LECTURES ON PATAÑJALI'S MAHĀBHĀSYA

VOL. I

(Āhnikās 1-3)

BY

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जयत्वण्णामैविश्वविद्यालयस्मार्थनमिदं सदा।
जयतत्सारस्ती विद्या सदा सर्वसमाहिता।।
जयत्वण्णामैवश्रेणि राजास्विनिश्चितं।।
श्रेष्ठिराधृष्ट राजासिंह विद्यास्मार्थप्रोपीक्षं।।
Tabular Statement showing the number of sutras in each pada of Aṣṭādhyāyi, the number of sutras reviewed by Vārttikakāra or Vārttikakāras, Bhāsyakāra etc.

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Yajurveda
Vaidyanayisamhita  V. S.
SamaVEDA
Atharvaveda  A. V.
Satapatha—Brahmana
Mundakopanishad
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Baudhaya Dharma sutra  B. D. Bodh. Dharma.
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Panini and his place in Literature by T. Goldstrucker
MacDonell's Vedic Grammar M. V. G.
Kātyāyaṇa and Patañjali by Keilhorn
Apte's Dictionary
Indian Antiquary Vols. II and XLI
Indian Historical Quarterly Vols. I & II
New verses of Pāṇini by Krishnadeva Upādhyāya (ibid Vol. XIII)
Geographical Dictionary by N. L. Dey
The Structure of the Aṣṭādhyāyī by Pawate
Studies on Pāṇini's Grammar by Faddegon
Pāṇini and the Veda by Paul Thieme
Pāṇini and the Veda by A. B. Keith (Indian Culture Vol. II)
Thieme and Pāṇini by Batakrishna Ghosh (ibid Vol. IV)
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FOREWORD

BY

Mahāmahopādhyāya, Vidyāvīcāspati, Darśanakalānīdhi, Kulapati
Sri S. KUPPUSWAMI SASTRIAR, M.A., I.E.S. (RETD.)
Rtd. Professor of Sanskrit & Comparative Philology, Presidency College, Madras,
retired Curator of the Government Oriental Manuscripts Library, Madras
and retired Honorary Professor of Sanskrit and Dean of the Faculty
of Oriental Studies in the Annamalai University.

My friend Dr. P. S. Subrahmanya Sastri, M.A., L.T., Ph.D.,
has decided to confer upon me the pleasant and precious
privilege of sponsoring, in a short foreword, these lectures
in English on the first three āñnikas of Sri Mahābhāṣya by
Bhagavān Patanjali. In exercising this privilege, I am happy
to say that Dr. Subrahmanya Sastri has had the good
fortune of studying the Mahābhāṣya under able teachers
and has eagerly sought to acquire suitable opportunities
for teaching the Mahābhāṣya through the medium of
Sanskrit as well as English to Siromani students and to
undergraduates studying for the Sanskrit Honours examina-
tion of the Annamalai University. A modern bellettrist
of the Paramāikāntin type in English and Sanskrit would
prefer Shakespeare and Kālidāsa to the whole of the British
Empire if he were asked to choose between the Empire and
the works of these great poets. In India, the Vaiyākarana
tradition cherishes the oft-repeated saying महाभाष्य वा
पाद्ध्वास्य वा महारायण वा पात्यायम्. If a privilege-calculus,
similar to the Ānanda-calculus of the Tāittiirīyopaniṣad should be
worked out by Vaiyākarana traditionists, they would give
a scheme in which the opportunity to study and teach
the Mahābhāṣya is on a par with Supreme Sovereignty in a
political sense. Remembering all this, Dr. Subrahmanya
Sastri has happily chosen portions of the Mahābhāṣya for
critical exposition through the medium of English in this work which is designed particularly to be of use to undergraduates studying for the Honours Degree examinations in Indian Universities. The exposition is critical and accurate as far as it goes and is lucid, easy and quite in conformity with traditional commentaries. A very useful and copious Introduction is prefixed to this work and Dr. Sastri has used and reviewed all the available material of importance in the writings of several modern scholars—Dr. Kielhorn, Dr. Bhandarkar, Dr. Max-Muller, Dr. Goldstucker, Dr. Faddegon, Dr. Thieme and Dr. Pawate.

This work, which is now being published by Dr. P. S. Subrahmanya Sastri, carries with it my prayerful wishes and hearty congratulations in the same way and to the same extent as many other works he has been producing and publishing of late in Sanskrit and in Tamil.

सरस्वती श्रुतिमहती महीयताम्

(Camp) Ganapatiagraharam, 
(via) Ayyampet, 
Tanjore Dt., S. I. Ry. 

S. KUPPUSWAMI SASTRI

6—6—43.
अष्टाघ्यायीपनेतारं दाशीपुत्रं सुपाणिनिः
वाक्यकारं वरःस्व भाष्यकारं पतंजलिः
चोकनाथं मलिवरं भाष्यरत्नावलीकृतम्
वेदव्याध्वरिणाश्रिष्ट्यं रामदरुवे वरम्
नीलकण्ठे यतिवरं क्षेत्रपालनवासिनः
अहीतमार्गिणिः शब्दशालामहोद्विचिं
वेदनाथं द्रिः सिरं महरसामनवासिनः
शब्दशालामहवचारं गीताध्यक्षाकिं
प्रणम्यं तानुं गुरुं सर्वानं प्रसन्नमनस्याङ्गः
कुले आज्ञालभात्वा महामार्याविश्वेश्वरः
PREFACE

Pāṇini, Kātyāyana-Vararuci and Patañjali form the Munitrayam in Sanskrit Grammar.

PĀṆINI

Patañjali observes that Pāṇini was the son of Dākṣiṇ, a great ancestor of the author of the Saṅgraha, that Kāutsa was his pupil and he was known even to children. He was recognised to be such a great grammarian as to receive the epithets acārya, bhagavān and sukhrt from great scholars like Kātyāyana and Patañjali. The word padayati makes us infer that Patañjali considered him a rṣi. Yuan Chwang,

1 Cf. शेखरचन्द्रदीन्द्र दालीलपुस्तक पाणिनि: (M. B. under धापा घर्दा I-1-20, and गुरुदर्प्रमाणं कालीघर VIII-1-27.)

2 Cf. शोभन दल दालीलपुस्तक संरक्षण क्रम: (M. B. under उपभाषा कालीघर II-3-66.)

3 Cf. उपपत्तिकेन नौसा: पाणिनिम (M. B. under भाषा संदर्भ II-3-66.)

4 Cf. आश्रम बन्ध: पाणिनि: (M. B. under आश्रम धारमचन्दे I-4-89.)

5 Cf. एकस्थापने शास्त्र: भाषाः पाणिनिसिद्ध (Vārttika under अ अ VIII-4-68); आश्रमांचार भाषांतिविशिष्ट (id under वृद्धदीर्घः I-1-1.)

