CHAPTER FOUR

BHATTJOJI'S VIEW ON THE TREATMENT OF ABLATIVE, GENITIVE AND LOCATIVE IN PANINIAN SŪTRAS

The PP of the VSK, throws ample light on many subtle ingredients of the grammatical process established by Pāṇini. Pāṇini proves his unique intelligence as well as superiority over other grammarians in using technical terms in the sūtra-s of the AST. Each term used by him, in his sūtra-s evokes a technical concomitance that holds good uniformly in the continuous process of his Grammar. This is true in the case of case-terminations also. Even the case-endings added to the units of Pāṇini’s aphorisms have their own identity and as such they add special meanings to the context. It can be said that the contents of Paninian aphorisms, in various places demand extra elements, which are not recorded in the concerned rule in explicit terms. In such cases along with other grammatical techniques used by Pāṇini in his AST, the paribhāṣā rules play the master role. This is because the paribhāṣā principles with their meta-linguistic explanations can establish the idea which is not there in the concerned rule. This is clearly stated by S. Katre in her book on the Grammar of Pāṇini. Thus the paribhāṣā rules have the power to set up a grammatical convention regarding the proper analysis of the operational sūtra-s of Pāṇini which are prescribed for the construction of the

1. In a work of such magnitude which covers aspect of the author’s speech community, systematized on the basis of mnemonic rules, there is indeed much scope to find some overstatements as well as understatements. ...since interpretation is the ultimate source for the explication of the original sūtras of Pāṇini, several metalinguistic principles were developed, some of which are due to Pāṇini himself... Introduction. p.xiv
formal units of the language-data of Sanskrit. It is to be remembered here that the construction of the correct form of words in Sanskrit language invariably depends on the correct way of application of the operational rules formulated by Pāṇini, which again, is not possible without the help of interpretative canons laid down in the AST itself. The interpretative canons taken up by Bhaṭṭojaśi, in the PP of the VSK monitor the various stages of formation of a large number of the lexical units of Sanskrit taken up by Pāṇini in his AST. Moreover, his explanation, in many places, opens a new horizon by wiping out the confusion related to various grammatical issues. In the present chapter, the treatment of ablative, genitive and locative applied in the sūtra-s of Pāṇini is taken up for discussion from the view point of Bhaṭṭojaśi’s explanation.

It is to be noted in this connection, that the case endings added to the words used in the aphorisms of Pāṇini show the uniformity as well as uniqueness both as a tool for sūtra interpretation and an element for creating brevity of style. The AST, being the work of a sentence grammarian deals with the aphorisms related to phonology, morphology, syntax and semantics of Sanskrit language and the sūtra-s of all these four linguistic levels need proper interpretation for getting the wholesome result. The case terminations used in the words of the sūtra-s of Pāṇini in all level, can add the extra meaning that is intended by the sūtrakāra but the enumeration of which is purposefully avoided in the concerned sūtra by him for the sake of brevity. Thus the study of the case terminations applied in the words of the aphorisms of the AST is necessary for unearthing the proper meaning of the rule concerned. Pāṇini himself has composed a

