarma, SI, p. 603.
9. saṃjñanām saṃjña. in connection with the P.sūt. *tadasīvyam saṃjña-pramāṇatvāt* (1.2.53).
10. loc.cit., p. 363
any meaning connotatively. They are used for the convenience of the grammarians concerned, e.g. ti, ghu, bha etc. On the other hand, the meaningful pārībhāṣikī samjñā-ś are constructed on the basis of a particular sense offered by the term concerned. Thus the samjñā-ś like avyaya, anunāśika, savarya fall under this category. These samjñā-ś have etymological sense and they retain it in the field of their application in Grammar also.

The artificial samjñā-ś have their jurisdiction restricted only to the particular Grammar where they have been used. Outside the range of that particular school of Grammar, these terms do not possess any meaning at all. But the samjñā-ś possessing derivative meaning, are generally used by the grammarians almost unanimously in their respective grammatical works. As for example, the terms svara, vyāṇjana anunāśika etc. are used by different grammarians in their respective works to denote almost the same meaning. These are also called mahāsamjñā-ś. Scholars are of opinion that most of the mahāsamjñā-ś probably have been taken by Pāṇini in his AST from the works of grammarians prior to him.11 But as the field of Sanskrit Grammar before Pāṇini remains almost in the darkness, it is not possible to point out the authentic authorship of the mahāsamjñā-ś. The mahāsamjñā-ś like udāṭta, anudāṭta, svarīta were very common in the ancient phonetic treatises and it can firmly be said that Pāṇini has taken these from those earlier sources. The mahāsamjñā-ś are used in the Grammar of Pāṇini purposefully to demonstrate appropriate grammatical concept. It is clearly stated by Patañjali in his MHB.12 The definition of the mahāsamjñā-ś like udāṭta and anudāṭta, the terms which have been borrowed by Pāṇini from earlier books on phonetics, are furnished again in the AST for the sake of the dull headed persons. Pāṇini's attempt to

11. Probably most of them are borrowed by Pāṇini from his predecessors. K.M.K. Sarma, PKP. p.20.
12. tatra mahatyaḥ saṃjñāyāḥ karaṇe etat prayojanaḥ – anvarthasaṃjñā yatha vijñāyetā. op.cit. in connection with the P. sūt. sarvādīni sarvanāmāni (1.1.27).
show the definition of such samjna-s in his book, is to clarify the concerned grammatical concept to those who have not gone through the books on phonetics like Prātiṣākhya-s and śikṣā-s. Patanjali has clarified this point in his MHB while dealing with the sūtra - tasyādita udatan ardhahrasvam (1.2.32).13

In the field of Paninian Grammar the term samjna refers to a samjnasūtra which is included in the list of six categories of grammatical aphorisms.14 This type of sūtra possesses distinctive quality that makes them capable of differentiating themselves from other types of sūtra-s used in the AST. This variety of sūtra not only expresses the specific nomenclature used by Pāṇini in his Grammar, but also establishes the special denotative features of the technical terms with full clarity of meaning. The main purpose behind the construction of a samjna sūtra is to concise the volume of the matter under discussion.15 Thus with this purpose in view the samjna sūtra also fulfills the task of bearing the technical terms used in the particular school of Grammar. So they need to be pin-pointed and poignant and also free from all types of ambiguity. Thus a samjna sūtra should not be too narrow, because the narrowness subsides the competence of the idea concerned, nor should it be too wide, because extra periphery will encompass unwanted elements. Moreover, a samjna sūtra, like other sūtra-s can not conceive any impossible idea, because the impossibility will be a threat to the existence of the particular thing or concept to be taken care of. In appearance, a samjna sūtra consists of two parts, viz. the technical term and the matter defined. In a samjna sūtra the technical term is called sanjña and the part, which is the recipient, or the possessor of the meaning of that technical term is called samjnin. It is worth mentioning here that in a Paninian sūtra

13. anvākhyaṁ nameva tarhidāṁ mandabuddheḥ. loc.cit.
15. laghvartham hi samjnakaranam. MHB. in connection with the P.sūt. vrddhirādaic (1.1.1)
every word, nay every letter, bears its own significance and hence is treated as
indispensable for the concerned sūtra. Patañjali in the MHB, while dealing with the
sūtra - vrddhirādaic (1.1.1), states the fact that in the Grammar of Pāṇīni nothing can
be proved to be useless or superfluous. He again specifically mentions there that not only the
word, even the letter used by Pāṇīni in the aphorisms bear necessary importance and
significance

Naturally in a saṁjñā sūtra both the constituent parts have their own
importance and without their cohesive cooperation in a reciprocal method, the intended
meaning never comes out. Thus the very first sūtra of the AST speaks on the concept of
vrddhi by using three terms, viz. vrddhi, āt and aic, where the word vrddhi stands for the
nomenclature or the technical term or saṁjñā and the part ādaic refers to the special
cognition implied by the technical term vrddhi here. So the sūtra-vrddhirādaic offers the
technical term vrddhi and connotatively it establishes the meaning or purport of the term
vrddhi in Paninian Grammar. This topic is discussed exhaustively by Patañjali in the
MHB. In this context Patañjali states that the definition or nomenclature is established
on the basis of the usage furnished by the prior scholars in their discourse

As in the practical world it is obvious that a growing child comes to know the concept of the
naming word by observing the usage of the adults, similarly, in Grammar the
grammarians are often seen to collect the technical terms from the usage of their
predecessors and also to implement these terms in their respective works. Moreover, as
in the practical field, the name given by the parents confidentially to a baby after its
birth, is disclosed afterwards and is gradually known to all, in Grammar also, saṁjñā-ś

16. mahatā prayatnena sūtrāṇi prāṇayati smā. tatrasākṣyaṁ vartenāpyanarthakyena
bhavitum. loc. cit.

17. ācāryācārāṁ saṁjñāsiddhirbhaṅgyati. loc. cit.
become well-known through generations after generations. In the MHB, Patanjali again opines that the word by which something is defined or determined is known as samjnā whereas the sense, which is known or determined by the technical term, is called samjnīna. Thus the denotative part of a samjnā śūtra always refers to the samjnā or the technical term accepted in the particular school of Grammar, which may either be coined by the grammarian himself or may be collected from the usage of previous teachers. The connotative part of a samjnā śūtra, on the other hand, is regarded as the samjnīna or the subject comprehended. The case is similar with that occurs in the practical world. In the common parlance, it is seen that the lump of flesh having a figure may be called by a name like devadatta and whenever the name is uttered, it implies none other than that particular person to whom the name is applied. Similarly in Sanskrit Grammar a samjnā always relates its connotation. Patanjali has made it clear in connection with the śūtra - vrddhirādaic in the MHB. In the same context, Patanjali again opines that what is to be repeated is to be treated as samjnā. The word vrddhi, taken from the śūtra vrddhirādaic, is seen to be repeated in Paninian Grammar again and again in the subsequent discussion wherever the necessary context arises, but the other part of the śūtra is never seen to be repeated for the same purpose. So the word vrddhi can undoubtedly be called a samjnā or the technical term and ādaic is called the samjnīna or the matter defined. Thus a samjnā śūtra expresses a technical term and

