CHAPTER SEVEN

PARIBHĀŚĀS OF THE NON PANINIAN SCHOOL OF GRAMMAR

I. GRAMMAR OF THE NON-PANINIAN SCHOOL

In the field of Sanskrit Grammar divergent ideas and opinions regarding the linguistic item can be spotted out very easily. These ideas with multiple viewpoints are at the root of the origin of different grammatical schools which have developed through ages. Though the number of these schools can not be ascertained authentically, scholars in this field have admitted the existence of at least twelve schools, in which the mode of grammatical treatment is seen to be recorded in a good number of works. According to S.K. Belvalker there are nearly a dozen schools of Sanskrit Grammar with more than thousand grammatical treatises.¹ The schools of Sanskrit Grammar so far known can broadly be categorized under two heads viz. Paninian and non-Paninian. S.V. Sastri, in *The Cultural Heritage of India (TCHI)*, vol.v, has enumerated the works of non-Paninian Grammar under the head of post-Paninian school.² The term non-Paninian Grammar refers to the works of those grammarians of Sanskrit who have proved their uniqueness in their respective works even by not following Panini’s norms. The twelve prominent schools of non-Paninian Grammar as pointed out earlier are *Kalāpa, Cāndra, Jainendra, Śākaṭāyana, Grammar of Bhoja, Sārasvata, Samśiptasūra, Haima, Mugdhabodha, Supādma, Prayogaratnamālā* and *Harināmāmṛta*. A brief note on

---

1. On the lowest calculation there are yet current in various parts of India nearly a dozen different schools of Sanskrit Grammar, at least three hundred writers in the field including those that are known to us only from quotations, and more than a thousand separate treatises original as well as explanatory. SSG, p.1.
2. op. cit, p.317.
these schools of Grammar can produce an idea of their uniqueness in respective fields.

(i) Kalāpavyākarana (KALV)

This is regarded as the most prominent non-Paninian Grammar of Sanskrit and it can be placed just after the Grammar of Panini because of its easy and lucid style. This is clearly stated by G. Devasarma\(^3\) and K. Devasarma\(^4\). This Grammar is also known by the names Kaumāra and Kātānta\(^5\). It is characterized by the synthetic process of ascending towards a sentence through the stages of letter, word etc. which is completely different from the analytical assumptions of Paninian Grammar. The author of this work is said to be Sarvavarman who, according to tradition, has achieved the knowledge of this Grammar from Lord Śiva. It is supposed to be written in about the first century A.D.\(^6\)

Though in the AST, nothing has been uttered about this Grammar, the MHB\(^7\) and the KAS\(^8\) can offer the reference to this school. This Grammar has two branches (śākha) viz. vāraruca and daurga. The former is popular in the Northern India, while the latter is in Bengal. Though the origin of this Grammar involves many stories, its popularity can be judged from numerous references found in different works of scholars from various part

---

3. Kalāpa Vyākarana with Bengali exposition. pref., p.1  
4. SI., p.149  
5. The earliest of the post Paninian Schools is the Kātāntra (little treatise). It is also known by two other names, Kaumāra and Kālāpaka according to two traditions associated with its origin. TCHI. vol.v, p.317  
6. ibid. p.317  
7. iha mābhuḥ mahavārttikah kālāpakaḥ. op.cit. in connection with the P. sūt. sūtračca kopadhāt (4.2.65).  
8. kalāpakamadhīte kālāpakaḥ. in connection with the P. sūt sūtračca kopadhāt. op.cit p.340
of the world. The sūtrapātha of the KALV is divided into four sections, for which this work is also known by the name catuṣṭaya. The word catuṣṭaya refers to the grammatical topics like sandhi, nāma, ākhyāta and kṛt. This Grammar, as it appears before us in its present form begins with the chapter of euphonic combination and the first sūtra here, runs as siddho varṇasamānnāyāh and before going to the main points of euphonic combination, Sarvavarman has appended here, the list of letters used in Sanskrit language. This style of enumeration of Sanskrit alphabet is completely different from that of Pāṇini who has furnished the list through the fourteen māheśvarasūtra-s. Ugrabhūti is regarded as the author of the Nyāsa called Śīyāhita on the vṛtti of Durgasimha. The most important commentary on the Kalāpa Grammar was written by Durgaguptaśiṃha which is based on the vṛtti written by Durgasimha. Again Trilocanadas has composed the Kātantravrtilpanjika for explaining the difficult words of the vṛtti written by Durgasimha and this is commonly known as Pañjika or Pañji. Then comes the famous work of Susena Vidyabhūsana called Kavirāja. Thus the three works viz. Tīkā, Pañji and Kavirāja can be called the trio of the Kalāpa system of Grammar and the study of these three works is necessary for a proper interpretation of the sūtra-s of the KALV.

(ii) Candravyākarana (CANV)

This Grammar refers to the work of Candragomin - the Buddhist Sanskrit grammarian. Scholars are not of unanimous opinion as to whether the names Candra,
Candrācārya and Candragomin refer to the same person who has authored the CANV. This Grammar, as it appears before us at present, consists of six chapters and each chapter is divided into four sections. The subject matter discussed in six chapters interestingly shows a symmetry with the contents of the last six chapters of the AST, however, the volume of the work appears to be longer than that of the KALV but shorter than that of the AST. The work of Candragomin does not contain any technical terms like ā, ghu etc. which are precisely used by Pāṇini in his AST. Another characteristic feature of this work is that unlike the AST, the CANV does not contain any section on vedic Grammar. But the presence of the discussion on accent in the vṛtti part, proves the fact that there were aphorisms dealing with accent in the Grammar of Candragomin. The Candra Grammar offers pratīyāhāra-s which have affinity with those of Pāṇini. But due to the absence of the technical terms, this Grammar is also called asamāṇākam vyākaraṇam. This school of Grammar, however, betrays a deep knowledge of the MHB on the writer’s part. In the beginning of his vṛtti, Candragomin states that his Grammar is characterized by brevity, lucidity and comprehensiveness. The CANV and its vṛtti were edited and published by Bruno Liebich from Germany in the year 1902 and 1918 respectively - a fact that testifies the popularity of this grammatical tradition in the international level.