2. Paribhāṣas represent convention set up for the correct explanation of aphorisms of the AP. Interpretation of aphorisms according to these convention vouchsafe generation of correct forms. Moreover, these enable him to capture generalization and effect brevity. PAL., p.168
set of rules to decipher the meaning of such case terminations. These rules obviously come under the scope of *paribhāṣā*. Bhaṭṭoṭi, in his *PP* has taken up a good number of such *paribhāṣā* rules and has explained their meaning through his clear but brief exposition. The inclusion of the Paninian *śūra*-s that are primarily connected with the process of interpretation of the ablative, genitive and locative used in the operational rules of the *AST* has put an additional value to the *PP* of the *VŚK*. These rules of *Pāṇini* are basically connected with the replacement and substitution process that take place in the lexical string of Sanskrit. This is to be noted here that the words ablative, genitive and locative used in the title of the present chapter do not indicate the subsequent cases that come out according to the intention of the speaker which is called *vivakṣā* in Sanskrit Grammar. These words are, rather, used to denote the terminations of the fifth, sixth and seventh cases respectively. Bhaṭṭoṭi, in the *PP* of the *VŚK* has put forward his view on the meta-linguistic meaning of the *pañcamī, śaṣṭhī* and *saṃpatamī* applied in the words of the rules of *Pāṇini*. Three main *paribhāṣā* rules coming in this context are *tasmādityuttarasya* (1.1.67), *śaṣṭhī sthāneyogā* (1.1.49) and *tasmāmiti nirdīṣṭe pūrvasya* (1.1.66). Among these three *śūra*-s of *Pāṇini*, the rule *tasmādityuttarasya* which is connected with the ablative, comes at the last in the *AST*. The rule *śaṣṭhī sthāneyogā* which is related to the genitive comes before the *śūra - tasmāmiti nirdīṣṭe pūrvasya* which bespeaks the significance of the locative. Bhaṭṭoṭi has also followed this order in the *PP* and only the rule *sthaṇe ’ntarataḥ* (1.1.50) is placed in between the *śūra*-s *śaṣṭhī sthāneyogā* and *tasmāmiti nirdīṣṭe pūrvasya* in the *PP*. In the *AST*, though the *śūra*-s related to the locative and ablative are placed consecutively, there are a good number of rules intervening the *śūra*-s related to the genitive and the locative.

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3 vivakṣātāḥ kāraḳāṇi (1.2.63). SAKBH.
4. sthaṇe ’ntarataḥ (1.1.50), uraṇraparabh (1.1.51), alo ’ntasya (1.1.52) etc.
K. Das, in his book *PPSG* has used these *sūtra*-s as the device of case endings which act as the clues to the aspects of grammatical operation. Thus these rules can be treated as the rule of operational convention in Paninian Grammar. The meta-linguistic feature of these rules as exposed in the *vṛttī* of Bhaṭṭoṭi has been taken for discussion here, following the order of placement of these rules found in the *AST* as well as in the *PP* of the *VŚK*.

I. GENETIVE

The interpretative canon *ṣaṣṭhi sthāneyogā* relates the implication of the genitive used in the operational rules of Pāṇini. This rule has a wide field of action. The sixth case-ending utilized in the words can imply a lot of meaning. The varying use of this case-ending has led Patanjali to state that there are one hundred meanings of the sixth case-ending. In the *KAS*, also it is clearly stated in connection with the present *sūtra* that the genitive case can be used to denote a large number of meaning. It is to be pointed out that in Sanskrit Grammar the genitive is connected with a relation which is never treated as a *kāraka* because it bears no direct connection with the action proposed in the sentence concerned. Thus the sixth case-ending in Grammar is seen to be used for denoting a word of indication, connection etc. It can be deduced from Patanjali’s version that he, while referring to the hundred-fold meaning of the *ṣaṣṭhi* obviously indicates the multiplicity of meaning that the application of the genitive conveys. In this