6 प्रभावमुख आचार्याः सदाप्रभावस्य (M. B. under वृद्धदीर्घः I-1-1.)

7 पदयति त्वाचार्यः (id under जनसाधनानां स्मरणोऽविश्व: VI-4-42. etc.)
the Chinese traveller, also calls him so.\(^1\) I-tsing, another Chinese traveller, states thus:—“The *sūtra* is the foundation of all grammatical science... It contains 1000 *slokas\(^2\)* and is the work of *Pāṇini*. Children begin to learn the *sūtra* when they are eight years old and can repeat it in eight months time.”\(^3\) Rāmaḥadra *Dīkṣita* tells us that his father was a *rṣi* named *Pāṇi*.\(^4\) *Śabdakalpadruma* says that *Pāṇini* was recognised by other names also, viz. *Āhika*, *Śalāṅkī*, *Pāṇina* and *Śalāturiya*.

**PĀΝΙΝΙ’S BIRTH-PLACE.**

Yuan Chwang, the commentator on *Hēmacandra*’s *Abhidhānacintāmani* and most of the modern scholars consider *Pāṇini* to be a native of *Śalātura*, a village near modern Attock in *Gāndhāra*. R. O. Franke thinks that he was born in the north (*Śalātura*), but had come to the east (*Pātaliputra*).\(^5\) The author of the *Śabdakalpadruma*, however, says that his forefathers belonged to *Śalātura*\(^6\) and he

1. The rishi applied himself earnestly to selecting from the stock of words and formed an etymology of 1000 stanzas each of 32 words. (On Yuan Chwang’s *Travels in India* by Thomas Watters I pp. 221 and 222. *Words seem to be a wrong translation for syllables.*

2. *Slokas* refer to *granthas* with 32 syllables.


4. फणिति कबिन्मुनिरसित् पुः स पाणिन नाम द्वेषामाय।

5. शतुष्णाना तनयेन तीर्थि वाच्यूद्दाहृ तद्भवनन्तर॥ (Patañjalicarita I.47.)

6. *Pāṇini and the Veda* by Dr. Paul Theime p. 76.

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\(\text{Footnotes:}\)

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was not born there. If so, we have to determine his birth-place. Jaimini and Bhartrhari state that Vyākarana is a smṛti written by śiṣṭas.¹ Ācārya Pāṇini was considered a śiṣṭa by Patañjali and his followers. Śiṣṭas, ² according to Patañjali, are those brāhmaṇas who resided in Āryāvarta bounded on the north by the Himalayas, on the south by Pāriyātra (a portion of the Vindhayas), on the east by Kālukavāna (near Rajmahal hills in Bengal) and on the west by Ādārśa (Aravalli hills) ³ and who were proficient in some śāstra, full of contentment, free from avarice, possessing high character and doing their duty without expecting any reward therefor—धर्मायिनिविहारायं: Therefore it may not be wrong if we consider him to have lived in Āryāvarta. His mention of the eastern country in sūtras like एव माण्यां देवेः (I-1-75), माण्यां नगरां (VII-3-24), and of the northern country in sūtras like उद्दीप्यन्नामाचब वहनोन्नतोवातात् (IV-2-109), and his reference to the opinion of the eastern and northern schools in sūtras like शोण्णन्याचारम् (IV-4-43), मातरपितृं उद्दीप्याचम् (VI-3-32) may be taken as sufficient clue to his having lived in the madhyadēsa whose boundary is, according to Manudharmaśāstra, the Himalayas on the north, the Vindhayas on the south, Prayāg or Allahabad on the

1 सामुलजानविधवा सैया स्माकुरस्मृति:।
अधिक्षेत्तुर्भिन्द स्मतिनिविहारायं। (वाक्यपरम ।I-143।)

2 के पुनः शिष्यः। . . . एवं तद्हि निवासस्तवाचारार्थः। स चाचार आर्याः। एव। कः पुनरायोगः। ?। प्रामाण्यां धर्मां प्रत्याशालक्षणानां, दक्षिणेऽविश्वविन्दम् उपरेण वधाशितम्।
एतत्साधारितं निवर्धो न उपवाच: कुमार्यां भाषाय अवलोकया अवगुणायाकरणा: किंविद्यवेदाय विधितविचित्रित: क्षयाविचित: विभायाः: पारमार्थत्ववेदन: शिष्यः। . . शिष्यप्रिजानाथी अद्वकाणाय
M. B. under S. प्रशान्तरावाचिनी वर्णोद्विमृ (VI-3-109) Ādārśa = Aravalli mountains:; कालकालन: Rajmahal hills; Pāriyātra = West part of Vindhya (Geographical Dictionary by N. L. Dey.)

3 The same idea is mentioned in Bāudhāyana Dharma sūtra I-1-2-10.

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east and Vinaśana or the plains at Ād-badri where the river Sarasvatī disappears on the west. The eastern country referred to by him may denote the countries situated south-east of the Śarāvatī and may consist of the Kasi, Kosala, Vidarbha and Magadha and the northern country may denote those situated north-west thereof. The Śarāvatī is identified by Wilford with Bāngaṅga which passes through the district of Budaon in Rohilkand. In Madhyadēsa, he may have lived as near Vipāśa or the Beas as possible as he enjoins the pratyaya अन् to the names of the wells north of her. Most of the countries like Kuru Paṇcāla and cities like Uśīnara mentioned by him in the sītras are nearer madhyadēsa than the eastern and northern countries though some are nearer the northern country. The names of most of the characters found in the Mahābhārata are mentioned in the Aṣṭādhyaṅgi and the place of accent in the word महाभारत is stated in the sītra महान श्रीहि ... भारत ... भ्रुदेष्ठ (VI-2-38). Kānṣāmbī, the birth-place of Kātyāyana, the Vārttikakāra and Prayāg, the abode of the sage Bharadvāja, and probably of the Vārttikakāras who went by the name of Bhārudevājīyas are in the Madhyadēsa, the probable abode of the Sūtrakāra. It has already been said that Śalātura was the residence of his forefathers and he seems to have