13. tave aṁ nāṁ grānthakārgan aki vyaktike uddesa kariyāchen kinā, viśeṣatah candrācārya evaṁ candragomi aki vyakti ki nā, ei viṣaye sandehe āche. SI., p.174
14 ibid. p.181
15. candropaṁjana-a-sanākāṁ vyākaraṇaṁ. pref. CANV. part 1
16. TCHI. vol.v. p.318
The author of this Grammar is Devanandī who was a follower of Digambara section of the Jaina-s. This work is considered to be the result of the study of the works of Pāṇini, Katyāyana and Patanjali. It consists of five chapters each containing four sections. At present two types of sutrapātha-s are available, of which one is considered to be the actual sutrapātha of Devanandī and the other is thought to be the revised work done by Gunanandī. Like the Grammar of Cāndra school, Devanandī has also avoided the vedic section in his Grammar, but in most cases he has followed Pāṇini's language for which this Grammar can not demand sole identity along with total uniqueness in the field of Sanskrit Grammar as a whole. This work starts with the sūtra-siddhiranekanfat. It betrays a unique style in selecting the technical terms. Devanandī has deliberately avoided the connotative technical terms used in previous grammatical works and has chosen the terms of his own for representing various grammatical concept. As for example, for the terms hrasva, ċīrbha and pluta which are used in the Grammar of Pāṇini, Kalāpa etc. Devanandī has used the terms pra, di and pa respectively, the collection of which gives rise to the term pradīpa which is obviously a connotative term. Again while comparing the emptiness of the sky with that of the concept of elision, Devanandī has used the term kha meaning the sky for representing the term lopa of other Grammar. Such an artificial christening process is not seen in any other Grammar prior to the Jainendra school. This is pointed out by K. Devasarma in his 20. The JANV has got two vrtti-s viz. the Mahavṛtti of Abhayananandin and the Laghujainendra of Mahācandra. This Grammar has also a Nyāsa work called Sabdāmbhojabhāskara composed by Prabhācandra.

18. akalopradīpah (1.1.11), p.10.
19. nāsah kham (.1.1.61), p. 35
20. op. cit. p.197
(iv) *Sākataśyānavyākaraṇa* (*SAKV*)

The term *SAKV* refers to the grammatical work called *Sabdanuśāsana* composed by *Pālyakīrti*. This work consists of four chapters which are subdivided into sixteen sections. The chapters that are entitled as *siddhi* show a topic wise arrangement of the *sūtra*-s. The number of *sūtra*-s found in the *SAKV* appears to be 3236\(^{21}\) and they can be categorized under ten heads like *saṃjñā*, *niyama*, *niśedha*, *adhikāra*, *nitya*, *apavāda*, *vidhi*, *paribhāṣā*, *atidesa* and *vikalpa*.\(^{22}\) The time of composition of this Grammar is supposed to be the 9th century A.D. This is documented on the basis of the *vṛtti* on this Grammar called *Amoghavṛtti* a title given after the Rāṣṭrakūṭa king Amoghavarsa.\(^{23}\) This extensive *vṛtti* work was composed by the writer of the Grammar himself, a *Nyāsa* on which was again composed by *Prabhācandra*. This Grammar has taken into account all the five parts of Grammar.\(^{24}\) The work starts with the *sūtra* – *satmetet* (1.1.1). *Yāksavarman* has composed a commentary on the *SAKV* called *Cintāmanī*. This is regarded as the concise form of the *Amoghavṛtti*.\(^{25}\) This Grammar differs from that of *Pāṇini* in the arrangement of the subject matters. In this Grammar the first chapter deals with *saṃjñā*, *paribhāṣā*, *sandhi*, *sātva* and *yatavavidhāna*, *śabdārūpa*, *stīrpratyaya* and *kāraka* and lastly with *parasmaipada* and *ātmanepada*. The second chapter of this work deals with the topics like *samāsa*, *plutavidhi*, and *taddhita* suffix. The whole of the

---

\(^{21}\) trīṇi sahasrāṇī śate dvē sattrīṁśācchā yogāṇām. *Śaṅkṣaṇāyangasūtrapātha*, *Śaṅkṣaṇāyanaprakriyāśaṁgrahah*, p.70

\(^{22}\) saṃjñā niyama niśedhādhikāra nityāpavādavidhiparibhāṣāḥ / atidesāvikalpāviti
gatayāssabdanuśāsane sūtrāṇāṁḥ ibid, p.70

\(^{23}\) TCHI.vol v. p.318

\(^{24}\) etacchaśabdanuśāsanaṁ sūtrapātha dhātupātha gaṇapātha liṅgānuśāsana-sūtra-pāṭho-

third chapter is concerned with the rules related to \textit{taddhita} suffix. The last chapter deals with conjugation and \textit{kṛt pratyaya}-s along with \textit{ekaśesa}.\textsuperscript{26}

(v) Grammar of Bhoja

The Grammar of \textit{Bhoja} is known by the name \textit{Sarasvatīkāntḥābharaṇa} (\textit{SAKBH}). That this Grammar has followed basically the \textit{SAKV} is pointed out by G. Haldar in the preface to his book \textit{VDI}. Part-I.\textsuperscript{27} The number of aphorism treated here is 6421 which is higher than that of the \textit{AST}. Though the Grammar of \textit{Bhoja} exhibits some similarities with that of \textit{Pāṇini}, it bears some exclusive characteristic features which are not present in any other work in this field. This work includes almost all the topics of Sanskrit Grammar except the \textit{dhātupātha}. From the study of the \textit{SAKBH} it appears that \textit{Bhoja} has composed his Grammar after consulting the works of the eminent grammarians like \textit{Vyādi}, \textit{Patañjali} and \textit{Jayāditya-Vāmana}. Not only the works of Paninian Grammar are taken into consideration in composing the grammatical work of \textit{Bhoja}, a good number of aphorisms from \textit{CANV} is also taken up here.\textsuperscript{28} \textit{Bhoja}'s work, like that of \textit{Pāṇini} consists of eight chapters each of which are again subdivided into four sections. It is important to note that \textit{Bhoja} has composed many aphorisms, the idea of which is intelligible from many \textit{sūtra}-s of \textit{Pāṇini}'s work. This is also a reason behind the \textit{SAKBH} being a huge volume of \textit{sūtra}-s. This Grammar proves uniqueness by its lucid style of expression in every dimension. This is elaborately stated by K. S. Mahadev Sastri in the preface to the fourth part of the \textit{vṛtti} called \textit{Hṛdayahārini}.\textsuperscript{29} It is

\begin{itemize}
\item \textsuperscript{26} SI. p.211
\item \textsuperscript{27} op. cit. p. 82
\item \textsuperscript{28} anek \textit{cāndrasūtra} \textit{ghito hayeche} . SI. p. 220
\item \textsuperscript{29} \textit{pravartamāne'smin pāṇiniye tantrc vārūttikaganaḥpāthādaśissāpekṣataya'dhyetnāmativa klesajālam pāṣyaṁnācāryadeśiyaboḥjadevo bahugranthāloḍonamantaraṁ ekenaiva granthenaḥdiṁena etc., loc cit. as quoted in SI. p.221.}
\end{itemize}
to be noted here that Bhoja's Grammar deals with both classical and vedic Sanskrit. Among the eight chapters of this work, the sūtra-s of the first seven deal with the Grammar of classical Sanskrit, whereas the last chapter contains the sūtra-s mainly related to vedic Grammar. The Ṣṛdayahārini commentary on this work too, becomes famous among the scholars of Sanskrit Grammar because of its easy and brief style of expression. This is composed by Dandanāth Nārāyaṇabhatta. The other two commentaries written on the SAKBH are Puruṣakāra and Ratnadārpaṇa composed by Kṛṣṇalilāsūka and Rāmasiṁhadeva respectively.

