CHAPTER SIX

LAST THREE PARIBHĀŚAS OF THE PARIBHĀŚAPRAKARAṆA AND THE
MORPHOLOGICAL IMPORTANCE OF THE PARIBHĀŚAPRAKARAṆA AS
A WHOLE

PART - I

The last three paribhāśā-ś treated in the PP of the VSK are not the interpretative canons composed by Pāṇini himself, they are rather, derived from the process of application of various sūtra-s of the AST. In other words, these paribhāśā-ś owe their origin to the basic mannerism that Pāṇini’s sūtra-s follow. So they can be conceived as deductions from the application process of Paninian rules. It is needless to say that the three paribhāśā-ś have proved their unique importance in the whole field of Paninian Grammar, in as much as a proper interpretation of the sūtra-s of the AST is impossible without the help of these paribhāśā-ś. So their inclusion in the PP undoubtedly proves, the grammatical intuition as well as prudence of Bhattoji. Nāgeśa has taken up for discussion in his PBSS these three interpretative canons. In the following paragraphs we endeavour to bring out the unique significance and importance of these three paribhāśā-ś in the field of Sanskrit Grammar, as far as Paninian school is concerned.

(i) paranityāntaraṅgāpavādānāmuttarottaram baliyāḥ

This canon establishes the relative superiority of various types of sūtra-s of Pāṇini. The sūtra-s in the AST are of varied and variegated nature. The in-built characteristics of these sūtra-s have led the grammarians to categorise them under various heads which bespeak their specific mode of action. As a result, the headings like para, nitya, antaraṅga and apavāda came into being in the Paninian Grammar. The word para refers to the subsequent sūtra. In the AST the sūtra which is placed in a latter position, in relation to any other sūtra taken under consideration can be termed as a
Thus the second sūtra of the AST can be called a parasūtra in relation to the first one. So parasūtra obviously implies the existence of a preceding rule. The positional appearance of a rule in Paninian Grammar is very important because it has a technical purpose in the process of grammatical operation. The word nitya means eternal according to the Dictionary.¹ It also implies the element which is not liable to be set aside by other. In the TP, the word nitya is used to signify the element that prohibits the occurrence of another element which is supposed to come otherwise.² In the MHB, the word nitya is used in the sense of permanent.³ In the field of Sanskrit Grammar, the term nitya is used in a technical sense. Thus if the word nitya is applied in connection with a grammatical rule it means the rule which applies before or after the occurrence of another rule. In the JNPV the word nitya is defined as kṛtakṛtaprasaṅga.⁴ This means that the grammatical function which is applied to the concerned grammatical string irrespective of the application or non-application of another function, the former is called a nitya function. The grammatical rule which relates such a function is called a nitya rule. Nāgėśa has maintained this view in the PBSS.⁵ As the word nitya is a relative term is Sanskrit Grammar, it obviously entangles the existence of an anitya rule. The term antaraṅga is also purely a technical one used in Paninian Grammar. The correlative of the term antaraṅga is bahiraṅga. According to the DSG, the term antaraṅga refers to that grammatical operation the causes of application of which lie within or they lie before

1. DSG. p.20
2. nityaśabdāḥ prāptyāntaranīṣedhārthaḥ IV. 14, p.132
3. ayaṁnityaśabdastyeva kutasthēśvavicālīteṣu bhāvēsu vartate. On the P. sūt. nityavipaṣayoh (8.1.4)
4. pr. no. 78, PBS, p.98
5. kvacitkṛtakṛtaprasaṅgamātrenāpi nityatā. pr. no. 46, p.114
the causes of the bahiranga function. In Sanskrit Grammar the rule that states about an antaraṅga function is called an antaraṅga rule. The term apavāda refers to that type of grammatical rule that sets aside the concept provided by a general rule. Thus an apavāda rule always obstructs the operation of a general rule. Nāgesa, in connection with the nature of an apavāda rule specifically speaks of its obstructive characteristics. In the JNPV the word apavāda is applied to mean a particular rule in contrast with a general rule. The present paribhāṣā establishes the comparative strength of the different type of grammatical rule among the unequal contenders. This interpretative canon, thus, has four constituent parts, viz.