1 हिंदूवास्तवसमूहम् सत्यवाचिनशासनादि ।
प्रसंग समागाना मध्यदेश: प्रक्षेति: || (Manu. II-21)
2 वेव भारत वर्ष श्रावलास्तु नौकवे: ।
देश: प्राच्यविश्व: प्रच्छ: उद्ध्व: परिष्मांसर: || (Amarakōśa)
3 & 4 Geographical Dictionary by N. L. Dey.
4 उद्ध: च विश्वः:
6 ... अन्वेषम्बा विजिथ्यविषयोऽपि: (VI-1-118), वामदेशवार्जालान्यं कुन (IV-3-98), भीमाद्यो-अपादाने: (III-4-74), श्रीसः श्रवणिः ... (IV-1-103), कुक्कुलादिस्यं व्य: (IV-1-172), शालेवयोगाञ्चलम: च (IV-1-169), पाराध्वजालालितम: शिष्यसंन्य: (4-3-110).
some knowledge of the places from Śaṭātra to Madhyadēsa at least the places mentioned by him—Takṣaśila, Bāhīka, Kēkaya, Trigarta, Parvata etc.

IS PĀNIŅI’S AŚṬĀDHYĀYĪ A COMPILATION OR AN ORIGINAL WORK?

“Pāṇini was not the inventor of the grammatical system preserved in his work, though he improved the system of his predecessors, made his own additions to it... He availed himself of the technical terms of the older grammarians.”

“Pāṇini got handed down to him as Upadesa from his ācāryas a book of sūtras which conformed to the paribhāṣas now found in the Aśṭād., with the Dhātupāṭha and the gana-pāṭha as companion volumes to that book of sūtras. The book of sūtras, Panini found, was incomplete and inadequate as a manual of Sanskrit grammar. So he proceeded to enlarge it mainly by incorporating with it sūtras borrowed from grammatical works belonging to schools of grammar other than his own;... by framing, wherever necessary, fresh sūtras of his own and adding them to it.”

“In the Aśṭād. itself only those sūtras can be definitely ascribed to Panini which, though they do not go against the Paribhāṣas found in the Aśṭād., yet can be shown to be additions by Panini by the three tests of manḍukākapluti, the chaṭuḍhṛṣṭa-kaṇḍa-ṛṣṭi: and the purposeless yogaviśāha. Such sūtras form only a

1 विन्युतषाक्षिल्लाविभ्यो पञ्जी (IV-3-93).
2 वाहीकोपमेम्बर (IV-2-117).
3 केक्यभिमित्युपलवाहो यादिरिः (VII-3-2).
4 ममान्त वैप गते (IV-1-111).
5 The word Parvata in the sūtras आयुर्वाजवक्विविभ्य: (IV-3-91) परिते पर्याय (IV-2-143) may refer to the country. (Geographical Dictionary by N. L. Dey.)
6 Panini and his place in Literature by T. Goldstucker p. 88.
7 The structure of the Aṣṭādhyaṇi by I. S. Pawate p. 114.
negligible minority in the Aṣṭād. Then why call the Aṣṭād.

system of grammar the Pāṇiniya at all? Why? Because—

answer Patanjali and Vamana and Jayāditya—it is पाणिनिना

प्राक्रम, न तु क्रम—Paspaśa तेन प्राक्रम IV-III-101...यंत्र

प्राक्रम न च तेन क्रमः” 1

Pawate took पाणिनिना प्राक्रम पाणिनीयम found in Paspaśa

along with the bhāṣya under the sūtra तेन प्राक्रम and came to

the conclusion that Pāṇini is more a Pravaktr 2 than the

author of the Aṣṭādhyāyī. But, Patanjali has conclusively

proved from the use of the words प्रणयति सा, प्रयुक्ते, करोति,

क्रियते, कृतिः, कार्यत, पण्डितम, शास्ति, आह etc. in the following quota-

tions that Pāṇini is not a mere Pravaktr but also the author.

प्रमाणेऽनु आचार्यों द्वर्गविविधापणिः: शुचिकासो प्राङ्गुख उपवियः महता

प्रयोग सुत्राणि प्रणयति सा (M. B. under वुड्डिरावि 1.1.1).

माधेशिक आचार्यों महत: शास्त्रीय शक्तियार्थ वृद्धिशास्त्रमार्थित:-

प्रयुक्तं (id).

पदयति त्वाचार्यः—‘आदेशो य: संकारस्त्य पण्डम’ इति,—ततो

घसिल्युः करोति (ibid under आदेशार्थमः: VIII-3-59).

देश्यः: सूचनविष्णवः क्रियते (ibid under अतिशारणमेति तमाश्चिन्नो

V-3-55).

शोभना खलु पाणिने: सूचनय कृतिः (ibid under उभयप्राती कर्मणि

II-3-66).

य एव तस्य समवयः 3 कर्ता स प्रेमस्थायां (ibid under भालस्योस- 

खियाम III-1-94)

आचार्येण सूत्रं पठते पण्ड्या च निरूपोऽहः कृति: (ibid under ... व्यक्तोऽव

IV-I-78).

आचार्येण सूत्रं पठितम् (ibid under V-1-115).

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1 ibid. pp. 118-119.
2 ibid. p. 123.
3 न केवल प्रभृति: प्रवेशस्य न च केवल: प्रकृतयः。“

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The statement "Pāṇini got handed down as upadēśa from his ācāryas a book of sūtras" is quite contrary to the statement of the author of the Kāśikā "विनोष्टेद्वेशन जातमुपात्तां, ख्यमिरियंबदिरियं: पाणिनिनेपियां पाणिनीयमकालं व्याकरणम्" under the sūtra उपिपातते (IV-3-115).

Besides Patañjali clearly states that Vyākaraṇa is not nitya as chandō-brähmanāni.