(vi) Sarvasvatavākaraṇa (SARV)

This Grammar is composed by Anubhūtisvarūpācārya and is supposed to be based on a small grammatical treatise called Sarasvatīprakriyā. This Grammar basically establishes in an easy way the grammatical concept exhibited in the Grammar of Sarvasvati through an aphoristic style. S.V. Sastri admits the view that though according to the tradition Anubhūtisvarūpācārya is regarded as the writer of this Grammar, he is basically the prakriyākāra the actual writer being Narendrācārya. According to K.V. Abhyankar, Narendrācārya is the author of seven hundred aphorisms and the exposition of these sūtra-s are written by Anubhūtisvarūpācārya. This grammatical treatise lays emphasis on the process of etymology. The pratyāhāra sūtra-s accepted here are free from the indicatory letters as it is found in the AST. The aphorisms of this school of Grammar are composed with a view to teaching

30. praṇamya paramātmānaṁ baladhiḥvṛddhisiddhaye / sarasvatīmnjunaṁ kurbe prakriyāṁ nātivistaraṁ // I. pūrwardhna. commentary of Candrakīrti. p. 1
31. TCHI. vol.v. p.320
32. DSG. p.396
Sanskrit language easily, for which it had achieved great popularity even in the reign of the Muslim Kings. Though there are many commentaries on this Grammar the most prominent one is the Subodhika of Candrakirti.

(vii) Sanśkṛtapāda. (SAMSV)

Like the world of Paninian Grammar, this school also entangles the works of three grammarians viz Kramādiśvara, Jumaranandī and Goyicandra where the first one is the sūtrakāra, the second one is the vṛttikāra and the third one is the commentator. After the name Jumaranandī, this Grammar is also known as Jaumaravyākaraṇa and the vṛtti on this Grammar named Rasavati is also called Jaumaravṛtti. The important point to be noted here is that though Kramādiśvara is regarded as the author of the sūtra-s along with a vṛtti in this school of Grammar, it is Jumaranandī who has contributed to the refined and revised form of this Grammar afterwards. The Grammar, as in present form comprises of eight adhyāya-s called pāda-s and carries 5173 aphorisms altogether. Among the adhyāya-s, the first seven deal with the Grammar of classical Sanskrit, whereas the last chapter is concerned with the Grammar of Prākṛta language, for which it is also called prākṛtapāda. The other pāda-s are sandhi, tiṇanta, kṛdanta, taddhita, kāraka, suvanta and samāsa. The discussion on metres and figures of

33. SL. p.231
34. Sārasvatamanḍana of Maṇḍanacārīya, commentary of Puṇjaṛaja, Vidvatprabodhīni of Śrīrāmabhaṭṭa, MadHAVI or Siddhāntaratnāvali of Madhava etc.
35. iti mahapanditaśrikramadīśvarakṛte saṃśkṛtapādāre rasavatyāṁ vṛttau mahārājādhirājāśrīmarājanandiparīsodhitavyāntau autthāsanikāśrīgoyicandraviracitāyāṁ vivaraṇāṇāmatkāyāṁ prāthamaḥ sandhipādaḥ samāptāḥ. SAMSV p.143
36 SL. p. 244.
speech is also appended in this Grammar under the title *chandaprakaṇaṃ*\(^{37}\) and *alamkāra prakaṇaṃ*\(^{38}\) respectively. The *SAMSV* has avoided the *pratyāhāra* and the vedic section of Paninian Grammar. This Grammar, with its subject-wise arrangement of the *sūtra*-s aims at the formation process of Sanskrit words and in this process, though analytical system is followed through the chapter of the euphonic combination, finally this Grammar tends to the synthetic process which many other non-Paninian school have followed. In exhibiting examples and the basic principles of this Grammar, the expressions from the *Bhattikāva*\(^{39}\) and the *Kṛtārjunīya*\(^{40}\) are often used.

(viii) *Haimavyākaraṇa (HAMV)*

This school refers to the grammatical work of Hemacandra Śūri. The full name of this work runs as *Siddhahemacandrabhidhasvopajñāśabdānusāsana*, in short, it is commonly known by the name *Siddhahemasabdānusāsana*. This work consists of eight chapters each containing four sections. The last chapter solely deals with Prākṛta Grammar and it starts with the *sūtra- atha prākṛtaṃ* (8.1.1). According to S. K. Belvarkar, the total number of *sūtra*-s found in the *HAMV* is 4500.\(^{41}\) But this number varies in different works\(^{42}\) The word *siddha* attached to the title of this Grammar suggests the gratitude shown to the king Siddharāja Jayasimha of Gujrat from the writer’s part. Though this grammatical treatise has been composed on the basis of the

---

37 SAMSV.p. 1368  
38 ibid. p. 1371  
39 divamākramamāṇeva ketutarakabhayapradat iti bhāṭṭīḥ tiṇantapāda. In connection with the sūt. āṅgatirudgatāu (sut. no. 421). ibid. p.159  
40 samsāyya karpādīya tiṣṭhate ya iti bhāraviḥ tiṇantapādaḥ. In connection with the sūt. gamye vivādapadanimayā (sut. no. 451) ibid. p.167  
41 SSG.p. 63  
42 According to K. Devasarma the number is 4685. SI. p. 270.
study of the previous works of Grammar, it mainly follows the SAKV. S.K. Belvalkar has called this act as a slavish imitation.43 This work was composed basically to touch everything of the Grammar of Sanskrit in the shortest possible way. As a result, various elements of Paninian Grammar came to be accommodated here. As for example, the last aphorism of the part that deals with Sanskrit Grammar is the Paninian rule *samarthah padavidhih* (2.1.1). It is important to note that no *pratyāhāra* rule is seen to be treated in this work. Two commentaries on this treatise have been composed by Hemacandra himself. They are known as *Bṛhadārvṛtti* and *Laghuvṛtti*. The names are connotative here because the former is almost three times of the volume of the latter. It is inferred by grammarians that one great *Nyāsa* work, bigger than even the *Bṛhadārvṛtti* was composed, but it is no longer available now.44 The existence of one *Dhunḍikā* work on HAMV is also documented in various works of Sanskrit Grammar the authorship of which can not be said authentically.45 This work was written with a view to placing various aphorisms of the HAMV in order to forward an explanation of the same with the attestation of various examples. Though a third commentary called *Ṣabdamaḥārnavaṇyāsa* on the Grammar of Hemacandra is thought to be existed, no idea can be furnished about its author. This is clearly stated by Belvalkar in his book *Systems of Sanskrit Grammar* (SSG).46 According to S. V. Sastri, the practical way of arrangement of the aphorisms in this Grammar along with the easily intelligible terminology bespeaks its agreement with the KALV.47