18. tadyathā loke tāvanmatāpitarau putrasya jatasya saṁvṛtevakāse nāma kurvāt devadatto yajñadatta iti tayorupacāraādaye'pi jananti iyamasya saṁjñeti. MHB in connection with the P. sūt. vrddhirādaic.
19. yayā pratyāyante sa samjnā, ye pratiyante te samjnīnāḥ, op.cit. in connection with the P.sūt. vrddhirādaic.
20. loke'pi hyākṛtimato maṁsaśpaṇḍasya devadatta iti saṁjñā kriyate, loc. cit.
21. athavā'vartinyah saṁjñā bhavanti. vrddhisabdāścāvartate, nādaicchabdāhy. loc. cit.
it brings brevity in the concerned discussion. Both the *saṃjñā* and the *saṃjñī* parts are equally important for a *saṃjñā sūtra*, because their inter relation is thought to be permanent. Bhatṛhari, in his *VP* has clearly stated that the relation between a *saṃjñā* and a *saṃjñī* is eternal or *nitya*. Grammar being a scientific treatment of language along with its constituents, presupposes enumeration, definition and examination for its activation like any other scientific process, where these three elements can make a wholesome treatment. It is stated by Vātsyāyana, the commentator of *Nyāyasūtra*. The *saṃjñā sūtra*-s serve the purpose of both enumeration and definition as well. So it can be said that in the vast area of Paninian Grammar, a *saṃjñā sūtra* furnishes a comprehended statement of a flawless definition in the shortest possible way. *Saṃjñā sūtra*-s of Pāṇini are enlisted mainly in the first two chapters of the *AST*. This is done by Pāṇini with a specific purpose in view. Pāṇini, in his theoretical analysis of Sanskrit Grammar thought it necessary that at the very outset, a reader must get acquainted with the technical terms of Grammar which can bring forth an easy march. Pāṇini’s *saṃjñā sūtra*-s have passed through the acid test and have been established as successful chronicles of the *AST*. It is seen that both artificial and meaningful *saṃjñā*-s are treated by Pāṇini in the *AST*. This fact is clearly incorporated by K.M.K. Sarma in the book *PKP*. It is worth mentioning here that though some of the technical terms used by Pāṇini were in vogue even before him, it is through the *AST* that those terms

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22. vyavahārāya niyamaḥ saṃjñāyāḥ saṃjñīni kvacit / nitya eva tu sambandho dīthhādiṣu gavādivat // op.cit. ch. II., kā. 369
23. trividhā cāṣya śāstrasya pravṛttiḥ. uddeso lakṣaṇam parīkṣā ceti. as quoted in the TABH, p.3.
come to be more popular and systematic in the field of Sanskrit Grammar. This idea can be derived from the supporting statements of the scholars in this field.\textsuperscript{25}

In the \textit{AST}, about hundred technical terms are used of which a good number is adopted from the works of the earlier scholars.\textsuperscript{26} On the basis of the suggestive meaning conveyed by them, the technical terms of \textit{Pāṇini} can be classified into three categories, viz. phonological terms, morphological terms and the terms based on some specific grammatical characteristics. In the first category fall those technical terms, which are Grammar-specific, e.g. \textit{vrddhi}, \textit{guna}, \textit{ghu}, \textit{ti} etc. The second group comprises of those technical terms where the derivative meaning is given prominence, e.g. \textit{vibhāṣā}, \textit{apādaṇā}, \textit{adhikaraya} etc. The third category includes those technical terms which are recognized on the basis of the characteristic feature of some grammatical unit, e.g. \textit{udāṭta}, \textit{anudāṭta} and \textit{svarita}. All these are elaborately discussed by B.L. Ray in her work \textit{Pāṇini to Patañjali : A Grammatical March (PPAGM)}.\textsuperscript{27} An important characteristic feature of \textit{samjña} is that some of them are not derivable and though the technical terms like \textit{vrddhi}, \textit{guna} and \textit{nadi} have linguistic usage in the practical world, they do not denote the popular meaning when they are applied in the grammatical field.

\textbf{P.C. Chakraborty} has clarified this point in the second chapter of his book, \textit{The Philosophy of Sanskrit Grammar (PSG)}.\textsuperscript{28}

\textit{Cardona} has included the \textit{samjñā sūtra-s} in the table of ancillary rules and he

\begin{footnotesize}
\begin{enumerate}
\item[25.] ‘Although Pāṇini built on the work of grammarians who preceded him, however, no earlier work comparable in scope to the \textit{Aṣṭādhyāyī} has been preserved in full. Cardona in \textit{Panini}. p.3
\item[26.] out of hundred technical terms, more than twenty-five are borrowed from earlier works. B.L. Ray. pref. PPAGM. p.87
\item[27.] op.cit., p. 88.
\item[28.] loc. cit., p. 67.
\end{enumerate}
\end{footnotesize}
has established the existence of three types of *samjñā sūtra-s* in the field of Paninian Grammar. According to him, the *samjñā sūtra-s* that establish general convention, form the first variety, the *samjñā sūtra-s* that deal with class names come under the second group and the *samjñā sūtra-s* that deal with terms of elision come under the third category. Cardona has used the term zero for elision or grammatical disappearance. 

Again in the second category, Cardona has included some *sūtra-s* which are directly connected with the markers like *it*, e.g. *halantyaṁ* (1.3.3). Thus the field of *samjñā sūtra* appears to be a vast one in the area of Paninian Grammar. Like the other types of ancillary rules, *samjñā sūtra-s* also play an important role in the process of understanding the actual meaning of the operational norms laid down by Pāṇini, in connection with phonology, morphology, syntax and semantics of Sanskrit language. To put it more clearly, without the help of the *samjñā sūtra*, a student of Paninian Grammar can never proceed to grasp the meaning of other relevant aphorisms in any direction. Thus the clarity in the grammatical conception arises directly with the help of the *samjñā sūtra* and consequently the knowledge of this variety of rule stands as the root of all types of understanding in the Grammar of Pāṇini. So it can undoubtedly be said that these *samjñā sūtra-s* have a major contribution towards the successful handling of the principles of Sanskrit Grammar established in the *AST*. Grammarians after Pāṇini have borrowed on various occasions, many *samjñā-s* or technical terms

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29. Thus there are *samjñāsūtras* that serve only to establish general conventions regarding the use of terms in the grammar. Other *samjñāsūtras* provide that certain class names apply to given items, so that they are classificatory rules.... There are also *samjñāsūtras* that deal with terms for zeroes. Panini. p.13

30. zero in general is called *lopa*. ibid. p-46

31. meta rules.

32. Anubhutisvarupācārya in SARV, Padmanābha in SUPV etc.
from the *AST*. But *Candragomin*, the author of the *CANV*, has avoided the use of technical terms in his treatise to get rid of any chance of ambiguity. Scholars possess divergent views on the characteristic feature of *saṃjñā* sūtra-s. According to Nāgėśa, a *saṃjñā* sūtra has the force of a vidhi sāstra\(^{33}\) whereas *Bhaṭṭoji* in his *Sabdakaustubha* (*SABK*) extends his support towards the existence of nīyama status in the *saṃjñā* sāstra.\(^{34}\) *Bhaṭṛhari* has also supported the occurrence of a nīyama status in a *saṃjñā* sāstra.\(^{35}\) But whatever may be the inner characteristics of a *saṃjñā* sūtra, its main purport is to provide the idea of the grammatical concept used in the other type of rules. It is important to mention here that a *saṃjñā* sūtra does not become an aṅga or constituent part of a vidhi sūtra in any case, but remaining aside, it adds the concept of the technical term used in the concerned vidhi sūtra so that the intended idea of the sūtrakāra gets clarity.

The *VSK* starts with the chapter called *Saṃjñāprakaraṇa* (*SP*). The arrangement of sūtra-s in this prakaraṇa shows the fact that *Bhaṭṭoji* has taken the *MHB* as the model in this venture. According to *Pataṅjali*, the list of letters should be placed at the very outset which is to be followed by *it* saṃjñā. After that, pratyāhāra is to be accommodated which is again to be followed immediately by the topic of savarṇa etc.\(^{36}\) But the study of the *SP* of the *VSK* proclaims the fact that though *Bhaṭṭoji* has taken here the *MHB* as his guideline in arranging the *saṃjñā* sūtra-s, he has not followed

\(^{33}\) samjñāstraśrāpaṃajñātasaktijñāpaktayā vidhitvā. LSS. vol I, p. 42.