(i) The subsequent rule is superior to a preceding one,

(ii) A nitya rule or persistent operation is stronger than a subsequent rule or operation,

(iii) An antaraṅga rule or internal function is stronger than a nitya rule or operation and

(iv) An apavāda rule or exceptional function is stronger than an antaraṅga rule or operation.

All these are shown clearly by S. R. Banerjee in his preface to the AST. So the joint effect of the present paribhāṣā is that among the subsequent, persistent, internal and the exceptional rules, the successive one is stronger than the preceding one. So between a para and a nitya operation, the nitya one prevails in case of ambiguity, because of its superiority in the field of grammatical operation. Among the para, nitya and an

6. op.cit p.27
7. yena nāprāpte yo vidhirārabhyate sa tasya bādhako bhavati. pr. no. 58. PBSS, p.178.
8. sāmānyavidhirutsargaḥ vīsesāvidhirapāvādaḥ. PBS. p. 100
9. op. cit. p.29
antaraṅga operations, the antaraṅga is regarded as the strongest one and in the event of a doubt this will occur superseding the other two types of operation. Similarly, among the para, nitya, antaraṅga and apavāda operations, the last one is regarded as the strongest and setting aside other operations, it comes to be operative at the time of confusion in the grammatical field. Though all these parameters are not stated directly by Panini in the AST, the functional process used in various places lays down this dictum. This can be documented by the process of application of different sūtra-s of Panini in the case of word formation. As for example, by the operational rule aśībhya au (7.1.21), the nominative and the accusative plural of the word astan takes au. In the functional process of this operation, three contending rules viz. aḷo'antasya (1.1.52), ādēḥ parasya (1.1.54) and anekālṣit sarvasya (1.1.55) demand their occurrence in various perspective. Paninian Grammar sets the norm that the successive rule is always to be followed when there arises a conflict between the operation of equal importance.10

Owing to the strength of the successive sūtra, the rule anekālṣit sarvasya comes to be operative in the present case. As a result, au comes in the whole place of jas and sas. Thus, the word astau is formed. Secondly, in the process of word construction, the stage tud + ti, can involve two contending rules viz pūgantalaghūpadhasya ca (7.3.86) and tudādibhyah saḥ (3.1.77). Here, the first rule is a parasūtra. The latter one, though a purvasūtra is a nityavidhi. So, on the strength of the present paribhāṣā the nitya rule comes to operate and thus the word tudati is formed. Again in the lexical representation of the word grāmaṇī, the stage grāmaṇi + sī can involve two rules viz. hrasvo napuṁśake prayupadikasya (1.2.47) and iko'ci vibhaktau (7.1.73) where the former rule has an antaraṅga status. But the latter rule which is a parasūtra is of nitya type. So setting aside the nitya rule the stronger antaraṅga rule prevails here by the strength

10. vipratisedhe param kāryam. P. sūt (1.4.2).
of the present interpretative canon and as a result the shortening of the long vowel occurs. Thus the construction of the word grāmanini takes place. The apavāda rule proves its strength over all types of rule taken under consideration. As for example, the rules iko’yanaci (6.1.77) and ādguṇah (6.1.87) are both antarāṅga rules which are refuted by the apavāda rule akaha savarne dirghah (6.1.101) in connection with the grammatical operation called sandhi. Thus the words like daityārih from dāiya + arih and sriṣah from sri + iṣah get constructed in Paninian scheme. It is important to note here that the term apavāda sometimes, stands for an exceptional rule which becomes completely irrelevant in case the equally powerful general rule is applied earlier.11 Thus it can be understood from the method of application of the present paribhāṣā that the school of Paninian Grammar follows this type of technical theorem which has added the theoretical value of the derivational process of Sanskrit words collected by Panini as the data in his AST. This is to be noted here that Bhattājī has not offered any explanation of his own to the present canon in the PP of the VSK. He has only referred to the canon along with a handful of other paribhāṣā-s of Paninian Grammar. In the KPS the idea contained in the present paribhāṣā has been stated with the help of a good number of small interpretative canons like pūrvaparayohparavidhirbalavān,12 antarāṅga-bahirangayorantarāṅgavidhirbalavān,13 nityādantarāṅgam baliyāh14 and utsargāpavāda-yorapavādavidhirbalavān15 and these are called balabalaśūram16 because they suggest