Cf. अन्यवाभिषेयमिति भवति। पाणिनीयमिति वा पाणिनीया इति वा (M. B. under छन्दोग्रहणानि च तत्तिथयणि. IV-2-66).

न हि छन्दांसि कियते, निधाति छन्दांसि (ibid under तेन प्रकम् IV-3-101.)

In about 4000 sūtras of Aṣṭādhyāyī, Pāṇini mentions the names of seers who held different views in 19 sūtras, the name of ācāryas in general in two sūtras, एक in one sūtra, sarve in one sūtra, prācām and udićām in about 20 sūtras. Besides, the sūtras जनयते लुप्त (IV-2-81), दर्शनाविद्यत्व (IV-2-82), लुप्त युक्तविषयितवचने (I-2-51), औषध आप: (VII-1-18), आक्षेप: (VII-3-105) and अर्घ नास्तिक्याम (VII-3-120) are considered to be the sūtras of his predecessors. Thus only about fifty sūtras deal with the opinion of others.

Hence it seems that Aṣṭādhyāyī should be taken only as an original contribution of Pāṇini to the grammatical literature and not a compilation of the sūtras of previous

1 शास्त्रम: — 4; शास्त्रमाय: — 3; गद्ये: गार्थे, आचार्या: each 2; क्रमच: सुकृतमाय:,
   नामस्थे: वर्षमाय: आदत्राज: आपदिकहिण: सेन्द: each 1;
2 व्यविक्रम इति च विश्वव्याप्ति: पूर्वाधिशिंतिये: तारोवमय: सुत्रम (काशिका)
3 पूर्वाधिशिंतिये: पूर्वाधिशिंतिये च विश्वव्याप्ति: न तैरितत्वार्थ: कियते महामाय: (काशिका)
4 आदत्राज पूर्वाधिशिंतिये तृतीयचक्ष: गृहस्ति (काशिका)
authors, though he made use of *samījnās* of his predecessors, and adopted their method as in the use of Ṛṣṭ etc.

Pawate considers that जनपदेः लूप, वरणादिभवतः, लूपि युक्तः बहुखष्णचने, are the *sūtras* of *pūrvacāryas* and they are refuted by *Pāṇini* in the *sūtras* *तद्विषयं संज्ञाप्रमाणत्वात्* and *लूयोगार्थ्यालोकाय* and *औप आपः*, *आपो नास्तियायः*, *आंकः चापः* were incorporated by *Pāṇini* from previous authors.

Barend Faddegon thinks that the five *sūtras* beginning with *तद्विषयं संज्ञाप्रमाणत्वात्* (I-2-53) are interpolations. "The interpolation consisted originally in *sūtra* 53, an antagonistic opinion current in the old grammarian schools and well explained and refuted by *Patañjali*. Its insertion after 1-2-52 is due to the artificial term *lup* used in *sūtra* 1-2-51. Afterwards the term *samījnā* was misunderstood and a long series of objections were interpolated by schoolmasters who did not understand the worth of *Pāṇini*’s researches.

Faddegon’s theory mostly rests on the interpretation of the sentence कि या एतात: क्रियामाणिभुवादिसंज्ञा: तत्त्रामाणिभुवशिष्यम्: 
नेत्याह: संज्ञानं संज्ञा found in the *Mahābhāṣya* under *तद्विषयं संज्ञाप्रमाणत्वात्*. Both the author of the *Kāśikā* and Faddegon have taken the sentence कि या एतात: क्रियामाणिभुवादिसंज्ञा: तत्त्रामाणिभुवशिष्यम् to be the statement of *pūrvapakṣin*. But the former holds the view that the *pūrvapakṣin* without correctly understanding what तत् in *तद्विषयं* stands for and mistaking that it refers to the *samījnās* created by *Pāṇini* asked whether *ṭi, ghu, bha* etc. need not be mentioned and the *siddhāntin* replies that it was not so since the word संज्ञा in *संज्ञाप्रमाणत्वात्* refers only to those *samījnās* whose meaning can be well understood. There are many instances in the *Mahābhāṣya* wherein questions are put by *pūrvapakṣin*

1 The structure of the *Ashtadhyayi* (pp. 110-114.)
2 Studies on *Pāṇini’s* grammar by Barend Faddegon (pp. 57-59.)
without understanding the correct meaning. Besides he seems to have taken संज्ञा to mean संज्ञान; but संज्ञा (in the सूत्र) means that through which correct denotation is produced and hence it is said संज्ञाशच्चा हि नानातिक्षितस्मिन्या. Faddegon thinks that the interpretations of Patañjali and the author of the Kāśikā on संज्ञानं संज्ञा are different. Since the Vārttikakāra himself says पूर्वसूत्रनिदेशं वापिशलमध्ये इति under the sūtra -अनुपसवजनात (IV-1-14) and the Mahābhāṣyaśakāra says पूर्वसूत्रनिदेशं त्रयौ under ओढ आप: (VII-1-18) पूर्वसूत्रनिदेशश्रेण्य under अहूरदत्तात (VIII-4-7), it is quite possible that Pāṇini may have incorporated some sūtras of the previous authors like Apiśali and Kāṣakrutsna whose works are definitely understood from the Mahābhāṣya to have preceded Pāṇini’s.¹

**WAS PĀṆINI THE AUTHOR OF THE GANAPĀTHA OR NOT?**

Pawate says that ‘it seems that the whole of the Ganaṭpātha and consequently the sūtras for which the various ganaḥ were written are pre-Pāṇinian’ and “Pāṇini received the whole of the Ganaṭpātha from his predecessors as उपदेश”.² The arguments that he adduces thereto are that, according to the प्राचीनकारिका

भाटूरसंगणोणादवावग्यंित्ज्ञानुश्रासनम् ।
आपमस्थयादेशा उपदेशां: प्रकीर्तिता: ॥

उपदेशा includes the ganaṭpātha, and Nāgōjībhaṭṭa states ‘उपदेशा इस्तुके शुस्कार्नुकृताय: स्वर्सत: प्रतिति: ’³ and “Kāhyāyana held that the Ganaṭpātha preceded the Sūtrapātha”⁴ and the statement

1 Pūrvasūttanidēśe vāpiślahmaḥ
tathā chaśchyāvagāyikāḥ
tathā chaśchyāvagāyikāh
2 The structure of the Ashtadhyayi pp. 86 and 87.
3 Uddyōta under चुतिस्माचार्य उपदेश: in Paspaśa in Mahābhāṣya.
4 The structure of the Ashtadhyayi pp. 86-88.
in the *Mahābhāṣya* "हेतु ताहि प्रयोजनं, व्याकरणवृत्तासेन पर्युत्तरसे मा भूतित" which suggests that there were two ways of reading सवार्थिणणाम्.