\(^{34}\) madīyaśstre vṛddhisabdendādaica eva grāhyā iti nīyamārthanā sūtrāramblāt. op.cit, 1.1.3, p. 86

\(^{35}\) vyavahārāya nīyama saṃjñāyāh, supra. fn. 22.

\(^{36}\) vargaṇāmupadesastāvad. upadesottarakāleśtasahajā. itsaṃjñottarakāla “ādirantyenasahetū” iti pratyāhārā. pratyāhārottarakālā savarṇasahajā. MHB. on the P. sūt. nājjhala (1.1.10).
Patañjali totally. He rather, has shown his own idea and calculation in many places of arranging the samjña  sūtra-s. Moreover, though the title of the first chapter of the VŚK is kept as SP, all the samjña  sūtra-s of Pāṇini are not treated here. In this prakaraṇa, after the enumeration of the alphabet system of the Sanskrit language through the famous māheśvara  sūtras-s, Bhaṭṭoji, has taken for his discussion only thirty three Paninian aphorisms. In this chapter Bhaṭṭoji has discussed the technical terms like it, pratyāhāra, hrasva, ērgha, pluta, udāta, anudāta, svarita, amuṣasika, savarga, prddhi, guna, dhātu, nipāta, upasarga, gati, vibhāsa, avasāna, sāmhitā, pada, saṅyoga, laghu, and guru. Along with the sūtra-s defining these technical terms Bhaṭṭoji, in the SP, has taken for his consideration the last sūtra of the AST i.e. a a (8.4.68), the first sūtra of the  āppādī i.e. pūrvarāsidhasīm (8.2.1), the sūtra that bars the homogeneity between a vowel and consonant i.e.  nājjhalau (1.1.10), the rule that provides the idea of accepting homogeneous sounds i.e. aṇudit savariṣasya ca-pratyayaḥ (1.1.69), the condition of accepting only a single sound in the parlance of homogeneous sounds i.e. taparastatālasya (1.1.70), the rule that states the principle of accepting the form only i.e. saṃ rupam  śabdasyaśabdasaṃyāna (1.1.68) and the rule related to the tadanta concept i.e. yenavidhistadantasya (1.1.72). Thus though Bhaṭṭoji has given the title SP to the first chapter of the VŚK, he has dealt with many important topics of Grammar here, other than the technical terms used in the Paninian text i.e. AST. It is to be pointed out, that Pāṇini has produced the definition of hrasva, ērgha and pluta through a single sūtra37, whereas the definition of upasarga and gati which are actually treated as synonymous terms are dealt with through two separate aphorisms placed consecutively.38 Bhaṭṭoji is seen to be silent in this regard. It has already been noted that in the SP of the

37.  ukalo jhrasvadīrghaplutaḥ. (1.2.27).
38.  upasargah kriyāyoge (1.4.59), gatiśca (1.4.60).
VSK, Bhattoji has not discussed all the *samjñā sūtra*-s of Paninian Grammar. The *samjñā sūtra*-s of Pāṇini are, rather found scattered in the whole VSK under different context or topic. Thus a good number of *samjñā*-s related to the topic of conjugation are discussed in the prakaraṇa like Bhvādi, whereas many *samjñā*-s related to the case endings are treated in the Kārakapraṇakaraṇa. This feature of the VSK easily gives rise to the question of utility regarding the compilation of only thirty three Paninian sūtra-s, excluding the māheśvara sūtra-s, under the heading of *SP*. But it is important to note that before composing the VSK, Bhattoji had gone through Rāmacandra's *Prākṛtyaśāstra pañcāla* (PRK) where also the author tries to arrange the aphorisms of Pāṇini on the basis of a common subject matter. In this work, Rāmacandra has taken for his discussion those *samjñā sūtra*-s of Pāṇini which are basically related to the linguistic operation called euphonic combination or *sandhi* in Sanskrit Grammar. This is clearly stated by S. Bali in his *BDHSG*. In the *KALV*, Sarvavarman starts with the chapter entitled *Sandhivrtti* where he has discussed the sūtra-s concerned with the concept of *sandhi*, but at the beginning of the chapter a discussion on various types of letters of Sanskrit is also added by the grammarian as the preamble to this work. Thus starting a grammatical treatise with the subject matter related to *sandhi* does not appear as an exception. So it appears that Bhattoji has also tried to follow this tradition and he deals with those sūtra-s in the very first chapter of the VSK which are closely connected with *sandhi*. Vāsudevadīksita in the *Bālamanorāma (BM)* commentary, after finishing the *SP* clearly mentions the close relation between the sūtra-s of this prakaraṇa and the exercise of *sandhi*. Rāmacandra in his *PRK* has disclosed the fact that he has chosen only those *samjñā sūtra*-s which are beneficial for the grammatical operation called

39, op. cit. pp. 63-64
sandhi in the very first chapter of his book and it is expressed through the title
Sandhyupayogisāṃjñāprakaraṇa. But Bhāttoji is silent in this matter though his
activity in grouping the small number of Paninian sāṃjñā sūtras in the SP of the
VSK discloses the fact that this chapter acts as an introduction to the sandhi chapter
which comes just after the PP of the same book. Moreover, before going to the main
operational part of Pāṇini’s Grammar, one should have at least some basic idea of the
technical phraseology and it might be for this purpose, that a handful of sāṃjñā sūtra-s
have been chosen by Bhāttoji as the subject matter of the first chapter of the VSK. As a
result, the SP can be used as the preamble to the entire VSK. Moreover, except two all
the sāṃjñā sūtra-s of the SP of the VSK have been extracted from the very first chapter
of the AST.

II. SPECIAL FEATURES OF THE PARIBHĀṢĀ SŪTRA

The AST shows the derivational mechanism of the Sanskrit language in an
analytical manner. To construct the structure of such a project, Pāṇini had to take resort
to the sūtra-s or set of rules of various kinds. Each set of rules contributes necessary
input towards this theoretical analysis and the structural process of the Sanskrit language.
The paribhāṣā sūtras or meta rules, in this regard, offer a great contribution with their
generalized approach and active part. Our humble approach, here, is to specify the
activity of the set of paribhāṣā sūtra by bringing a comparison of this variety of rules
with other types of rules of Paninian Grammar.

(i) Sāṃjñā sūtra and Paribhāṣā sūtra

A sāṃjñā sūtra in Paninian Grammar states the definition of a technical term
used every now and then, in the process of analysing the construction of words

41. pūrvatrāśiddham (8.2.1) and a a (8.4.68)
and sentences of Sanskrit. The *sūtra* which produces an idea or concept immediately is called a *saṃjñā sūtra*.\(^{42}\) This set of rules serves two fold purposes in the theory of Paninian Grammar. In the first place, this type of *sūtra* states the nature of a grammatical term and secondly, they clarify the sense of other type of *sūtra*-s by adding their own meaning thereon. Actually a *saṃjñā sūtra* without being an *āṅga* or integral part of the operation concerned, helps one to conceive the clarified meaning of the operational principle. As for example, the operational rule *mṛjerṛddhiḥ* (7.2.114) directs the grammatical operation called *ṛddhi* to the root *ṃṛj* (to wipe). Here the term *ṛddhi* is not discussed, but the same is done by *Pāṇini* earlier in the beginning of his work through the *saṃjñā sūtra* - *ṛddhirādaic*. So with the help of this *saṃjñā sūtra*, the actual meaning of the rule *mṛjerṛddhiḥ* can be explained, but at the same time this *saṃjñā sūtra* has not become an *āṅga* to the operation concerned. All these have been clearly mentioned by *D.P. Sastri* in the *Aṣṭādhyāyīprakāśikā* (*AP*)\(^{43}\). So the primary characteristic feature of a *saṃjñā sūtra* is to endorse the definition of a specific grammatical term in a short way and along with this, the set of *saṃjñā* rules also acts as an aid to other types of *sūtra*-s by providing the meaning of the technical term used therein. So the *saṃjñā* rule can be compared to a *Dictionary* that helps to understand the meaning of a word used in a language. It is to be noted here that in the *AST*, *Pāṇini* wants to provide the linguistic structure of Sanskrit in a very methodical way. *Sūtra*-s here, are placed with a view to showing the stages of construction of the words used in Sanskrit language in a purely theoretical manner. This would not have been possible for *Pāṇini* if the *saṃjñā* rules had not been set up at the initiation of this process.