5. op. cit, p.33
6. ekaṣataṃ *ṣaṣṭhyarthāḥ*, yavanto vā santi, te sarve *ṣaṣṭhyāmuuccāritayām* prāpnu-vantī. MHB. In connection with the P. sūt. *ṣaṣṭhi sthāneyogā* (1.1.49)
7. bahavo hi *ṣaṣṭhyarthāḥ*- svavāmyanantarasaṃpasamūhavikārāvayavyādyāḥ, op.cit. p.18
8. in the P.sūt. *taparastatkālasya* (1.1.70)
9. in the P. sūt. *bhūtrārthānām bhayaheṭuḥ* (1.4.25)
way the use of the genitive case in Sanskrit Grammar has become a very complex one and grammarians through different ages have put their mind in discovering the senses of the possessive case applied in the words of the Sanskrit language. This point is made clear by S. Bharadwaj in one of his research papers. But in the paribhāṣā rule sthāṇeyogā the word sthāṇi does not symbolize any specific relation. Bhatṭoji, in his PP of the VSK clarifies this by using the word anirdiṣṭasambandhuvisāya sthāṇi in his vṛtti to this rule. So the word sthāṇi in the present paribhāṣā rule implies the meaning of a non-specific relation. Thus the present interpretative canon implies that if the genitive case without any specific relation is applied to the constituent words of the operational rule of Pāṇini, it will mean 'in place of'. And such a word is always associated with the word sthāṇa. Bhatṭoji's, vṛtti to this canon also furnishes the same view by stating that the sthāṇi which is of undecided relation must be attached to the word sthāṇa. He has taken the meaning of the word sthāṇa as prasaṅga i.e. the state of applicability. The word sthāṇa can imply existence when it is used in the sense of bāva. In the KAS the application of the meaning of the word sthāṇa has been expressed with the help of an example which states that in place of darbha, sarai should be taken. The term sthāṇa can be used in three senses viz. apakarsa, nivṛtti and prasaṅga. In the expression go

10. Right from the earliest period of Vedic literature down to the most modern form of Sanskrit language, genitive case has been varying in its senses and its use have been so innumerable and sometimes so baffling and confused with other cases that it really could not be possible for any grammarian of any time to decide in an exact manner the senses in which the genitive case could be applied. Panini's Observation On Genitive Case. pub. in the Essays On Sanskrit Linguistics, p.108

11. supra. ch.III, fn. 63.

12. darbhanām sthāṇe saraiḥ prastaritavyamiti darbhanām prasaṅga iti gamyate. op.cit., p.18.
meaning bind the horse in place of the cow, the word \textit{sthāne} implies \textit{apakarsa} or deterioration. Again in the expression \textit{slesmanah sthāne katukamausahaanam} which means the bitter medicine at the time of caugh, the word \textit{sthāne} implies the meaning of \textit{nivṛtti} or cessation. But in the expression \textit{darbhānām sthāne sarath prastaritavayam} meaning in place of \textit{darbha} grass the arrow should be scattered, the word \textit{sthāne} implies the meaning of \textit{prasanga} or applicability. All these are elaborately discussed in both the \textit{PM} \textsuperscript{13} and \textit{Nyāsa} \textsuperscript{14}. The word \textit{sthāna} used in the \textit{paribhāṣā sūtra sasthi sthāne} etc. can not imply the first two types of meaning. On the other hand, it takes the third meaning only \textsuperscript{15}. It is important to note here that the word \textit{sthāna} in the present \textit{sūtra} can not denote location as it is seen in the expression \textit{śivasthanam kailādāḥ}.\textsuperscript{16} The word \textit{prasanga} again can signify the time causing the \textit{svārtha-kriyā} \textsuperscript{17}. In the \textit{KAS} the word \textit{prasanga} has again been taken as the cause of relation \textsuperscript{18}. \textit{Haradatta} takes the word \textit{prasanga} to signify \textit{prāpti} or acquisition.\textsuperscript{19} It can be explained with the help of the rule \textit{asterbhūḥ} (2.4.52). This rule states that at the time of acquisition of \textit{asti}, the term \textit{bhū} is to be applied.\textsuperscript{20} Again \textit{prasanga} has been taken