In the kārikā there is mention of सुत also and the expression of Nāgajībhaṭṭa क्षरोण: प्रतीत: suggests that the word उपदेश has more meanings than one and Patañjali himself gives two meanings to it प्रत्यक्षमार्थवायुमुद्धेश: and सुत: प्राप्तवत्त: मुद्धेश: under the sūtra उपदेशेन जनानासिक हैं (I-3-2). Two ways of reading सवार्थिणण might have existed at the time of Patañjali, of which one was generally preferred. There are certain definite statements in the *Mahābhāṣya* which suggest that the framework of the *gaṇapāṭha* was the work of Pāṇini and it was further amplified by later authors.

1. अवरादिनां च युनः सत्त्रपाठे अह्नानांतर्यायः गणे पाठवाय (Vārttika under I-1-34). The word युनः: is appropriate only if both the Sūtrapāṭha and gaṇapāṭha are the works of the same author.

2. (a) यद्यं भवनातेव गौरादिदृश्य सत्त्रपाठ (M. B. under विमतिपेक्षा पर्यः कार्यम् I-4-2)

(b) यद्यं कस्तकार्थिदृश आतुपुशाच्च चाचाप्रय सत्त्रपाठ (ibid under इदुपश्य चाचाप्रस्य III-1-41)

(c) यत सब्यादिदृश्य अभ्यस्तिरः च सत्त्रपाठ (ibid under VIII-3-110.)

The word पाठम् as the predicate of आचार्य which refers to Pāṇini clearly tells us that, in the opinion of Patañjali गौरादिदृश्य, कस्तकार्थिदृश्य and सब्यादिदृश्य are the work of Pāṇini.

3. (a) एवमभेदः: पूर्वोनपात: प्रामोद्वतः; राजद्वारादिदृश्य पाठ: करिष्यते (M. B. under V-4-7)

(b) नासिकयो वर्ण इति परिमुक्तादिदृश्य पाठ: करिष्यते, नासिकयो नगरमिति सार्वादिदृश्य पाठ: करिष्यते (ibid under VI-1-63)

(c) व्यायामिदृश्य पाठ: करिष्यते (ibid under VIII-2-12)
(d) युयादिरिष्टाः पाठः करिष्यते (M. B. under VIII.4-7)
(e) कथं चटका मूरिकेटि? अजादिरिष्टाः पाठः करिष्यः (Ibid under IV.1-63)

The expressions पाठः करिष्यते and पाठः करिष्यः clearly tell us that the Gaṇapātha was amplified by Mahābhasyakāra.

4. (a) अधिकरणे शोभेः पाथोऽधिकरणपस्याणाम् (Vārttika under III.2-15).
(b) गदी च निश्चिते: संहायापस्याणाम् (M.B. under III.1-138)

The word उपस्याणाम् suggests that the Gaṇapātha was supplemented by Vārttikakāra.

5. The inclusion of व्याहि in कोड्यावि is a clear indication that the Gaṇapātha received additions later on.

6. Some gaṇas were created later on:

Cf. कम्बोजालिह्यो लुम्बचने चोडाययम् (Vārttika under कम्बोजालिह्यो IV.1-175.);
चोडाययम्—चोडः, कूडः, केरः, (M. B. under id.)

Pāṇini should be credited with the authorship of the framework of Gaṇapātha, which was amplified later in several ways. The process of amplification may be said to have reached its acme in the well-known device of the ākṛti-gana fiction.

WAS PĀṆINI THE AUTHOR OF THE
DHĀṬUPĀTHA OR NOT?

"The ground-work of the only Dhatupatha we now possess is, like the ground-work of the Unnādi list, the work of Panini". This list makes use, of the same mute letters which are the anubandhas of Pāṇini's grammar, and their

1 Pāṇini—His place in Sanskrit Literature by T. Goldstucker p. 141.
grammatical value is exactly the same in both works."\(^1\)
This statement of Goldstucker should be true, since Pāṇini limits
the number of roots which undergo a particular modification as शासित्यधार्मिक विज्ञान (III-2-141), फण्ण च लसानाम
(VI-4-125) रक्षण प्रश्नम्: (VII-3-98). Patañjali himself states
that the Dhātupāṭha should have been a work separate
from the Asṭādhyāyi and it should be the work of Pāṇini.\(^2\)
The meanings given to roots in the Dhātupāṭha is considered
by Kāśyapa to be non-Pāṇiniyan and is held to be the work
of Bhīmasena by Nāgōjībhaṭṭa.\(^3\) Patañjali shows that some
portion of the Dhātupāṭha was lost before him.\(^4\) Kāśyapa
shows that the Dhātupāṭha was amplified later by the
Vārātikākara and Mahābhāṣyakāra.\(^5\)

Pawate says, "The various schools of Sanskrit grammar
seem to have had their own separate Dhatupathas ... The
Paninians themselves had their Dhatupatha in more than one
version ... But at present we have only one version of the
Paninian Dhatupatha and the other seems to have been
irrecoverably lost ... The author of the Ashtādhyāyi is not the
author of the Dh. P ... The Dh. P. seems to be the work of a
predecessor of Panini. But nevertheless the arrangement of
roots in the Dh. P. clearly shows that the author of the

\(^1\) Ibid p. 140.
\(^2\) तत्त्वादिव्यायाय: 'हस्तिं च पाठी बाष्ट्रस्य सूत्रात्' हति (M. B. under Sūtra भूवालाणि
भाषान: I-3-1).
\(^3\) तत्त्वादिव्यायाय: तत्त्वादिव्यायाय सप्तालिलित: पङ्क्तिः (M. B. under I-3-72).
\(^4\) न च चार्ग्यात: परिच्छेकृत: तस्मापर्विनायावर्त (Kāśyapa under the same sūtra;
भामन्येनलेल्लिताम् (Udhyāta).
\(^5\) के पुनः परिच्छेकृत: भाषान: (M. B. under भाषाय: प: स: VI-1-64).
\(^5\) के पुनः परिच्छेकृत: भाषान: (M. B. under भाषाय: प: स: VI-1-65).
\(^5\) पाठंग्यसम्मचाल्यत (Kāśyapa under भाषाय: प: स:).
\(^5\) सुन्दराचक्कमाध्यमान्यतेः पः व्याख्यातेः (Pradipa
under भूवालाणि भाषान: I-3-1).