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42. *sāksācchaktigrāhakatvaṃ* *saṃjñāsūtratvaṃ*. as quoted by G.Haldar.VDI, Part-I, p.362
43, op.cit., p. 55.
For this reason, Paul Kiparsky calls the AST a theory of the grammatical structure of Sanskrit where samjña-s remain as the essential part.\(^{44}\)

A *paribhāṣā sūtra*, on the other hand, always takes the role of a guide in the process of the grammatical function laid down by the operational rule. As a guide shows the visitor the right direction of their destination, a *paribhāṣā* rule, too, projects the right process of analysis of the grammatical function concerned. G. Haldar also thinks in this way and supports his view with the words of Patanjali.\(^{45}\) A point to be noted here is that the set of *paribhāṣā* rules does not bring any change in the intrinsic meaning of a functional rule but it motivates the process of action of the concerned operational rule with a proper direction wherever necessary. Moreover, when a *paribhāṣā sūtra* is attached to an operational rule, it becomes an *aṅga* of that *vidhi sūtra* and the full meaning of that particular operational rule can be understood properly if the meaning of the concerned *paribhāṣā sūtra* is taken into account. Thus the operational rule *mīdrgunāḥ* (7.3.82) can project the full sense when the concerned *paribhāṣā sūtra* *iko gunavrddhi* (1.1.3) is taken into account. So it can be pointed out that a *samjña sūtra*, by virtue of defining the grammatical terminology, automatically clarifies the meaning of the technical term used in other types of *sūtra*-s whereas a *paribhāṣā* rule specifies the proper way of interpretation of the *sūtra*-s by establishing a general principle of Grammar. Theodor Goldstücker has clarified this in his famous book *Panini: His

\(^{44}\) Panini as a Variationist. p. 215.

\(^{45}\) yatha loke kaścit pṛcchati grāmāntaraṁ gāmiśyāmi panthānaṁ me bhavanupadiśatviti, sa tasma ācaṣṭe amusminnavakāse hastadakṣiṇo grahitavyaḥ. amusminnavakāse hastavāma iti. yastatra tiryakpatho bhavati na tasmin sanadeha iti kṛtva nāsāvupadiśyate. MHB on the P. sut. *saṣṭhi sthāneyogā*. (1.1.49), VDI, Part I. p.365.
(ii) Vidhi sūtra and Paribhāṣā sūtra

The set of vidhi sūtra-s used in Paninian Grammar stands as the nucleus of the grammatical system theoretically placed in the AST. It is the core field of the grammatical theory laid down by Pāṇini for the construction of words and sentences of Sanskrit language. The basic idea of a vidhi sūtra is to construct a rule of transformation of one grammatical element to another. It is unanimously granted that Pāṇini's Grammar is primarily concerned with the word formation process of the Sanskrit language. Without a vidhi sūtra, this process seems to be baseless and obscure. A vidhi sūtra always prescribes something related to Sanskrit Grammar. Patanjali clearly states this characteristic feature of a vidhi sūtra in the MHB. It can also be called a rule of injunction. As the vidhi sūtra basically directs an operation related to a grammatical process, both the kārya i.e. the operation itself and the kāryin i.e. the element that undergoes the said operation construct the two main parts of such a rule. It is to be noted here that while dealing with the Grammar of Sanskrit language, Pāṇini has shown the application of the operational rule in connection with suffix, augment, substitution and deletion. Thus a vidhi sūtra is connected with the grammatical process of addition as well as subtraction of a lexical element. G. Haldar in his VDI, Part-I, speaks of two types of the operational rules, viz. one related to the production of letter and the other, related to the absence. The production of letter refers to the operation of addition and in Pāṇini's Grammar it is shown in connection with either an āgama or an ādeśa or a vikaraṇa. As for example, the rule āmi sarvaṉāṃmaḥ sut (7.1.52) is an āgama vidhi.

46. op. cit. p. 81
47. vidhānāṃ vidhilḥ on the P.sut. acaḥ parasmin pūrvavidhau (1.1.57).
48. op.cit., p. 378.
Again in Paṇini’s Grammar the function related to absence is represented either through lopa or nisedha. As for example, the rule *lopah sākalyasya* (8.3.19) is undoubtedly a lopa vidhi. The rule that directs lopa or elision of a grammatical element is also called nāśa vidhi.\textsuperscript{49} Nisedha or negation is again of two types, viz. one is called paryudāsa and the other is known as prasajya. The word paryudāsa implies the process of negation with a view to excluding what is not necessary.\textsuperscript{50} It is generally found in those cases where the element *naṅ* is seen to be compounded with a noun, but which is not used independently with a verbal form or activity. In the MHB the term paryudāsa is also used to mean a general removal.\textsuperscript{51} The word prasajya, on the other hand, implies a rule generally shown by the use of the particle *na* with the verbal form. Patanjali speaks of this kind of rule in the MHB in connection with the *sūtra naṅ* (2.2.6).\textsuperscript{52} Thus a vidhi *sūtra* of Paninian Grammar includes a galaxy of rules. These *sūtra*-s are directly related to the process of construction of words and sentences of Sanskrit language. As Sanskrit is an inflectional language, a word or a sentence applied here involves various types of constructional stages. In this connection there is every possibility of the involvement of more than one related rules, in connection with the same locus of action. The application of the necessary paribhāṣā principles overcomes this puzzling situation. So a paribhāṣā rule deletes the confusion or complexity arising out of the possibility of the activation of various connected rules of operation in a single locus in the field of grammatical analysis of the constituents of Sanskrit language. Moreover, a paribhāṣā *sūtra* shows the direction in which a vidhi *sūtra* can be analysed exhaustively. Thus the intricacy of

\textsuperscript{49} VDI, Part I. p.378.
\textsuperscript{50} DSG, p. 227.
\textsuperscript{51} pathadeva paryudāsah kartavyah.in connection with the P.sūt. sarvādīni sarvanāmāni (1.1.27).
\textsuperscript{52} prasajyāyāṁ kriyāgunau tataḥ pascānivṛttim karoti. op.cit.
the operational rule of Paninian Grammar can not be unearthed without the help of the necessary paribhāṣā rules.

(iii) Niyama sūtra and Paribhāṣā sūtra

Pāṇini has attached a good number of niyama sūtra or restrictive rule in the AST. Restriction implies regulation or binding. Restrictive rule decides to discard the superfluous element that comes in the way of grammatical operation. Niyama can be of different kinds, viz. prayoga niyama, abhidheya niyama, artha niyama, prayāya niyama, prakṛti niyama and saṁjña niyama. G.Haldar accepts two types of the niyama sūtra, viz. prakṛti niyama and prayāya niyama and according to him the position of the indeclinable can determine the nature of a restrictive rule. In Philosophy, the term parisamkhyā is also used to convey the sense of restriction. It is to be noted here that a niyama sūtra, in any case, restricts the scope of a particular rule. A niyama sūtra can again direct the proper distribution of grammatical elements. So the main task of a niyama sūtra is to eliminate haphazard and superfluous ingredient related to the derivational analysis by way of restricting the unwanted particle in the process of grammatical operation. Hence in a restrictive rule there remains a negative force. As for example, the sūtra - patiḥ samāsa eva (1.4.8) restricts the area of the sūtra - śeso ghyasakhi (1.4.7). But in Paninian Grammar, a rule which is positive in nature is always taken to be stronger than a restrictive rule. A paribhāṣā, which is mainly a device

53. DSG, p. 206.
55. vidhiratvamaprapti niyamaḥ pāksike sati / tatra cānyatra ca prāpte parisaṁkhyaetya śgiyate // as quoted by G. Haldar, ibid, p. 379.
56. anekasya praptavekyasya niyamo bhavat śesēsvaniyamaḥ. MHB on the P. sūt. alpactaram (2.2.34).
57. vidhiniyamasambhaye vidhireva jāyān. pr. no. 109, PBSS, p. 250.
of interpreting Paninian aphorisms may possess the sense of restriction. Thus in the AST, Pāṇini has constructed many paribhāṣā rules, which are restrictive in nature. As for example, the sūtra - *iko gunavrddhi* which is the first paribhāṣā sūtra of the AST, establishes restriction on the operation laid down by the sūtra - *sārvadhatukārddhadhatukayoḥ* (7.3.84). This is discussed exhaustively by Cardona in connection with his exposition on the paribhāṣā sūtra. Thus it is clear that a paribhāṣā can guide one in the process of interpretation of Paninian rules by the way of restriction also. For this reason a paribhāṣā, very often, is called an activator of a niyama when there arises a contradiction.