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\textsuperscript{13} op. cit., KV., vol 1, p.168  
\textsuperscript{14} ibid, p.168  
\textsuperscript{15} tatrādyāvarthāvīha na sambhavataḥ ; nityatvācchabdārthasambandhasya prathamo na sambhavati ; sāmānyenāsterupadesānna dvitiyaḥ, tasmāt triyā evārthāḥ. \textit{Nyāsa}. ibid, p.168  
\textsuperscript{16} SSP.VSK, p.235  
\textsuperscript{17} prasāngaḥ svārtha-kriyānimittabhūtasya kālasyāvasaraḥ. \textit{Nyāsa}, KV., vol 1, p.169  
\textsuperscript{18} prasaṅge sambandhasya nimittabhūte. op.cit., p.18  
\textsuperscript{19} prasāngaḥ prāptih. PM, KV, vol 1, p.169  
\textsuperscript{20} astēḥ prāptau bhūḥ prayoktabyaḥ ibid, p.169
as one of the three relations that exist between words \(^{21}\). The important point to be noted is that the relation of one word with the other which is denoted by the term prasāṅga, can not come under the periphery of any distinct relation established by the application of the genitive case in the linguistic arena. In Sanskrit Grammar if the word with the genitive case expresses the relation of one word with the other and which does not come under the jurisdiction of any distinct relation expressed with the employment of sāsti, the genitive case is to be attached with the expression 'in place of'. In the KAS such a sixth case ending is termed as aniyatayoga.\(^{22}\) From the vṛtti of Bhattoji, it becomes clear that the genitive case implying any specified relation does not come under the scope of the paribhāṣa-sasthi sthaneyoga. It is worth noting here that the sixth case ending which is sthāneyogā reigns a great portion of the AST because, the Grammar of Pāṇini is definitely a sabdaśāstra and there is a good number of rule where the words are interwoven in such a way that many of them very often imply the relation corroborated by the term prasāṅga. The prominent Sanskrit Grammarians G. Cardona in his book Pāṇini states clearly that a meta rule can interpret an ambiguous sixth case ending \(^{23}\) and the rule sasthi sthāneyogā can serve this purpose. Bhattoji’s explanation, forwarded through his vṛtti in this regard, can establish the meaning of the genitive case used in many of the Paninian sūtra-s where no specific relation is intended. Thus the sixth case ending employed in the terms of the aphorisms of Pāṇini gives rise to a great variety and the concept of the genitive that does not bear any definite relation is established through the interpretative rule sasthi sthāneyogā. Bhattoji, following

\[^{21}\] sabdasya sabdena traya eva sambandhāṃ ānantaryām śāmipyam prasāṅgaceti. BM, VSK, vol.I, p.44

\[^{22}\] iha sastre yā aniyatayogā śrūyate sa sthāneyogaiva bhavati, nānyayogā, op. cit., p.18

\[^{23}\] op. cit, p.52
the footsteps of his predecessors has also accepted the working mannerism of such a sasthi in his effective explanation.

II. LOCATIVE

The linguistic deliberation forwarded by Panini, through various rules in the AST gives rise to a vast world of substitution process. The placement of a linguistic substitution sometimes remains conditional. Among many, one such condition is reflected with the help of the application of the seventh case-ending in the constituent parts of the linguistic unit of Paninian aphorism. Thus in a Paninian rule, a word applied with the locative case-ending can be treated as the conditioning cause of the concerned grammatical operation. The paribhasa rule denoting the implication of the use of the locative case in the words of the aphorisms of Panini is tasminniti nirdiste purvasya. This paribhasa rule states that in Paninian Grammar the concerned grammatical operation should be applied just before the element denoted by the word having the locative case ending. Thus the meta-linguistic feature of the seventh case ending employed in the words of the Paninian sūtra is that the grammatical element included in the word containing the locative, act as the cause or nimitta of the proposed function and it stays immediately after the element where the operation takes place. It is to be remembered that in the sūtra- tasminniti nirdiste purvasya, the word saptami is not mentioned conspicuously like the word sasthi in the rule sasthi sthāneyogā. But the word tasmin in the sūtra under consideration, implies the meaning of the locative case.