43. SSG. p. 63
44 hemacandra ai vyakaraṇer ak bṛhannayāso racaṇā kariyāchilen- yāh pāoya yāy nāi, kiṁbadantī-ai nyāsa bṛhadārvṛtti apekṣāo bada chila. SI. p.271.
45 ibid., p.263.
46. op. cit. p. 66
47. TCHI. vol.v. p. 319
(ix) Mugdhabodhavyākaraṇa (MUGBV)

In The MUGBV, Vopadeva though follows Pāṇini, is able to establish its uniqueness both in style and contents. Like other authors of post Paninian schools of Grammar, Vopadeva too, tries to put forward through this work an easy method of teaching Sanskrit. Thus Vopadeva is seen here to follow the synthetic process of arriving at the particular elements of Grammar from the general ones in a very lucid and scientific manner. This is clearly stated by the commentator Durgādāsa Vidyāvāgīśa in connection with the explanation of the term *mugdhabodha*.\(^4^8\) The work starts with the *sutra-om namah śivya* and ends with the rule *bahulan pl brahmaṇi* where the word *Brahman* shows Vopadeva’s aptness of choosing perfect word in proper place. This grammatical work consists of ten chapters and each chapter is subdivided into four sections. Owing to the existence of its ten chapters, this Grammar is called *Dasādhyaśiṇī* by Rāmacandra Tarkavāgīśa.\(^4^9\) One among the reasons of the briefness of Vopadeva’s Grammar is that in many places through a single aphorism, the grammarian tries to put forward a comprehensive meaning which involves more than one grammatical issue. As for example, the *sutra-go trna medhā-danta...vakin vā* (sut. no. 447) involves the grammatical issues that are exposed through the seventeen rules of Pāṇini.\(^5^0\) Another characteristic feature of this Grammar is that the popular technical terms are avoided here and in place of them, short terminology is seen to be used. Moreover, Vopadeva has used here only ten *pratyāhāra*-s instead of fourteen found in the AST. The MUGBV

\(^{4^8}\) mugdho sundaro bodho jñānaṁ padapadārthānāṁ bhayatyaśādādi mugdhabodhāṁ.

\(\text{athavā} \text{ mugdhān mūḍhān alpabuddhijanāṁ bodhayatīni mugdhabodhāṁ. MUGBV. p. 2}\)

\(^{4^9}\) bahulan pl brahmāṇiyanta dasādhyaśiṇīrūpavyakaranasyaṣadhyatvam ...etc. as quoted by K. Devasarma. SI. p. 285.

\(^{5^0}\) ibid. p. 286.
has attained great popularity in Bengal.

**(x) Supadmavyākaraṇa (SUPV)**

This grammatical work is attributed to Padmanābhadatta – the grammarian of Mithilā. It is based on the *AST* and the aphorisms found here are the easy modifications of the rules of Pāṇini. The number of the *sūtra*-s composed in the *SUPV* is seen to vary from 2798 to 2845 in different editions. The work consists of five chapters which deal with the topics like *sānjñā, sandhi, sātva* and *ṇatva* (1st chapter); *kāraka, vibhakti, sup* and *sarvyanāma* (2nd chapter); *san, ṭīt, padakadamba* and *at* (3rd chapter); *kṛt, uṇādi, samāsa* and *aluk* (4th chapter); *vṛddhataddhita, strīśaddhita, sesataddhita* and *madhutaddhita* (5th chapter) respectively. The important characteristic feature of the *SUPV* is that here, Padmanābha has used some of the technical terms of Pāṇini in verbatim. Some *sūtra*-s of Pāṇini again are taken into consideration here, of course with some modification of words. As for example, the rule *ādirantyena sahetā* (1.1.17) of the *AST* is changed to *ādirantyena samadhyā* (1.1.1) in the *SUPV*. The work ends with the rule *kimah suvantācciccañnavasākalve* (5.4.340). The *vṛtti* on the work, written by Padmanābha himself is known as *Supadmavivarana*. But the most important commentary of this grammar is the *Supadmamakaranda* composed by Viśnumiśra. Belvalkar opines that some of the *paribhāṣā*-s treated in the *SUPV* are identical with those of Pāṇini, while some are remodelled on the basis of Paninian ideas. This Grammar was very popular in eastern Bengal.

---

51 Introduction to the third edition of the *SUPV*

52 ac, hal in the sūt. *aco’nye hal (1.1.2), hrasva in the sūt. *hrasvo laghu (1.1.16), ċīrgha in the sūt. *čīrgho guruh (1.1.17) etc.

53 The *paribhāṣā*-s of the Saupadma school are some of them word for word Pāṇini’s, while others are modelled on that basis. *SSG*, p. 94
This work remains as the single evidence of the Kāmarūpa School of Grammar.\(^{54}\) The book was composed by Puruṣottama Bhattacarya Vidyāvāgīśa on request from the King Naranārāyaṇa of Kochbehar in the year 1568. On the basis of the enumeration of the word *prayogottamaratnamālā* in the introductory verse\(^{55}\), the *PRATMV* was supposed to be called *Prayogottamaratnamālā* by the author himself. The commentator Jayakṛṣṇa Bhattacarya has supported the title *Prayogaratnamālā*\(^{56}\). The style followed in this Grammar is very lucid and it is beneficial for learning Sanskrit in an easy way.

The work is divided into two parts viz. pūrvārdha and uttarārdha. The work consists of 21 vinyāsa-s or chapters. The pūrvārdha or the first part consists of seven vinyāsa-s while the uttarārdha deals with two main topics viz. ākhyaṭa and kṛt. The ākhyaṭa topic consists of eight vinyāsa-s and the discussion on kṛt covers the last six vinyāsa-s. The ākhyaṭa chapter is separately called *padamahjärī*\(^{57}\). This Grammar exhibits an amalgamation of the Grammar of Pāṇini and that of Śarvavarman. The vṛtti part of the work is postulated through verses in many places. Thus the synthesis of both prose and verse style of writing adopted here, has put an extra charm to the harsh subject matter of

---

54 The Prayogaratnamālā Vyākaraṇa is the only treatise upon the Kāmarūpa school of grammar. *PRATMV*, Introduction. p. vii

55 śrimalladevasya guṇaikasindhornahimahendrasya yathānirdeśām yatnāt prayogottamaratnamālā vitanyate śripuruṣottamena. *PRATMV*, p.4