(iv) Atidesa sūtra and Paribhāṣā sūtra

The atidesa variety of Paninian sūtra-s implies the rules of extended application. This type of rule transfers or extends the operation or qualities of one grammatical element to another. So it is called sāksātsādṛṣyagrāhakaśāstra. In the AST, the rule of extension is commonly qualified by the term *vat* meaning 'like that'. As for example, the sūtra - *sthānivadadeso 'nalvidhau* (1.1.56). In the field of Paninian Grammar, four varieties of atidesa are seen, viz kāryatidesa, nimitātidesa, samjñatidesa and rūpatidesa. According to P. Narayanan Namboodiri, the atidesa rule of Pāṇini which do not show the presence of the term *vat* fall within the jurisdiction of arthātidesa. In Sanskrit Grammar the word pratṣedhā is also used in place of atidesa. A paribhāṣā rule with its extended scope of application, can be an atidesa sūtra. Cardona, in his book

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58. Panini, p.56.
59. aniyame niyamakārinītvat paribhāṣāyāḥ udhyota in connection with the P. sūt. *iko gunavrddhi* (1.1.3). MHB.
60. as quoted by G. Haldar. VDI, Part-I, p. 379
61. Technical Devices in Astādhyāyī. artic. pub in the book PPAGM, p.90
62. G. Halder. VDI, Part-I, p. 381
Panini has offered a detail discussion in this regard.\(^\text{63}\) There are *paribhāṣā*-s that can regulate the activities of an *atideśa* rule. The *paribhāṣā*—*atidesikamanityai\(^\text{64}\)* is of this nature and it establishes the fact that in Sanskrit Grammar, what is transferred or extended by an *atideśa* rule is not to be taken as permanent.

**(v) Adhikāra sūtra and Paribhāṣā sūtra**

In the *AST*, Panini has used *adhikāra sūtra* as governing rule. According to P. Nārāyana Namboodiri, an *adhikāra sūtra* is called heading rule and it signifies a domain of rules related to a common matter of discussion.\(^\text{65}\) Cardona has also used the term headings to mean an *adhikāra* rule. According to him *adhikāra* or headings divide the *AST* thematically into sections.\(^\text{66}\) The *DSG* puts forward the meaning of an *adhikāra sūtra* as a rule with word or words which follows in all the succeeding rules up to a specific limit.\(^\text{67}\) Bhaṭṭoji, in his *SABK* defines the word *adhikāra* as the element which being stated in one place is utilized in a different context.\(^\text{68}\) Cardona, has classified the *adhikāra sūtra* of the *AST* under some specific heads in accordance with the purpose served by them.\(^\text{69}\) Thus an *adhikāra* can state a grammatical operation and can formulate the conditions of certain grammatical functions also. Some adhikāra *sūtra*-s that deal with class names, can again be treated as *saṁjñā sūtra*-s too. As for example, the *sūtra*—*pratyayāḥ* (3.1.1) is the heading of the rules that deal with the

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63. *op cit*, p. 57
64. *pr. no.99*, PBSS, p. 234.
66. Panini, p.64
67. *op. cit*, p.14
68. ekatropatāsamtaṇītur vāyāraṭ adhikārāraḥ, on the P.sūt. vṛddho yūna tāllakṣaṇas-cevedeva viśeṣāḥ (1.2.65).
69. Panini, pp. 64-73.
grammatical element called pratyaya. Moreover, an adhikāra may also be a paribhāṣā. Traditionally adhikāra can be of three types. The first type takes the whole work as its field of activity though it is attached in a specific place of the concerned grammatical work. This type of adhikāra sūtra can be compared to the lamp which being ignited in a particular corner of the house can illuminate the whole space. As for example, the rule śaṣṭhi sthāneyogā (1.1.49) can be referred to. This sūtra again with its paribhāṣā status, can help the process of interpretation of a good number of operational rule placed throughout the AST. The second type of the adhikāra sūtra entangles a specific grammatical element and it can be compared to the bunch of logs fasten by a rope or iron-string. As for example, the sūtra abhinivīśāsca (1.4.47) may be taken. The third variety of the adhikāra rule, again can specify a particular relation, which is otherwise not fixed. The example of this type of adhikāra sūtra can be the rule pūrvatrasiddhiḥ. This rule drags the relation of asidhhatva or ineffectiveness. All these are elaborately discussed by Patañjali in the MHB. In another way, an adhikāra vidhi can be divided into three heads, viz. siṃhāvalokita, maṇḍukapluta and gaṅgāpravāhavat. In Sanskrit Grammar it is seen that a paribhāṣā, with its interpretative nature can act as an adhikāra. The rule śaṣṭhi sthāneyogā, though primarily an interpretative canon
act as an *adhikāra sūtra* by bringing a good number of Paninian *sūtra*-s under its grip.

But Patanjali's discussion has established a significant difference between an *adhikāra sūtra* and a *paribhāśā* rule. An *adhikāra sūtra* is connected to every rule, which come under its control, by its physical attachment to those. A *paribhāśā*, on the other hand, staying in one place can always illuminate the meaning of another *sūtra* which even stays far away from it. Thus the activation process of a *paribhāśā* rule is completely different from that of an *adhikāra sūtra*.

III. A RELATIVE STUDY OF THE *SAMJÑAPRAKARANA* AND THE *PARIBHĀŚĀ-PRAKARANA* OF VAIYĀKARANASIDDHĀNTA-KAUMUDĪ.

It is already pointed out earlier, in this chapter, that the *VSK* being a work of *prakṛtiya* style, Bhatṭojī has differentiated here, the *SP* from the *paribhāśā* chapter and thus he has shown more loyalty to his aim of categorizing the *sūtra*-s of Pāṇinī under specific heads. In this regard Bhatṭojī supersedes even his predecessor Rāmacandra, whose *PRK* seems to be his guideline in this project. S. Bali holds this view in his book *BDHSC*.74 By separating the *PP* of the *VSK* from its *samjñā* chapter, Bhatṭojī has become more pointed and speculative in organising Paninian aphorisms and thus he has put forward the unseen line of demarcation between the *samjñā sūtra*-s and the *paribhāśā* rules here. An important point to be noted here is that in the *SP* of the *VSK*, Bhatṭojī exclusively deals with the *sūtra*-s of Pāṇinī, whereas in the *PP*, Bhatṭojī, along with the *paribhāśā sūtra*-s of Pāṇinī, has also taken into consideration, some of the *paribhāśāpātha*-s which are not found in the *AST* as Paninian *sūtra*-s but are often used in the field of Sanskrit Grammar. Moreover, in the *SP* of the *VSK*, a group of Paninian aphorisms is taken into account which, in other way, is treated as *paribhāśā* rules. But in the *PP*, all the *sūtra*-s reveal their interpretative character conspicuously. The peculiarity