Though in many rules of the AST, the word saptami is enumerated, Panini has intentionally avoided the use of the word saptami in the rule tasminniti etc. It can easily

25. idutau ca saptamyarthe (1.1.19), saptamyāstral (5.3.10) etc.
be understood that Panini has deliberately used the word *tasmin* in place of *saptami* to reduce the quantity of *mātra* which reminds us of the popular convention that the reduction of even a half of a *mātra* can bring such a delight to the grammarian as it arises during the birth of a baby boy.\(^{26}\) Bhatt\(\text{\textit{toji}},\) in his \textit{vṛtī} to the present rule has clarified the meaning of the word *tasmin* by bringing the expression *saptami\textit{nirdesena}*. Haradatta has also clearly stated that the word *tasmin* in the present rule signifies the locative only\(^{27}\). The word *iti* in the present rule has a great force. In Grammar the word *iti* can bring many changes. This word has the power to change even the apparent meaning. This fact is established in the \textit{MHB} in connection with the *sūtra- na veti vibhāṣā* (1.1.44)\(^{28}\). When there is a possibility to get the meaning, the term *iti* can offer the idea of the form of the word. Similarly, when there is a possibility to get the idea of the form of the word concerned, the term *iti* can offer the idea of the meaning. This characteristic feature of the term *iti* is called \textit{padārthaviparyāsakatva}\(^{29}\). All these points are explained by A. S. Sastri in his exposition attached to the Bengali translation of the \textit{VSK}\(^{30}\). According to S.D. Joshi and Roodbergen the term *iti* is used in Grammar to indicate the reference of meaning\(^{31}\). In the rule *tasminiti* etc. the use

\(^{26}\) ardhamātrālāghavena putrotsavamihamyante vaiyākaraṇāh. pr. no. 133. PBSS, p.272

\(^{27}\) tasminiti saptamārthānirdesā iti PM. KV .vol.I, p.234

\(^{28}\) itikaraṇāh kriyate so rāthanirdērtho bhāviṣyati. loc. cit.

\(^{29}\) This property of *iti* is known as \textit{padārthaviparyāsakatva}, since through it an \textit{arthaphārthaka} word is transformed into a \textit{śabdaphārthaka} one. exposition to ka. no. 1. DNL. etd. by B.P. Bhattacharya

\(^{30}\) op. cit, p.252

\(^{31}\) usually, in Sanskrit the word *iti* is used to indicate a quotation. But in Grammar *iti* serves, not to indicate reference to word forms, but to indicate reference to meaning. AST, vol.1, p.118.
of the word *iti* performs the same action. So by the force of the term *iti* the word *tasmin*, here, denotes its sense in which it is employed in the present *sūtra* 32. So, in this *nirdīṣṭa paribhāṣā* rule, the word *tasmin* being a pronoun implies the meaning of the locative case. According to *Patañjali*, a *sarvanāma* always expresses something in general 33. As the word *tasmin*, which is a *sarvanāma* bears a general meaning, it is used by *Pāṇini* as the substitute of the seventh case in the *sūtra* under consideration. 34 The point to be noted is that the locative in the present context, stands for *adhikaraṇa* which is defined by *Pāṇini* as *ādhāra* 35. Nāgēśa also opines that the locative here stands for *aupāsleṣīka adhikaraṇa* 36. The word *upāsleṣa* denotes the state of proximity 37. The seventh case-ending that comes by the rule *yasya ca bhāvena bhāvalakṣaṇaṁ* (2.3.37) can not come under the scope of the seventh case conveyed by the word *tasmin* in the *sūtra* under consideration. In that case the words like *sati* and *vidyāmānaṇya* will have to be adjusted. This will create the fault of prolixity which is avoided as far as possible in Grammar. So wherever the application of the locative due to *adhikaraṇa* is present, the *paribhāṣā sūtra - tasminnitinirdiṣṭe* etc. gets its way. Otherwise this interpretative canon

32 saptami tu saptamyantānāmeva taccabdārthatvamiti bodhanāya. LSS. p.60.
33 sarvanāma ca sāmānyavācī. MHB.on the P.sūt. *tasminnitinirdiṣṭe pūrvasya* (1.1.66).
34. sa ca svarūpapadārthakatvān nirasyārthapadārthakatvān tasminnityasya sampāda-

yati, tenārthasyaiva grahaṇāṁ bhavati. sa tvartho’vāsyam yena kenacicchabdena nirdeśavya iti nānārthakatvāt sāmānyavācīnā tasminnityanena padena nirdiṣṭa iti.