56 atra yadyāpi prayogottamaratnamāleṣṭaḥ kathāpi prayogaratnamāleṣṭaḥ eva granthanaṁ boddhayavyāḥ tatra tatra tathaiva darśanāt. Prabhāprakāśikā as quoted by K. Devasarma. SI. p. 307

57 śripuruṣottamasarmā laukikapadamāṇjarīṁ tanute. *PRATMV*. p. 403
grammatical arena. Another important point to be noted here is that this Grammar has not taken into consideration the topic related to Vedic Sanskrit. The commentaries of the PRATMV found till date are Prabhāprakāśikā of Jayakṛṣṇa, Kṛtpradīpikā of Mahendraśarmopādhyāya, Paṃjikā of Jīvesvara Sarma and Gudhāprakāśikā of Siddhanāth Vidyāvāgīśa. Among these, the Prabhāprakāśikā does not include taddhita and kṛt chapters, Kṛtpradīpikā deals only with the kṛt chapter, the Paṃjikā deals with the taddhita chapter only and Gudhāprakāśikā has taken up all the chapters of this Grammar for discussion. The PRATMV commonly known as Ratnamālā Grammar is very popular in Assam and Kochbehar area of North Bengal.

(xii) Harināmāmṛtavīkārana (HNMV)

This Grammar deserves mention because of the unique style followed in every steps of its grammatical discourse. This is exposed through harināma i.e. names of Hari, the Lord, used throughout the contents of this school of Grammar. This Grammar is the fruit of scholarship of the vaisnava grammarian. It has two forms viz the smaller and the bigger one, and the latter includes the contents of the smaller one fully. Scholars are of not unanimous opinion about the authorship of the HNMV. According to Harekṛṣṇācārya, Sanātana Gosvami has composed the smaller form and Śrījiva Goswami, by expanding its contents has brought out the present form.\(^58\) This Grammar has used the names of Kṛṣṇa and Rādhā and has referred to their activities to signify grammatical elements. The words sarvēsvarah\(^59\) and viṣṇujanaḥ\(^60\) have been used.

---

58. śrīmacchārī saṇātanavaiśamāṇiṁ sūtrānusārēṇa śrījivasvāmināma-granthakāraḥ paramamangalarūpamano-haramadhuraharināma-valibhiḥ saṃketikurvan śrīhari nāma-mṛkhyavaiśnava vyākaraṇam ārabhamāṇah etc. HN MV I, p. 2.
59. tatradau caturdasaḥ sarvēsvarah. no. 2, ibid, p. 10.
60. kādayoḥ viṣṇujanaḥ. no. 17, ibid, p. 17.
here, to denote vowels and consonants respectively. Through this characteristic feature, this Grammar proclaims its sectarian nature. This grammatical work consists of seven prakarana-s and deals with 3192 aphorisms, but the smaller form of the Grammar contains only 757 aphorisms. In this Grammar the pratyāhāra-s of Paninian Grammar have not been followed, but the alphabet system of KALV is seen to be treated here. The vedic Sanskrit has been excluded from the contents of the HNMV. The technical terms used in this Grammar bespeak the connotative utilization of the words concerned. As for example, the words virinci, viṣnu and hara are used in the HNMV to signify the grammatical activities like ādesa, āgama and lopa respectively in consonance with the actions of these divine forms in general. Such process of nomenclature is seen in the use of examples also. As for example, the words kṛṣṇāgre, rādhāgate, harīti, viṣṇūdayaḥ etc. are supplied as the examples of the sūtra - dasāvatāra ekātmaka milītvā trivikramah (1.46) which states the lengthening operation under euphonic combination of two homogeneous sounds. It is to be remembered that the vṛtti to the sūtra-s of this Grammar has been composed by Śrījiva Gosvāmi himself. Harekṛṣṇācārya has written the commentary called Bāloṭoṣaṇī on this treatise which however, he could not complete. This Grammar, due to its sectarian attitude could not produce general appeal among the readers of Grammar of different classes.

II. PARĪBHAŚĀ PRINCIPLES FURNISHED IN THE NON PANINIAN SCHOOL OF GRAMMAR.

It can be assumed that though the way of representation of the grammatical process in the treatises of the non-Paninian school differs from one another, all of them

61. SI, p. 323
62. ādesa virinciḥ, no. 39, HNMV, p.28
63. āgama viṣṇuh, no. 40, ibid. p. 29
64. lopo harah, no. 41, ibid p. 29
aim at the discussion on grammatical issues connected with the lexical units of Sanskrit, and in this process the basic elements of Sanskrit Grammar remains almost uniform in all the treatises concerned. Thus the grammatical concept of *paribhāṣā* which has a general appeal has also got its place in almost all the works of non-Paninian Grammar. An idea of the *paribhāṣā* principle belonging to the non-Paninian school of Grammar can be put forward in the following way.

(i) The *KALV* does not furnish the *paribhāṣā* rules in its original body. But the *paribhāṣā* *sūtra*-s of this school are found in a list added as an appendix to some Bengali editions of the *KALV*. This list furnishes 67 interpretative canons and it is again followed by another short list of interpretative principles containing 29 *sūtra*-s which run under the heading *balābalasūtra*\(^{65}\). The authorship of these interpretative canons is doubtful\(^{66}\).

But the *KPSV* of both *Durgasimha* and *Bhāvamitra* are capable of giving a wholesome knowledge on the treatment of *paribhāṣā* principles in the *KALV*. The Paninian rule *sthāne 'ntaratamaḥ* (1.1.50) is not only enlisted in the list of *paribhāṣā*-s here, it is also commented upon by both *Durgasimha*\(^{67}\) and *Bhāvamitra*\(^{68}\) in their respective *vṛtti*-s. This *paribhāṣā* rule is explained by Bhattoji in the *PP* of the *VSK*. The *KPSV* of *Durgasimha* furnishes 65 *paribhāṣā*-s while as that of *Bhāvamitra* offers only 62. Again there are 96 and 118 interpretative canons of *Kalāpa* school which come under the heading *Kātantraparibhāṣāsūtram* and *Kalāpaparibhāṣāsūtram* (*KPS*)