74. op. cit., p. 28.
of the PP of the VSK is that all the paribhāṣā rules of Pāṇini are not included here though they are adjusted and discussed in other chapters of the VSK with due importance. As for example, the paribhāṣā rule samarthaḥ padavidhiḥ (2.1.1) is discussed by Bhaṭṭoji in the Aavyayibhāvasamāsaprakaraṇa of the VSK. Besides this, some of the paribhāṣās which are available in the PBS, LPV and the BPV are used by Bhaṭṭoji in his VSK on necessary occasions. Thus the paribhāṣā – akṛtavṛtah pāṇiniyāḥ, which has been attached by Bhaṭṭoji in the PP of the VSK is also available in the PBS, LPV and BPV. Similarly, the paribhāṣā - prātipadiagramaṇe liṅgavistāsyāpi grahaṇāṁ which is available in the PBS, LPV and BPV is used by Bhaṭṭoji both in the Ajantāpūntiṇīprakaraṇa and Ajantāstraṇīprakaraṇa of the VSK. This fact shows that Bhaṭṭoji does not hesitate to use the same paribhāṣā more than once in the VSK for the fulfillment of his own purpose. In his discussion, it is seen that Bhaṭṭoji even takes resort to the paribhāṣā taken directly from the MHB. This is pointed out by S. Bali in his book BDHSG. Whatever may be the context of the use of paribhāṣā in the VSK, Bhaṭṭoji has kept the uniformity of the subject matter of the PP by taking here only the canons of interpretation of Pāṇini. Among these canons of the

75. sūtra no. 647, SK etd. by S.C. Vasu, p. 385.
76. pr. no. 65.
77. pr. no. 104.
78. pr. no. 49.
79. pr. no. 25.
80. pr. no. 26.
81. pr. no. 28.
82. loc. cit. in connection with the P. sūt. nyāp prātipadiṅkāt (4.1.1).
83. loc. cit. in connection with the P. sūt. na tīsṛcatasṛ (6.4.4).
84. anantyavikāreḥnyasadesasya kāryaṁ bhavati, op. cit. in connection with the P. sūt. syāḥah samprasāraṇaṁ putrapatyostatpuruse (6.1.13).
85. op. cit., p. 108.
PP thirteen are Paninian sūtra-s and four are treated as paribhāṣā pāṭha-s. On the other hand, in the SP of the VSK, it is seen that the saṁjñā status of a good number of rules are not unanimously accepted in the field of Grammar. The term saṁjñā, as it is pointed out earlier, always relates a technical term useful for a particular grammatical operation. The SP of the VSK, starts with the topic of the māheśvara sūtra which is followed by the sūtra that indirectly deals with the technical term it. Next comes here the rule that speaks of the procedure of pratyāhāra formation, which is again followed by the rule upadēṣe 'janunāsika it (1.3.2) that states the it status of a vowel sound.

Bhattījī then discusses the rule īkālo 'jhrasvadīrghaplatuḥ (1.2.27), which defines hrasva, ċīrghi, and pluta sound respectively. Bhattījī next takes into account the sūtra-s defining the terms udātta, anudātta, svarita, anunāsika and savarnā one by one. It is to be noted here that after the definition of the term svarita, Bhattījī takes into account the rule tasyādita udāttamādhahrasvam (1.2.32) that bespeaks the phonological characteristics of a svarita vowel. After the discussion of five different rules the

86. BDHSG. p. 109.
87. yā yā saṁjñā sā sā prayojanavatī. TB. VSK, vol. I. p. 3.
88. halantyam (1.3.3)
89. ādirantyena saheta (1.1.71)
90. uccairudāttaḥ (1.2.29)
91. nicairamudāttaḥ (1.2.30)
92. smāhāraḥ svaritaḥ (1.2.31)
93. mukhanāsi kāvacano 'munāsikaḥ (1.1.8)
94. tulyāsyaprayatnam savarnam (1.1.9)
sūtra-s defining the technical terms *vrddhi*\(^95\), *guna*\(^96\), *dhātu*\(^97\), *nipāta*\(^98\), *upasarga*\(^99\), *gati*\(^100\) and *vibhāsa*\(^101\) are taken into consideration by Bhaṭṭoji. After this Bhaṭṭoji brings for his discussion two other rules and then he proceeds towards the definitions of *avasāna*\(^102\), *sanhitā*\(^103\) and *pada*\(^104\). The last three sūtra-s discussed in the SP furnish the definitions of *samyoga*\(^105\), *laghu*\(^106\) and *guru*\(^107\) respectively. The arrangement of the Paninian sūtra in the SP flashes light on the fact that Bhaṭṭoji, has followed Patañjali in this scheme up to the sūtra defining the process of construction of *pratyāhāra* and then he moves forward with his own plan of action. So it becomes clear that in the arrangement of the Paninian sūtra-s in the SP of the VSK, Bhaṭṭoji is able to establish his identity as well as his independent vision of thought.

Bhaṭṭoji, along with some of the popular samjña sūtra-s of the Paninian Grammar has also taken for his consideration, some other types of sūtra-s in the SP of the VSK. They are *a a*, *pūrvarūsiṣidham*, *nājihalau*, *apudit savarṇasya caśrasyayah*, *taparastatkālaśya*, *svaṁ rūpaṁ śabasyaśabdasamjña* and *yenavidhistadantasya*. Bhaṭṭoji, in this chapter, elaborately deals with the place of articulation of sounds as well

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95. *vrddhīrādaic* (1.1.1)
96. *adeṅgupāḥ* (1.1.2)
97. *bhūvādayo dhātavaḥ* (1.3.1)
98. *prāgrīśvarānīpātāḥ* (1.4.56)
99. *upasargāḥ kriyāyoge* (1.4.59)
100. *gatiśca* (1.4.60)
101. *na veti vibhāṣā* (1.1.44).
102. *viramo 'vasānaṁ* (1.4.110).
103. *paraḥ sannikaraḥ sanhitā* (1.4.109)
104. *suptīnantām padaṁ* (1.4.14)
105. *halo 'nantaraḥ samyogāḥ* (1.1.7)
106. *hrasvaṁ laghu* (1.4.10)
107. *samyoge guru* (1.4.11), *dirghaṅca* (1.4.12).
as with the nature of effort necessary in the process of pronunciation of a particular sound. In this context, he clearly states about the openness i.e. vivṛtatva of all the vowels.\textsuperscript{108} But in Paninian Grammar, the letter $a$ is used as a contracted one also.\textsuperscript{109}

This is documented in the rule $a a$. Here the first $a$ is vivṛta or open and the second $a$ is saṃvrta or closed. This sūtra speaks that the letter $a$ which has been accepted as vivṛta in the grammatical operation is changed to a contracted one. Because of two different efforts of pronunciation, the euphonic combination is not done between two $a$-s placed in the sūtra $a a$. Thus this sūtra is not directly connected with any technical term used in the Grammar of Pāṇini, but it is the only sūtra that speaks of the existence of two types of $a$-s. This sūtra also possesses a close connection with the letter $a$ of the first māheśvara sūtra.\textsuperscript{110}