Nyāsa. KV. vol I, pp. 234-235.
35. P.sūt. *ādhāra dhihikaraṇaṁ* (1.4.45)
36. atra sūtre upāslistapadādhyāhārenā nirdiṣṭe iti aupāsleṣike’dhikaraṇe saptamyevocita. LSS. p.61
37. immediate contact, as for instance, of one word with another. DSG, p.80.
can not be attached with the grammatical operation. The word \textit{nirdiste} as it has already been stated, stands for the uninterrupted utterance and thus the present \textit{paribhāsa} relates the grammatical convention regarding the use of the locative in the terms used in Paninian rules. The locative, employed in the words of the \textit{sūtra}-s of \textit{Pāṇini} establishes the meta-linguistic norm that the grammatical operation in such cases is to be done in place of the item that immediately precedes the element containing the seventh case ending. Thus the locative signifying proximity in the words of the rules of \textit{Pāṇini} identifies the condition that is subsequent to the concerned grammatical operation like replacement. This idea is elaborately discussed by K. Das in his work \textit{PPSG}. The word \textit{purvasya}, in the present \textit{paribhāsa} rule signifies the sense of the genitive case-endings employed in the operational rule. That the term \textit{purvasya} denotes the immediate preceding element is clearly stated by \textit{Bhaṭṭoji} in his \textit{vṛtti}.

This \textit{paribhāsa} rule has a very wide scope of action. The significance as well as the gravity of this rule is elaborately discussed in the \textit{Nyāsa}. An important point to be noted here is that this \textit{paribhāsa} can not be used in the application of the rule \textit{atisāyane tamabisthanau} (5.3.55). It is because the form of locative in connection with the word \textit{atisāyane} here, can not be put in the form of a general declension and thus it can not

38. SSP. VSK, p.251 etd. by A.S. Sastri
40. \textit{op. cit, p.36}
41. \textit{varṇantareṇyāvavahitasya pūrvasya boddhyām.} PP., VSK, vol.1, p. 46
42. \textit{tadevam mahātaḥ sūtrasya prāṇayanām paribhāṣaṁ mahāvisayaśāsūcānārthaṁ, KV, vol 1, p. 234.}
demand the force of the word *tasmin* in it. So there is no scope in this rule for the applicability of the *paribhāśā*-*tasmin initi* etc. The present *paribhāśā* rule comes within the jurisdiction of the meta-language used by Pāṇini throughout his Grammar and it thus helps one to find out the condition of the grammatical operation concerned. Thus the present *paribhāśā* rule serves as one of the useful tools of Paninian Grammar to get the indication about the locus of the proposed grammatical action. Since Bhaṭṭoja’s *vṛtti*, in this case, does not project any contradiction with the views held by the prior grammarians, it can be presumed that Bhaṭṭoja has admitted and followed their opinions in this regard in toto.

III. ABLATIVE

The interpretative rule of Pāṇini that establishes the meta-linguistic use of the ablative is *tasmādityuttarsya*. This *paribhāśā* rule states the convention related to non-verbal fifth case ending implemented in the constituents words of Paninian rules related to grammatical operation. This rule relates the subsequent conditioning cause of a grammatical function. As the present rule takes the word *nirdiste* 43 from the previous rule, the constituent word elements in the *sūtra* remain as *tasmādīti nirdīste uttarasya*. In this rule also like the previous case of the term *tasmin*, the word *tasmād* stays as the representative of the ablative. As an analogy of the previous rule, the pronoun *tasmād* is applied in the present *sūtra* in a general sense and it does not convey the sense of its form but it denotes the meaning 44 i.e. the ablative form. Bhaṭṭoja, in his *vṛtti* to this rule has used the word *pañcaminiśirdeśena* to denote this sense only. This expression emphatically states the implementation of the fifth case-ending in the words of the