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Dh. P. knew very many śūtras now found in the Aṣṭā, and so
arranged the roots in the Dh. P. as to serve the purposes of
those śūtras”

WAS PĀNINI THE AUTHOR OF UNĀḌI OR NOT?

T. Goldstucker says, “All the Unāḍi affixes have anu-
bandhas which are exactly the same and have the same
grammatical effect as those used by Pānini. They cannot be
later than this work, for it refers to them; they cannot have
preceded it, for Patanijali says that “whatever anubandhas
occur in a śūtra of a former grammarian, they have no anu-
bandha effect in Pānini’s work”. Consequently the Unāḍi list
must be of Pānini’s own authorship. This conclusion is based
on the interpretation that दह in the sentence पूर्ववेशस्य च
येवजनये न तैरिहेक्कायप्रिणि क्रियन्ते (M. B. under आँक आप: VII-1-18)
means Pānini’s grammar. Can it not be interpreted to mean
the śūtras in which such anubandhas have no anubandha effect?
Besides the statement of Kāyiṭa उनाद्वेय द्वेय स्वच्छज्ञानीनां
शाक्तान्तरपाठितानां साधुयायाब्याधज्ञानार्थ मस्त्र दृष्टि भावः under S. उनाद्वेय
वचनम (III-3-1) and Nāgōjibhaṭṭa’s statement पवित्र हर्षापेत्यायुणापि
सूचना शाक्तापाठितानि सूचितम under the same śūtra suggest that,
according to Kāyiṭa, Unāḍi is the work of another gram-
marian and according to Nāgōjibhaṭṭa it is the work of
Śākāṭāyanā. But T. Goldstucker says that, “since Nāgōji’s
conjecture is purely personal, and is not supported by any
evidence, I may be allowed, after the explanation I have
given, to assume that the Unāḍi list is of Pānini’s author-
ship.”

WAS PĀNINI AWARE OF THE EXISTENCE OF ATHARVAVEDA?

T. Goldstucker argues that Pānini did not have a
knowledge of the Atharvaveda since Pānini’s śūtras did not

1 The Structure of the Ashtadhyayi by I. S. Pawate pp. 5-31.
2 शास्त्रानि = व्याकरणा (Udyota)
speak of either the compound Atharvängirasa or its derivative Atharvängirasa though he mentions the names Aṅgiras in II-4-65 and ātharvanika in (IV-3-133) and (VI-4-174) and though Patañjali mentions आध्यावनेयो मन्न्य: and आध्यावनेय आस्माय: under IV-3-133. Do the words आध्यावनेय and आध्यावनेय found in the gana under IV.2-63 mean only a literary work? Since Atharva-veda was named not only आध्यावनेय but also आध्यावनेय and since the latter is mentioned in the Chāndogya-paniṣad which is not considered later than Patañjali’s Mahābhāṣya, and since the word आस्माय generally denotes Veda in Sanskrit Literature, the statement आध्यावनेय आस्माय: must be understood to mean आध्यावनेय. Besides, when Patañjali at the beginning of the Mahābhāṣya has stated that Pāṇini deals with both Vādika and lāukika words, he quotes four Vedic texts to represent four Vedas. शास्त्रो शास्त्रवैभविष्ये is the text he quotes to represent the Atharva-veda. He refers to the same on three more occasions:

ॐ हर्षुन्द्रते द्रुतान्तशः शामिलेयमादीन यज्ञ्यान पठन्ति. (M. B. Paspaśa.)

शास्त्रेदेवीच्छरमधीष्य (M. B. under I-3-2).

शास्त्रेदेवीच्छर संहितायाधीष्य (ibid under I-4-110).

The words आध्यावनेय and आध्यावनेय cannot be said to mean only a non-vedic literary work since the other words in the group वसन्त, ग्रीष्म, वसन्त, शारद्, शारद् ... are all taken by Patañjali to mean the study of Veda in vasanta etc. and the context favours the view that the expression आध्यावनेय आस्माय: refers to the Veda whose seer is Atharvan.

1 Cf. वसन्ताः अपरात्सन्ध्वस्माद्वाकारः, वसन्ताः लोमान्य-वामविस्तरसोऽपि स्कुम्भवंशश्रीहः कलम: पिके में: A. V. X-7-20.

2 Cf. नस्ताः अथोऽविच्छरः नस्ताः पान्तवविच्छरः चतुर्मू (Chāndogya-paniṣad VII-1).

3 वसन्ताः अध्यावनेयां वसन्तः अध्यावनेय (M. B. under IV-2-63.)

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P. Thieme tells us that the word पञ्च्यति in S. III-2.51 suggests that Pāṇini is conversant with Atharvaveda since पञ्च्यति is found in A. V. 6.16-3.1 Patañjali, also in his statement, सर्वं पारिपटं हृदं शाखाम् under तत्पुरुषे कृति वहदास्मेव (VI-3.14) and under पुर्विपर... (II-1.58), Kātyāyaṇa through his commentary सर्वं पारिपटं शाखाम् प्रतिपादनं क्रिये and Nāgōjībhaṭṭa in his gloss इत्यतु सर्वं वैदिकानां लोककानाश शाखानामसूत्रां क शाखाम् suggests that Pāṇini knew Atharvaveda-sanhitā.

PĀṆINI’S KNOWLEDGE OF THE CLASSIFICATION OF THE VEDAS INTO MANTRA AND BRAHMĀNA AND THE EXISTENCE OF KALPASŪTREAS ETC.