The rule pūrvatrāsiddhāṁ is an adhikāra sūtra which Bhāṭṭojī has stated in his vṛtti\textsuperscript{111} in the SP of the VSK. The position of the rule pūrvatṛā etc. has divided the whole AST into two parts, viz. sapādasaptādhyāyī and tripādī. The term sapādasaptādhyāyī represents the first seven chapters and the first section of the eighth chapter of the AST and the term tripādī stands for the last three sections of the eighth chapter. Thus the rule pūrvatṛā etc. states that an application of the rule belonging to the tripādī section is to be treated as invalid when a rule belonging to the sapādasaptādhyāyī section is applied.\textsuperscript{112} In tripādī section again, the subsequent rule is treated as invalid when a preceding rule is to be applied.\textsuperscript{113} Being an adhikāra rule this sūtra comes within the scope of its subsequent rules. As a result, the sūtra —

\begin{itemize}
\item \textsuperscript{108} vivṛtamūṣmaṁ svarāṇāṁ ca SP. VSK, vol. I, p.19.
\item \textsuperscript{109} hrasvasyāvarāṇasya prayoge saṃvrtaṁ. ibid, p.19
\item \textsuperscript{110} a i u y
\item \textsuperscript{111} adhikāro'yam, op.cit., p. 20.
\item \textsuperscript{112} tena sapādasaptādhyāyīṁ prati tripādyasiddhā, SP, VSK vol.1, p. 20.
\item \textsuperscript{113} tripādyamapi pūrvam prati paraṁ śastramasiddhāṁ syāt. ibid, p. 20.
\end{itemize}
purvatrā etc. can be extended up to the sutra - a a. May be, for this reason Bhaṭṭoji has discussed these two sutra-s consecutively in the SP of the VSK. This view can be supported by the statement of R.S. Banerjee, which he has forwarded in his book Concept of Asiddhatva in Pāṇini (CAP)\textsuperscript{114}. Moreover, the term asiddhatva is very familiar in connection with the Grammar of Pāṇini. Pāṇini has used the concept of asiddhatva technically in his AST. The sutra - pūrvatrā etc. involves this concept with other two Paninian sutra-s\textsuperscript{115} it offers its contribution in accepting the concept of asiddhatva technically for the removal of a lot of difficulties arising in the way of the formation of words in Paninian Grammar. R.S. Banerjee accepts the value of the sutra pūrvatrā etc. in this regard and has justified elaborately the important intricacy involved in this rule\textsuperscript{116}. The scholar like S.C. Vasu also calls this sutra a rule of non effectiveness.\textsuperscript{117} K. Das though admits it as a governing rule, has enumerated this sutra in the list of interpretative rules of Pāṇini\textsuperscript{118} forwarded by him at the end of his book.

The rule - nājhalau inserts a prohibition in connection with the homogeneity between vowels and consonants. The rule tulyāśya etc. speaks that if the place of articulation and the effort in pronunciation are same in two sounds, they are treated as homogeneous sounds. But Pāṇini has barred the homogeneity between a vowel and a consonant even if they possess the same place of articulation and the equal effort. This he has established with the help of the sutra - nājhalau. Bhaṭṭoji seems to clarify the concept of homogeneity of sounds by bringing the concerned positive and negative rules

\begin{enumerate}
\item[114.] op.cit., p.8.
\item[115.] satvatukorasiddhāḥ (6.1.86) and asiddhayadatrābhāt (6.4.22).
\item[116.] The rule Pūrvatrāsiddhāṃ with all its intricacies deserves to be taken up first. CAP, p. 3.
\item[117.] AST, vol. II, p. 1532.
\item[118.] appen. II, PPPG, p. 245.
\end{enumerate}
on this topic together in the *SP* of his *VSK*. Thus the inclusion of the *sūtra – nājījhalau* in the *SP* can not be termed as superfluous. It rather, proclaims Bhaṭṭojī’s farsightedness and comprehensive attitude in the process of discussing a technical concept with its pros and cons. This rule is included in the first section of the first chapter of the *AP* by D.P. Sastri\(^{119}\).

The *sūtra – anudit* etc. is the fourteenth *sūtra* of the *VSK* and it bears a great importance throughout the whole *AST*. It states that the *pratyāhāra an* and a term with *u* as its indicatory letter, along with their self reference include the homogeneous sounds of the respective class except when they are used as suffixes. The *Padamaṇjāri (PM)* and the *Nyāsa* clearly accept this rule as a definition or *saṃjñā sūtra* and conspicuously declare that it cannot be a *paribhāṣā* rule.\(^{120}\) But K. Das, in the *PPSG* has incorporated this *sūtra* in the list of interpretative rules.\(^{121}\) S.D. Joshi and Roodbergen while discussing this *sūtra* have put forward the view of the *PM*. According to these two scholars, the idea of the *PM* establishes the fact that the sound coming under the jurisdiction of the *pratyāhāra an* and *udit* become secondary *saṃjñās* of the *savaṇṇa* group.\(^{122}\) Again the translation of this *sūtra* done by these two scholars shows its interpretative appearance and thus it is called a *paribhāṣā*.\(^{123}\) It is to be noted here that these scholars have divided this *sūtra* into two parts.\(^{124}\) In the *MHB*, this dimension

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119. op.cit., p. 9
121. op. cit., p.245.
122. What the present rule does is stating that the phonemes included in a *N* and *udit* become a kind of second degree *saṃjñās*, namely, of their savaṇṇa – varieties also. –*AST*, vol I. p. 122.
123. P.1.1.69 (a) and (b) are *paribhāṣās*, ibid, p. 123.
124. (a) *anudit*, (b) *savaṇṇasya cāpratyayaḥ*
of the *sūtra* is not discussed. The *Kāśīka (KAS)* also has not recorded anything in this regard. Bhaṭṭoḷī, undoubtedly accepts the characteristic feature of a *samjñā sūtra* in this rule for which he has discussed it in the *SP* of the *VSK*. A major portion of the *SP* speaks of various types of sounds used in Sanskrit Grammar. Intrinsically, the *sūtra* *anudīt* refers to the process of bringing homogeneous sounds for which it seems, that this *sūtra* is included in the *samjñā* chapter of the *VSK*. So it can be said that the inclusion of this *sūtra* in the *SP* of the *VSK* is very much relevant. The *sūtra* *tapara* etc. which is placed as the fifteenth *sūtra* of the *VSK* expresses an important concept the application of which is documented through the whole *AST*. This rule states that if a letter is applied with a *t* letter after or before it, the expression refers to only those homogeneous sounds that take the same time in the process of pronunciation and thus the present rule specifically excludes other sounds of the concerned class simultaneously. So on the strength of this *sūtra*, it is established that when *t* is attached after or before a sound, only the form of the letter is taken into consideration and in this way the specific process covers the homogeneous sound of equal time of utterance. As a result, though the letter *a* represents eighteen *a-kāra*-s, the expression *at* implies the group of short *a* only. It excludes the long and prolated homogeneous sounds of *a* class. In the *KAS*, vol. I, the application of this *sūtra* is equated with that of a *vidhi* and S.C. Vasū has also supported this view in his discussion on this *sūtra*. But Prabhā, the commentary on the *sūtra*-s of Pāṇini accepts this rule as a *paribhāṣā sūtra* because of its interpretative nature. K. Das has also incorporated this *sūtra* in the list of

126. *vidhyarthamidam, op cit.*, p. 248
127. This *sūtra* declares an injunction *AST*, vol. I, p. 64
Interpretative canons. S.D. Joshi and Roodbergen take this sutra as paribhāṣā rule and they show the reason for this in their concerned discussion. D.P. Sastri has enlisted this rule in the SPP of his book AP. But irrespective of its nature, the sutra - tapara etc. clearly establishes the status of a tapara varṇa in Sanskrit Grammar. This rule is undoubtedly, related with the concept of homogeneous sound possessing the same quantity of time during pronunciation. The KAS calls it grahaṇaṇa śāstra in connection with the pratyāhāra aṣṭa as well as with tapara letter. Thus this sutra curves a niche with a group of vowel sounds as a result of which its inclusion in the SP of the VSK appears to be rational from Bhaṭṭoji's part. Though there is no direct enumeration of any technical term of Paninian Grammar in this sutra, it certainly becomes technical in an indirect way. So the placement of this sutra in the SP can no way appear to be irrelevant. It, rather, speaks of the technique of using a sound having equal magnitude of time in the process of pronunciation and this technique is seen to be used several times in the AST. Thus this sutra, certainly possesses a conceptual value in the field of Paninian Grammar. The twenty fifth sutra of the VSK is svāṁ rūpaṁ etc. which states that in Grammar all operations are done in connection with the form of a word, but not with the meaning except in the case of technical terms where not the form but the meaning should be taken into consideration. Kaiyāṭa while discussing this sutra brings forth two types of nature involved here. He does this by citing the opinions of two