11. PPSG.p.173
12. pr. no. 70
13. pr. no. 77
14. pr. no. 93
15. pr. no. 96.
16. PBS. p.77
the comparative strength of one type of grammatical operation over another, in the process of word formation in Sanskrit language. In the HAMV also such interpretative canons are treated as the rules called nyāya-s. The essence of the present paribhāṣā is also established by Haradatta. It is important to note here that the idea of establishing the superiority of one type of rule over the other, in the field of Paninian Grammar has been shown in the sūtra-viṣṇūtadihe parām kāryaṁ (1.4.2) which is also regarded as a paribhāṣā rule by the eminent grammarians like Faddegon etc. But the rule viṣṇūtadihe etc. has established the idea of solution, in the event of conflict between two rules having equal strength. The present paribhāṣā, on the other hand, has paved the path of solution when there arises a conflict between two rules of unequal importance. This is elaborately discussed by K. Das in his PSG. A graphical representation of this paribhāṣā can be shown as follows.

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17. ibid, p.109
18. apavādādīnāṁ tu parasparasampradhāraṇāṁ nityādapyantarāṅgam, tasmādāpavā-
   daḥ, uktāṁ ca–parāṁ viduḥ pūrvapurapapattau parasya nityasya ca nityameva \ 
   nityāntaraṅgapame’ntarangaṁ tasmādvidhiḥ prātipado baliyān \ PM., KV., vol1, 
   p.500
19. as quoted by S. D. Joshi and Roodbergen in the exposition to AST. vol IV, p.14
20. op. cit. p.151
Here, A, B, C and D stand for *parasūtra*, *nityasūtra*, *antaraṅgasūtra* and *apavāda sūtra* respectively. ‘OX’ represents the relative strength of the concerned rules and ‘OY’ stands for the area of Paninian *sūtra*-s. So what we can deduce about the relative strength of the *sūtra*-s in the Paninian Grammar can be put as OD>OC>OB>OA.

(ii) *asiddhambahirāṅgamantarāṅga*

This is the second *paribhāṣā* in the group of the three interpretative canons treated by Bhāṭṭoji at the end of the PP of his VSK. Though Pāṇini has not postulated in his *AST* any rule concerning this deductive canon it has an accelerated affect in the whole field of Paninian Grammar. The subsequent grammarians have also accepted this canon in their respective works. As for example, in his PBSC, Vyādi has incorporated this canon.21 Purusottamadeva also deals with it in his LPV.22 NāgESA too has treated the same in the PBSS.23 This *paribhāṣā* involves two correlative of Sanskrit Grammar viz. *bahirāṅga* and *antaraṅga*. The word *āṅga* in both these terms refers to *nimitta* or the conditioning factor. NāgESA has explained these two terms emphatically in his PBSS.24 *Antaraṅga* can be of two types - one, that is applicable simultaneously and the other, which follows subsequently.25 In the KPSV of Bhāvamisra, the concept of *antaraṅga* is stated to be dependant on the original base, whereas that of *bahirāṅga* is dependant