43. nirdistagrahaṇamanuvartate. KAS., vol 1, p.24
44. tasmād iti pañcamyarthanirdēṣaḥ. ibid, p.24
operational rule of Panini. As in no way, the word tasmād relates the self-existence in Paninian aphorisms, the present rule can be treated as a part of the meta-language used by Panini in understanding the proper meaning of the operational rules. The present sūtra helps to locate the locus of grammatical operation. This rule is applicable to the affixation process of the lexical units of Sanskrit words and it earmarks the base to which a suffix is to be attached in the immediate position.\(^{45}\) The word uttarasya here, like the word pūrvasya of the previous rule qualifies the genitive term found in the sūtra. S. D. Joshi and Roodbergen have connected the expression kāryaḥ bhavati with the word uttarasya to achieve the intended meaning.\(^{46}\) Bhattōji, in his vṛtti has used the word pańcamī only to denote the ablative and he has not mentioned anything extra in this regard. So, it can be presumed that instead of going against his predecessors, Bhattōji has simply supported their view in this connection. But Bhattōji himself states in the VŚK in connection with the rule pūjanāt pujitam anusattam kāsthādibhyah (8.1.67) that the whole chapter dealing with the accents of the verbal form remains as an exception to the present paribhāṣā rule\(^{47}\).

Thus the three paribhāṣā sūtra-s regarding the utility of the implementation of genitive, locative and ablative in the Paninian rules have great importance in finding out the technical procedure of the occurrence of the intended grammatical operation. Bhattōji, by accumulating these three sūtra-s in the PP, and by composing a brief but clear explanation to each of them in his vṛtti, has offered justice to his small but

\(^{45}\) PPSG, p.36

\(^{46}\) But in P. 1.1.66 and 67 the genitives pūrvasya and uttarasya are ordinary genitives in connection with which we supply the phrase kāryaḥ bhavati ‘the grammatical operation is to be applied..... AST. vol 1, p.119

\(^{47}\) atra prakaraṇe pańcaminirdese'pi nānantaryamāśriyate iti, loc cit., svaraprakriyā.
powerful *prakarana*. Though, he has followed the footstep of his predecessors, in this regard, his *vyrtti* is easily intelligible and it serves the purpose for which it is composed. *Vyāghrabhūti* in his *Slokavārttika* has enumerated the same purpose of implementation of the genitive, ablative and locative through a *sloka*. 48 It is important to note here that *Bhattoji*, in his *vyrtti* to the rules in the *PP* of the *VSK* has not mentioned anything on the point of decision that is to be taken when both the ablative and the locative are applied in a single *sūtra*. In the *MHB*, *Patañjali* has explained this point elaborately. According to him, when both the locative and the ablative are employed, the ablative, because of its subsequent position will come into operation49. It is also decided that when both the locative and ablative are implemented in the same rule, one which is not occasional will change the other one into genitive 50. *Patañjali*, in this regard, again opines that when the grammatical operation of the previous one is wanted, the former will be changed into genitive but when the grammatical operation of the subsequent one is decided, the latter will be changed into genitive 51. In the *Nyāsa* also it is stated that when both the cases are implemented, one, which is not occasional, will change the other one into genitive and the grammatical operation will take place in connection with the

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48. *saṣṭhisūtre tataḥ sthāne pañcamī ca taduttare / saptamī ca pare vacye gamye copapade kvacit // as quoted by G. Haldar. VDI., Part 1, p.360

49. ubhayanirdeśe vipratisedhāt pañcaminirdeśo bhavisyati. op. cit. in connection with the P. sūt. *tasmādityuttarasya* (1.1.67)

50. yatra tūbhayanirdeśastatra yā'navakāsaśā itarasayāḥ saṣṭhim prakalpayati. PM, KV, vol 1, p.237