129. appn. II, PPSG, p. 245.
131. op. cit, p. 42.
133. vrddhirādaic, adeśguṇah, etc.
groups of scholars with divergent views.\textsuperscript{134} So whether this \textit{sūtra} is a \textit{samjñā sūtra} or a \textit{paribhāṣa} rule cannot be decided specifically. This is stated clearly by S.D. Joshi and Roodbergen in their translation of the \textit{AST}.\textsuperscript{135} \textit{Haṭṭha} calls it a \textit{paribhāṣa}\textsuperscript{136} but the \textit{KAS} and the \textit{Nyāśa} remain silent in this regard. S.C. Vasu has clearly mentioned that this rule should be considered as a rule of interpretation.\textsuperscript{137} In the \textit{KPSV} of Durgasimha also, this principle is regarded as a \textit{paribhāṣa}.\textsuperscript{138} K. Das, too, enlisted this \textit{sūtra} in the list of the interpretative canons of \textit{Pāṇini}.\textsuperscript{139} Bhāṭṭoji has taken this as a \textit{samjñā sūtra} and his \textit{vṛtti}, here emphasizes on the fact that the part \textit{svaṁ rūpāṁ śabdasya}, stands as the \textit{samjñin}.\textsuperscript{140} S. D. Josbi and Roodbergen are of opinion that by accepting the status of a \textit{samjñā sūtra} in this rule, Bhāṭṭoji, wants to project the definition of the term \textit{sabda} in Grammar.\textsuperscript{141} Thus, this rule is related with the basic conception of form and meaning of terms connected to the field of grammatical function. It seems for this reason, Bhāṭṭoji has discussed this rule in the \textit{SP} of the \textit{VSK} and he thus keeps the conformity of the subject matter of the \textit{samjñā} chapter. The rule \textit{yena vidhi} etc. is discussed as the twenty sixth \textit{sūtra} of the \textit{VSK}. Scholars are of divergent views about the

\begin{itemize}
\item \textsuperscript{134} svarūpasya paryāyaṇām tadviṣeṣaṇām ca grahaṇe prāpte niyamārthaḥ paribhāṣe-
yamiti kecidāhūḥ, anye tu lingābhāvavādhyantaraseṣahbhāvabhāvāc āc neyāṁ
paribhāṣā, api tu saṃjñāsūtrāvidinātmani pratipannāh, Pradīpa. MHB. in connection
with the P.sūt. \textit{svaṁ rūpāṁ śabdasyaśabdasyaśaṃjñā} (1.1.68).
\item \textsuperscript{135} op. cit, p.121
\item \textsuperscript{136} svarūpasya paryāyaṇām ca grahaṇe prāpte niyamārthaḥ paribhāṣeyaṁ. op.cit, KV, vol. I, p.238
\item \textsuperscript{137} AST, vol. I, p.61
\item \textsuperscript{138} pr. no. 28. op. cit., PBS, p.58
\item \textsuperscript{139} appen. II. PPSG, p. 245.
\item \textsuperscript{140} śabdasya svaṁ rūpāṁ saṃjñī, śabdasyaśaṃjñā tāṁ vinā. SP. VSK,vol.I, p.35
\item \textsuperscript{141} It is a saṃjñā rule defining the term \textit{sabda} in grammar. AST . vol.I, p.121.
\end{itemize}
character of this sūtra too. Haradatta declares this rule as a saṁjñā sūtra.142 Jinendra- 
buddhi specifically refutes the nature of paribhāṣā sūtra here and establishes this rule as 
a saṁjñā sūtra.143 But S.C. Vasu accepts this sūtra as a paribhāṣā rule.144 S.D. Joshi 
and Roodbergen also accept the rule as a paribhāṣā because it is beneficial for the 
interpretation of other types of rules. They even point out the fact that this rule cannot 
be a saṁjñā rule because the vidheya tadantasya is put in the sixth case ending whereas 
in a saṁjñā rule, as a format, the vidheya is to be used in the first case ending.145 In the 
KPSV also, Durgasiṁha has stated this rule as a paribhāṣā.146 This sūtra is discussed 
by D. P. Sastri in the SPP of his AP147. K. Das has included this sūtra in the list of 
interpretative rules of Pāṇini.148 Bhattoji has incorporated this sūtra in the SP of the 
VŚK may be because this rule relates the idea of tadanta grahaṇa. Throughout the AST, 
in several places, this technique of tadanta grahaṇa is applied.149 The idea of tadanta 
grahaṇa may be treated as a secondary technical element of the AST as a result of which 
the inclusion of this rule in the SP of the VŚK can not be treated as superfluous. Thus 
it is seen that the Paninian sūtra-s discussed in the SP have been chosen by Bhattoji 
with the purpose to discuss various technical concept documented in the whole 
grammatical process established in the AST. In spite of the fact that Bhattoji has not 
taken into consideration many important rules defining technical terms of Paninian

142. idamapi saṁjñāsūtrai. PM. KV, vol. I, p-251
143. idamapi saṁjñāsūtrai ; na tu paribhāṣā na hyatra niyamaṁ paribhāṣādharma 
vidyate. Nyāsa, ibid, p.251
144. AST, vol. I, p.65
145. ibid, p.133.
146. pr. no. 3. op.cit., PBS, p.51
147. op. cit, p.42
148. appen. II, PPSG, p. 245.
149. idudedddvivacanam prgrhyam, (1.1.11), erac (3.3.56).etc
Grammar\textsuperscript{150} in the \textit{SP}, this chapter is capable of bringing the introductory idea of the technical terms of Paninian Grammar in the mind of a learner in this field. The Paninian rules treated in this chapter, which possess interpretative nature in the very first appearance, too, are capable of ensuring at least some technical idea someway or other. It is to be noted here that \textit{samjñā sutra-s} and \textit{paribhāṣā sutra-s} are meant for other \textit{sutra-s} in the Grammar of Pāṇini. Actually they do not have their fixed appearance for which, they can be joined with other rules wherever and whenever necessary. This is stated by the \textit{paribhāṣā -kāryakālam samjñāparibhāṣam}.\textsuperscript{151} But the difference between a \textit{samjñā} rule and a \textit{paribhāṣā} rule is that the former establishes the meaning of a particular technical term of Grammar whereas the latter always guides the process of effective interpretation of grammatical operation which are established by the strength of the functional rules. While doing the topic wise arrangement of Paninian rules, the difference between a \textit{samjñā sutra} and a \textit{paribhāṣā sutra} led Bhaṭṭoji to compose two different chapters in his \textit{VSK}. Moreover, a \textit{samjñā} rule has its scope of action in the \textit{paribhāṣā} rule also. Bhaṭṭoji's aim was to make the process of understanding of the Paninian aphorisms easy and smooth for which he placed the \textit{SP} before all the chapters of the \textit{VSK}.

Our endeavour in the foregoing discussion is to project light on the fact that in the process of the topic wise arrangement of the Paninian aphorisms, Bhaṭṭoji has followed his own principles. Some important rules of interpretation accepted by different scholars on various occasions have been taken into account in the \textit{SP} of the \textit{VSK}. It is because, in this chapter of the \textit{VSK}, while sorting out the rules of Pāṇini, Bhaṭṭoji

\textsuperscript{150} ghu, niṣṭhā, avyaya, sarvanāma, lopa etc.

\textsuperscript{151} pr. no. 3. PBSS, p.4.
gives priority to the conceptual value of the concerned śūtra-s. This proves the uniqueness of Bhaṭṭojī’s scheme of saṃjñā and paribhāṣā and it is capable of creating a separate identity for him in the field of Sanskrit Grammar.