21. pr. no. 71, op.cit., PBS. p.33
22. pr no. 41. op.cit., ibid, p.129
23. pr no. 50. op.cit., p.116
24. antarmadhye bahirāṅgasūtraṁ sympitasamudāyamadhye’ntarbhūtanyāṅgānimittāṁ yasya tadantarāṅgaṁ. evam tadīyanimittasamudāyadbahirbhūtāṅgakaṁ bahiraṅgaṁ. op. cit. p.117
25.KAD. AST. p. 225. etd. by A.S. Sastri,
on the suffix. According to Durgasimha, an antaraṅga is that which stays before the base whereas bahiraṅga is that which remains outside the base. The paribhāṣā under consideration states that when an antaraṅga rule is applied the bahiraṅga rule remains ineffective. Thus this interpretative canon establishes the norm that in Sanskrit Grammar the application of the antaraṅga operation makes the bahiraṅga operation ineffective. This paribhāṣā can be called a jñāpakasiddhā as well as a nyāyasiddhā. This is a jñāpakasiddhā paribhāṣā because it can be deduced from the rule vāha āṭh (6.4.132).

This is clearly stated in the LPV. Thus by the application of the rule vāha āṭh in the word vīsvavāha, samprasāraṇa āṭh is enjoined in place of ν of vāha when śas follows. Then by the rule etyedhatyāṭh (6.1.89), au occurs in place of a and u. So vīva - vāha + śas is changed into vīva - āṭh-aha + śas. Then because of the single substitution of u and a as well as the elision of ś of śas, the process gives rise to word vīsvauhaḥ. This is to be noted here that the cause of the samprasāraṇa here is the suffix śas whereas the elided suffix ṇvi which occurs by the rule vahāśca (3.2.64) remains as the cause of guṇa in relation to the short penultimate letter by the force of the śutra -- pugantaloḥupadhasya ca (7.3.86). The suffix ṇvi takes place before the addition of the suffix śas and it remains in between the elements śas and vāha. So the guṇa in connection with the short penultimate letter stays here as the antaraṅga operation but the suffix śas remains outside the suffix ṇvi. Accordingly, the u, which comes as a result of the operation samprasāraṇa that arises in connection with the suffix śas, can be termed as bahiraṅga. So according to the present paribhāṣā the bahiraṅga samprasāraṇa

26. prakṛtyāśritamantarāṅgam, pratayāśritam bahiraṅgām. op. cit., PBS. p.73
27. prakṛteḥ pūrvaantarāṅgam, prakṛterbahirbahirāṅgamiti. KPSV., ibid., p. 59
28. jñāpakam cāsyaḥ 'vāha uth' (6.4.132) iti vāheschandasi nyipratyāntasya
   āṭhādesavidhānam. ibid. p.129
remains ineffective in connection with the operation guna which is an antarāṅga function here. It is for this reason that the inclusion of uṭh by the rule vāha uṭh appears to be fruitful.29 Thus the present canon involves four grammatical stages viz.

(i) ādau vaiyarthyām, which denotes inactiveness in the beginning,
(ii) pascāt vākyāntarakalpanā that implies the imagination of other sentence afterwards,
(iii) svāṁśe caritārtham meaning effectiveness in its own part and
(iv) anyatra phalām which denotes application in other places.

In the first stage, the element uṭh appears to be superfluous because the suffix pāni comes here by the strength of the rule vahasca after which the rule vāḥaḥ (4.1.61) will cause the operation samprasārana of the letter v of vāha and then by the result of guna of u the letter o is supposed to come. So in the stage visvā +oh +as, vrddhi of a and o will take place which produces au. The resultant form of this stage comes to be visvauhah. In the second stage, it is seen that the element uṭh can not be superfluous. It is because the samprasārana involved here is a bahirāṅga operation whereas guna is an antarāṅga function. So guna, here, does not get the samprasārana. Otherwise the form visvauhah can not be established. For this the element uṭh is necessary. Thus the canon asiddham bahirangamantarange is suggested by the concerned rule. In the third stage, the construction process shows the usefulness of the aphorism vāha uṭh. Finally, the present paribhāṣā has the scope of operation in other cases also viz. the construction of the words like syonah.30 Here it is important to note that the grammatical terms bahirāṅga and antarāṅga according to Nāgasa can not mean bahvapekṣa and alpāpekṣa.31