The mention of the word मन्त्रे in the sūtras II-4.80, III-2.71, III-3.96, VI-1.3.131 and VI-4.141 and of the words अण्णम् and कल्य in the sūtra पुराणमात्रकेपु अण्णलक्षेपं (IV-3.105) suggests that Pāṇini was aware of the classification of the Vedas into mantrabhāṣa and brāhmaṇabhāga. Besides, the word पुराण suggests that some brāhmaṇas and kalpas were considered to be ancient and some to be recent. Kaśikā gives शास्त्रविद्या, शास्त्रयायिनी, पौरेयायिणि, पौरेयायिणि; आरुणपाराजी, आसमरथ: for the former and याज्ञवल्क्य, आसमरथ: for the latter. From this it is evident that the author of the Kaśikā considered Pāṇini, Yājñavalkya, Āśmarathya to be contemporaries or the last two lived a few years before him. Yājñavalkya (Vārttika) suggests that, in the opinion of Kātyāyana, Yājñavalkya was contemporary of Pāṇini. From the statement in the Viṣṇupurāṇa जनमेजयस्यापि शतानीव भविष्यति। यो जाप्यवृत्तमार्थित्य युपाषाण्यवृत्य... शौर्यकोपेदिशावत् आत्मभागण-प्रवृत्त:... it is clear that शतानीव Yājñavalkya, शौर्य and कृप are

1 Pāṇini and the Veda by P. Thieme p. 64.

2 The Vārttika is interpreted in two ways:—The author of Kaśikā, Bhattōjīdēkṣita etc. consider Yājñavalkya to be an arvācina and Nāgōjībhaṭṭa etc. considered him to be a prācina.
contemporaries. It may therefore be inferred that Pāṇini could have known Śatapatha brāhmaṇa. If so, he should have known Śuklayajurvedasamhitā. But P. Thieme says that Goldstucker was right in saying that Pāṇini did not draw upon the white Yajurveda.¹ The sūtra छन्दोग्यप्राक्कलितकाल्पिक-वैधचन्द्राक्ष्य (IV-3-129) explaining the formation of छन्दोग्य, वैधचन्द्रākṣya tells us that Pāṇini was aware of the Chāndōgyopanisād and the brāhmaṇas of the Rgveda. The sūtra विशेषार्थार्थार्थतात्वाक्षण संश्यां उप्य (V-1-62) may refer to कौपीतकी-वैधचन्द्र (2) and ऐतरेयग्राम्य since they have 30 and 40 adhyāyas respectively. ऐतरेयग्राम्य originated at the country between Kuru and Pāṇcalā and it has already been shown that Pāṇini lived in the Madhyadēśa. It is quite possible he was quite familiar with all the details relating to these Brāhmaṇa texts, such as the number of adhyāyas they contained.

The sūtras मस्करस्मकरिणौ वेणुपरिवारकरुः: (VI-1-154) and पाराशरशिवालिष्ठायम् भिषुन्तस्वयम्: (IV-3-110) suggest that the fourth āśrama was recognised before him and there was a book of sūtras dealing with things concerning sannyāsins. It is worth considering whether the Bhikṣusūtra refers to Vēdantasaṃśātras since its author is said to be Pārāśarya here and the adhikārīn to study it is generally considered to be sannyāsins. Since विलालिक is said to be the author of Naṭasaṃśātra, nātya

¹ Pāṇini and the Veda by P. Thieme p. 74.

2 Note that कौपीतक is suggested in the sūtra विक्रमकृपार्थकाल्पिक (IV-1-124.) and Cf. It is really impossible to doubt that V-1-62 with its reference to Brāhmaṇas of 30 and 40 chapters refers to the Kāśitaki and Aitareya Brāhmaṇas... it would therefore be wholly impossible to rule out knowledge by Pāṇini of other Brāhmaṇas merely because he fails to note striking forms therein found. How much of our Vedic literature did Pāṇini use? There is no doubt regarding the R. V. K. S., M. S., T. S. and A. V. Pāṇini and the Veda by A. B. Keith (Indian Culture Vol. II, p. 737).
should then have been in a developed state. The mention of the word चरण in the sūtras चरणेयों घर्मवत् (IV-2-46), गोबोलवराहाद्व (IV-3-126) and चरणेन ब्रह्मचारिणि (VI-3-86) and the mention of लितिनिति, कठ, कलापि etc. in the sūtras where तेन प्रकृतम् has the anuvṛtti, clearly suggest that each Vēda had more than one sākhā in his time. The sūtra अध्यात्मेष्यादे IV-3-69 tells us that Vēdas were divided into chapters and they were named after their authors. The word उपयोग in the sūtra अध्यात्मोपकारे I-4-29 and its interpretation by Patañjali as नियमपूर्वकावचयनम् suggests that Vēdas were studied with नियम unlike काव्याः, works on nātya etc.¹

The sūtras नित्यं हस्ते पाण्डुपयमाने (I-4-77), सातसर्दीरसः सवयम् (V-2-22) suggest that the important details of the marriage ceremony were the same in Pāṇini’s time as they are now. हाँचे शास्त्र: (IV-3-12) suggests that there were śradhās enjoined in his time. The word हायाद in II-3-39 suggests that there was partition of parental property. The sūtras यज्ञार्थीकाकीयम् (I-2-34), न सुवर्णायां न्यायित्व नुदाच: (I-2-37), येः समि स्तुवः (III-3-31) etc. clearly show that most of the details of यज्ञ also were the same in his time as they are now.

From the points noted above it follows that there were Śrāuta, Gṛhya, and Dharma sūtras before Pāṇini’s time.

The sūtras आशुग्निधिविभद्व: पति (IV-3-91), ब्राह्मणाकृतिके संज्ञायम् (V-2-71) tell us that a section of brāhmaṇas in the Parvata country lived on weapons.

Batakriskhna Ghosh says, “Pragṛhya sūtras of Pāṇini, Pāṇini must have been directly copying from the Rk Prati-śākhya” ².