51. yatra pūrvasya kāryamisyate tatra pūrvasya saṣṭhi kartavyā, yatra parasya kāryamisyate tatra parasya saṣṭhi kartavyā. MHB, in connection with the P.sūt. *tasmādityuttarasya*. 
genitive only. As for example in the *sūtra āne muk* (7.2.82), the locative implemented in the word āne is not occasional, whereas the word atah which comes here from the previous *sūtra* and possesses the fifth case-ending is occasional and as a result it is transformed into the genitive by the force of the locative case. The concerned grammatical operation takes place accordingly. It can be stated that when both the locative and the ablative are implemented in the single *sūtra*, the ablative being latter transforms the locative into the genitive. As for example, in the rule āmi sarvanāṃmnaḥ *sut* (7.1.52), the word āmi possesses the seventh case ending and the term āt which comes here as an anuvṛtti bears the fifth case-ending. Both the locative and ablative are occasional here. So the ablative in āt changes the locative in āmi into genitive. As a result, the *sūtra* states that after a pronoun ending in a or ā, ām of the genitive plural gets sut in the beginning. Thus we get the formations like sarvāśām, yāśām. Explaining this point K. Das says that in case of Paninian rules in comparison to the fifth case ending which identifies the condition precedent to a grammatical operation, other case terminations remain weaker in determining the locus of operation. In the *MHB*, *Patañjali* in several places has shown the transformation of the word in locative to the

52. atha yatrobhayānirdeśastatra kasya kāryeṇa bhavitavyam? tatra yānavaṅkaśā setarasyāḥ saṣṭhīṁ prakalpayiyaḥ, atah saṣṭhinirdistasya kāryam bhaviṣyaḥ, op. cit. KV, vol 1, p.238

53. 'āmi sarvanāṃmnaḥ sut' iti 'ajjaserasuk' ityatra pañcamī saṅvakāśā 'āmi' iti saptamuttarārtha. tatrāditi pañcamī āmīti saptamyāḥ saṣṭhitvaṁ prakalpayati, tena sarvanāṃmaḥ uttarasyāmaḥ suḍ bhavati. Nyāsa, ibid, p.238

54. PPSG, p.37
genitive in the process of implementation of grammatical operation. It is to be noted that the genitive, locative and ablative used technically in the rules of Panini are not separated cases. Neither those are secluded from the common use of the concerned case terminations. These case endings, on the other hand, select one variety from many. Cardona, has clarified this point in his book.

According to a group of grammarians the sixth case ending refers to the operation like modification and augmentation and the application of the fifth case termination implies suffixation. The idea of determining the mode of operation by the implementation of the sixth, seventh and fifth case ending is also found in the HNMV. Thus it can be said that if the Paninian rules are treated as a sutra-networking system for linguistic data of Sanskrit, the rules related to the analysis of the genitive, locative and ablative can be regarded as the code of operation related to substitution and this will lead to the fact that to grasp a grammatical process properly, all the codes should be used in a

55. In the P. sūt. tāsyanudāttenedupadesālāsārvadhānukamanudāttamahāvīno (6.1.186), bahorilo bhū ca bahoh (6.4.158), rudādibhyaḥ sārvadhātuke (7.2.76) etc.

56. None of these metarules concerns a usage unknown from ordinary Sanskrit, where relational genitive form occur, locative forms are used to signify loci, and ablative forms are construed with direction words...The metarules merely specify that one of the different possible interpretations is to be adopted. Panini, p.53.

57. saṣṭhivybhaktinirdiṣṭāṁ vikārāgamayuktaṁ bhavati, paṇcamī vibhaktinirdiṣṭācca pratyayo vidhiyate. as quoted by G. Haldar, VDI, Part 1, p.361

correct way. Bhattoji's idea in this regard does not create confusion or contradiction in any way. So his explanation is capable of forwarding the meaning of these codes in a simple way.