29. KAD. AST. pp. 282-283
30. pref. AST. p. 31. etd. by A.S. Sastri.
31. bahirangantarangaśabdābhyām bahvapeksatvālpāpeksatvatvayoh
   sabdamaryādayālābhāc. PBSS. p.120
The present *paribhāṣā* treated in the *PP* of the *VSK* can be equated with a parallel system of our practical life, for which, it can be called a *lokanyāyasiddhā paribhāṣā.* In our day to day life, a person after getting up from bed first performs his ultra-personal activities such as washing his face etc. which can be termed as *antaraṅga* or super private jobs and afterwards he starts his *bahiraṅga* works or public duties like going to the office etc. Thus in the practical life also the *antaraṅga* functions are given priority in comparison to the *bahiraṅga* ones. The interpretative canon under consideration also advocates the same principle of Sanskrit Grammar. All these are illustrated elaborately by *Jinendrabuddhi* in his *Nyāsa.* It is also important to note here that this *paribhāṣā* lacks universal applicability. *Patañjali* has pointed out that the present interpretative canon cannot be applicable to the rule which falls within the jurisdiction of the *sūtra - pūrvatrāśiddham* (8.2.1). This view is also supported by *Nāgesa.* *Bhattōji* has not furnished any idea of his own in connection with this canon. This leads us to think that he simply follows the view of his predecessors in this regard.

(iii) *akṛtyūhāḥ pāṇiniyāḥ*

This is the last *paribhāṣā* of the *PP* of the *VSK.* *Bhattōji* has appended his opinion in the *vṛtti* to this grammatical canon. This is also a *jnāpakaparibhāṣā* being treated in Paninian Grammar. In his *PBSC,* *Vyādi* has incorporated this canon. In the *LPV* and *BPV* this canon is stated with some additional comments. *NāgESA*,


33. iyam ca tripādyām na pravartate tripādyā asiddhatvāt. PBSS. p.127

34. op.cit., PBS. p.29

35. op.cit., ibid. p.155

36. op.cit., ibid. p.216
though discusses this canon in his *PBSS*, does not accept it\(^{37}\) as it is not mentioned in the *MHB*. *Jinendrabuddhi* deals with this canon in connection with the rule *vipratīṣedhē paraṁ kāryaṁ*.\(^{38}\) The word *vyūhaḥ* refers to a resolution.\(^{39}\) It also refers to a determination in a specific manner.\(^{40}\) *S. R. Banerjee* has taken the term *vyūhaḥ* in the sense of a futile resolution.\(^{41}\) *M.V. Mahashabde* has also supported this view in his explanation to the present canon in the *PP* \(^{42}\). The *TB* commentary has taken the word *akṛtavyūha* in the sense of that which is unsuccessful.\(^{43}\) It explains the term *ūhaḥ* as an operation in general and the term *vyūhaḥ* as an operation which has its causes to be destroyed.\(^{44}\) The word *pāṇiniyāḥ* refers to the followers of *Pāṇini*.\(^{45}\) Thus the present *paribhāṣā* sets the convention that the scholars of Paninian school do not bring into effect, the grammatical operation when the causes of the concerned function are supposed to disappear afterwards. *Bhaṭṭoji* has stated this in his *vṛtti* attached to this canon.\(^{46}\) Thus it is clear from this canon that the followers of Paninian Grammar never undertake a futile operation. It is important to note that in Paninian school there is another interpretative canon carrying the same sense viz. *kṛtamapi śāstraṁ nivartayanti*.