---

65. PBS, p. 76, 77.
66. However, as they are not printed as appendixes by Dr. Eggeling in his edition, nor commented upon by Dugasimha, it is very likely that they were added later on by commentators. Introduction, PBS, p. 19.
67. ibid. p. 55
68 ibid. p. 71.
respectively. The ideas of the Paninian *paribhāṣā sūtra*-s like *ṣaṣṭhi sthāneyogā*,(1.1.49), *tasminniti nirdiṣṭe pūrvasya* (1.1.66) and *tasmādītyuttarasya* (1.1.67) are given through three *paribhāṣā*-s of Kalāpa school viz. *ṣaṣṭhi nirdiṣṭe svasya*, *saptamī nirdiṣṭe pūrvasya* and *pañcamyānirdiṣṭe parasya*. All these three Paninian *paribhāṣā*-s are taken into consideration by Bhattōji in the *PP* of the *VSK*. The *paribhāṣā*-s concerning the superiority of one type of rule over other are also furnished in the list of interpretative canon of *KALV* under the garb of *balābalasūtra*. Thus the *paribhāṣā*-s *pūrvarapayoḥ para vidhīr balavān*, *antarāṅgabhirāṅgyorantarāṅga-vidhīr-balavān*, *nityāntityayor nitya vidhīr balavān*, *nityāntaraṅgām balīyāḥ* etc. establish the strength of the *sūtra*-s of *para*, *antarāṅga*, and *nitya* type respectively over other types of rule. This concept of Sanskrit Grammar is reflected in the Paninian *paribhāṣā*- *paranityāntaraṅgāpavādaśanāmutterottarāṁ balīyāḥ* which Bhattōji has furnished in the *PP* of the *VSK*. The *paribhāṣā*-s of *KALV* show their variety and gravity in the process of understanding the grammatical aphorisms of this school.

(ii) The Cāndra school of Grammar provides us with a good variety of *paribhāṣā*-s which is enlisted at the end of the *CANV*. The *paribhāṣā*-s here are 86 in number, as it is shown in the *PBS* by K. V. Abhyankar. It is important to note that in the first section

69. ibid. pp. 76, 78.
70. pr. no.32.KPS. ibid. p. 78
71. pr. no. 30. ibid. p. 78
72. pr. no. 31.ibid. p. 78
73. pr.no.70.Kātāntraparibhāṣāsūtraṁ. ibid. p. 77
74. pr. no.77. ibid. p. 77
75. pr. no. 83. ibid, p. 77
76. pr. no. 93, ibid. p. 77
77. op. cit p. 47.
of the first chapter of the CANV, a good number of paribhasā sūtra-s are explained which convey the parallel idea of most of the paribhasā sūtra-s explained by Bhaṭṭoji in the PP of the VSK. K.C. Chatterji, in course of his treatment with the CANV, has attached the parallel Paninian rules for easy understanding. According to him the idea of the paribhasā rule alo'ntyasya (1.1.52) is conveyed by the Cāndra sūtra - śaṣṭhyāntyasyaṁ. Similarly, the grammatical conventions of the Pāṇiniya sūtra-s ādyantau tākitau (1.1.46) and anekālsitsarvasya (1.1.55) are reflected in the Cāndra rules tākitāvādyantau (1.1.13) and īdanekālsarvasya (1.1.12) respectively. But the counterpart of the Paninian rule midaco’ntyat parah (1.1.47) appears to be the same here. All these Paninian canons are explained by Bhaṭṭoji in the PP of the VSK. It is to be noted here that the Paninian rule vipratisedhe param karyam (1.4.2) is found in a short way in the CANV. Along with paribhāṣās of various topics, this school demonstrates the interpretative canons related to the occurrence of the most similar substitute in place of the original. It also shows the ineffectiveness of a bahiraṅga rule in case of the application of an antarāṅga one. Both of these interpretative conventions are projected in the PP of the VSK. The list of paribhāṣā principles of the CANV shows a close similarity with that of Vyādi and this list includes the famous interpretative canons upapadavibhakteḥ kārakavibhaktibaliyasyāṁ, krutakṛtaprasangiyo vidhiḥ sa nityaṁ etc. All these canons are treated for the proper interpretation of the sūtra-s of the CANV.

78. 1.1.10. CANV, p. 12
79. 1.1.14. ibid. p. 12
80. vipratisēdhe (1.1.16), ibid, p. 13.
81. pr.no. 74, PBS, p. 77.
82. pr. no. 82, ibid, p. 77
(iii) The JANV does not offer any paribhāṣāpāṭha or paribhāṣāvṛtti separately. But the Mahāvṛtti of Abhayanandin has quoted a large number of paribhāṣā rules, the most of which are similar to those available in the Grammatical systems of Panini, Sākataśaya and Kalāpa. K.V. Abhyankar has collected the paribhāṣā-ś available in the Mahāvṛtti of the JANV and has published them in his PBS along with a scholarly gloss. These paribhāṣā-ś are offered under the title Jainendaraparibhāṣāvṛtti (JPV) and they are arranged in four separate prakaraṇa-ś viz. vidhiyākhyānaprakaraṇa, tadvādicchāprakaraṇa, bādhaprakaraṇa and samkīrṇaprakaraṇa. The list of JPV comprises of 108 paribhāṣā-ś of which 51 canons related to the process of interpretation of rules, are placed in the first section. Again 14 paribhāṣā-ś related to tadvāda operation are brought under the periphery of the second prakaraṇa, 28 paribhāṣā-ś related to the grammatical hierarchy of one type of rule over other are placed in the third section and the rest 15 interpretative canons of miscellaneous nature are taken for discussion in the last prakaraṇa of the vṛtti. This list starts with the canon siddhe satyāraṁbhō niyāmārthah and ends with the paribhāṣāvṛthavacchāhārpramanekāntāt sidhyati. The famous Paninian canon kāryakālaṁ samjñāparibhāṣāṁ is seen in the JPV. The grammatical principle ushered by the canon paranityya etc. which Bhattoji has taken into consideration in the PP of the VSK is seen to be established here with the help of small canons like paranityavācicāraṇe bhavennityam and nityātāntāntaraṅgāṁ. The characteristic feature of the antaraṅga and the bāhiraṅga rules are also shown in the JPV through the maxim alpaśrayamantaraṅgāṁ bāhvaśrayaṁ bāhiraṅgaṁ. Again the application of similar gender and number of the noun and the adjective is announced here through the canon vīṣeṣyavallīṅgavacanāṁ bhavanti vīṣeṣanānāṁ. Thus the paribhāṣā-ś of the JANV prove their multiplicity as well as gravity in the field of Sanskrit Grammar.