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37. op. cit. p.172
39. vyūho nāma racaṇā yathāprāptaśya śādhanāṁ . PBSC. PBS. p.29
40. viśeṣena āho niścaya vyūhaḥ. LPV. ibid, p.155
41. pref. to the AST, p. 32.
42. op. cit., p.60
43. op. cit.. PP.VSK. vol 1, p. 54
44. uhyate tarkyate ityūhaḥ kāryaṁ, viśiṣto ya āho vyūho vināśonmukhanimittakaṁ kāryaṁ. ibid. p. 54
45. na kṛtaḥ akṛtaḥ, akṛtaḥ vyūhaḥ prakṛtipratyayavivecanāṁ yaiste akṛtavyūhaḥ pāṇiniśīyāḥ. BM. ibid, p.54
46. nimittam vināśonmukhaṁ drśtvā tattprayuktam kāryaṁ na kurvanittyarthāḥ. ibid, p.53.
But the canon under consideration is a shorter and hence more convenient one. This is illustrated with example in the TB commentary of the VSK.\textsuperscript{47} A.S. Sastri in his KAD commentary maintains that if the probability of the destruction of the cause of an antaraṅga operation by a bahiraṅga function prevails, the concerned antaraṅga rule is not undertaken in the grammatical field.\textsuperscript{48} This is seen in the construction of the word seduṣah. In the accusative plural form of the word sedivas, the stage sad + vas + śas involves the inclusion of the augment \textit{it} by the rule ārdhadhatukasyaḥ balādev (7.2.35). The next stage occurs as sad + \textit{it} + vas + śas. Here, though vas can be included in the domain of the balādi affix, it will get this status destroyed due to the subsequent śas affix that follows by the rule vasoh samprasāraṇam (6.4.131). As a result, the samprasāraṇa operation of vas will take place. Thus, the status of balādi to the element vas will not remain at all. Accordingly, the augment \textit{it} will not occur for which the word seduṣah, instead of sedyṣah is constructed. The \textit{vṛtti} provided by Bhaṭṭoji to this canon invokes the existence of the effect of such a norm in the practical life also. This is clearly mentioned in the TB.\textsuperscript{49}

Thus the last three paribhāṣās treated by Bhaṭṭoji, in the PP of the VSK have a wide scope of application in the field of grammatical activity and their application solves many problems that crop up in the process of word construction in the Paninian system of Grammar.

\textsuperscript{47} yadyapi kṛtamaṃ śastraṃ nivartayanti iti paribhāṣāntaram pathyate phalam ca tulyam, tathāpi akṛtavyuḥaḥ ityeva laghu prakāśalāpāddhi paṅkasya dūrdasparsanaṃ varāṃ iti nyāyādīti bhāvaḥ. op. cit. ibid, p. 154
\textsuperscript{48} op. cit., p. 230.
\textsuperscript{49} lokasiddhārthaḥkathanametat. PP.VSK, vol 1, p.54
PART-II

The PP of the VSK, is of a special importance for the morphological interpretation of the rules of Paninian Grammar. The word morphology signifies that branch of linguistics which deals with the arrangement, composition, and inflection of the language units. Thus this area involves the basics of word formation. The AST, the magnum opus of Pāṇini is primarily concerned with the various stages of word formation. So Pāṇini's derivational theory starts from the smallest unit of Sanskrit language and it ends with the formal representation of the linguistic elements which serve the purpose of a meaningful documentation. In this process, Pāṇini of course has to take resort to the rules and regulations which he has laid down for generalization as well as brevity. The rules for generalization with their interpretative nature found in Paninian Grammar come under the scope of paribhāṣā principles or meta rules. Thus meta rules of Paninian Grammar has a strong command over the morphological arena. The paribhāṣās taken under consideration by Bhāṭṭoṣi in the PP of the VSK can prove this theoretical assumption and can establish the morphological importance of the canons treated here.

It is already noticed that the Paninian rules treated by Bhāṭṭoṣi in this chapter, involve the meta rules related to principles of vowel gradation, augmentation, substitution and the sign of the governing elements for application in other rules of Pāṇini. Not to speak of the Paninian paribhāṣā sūtra-s, the jñāpakaparibhāṣā-s treated by Bhāṭṭoṣi also have given rise to many a lexical dictum deduced from Paninian rules. The first two paribhāṣā rules of the PP are concerned with the transformation of