83, ibid, pp. 81-104.
(iv) The paribhasa-s of SAKV are very rich in quantity as well as quality. The list of such canons of this system of Grammar has been formed, according to K.V. Abhyankar, on the basis of some grammatical works of the old Sakaṭayana system. This opinion is based on the fact that in this list the obsolete terms like dvirbha, spartha, sluk are seen to be used in place of abhyāsavitāra, vipratisedha, luks respectively. The list shows 98 interpretative canons. The famous nyāyasiddā paribhāśa ekadesavikṣta-
mananyavad bhavati is enlisted here. The utilization of yogavibhāga is declared by the paribhāsha-yogavibhāgādīstaprasiddhi. Like the other schools of Sanskrit Grammar paribhāsa canons of this school also include the grammatical principles that establish the strength of one variety of rule over another viz. asiddham bahirangamantarange, nityānityayornityavidhirbalavān, antarāṅgabahirangayorantarango vidhirbalavān. Though this list does not supply the paribhāsa-s related to the sixth, seventh or fifth case ending in the operational rules, a paribhāsa establishing the strength of the fifth case-ending over the seventh one is furnished here by the canon ubhayanirdeše pañcaniṃnirdeśo balavān. The aphorisms found in the SAKV like midaco'ntyat, (1.1.45), sastiḥyāḥ sthāne'nte laḥ (1.1.47), tiḍādiḥ (1.1.53) kidantah (1.1.54) reflect almost the same idea found in the Paninian rules like midaco'ntyat paraḥ, sastiḥ sthāneyogā, ādyantau takitau etc. The replica of the Paninian canon akṛtavyūḥāḥ

84. dvirbhāve pūrvavidhāpavāda notsargān bādhante. — pr. no. 24, ibid, p. 44.
85. sakṛtgate sparddhaye tād bādhitaṃ tad bādhitameva. pr. no 38., ibid, p. 45.
86. śūgvikaraṃśūgvikaranayorāśūg vikaraṃ. pr. no. 45, ibid, p. 45.
87. pr no. 17, ibid, p. 44.
88. pr no. 72, ibid, p. 45.
89. pr no. 83, ibid, p. 46.
90. pr no. 93, ibid, p. 46.
91. pr no. 94, ibid, p. 46.
92. pr no. 97, ibid, p. 46.
paninīyāḥ is found in the list as akṛtavyuhāḥ sākṣāyaniyāḥ kṛtamapi śāstrāṁ nivartayanti.93

(v) The Grammar of Bhoja has furnished a good number of interpretive aphorisms which consist the major part of the second section of the first chapter of the SAKBH. Here many rules project the verbatim ideas of reciprocal paribhāṣā rules of Panini and in some places, with the help of a slight variation of words the same canon has been established. As for examples, the rules svam rūpāṁ sabdasyāsabdasaṁjñā (1.2.18), yena vidistadantasya(1.2.19), midaco nyātparāḥ (1.2.36), sthāne 'ntaratamah (1.2.39), iko guṇavyṛddhi (1.2.41) etc. are exactly taken from the AST, of which the last three are enumerated by Bhaṭṭoṭi in the PP of the VSK. Again the paribhāṣā rule of Bhoja like śidanekeśa sarvasya (1.2.34), taktāvādyantau (1.2.35) show only the change of placement of words found in the Paninian sūra-s anekāśīṣāsarvasya and ādyantau taktaiu respectively and both of them are explained by Bhaṭṭoṭi in the PP of the VSK. Along with other types of paribhāṣā sūtra-s, the SAKBH also furnishes the canons related to the comparative strength of one type of rules over others. The Paninian rule vipratisēdhe param kāryyaṁ, which Bhaṭṭoṭi has not taken for explanation in the PP is furnished in the Grammar of Bhoja.94 The interpretative canon asidhaṁ bahiraṅgaṁ antaraṁge has been established as a sūtra in the SAKBH.95 Thus the Grammar of Bhoja can be regarded as a documentary of paribhāṣā principles with varied scope of applicability.

(vi) The SARV also exhibits the use of various paribhāṣā principles in the way of understanding the meaning of rules of this school and of accomplishing grammatical

93. pr no. 69, ibid, p. 49.
94. sūt no. 1.2.120.
95. sūt no. 1.2.85.
operations of various types. From the list of paribhāṣā-s forwarded by Śri Navakiśorakara, it can be seen that these canons were collected by Sadānanda. This list furnishes the existence of fifteen paribhāṣā-s of the Sārasvata school of Grammar. The list starts with the canon  sāsthiṇirdiśṭasyādeśādastadantasya jñeyah and ends with the norm yadādēśāstadvadbhavati. Many of these canons echo the same idea as reflected through the Paninian aphorisms of interpretative nature. As for example the ninth paribhāṣā of this list runs as hrasvadīrghaṭapatāśabdarāyaṇa svaro vidhiyate tatra svareti sāsthyantām padamupatiṣṭhate, which actually speaks the same grammatical theme that is established by the Paninian rule acaśca (1.2.28). The canon jiṭkīṭavaudantayorvaktavyah which is the fifth in the list, speaks of the idea involved in the Paninian rule ādyantau etc. The next canon of the list midantyāsvarātpara vaktavyah echoes the same sense as stated by the Paninian aphorism midaco etc. The tenth canon varjānām prasānge sati sadṛṣṭatama ādeso vaktavyah speaks the idea contained in the Paninian rule sthāne ʿntara etc. The seventh paribhāṣā-saptamīnirdēśena vidhiyāmānaṁ kāryaṁ varjāntarenāvyavahitasya pūrvāyaiva vaktavyaṁ and the next one paṇcamīnirdēśena kriyāmāṇāṁ kāryamāvyavahitasya parasya vaktavyaṁ establish the same idea as is found in the Paninian field of Grammar through the aphorisms tasmīnīnīti etc. and tasmāditi etc respectively. The second canon of this list runs as nīdantasya vaktavyaḥ and it conveys the idea contained in the Paninian rule ʿnicca (1.1.53). All these Paninian rules are taken into account by Bhaṭṭojī in the PP of the VSāK. It is to be remembered here that the list of sārasvataparibhāṣā-s does not show the existence of the interpretative canon establishing the comparative strength of one type of rule over the

96. iti śrīnavakiśorakaravedāntaśāstriprāpūritaḥ sadānandakṛtā paribhāṣā samāptāḥ.

Pūrvārdhā, SARV, p. 28.
97. ibid, pp. 27-28.
other.

(vii) The paribhāṣā-s have found their way in the SAMSV too. As for example in connection with the sūtra-ika eśnaralo guṇaḥ\textsuperscript{98}, the commentary says that the addition of guṇa here stands for the second addition and the canon is straightway admitted as a paribhāṣā.\textsuperscript{99} This principle has an ideological resemblance with the Paninian rule iko guṇavṛddhi (1.1.3). The sūtra vivakṣāvasād kārakāṇi bhavanti\textsuperscript{100} bears the characteristic feature of an interpretative canon and the same idea is reflected through the paribhāṣā of Bhoja viz. vivakṣātaḥ kārakāṇi (1.2.63).