50. Websters' Pocket Dictionary.p.328
51. ikoguna vṛddhi (1.1.3) and acaśca (1.2.28).
vowel sounds. This can be termed as type of *vikāra* or replacement of a vowel.\(^{52}\) The qualitative or quantitative change of a vowel sound is called ablaut variation by modern linguists. Ablaut is regarded as one of the characteristics of the Indo-European family of languages.\(^{53}\) The grammatical operations called *guna*, *vrddhi* and *samprasarana* are the technical terms used for representing the nature of the vowel gradation in Sanskrit Grammar. The first *paribhāśā* rule of the *PP* incorporates the principle as to how the vowels *i*, *u*, *r* and *l* are affected by the operation called *guna* and *vrddhi*. This canon is involved in the process of construction of words like *medyati*, *māṛśṭiḥ*, *māṛśṭum* etc. The second canon of the *PP* highlights the idea that the grammatical operation like shortening, lengthening and plutation in a word entangle the vowel sounds only. This norm is seen to be involved in the formation of the words *atiri*, *grāmanī* etc.

Next comes the topic of augmentation involved in the lexical stems of Sanskrit words. Bhattoji has taken up the *paribhāśā-s ādyantau takitau* (1.1.46) and *midaco ‘ntyat paraḥ* (1.1.47) in this regard in his *PP* of the *VSK*. These two rules are connected with the placement process of augments of various kinds. The addition of augments in various stages of lexical construction of a word is very common in Sanskrit Grammar. It can be obtained in both the declensional and conjugational elements. As for example, the words like *payāṃsi* etc. show the use of *num* element which is a *mit* augment. Similarly, the forms like *agamat* and *abhavat* involve the addition of the element *at* which is a *tit* augment. For this reason, the interpretative canon guiding the augmentation process in various Sanskrit words are taken up for discussion by Bhattoji in the *PP* of his *VSK*. These rules can be helpful in finding out the additional element added to the

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52. PPSG, p. 54

53. A Handbook of Sanskrit Philology, p.65
original unit. They are also a useful device for the study of allomorphs. The morphological study of Sanskrit language involves the substitution and replacement process in various stages of word formation noticeable in the Grammar of Panini. The lexical item is very often seen to be changed or modified in various segments under divergent grammatical circumstances. A substitute always possesses a close relation with the substituendum in Paninian Grammar and the placement process of the substitute is affected by the conditioning characteristics reflected in various aphorisms of the AST. In this area also the lexical operation follows various interpretative canons whenever or wherever necessary. Bhattoji, in the PP of the VSK has treated a good number of interpretative canons related to substitution process which shows their effect in various parts of many Sanskrit words. It is to be noted here that the replacement operation always signifies an original item, which is to be treated as the locus of the proposed operation and it is earmarked with the sixth case ending in a sūtra, which is incorporated by the paribhāṣā rule saṣṭhi sthāneyogā (1.1.49). Thus in case of euphonic combination the letters, य, व, र, ल, are substituted for ई, उ, ए, ल respectively by the rule ikoyānacī. Accordingly, the words like ityādi, bahvārāya etc. are formed. Similarly, the rule tasminniti nirdīste pūrvasya (1.1.66) and tasmādityuttarasya(1.1.67) also establish the criteria of determining the place of occurrence of the grammatical operation involved in the construction process of Sanskrit words. The paribhāṣā - alo’ntyasya (1.1.52) nīcā(1.1.53), ādeḥ parasya (1.1.54), anekālāt sarvasya guide the process of replacement involved in the various stages of word formation by determining the principle to be followed in this connection. Thus the words like saḥ, tau, śākha, śākhāyau, utthānaḥ, bhavisyati, astau etc. are formed with their respective lexical items passing through the different stages of additions and replacement.

54. PAL, p.16
jnāpakaparibhāṣā-s taken by Bhaṭṭoji in the PP are also important from the morphological point of view. It is because these canons are able to support the formative stages of many words viz. tudati, grāmanini, viśvauhaḥ, seduṣah etc. Thus it can be admitted, without doubt, that the paribhāṣā-s taken up by Bhaṭṭoji in the PP of the VSK can provide the guidelines of various linguistic operations like vowel transformation, fixation of augment, placement of suffixes etc. which are regarded as the stages of morphological representation of the lexical units of Sanskrit language.