(viii) The HAMV does not offer any paribhāṣāvṛtti or paribhāṣāpātha separately. But Hemacandra, at the end of the Bṛhadvṛtti has attached a list of paribhāṣā-s which contains 57 interpretative principles of this system of Grammar. A list of interpretative canons of this school of Grammar is again forwarded by Hemahaṁsagāṇi and it is entitled as Nyāyasamgraha. The list furnished by Hemahaṁsagāṇi contains 122 paribhāṣā-s of Haima school of Grammar. This list demonstrates a good variety of the interpretative canons of this school. Before the beginning of the proper list of the paribhāṣā-s of the Haima school, it is specifically mentioned that the nyāyasamgrahah contains the paribhāṣā-s which are hinted in the Haima Grammar as well as the canons which are in practice in the society.\textsuperscript{101} There are canons indicating the comparative strength of a particular type of rule over others, viz. antaraṅgaṁ bahiraṅgaṁ\textsuperscript{102}

\textsuperscript{98} sūt no. 69, sandhipādaḥ. SAMSV, p. 33.
\textsuperscript{99} guṇa iti dvitiyo yogah, sā ca paribhāṣā. ibid, p. 33
\textsuperscript{100} sūt no. 36, kārakapādaḥ, ibid, p. 984
\textsuperscript{101} atha ye sastre sucita lokaprasiddhasca nyāyāḥ tadartham yatnāḥ kriyate. PBS.
p. 108.
\textsuperscript{102} pr no. 42., ibid, p. 109.
parānnityam\textsuperscript{103}, nityādantarāṅgam\textsuperscript{104} etc. The paribhāṣā-s related to anubandha-s\textsuperscript{105} are also found in this list.

(ix) The MUGBV like the AST, contains six types of sūtra-s where paribhāṣā remains as one. This is documented by Durgādāsa Vidyāvāgīśa in his commentary to this Grammar\textsuperscript{106}. Thus the sūtra like capoditākāṇitā rṇāḥ\textsuperscript{107} falls under the paribhāṣā variety of sūtra-s.\textsuperscript{108} It is to be noted here that the commentary of Durgādāsa has furnished a detail discussion on the comparative effectiveness of different types of operational rules which are very common in other systems of Grammar. Thus the strength of an antaraṅga operation is established as of higher strength than that of a bahiraṅga function, by the statement bahiraṅgavidhibhyah syādantarāṅgavidhirbali in the commentary of the MUGBV.\textsuperscript{109} Again niravakāśa operation is taken as stronger than a savakāśa rule here. In the commentary, Durgādāsa again establishes the strength of an āgama in comparison to an ādesa function\textsuperscript{110} and the strength of a lopavidhi is taken as the highest\textsuperscript{111} in this system of Grammar. Moreover, the paribhāṣāvyrtti composed by Rāmacandra Tarkavāgīśa as quoted by K. Devasarma, also proves the existence of a separate paribhāṣā field of the Mugdhabodha school of Grammar\textsuperscript{112}

\textsuperscript{103} pr no. 52., ibid, p. 109
\textsuperscript{104} pr no. 53., ibid, p. 109
\textsuperscript{105} niranubandhagrahane na sānuandhakasya. pr no. 32., ibid, p. 108
\textsuperscript{106} vyavahārārthān śāstre kṛtaḥ saṁketaḥ saṁjñā yathā itkṛte ityādi, granthasya saṁkṣepanirvāhārthān saṁketavidhiyataḥ paribhāṣā. MUGBV, p. 15.
\textsuperscript{107} sūt no. 7, ibid, p. 7.
\textsuperscript{108} yathā capoditā ityādi, ibid, p. 15.
\textsuperscript{109} op.cit., ibid, p. 16.
\textsuperscript{110} āgamaśāyormadhye bāliyānāgamo vidhiḥ. ibid, p. 16.
\textsuperscript{111} sakalebhhyovidhibhyah syādvālo lopavidhiṣṭaḥ. ibid, p. 16.
\textsuperscript{112} op.cit., p. 290.
The SUPV also contains a good number of interpretative canons some of which are the replica of Paninian rules, but some of them definitely prove their uniqueness. As for example, the rules midaco 'ntyāt parah, vipratisedhe param kāryam, etc. are the enumeration of Paninian rules only but the canons like eñaralo gunaḥ ikāḥ, sthāne sadṛṣātamo 'vyaktayāge are different from Paninian rules though the basic concept remains almost the same. Thus this school of Grammar also takes resort to paribhāṣā rules for the proper utilization of operational principles.

The PRATMV too has exhibited the use of interpretative canons, though the style of the presentation of these principles appears to be totally different from that of other systems of Sanskrit Grammar. As the aphorisms of this school are written in both prose and verse style, the paribhāṣā principles are also furnished in both these forms. The expression anyohyastha hrasvaṅghau svaramātrasya kutracti is regarded as a paribhāṣā of this Grammar. This is documented in the Tatparyasandīpikā commentary of this Grammar. K. Devasarma has referred to the śloka saṁjñāṁ nimittāṁ kartārāṁ parimāq̄am prayojanaṁ / pṛāguktvā sarvatartrāṇām paścādvaktāmuvarṇayet // as a paribhāṣā rule of the PRATMV. Thus in this system of Grammar also, the canons with general applicability are seen to be treated as the paribhāṣā.

113. sūt no. 1.1.28. SUVP, p. 13.
114. sūt no. 1.1.34, ibid, p. 15.
115. 1.1.22, ibid, p. 10.
117. no. 10, PRATMV, p. 8.
118. op. cit, paribhāṣāsūtramāha – anyo’nyasyeti. ibid, p. 8.
119. op.cit., SI, p. 311.
The HNM also furnishes a long list of paribhāṣā-s which are collected under the name harināmāṃṛtadhyāntanyāyādīḥ. The list offers 22 paribhāṣā-s used in this school of Grammar. The canon of utilizing the meaningful element as well as avoiding the meaningless one is projected here as an interpretative canon. The list includes the canon yāvatsambhavastāvavadvidyāḥ which states that the prescription depends on the chance of possibility. This list also shows the canon depicting the strength of the antarāṅga vidhi over a bahirāṅga rule. In the vṛtti to the rule idvayameva yāḥ sarvveśvare the paribhāṣā-s establishing the comparative strength of one rule over the other are enumerated elaborately. It is to be noted here that the list of paribhāṣā-s of this system not only includes the grammatical principles, the popular maxims are also seen to be collected here. As for example the two customary rules jalatumbika nyāya and jalabāṭukānyāya are enlisted in this table. These sayings bear applicability in the practical world also.

Thus it can be assumed that the paribhāṣā-s of non-Paninian school of Grammar, like those of Paninian system can offer multi-dimensional application. Without taking resort to these canons the actual meaning of the functional rules can not be comprehended. The qualitative as well as the quantitative value of these principles offers a great field of study. The study of the paribhāṣā-s of these schools can even open a new horizon to a researcher in this field.

---

120. Introduction to HNMV, p. tha.
121. arthavadgrahane nāmartakasya grahaṇām. nyāya no. 5, ibid, p. tha.
122. nyāya. no. 7, ibid, p. tha.
123. antarāṅga bahirāṅgayorantarāṅga vidhirbalavān. nyāya no. 9, p. tha.
124. sūt. no. 1.59, p. 54.
125. op. cit., p. 54.