¹ उपयोगः के भवितमहति! जी नियमपूर्वकः। तथापि उपयोगा माण्डका इस्पत्ताने, या अपी नियमपूर्वकभार्तवलि को प्रतिभानि। उपयोग में हि किमिक्षुः? नतस्य अणविति अन्तिकम् भणिति (M. B. under I-4-29).
² Thieme and Pāṇini (Indian Culture Vol. IV p. 399)
The words नान्द्री, खिपि in III-2-21, शिल्पिन्ना in III-2-55, श्रेष्ठ in III-1-25 and III-2-23 and सूर्य in III-2-23 and IV-2-65 suggest that writing, architecture, the sūtra form of the composition and the designation of श्रेष्ठ to verses were known in his time. The word भाषायां in sūtras like VIII-2-98 and the word छन्दक in sūtras like III-3-129 suggest that Sanskrit was a spoken language in his time and it began to differ from the Sanskrit used in the Vīdas. The sūtras उपमानानि समान्यायचैः: (II-1-55) उपमितं यथार्थिरि: सामान्यायां (II-1-56) कल्तेरि उपमाने (III-2-79) show that the figure of speech उपमा was then known and the word उपमा was also used in the sense of equal as is inferred from the sūtra तुन्त्यार्थिरतुन्त्योपपायाम् तुन्त्यायं तरस्याम् (II-3-72). The sūtra दक्षिणापथायुःपरस्त्यन् (IV-2-98) tells us that the words दक्षिणायः, पार्श्वायः and पौर्ष्ट्व: were in use in his time. Originally they may have meant one belonging to the southern country, one belonging to the western and one belonging to the eastern. This may perhaps suggest that Pāṇini was in the madhyadēsa and referred to people south, west and east of it.

The sūtra यस्काकरिन्यो गोऽय (II-4-63) refers to Yāska. T. Goldstucker thinks that he is anterior to Pāṇini. Since it is only a taddhitānta name, it is better to come to a definite conclusion on the point on the strength of another positive evidence.

1 Under the sūtra पथ्यः विष्णुतिपति: दक्षिणापथायुः 1-1-2-1 of Baudhāyana, the commentator writes दक्षिणेन समान्यायां सम्यातन्यात् उत्तरस्तु दक्षिणेन हिमसहस्रमुद्विक्यस्यनि. Vāsâyana uses the word दक्षिणायाम् in sūtras II-4-10, II-6-46, II-7-23 etc. Hence the word दक्षिणायाम् may originally have meant man of the south and later on may have been restricted to mean the inhabitant of the Deccan. (Cf. Apte's Dictionary)

2 Pāṇini—His place in Sanskrit Literature p. 171.
THE PLAN. THE PRINCIPLE OF COMPOSITION ETC.
IN THE ĀŚṬĀDHVĀYI.

Faddegon in his studies on Pāṇini’s grammar writes:—The first five chapters deal with the theory of the ultimate components of language or the analytical part of grammar, the sixth and the seventh chapters with the theory of word coalescence and vocalic sandhi in general and the eight with the theory of sentence—coalescence and of consonantal sandhi in general.¹

The main principles of Pāṇini’s forms of literary composition are mnemotechnical economy, logical division and associative digression,² and the subsidiary forms of composition and arrangement are (1) pūrvatāsiddhatva, (2) distinctive insertion like the definitions of saṁhitā and avasāna at the end of adhy. 1, pā. 4, (3) oratorical division like announcing in the last sūtra of a pāda and the subject of the following pāda or giving at the beginning of a pāda a few additions to the foregoing para and insertion by emergency. A fact of peculiar interest in Pāṇini’s composition is the tendency towards dichotomy in the main divisions of his work.³ The indeclinables (avyayas) are enumerated by Pāṇini in I.1-37-41 and I.4-56-94, the former being based on etymology and the latter on function.⁴ The term nipaṭa is used in its wide significance to include all the indicinals with a relational meaning (conjunctions, model adverbs, close adverbs to finite verbs, prefixes to deverbative nouns and indeclinables, close adverbs which have developed into free adverbs, prepositions) and in a narrow significance to denote only conjunctions and model adverbs. This distinction of a wide and narrow significance appears to be a kind of logical

¹ Studies on Pāṇini’s Grammar by B. Faddegon pp. 51—53.
² Ibid p. 49.
³ Ibid pp. 50—51.
⁴ Ibid pp. 7—8.
artfulness chosen for the sake of brevity. The word क्रियायोग is used in the sense ‘in connection with the notion of an action either expressed or implied’ from the use of upasarga in V.4-119, VI.2-177 and VI.3-97 and not in the sense ‘in connection with a word expressing an action, either a finite verb or a diverbative.¹ The terms कर्मप्रवचनीय and कर्मचारय might have been due to the influence of the older schools since the word कर्म in both is not used in the same sense as that in कर्नुरिन्दिततंतं कर्म.²

What strikes us then ... is the trustworthiness of Pāṇini, his power of observation, his love of language, his deep intellectual and emotional understanding.³ The worth of Pāṇini’s work for us is not in its linguistic information, however valuable many a detail may be, but in its fitness as a training for our understanding the Indian method of composition and specially as a scientific work it offers in this respect great advantages.⁴ The more one studies the Aṣṭādhyāyī, the more one realises the depth and correctness of the characterisation given by Speyer of this work that it is a well-planned and not only virtuosic but also ingenuous text-book.⁵

“I adore Pāṇini because he reveals to us the spirit of India”.⁶

HIS OTHER WORK.

Pāṇini is the author of Pātalavijayam or Jāmbavatīvijayam⁷ also.

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¹ Ibid pp. 15 and 16.
² Ibid p. 17.
⁷ Cf. New verse of Pāṇini by Krishnadeva Upādhya (Indian Historical Quarterly Vol. XIII.)

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Kātyāyana - Vararuci was very prominent among a large number of seers Bhāradvājīyas, 1 Śāunāgas, 2 Śūkavārttikakārā, 3 etc. who wrote Vārttikas on Pāṇini’s grammar. Kātyāyana’s Vārttikas are generally prose, though some of them are verses. 4 Patañjali mentions the names of other grammarians like Vārṣyāyāni, 5 the propounder of the six bhāvavikāras, Vādava 6 and refers to others in expressions like aparā, aparē, anyē, ācāryas, kēcīt etc.

RELATIONSHIP OF VĀRTTIKAS TO PĀNINI’S SŪTRAS.

Vārttika is defined thus by Hēmacandra:—

उत्कालुकड़े अध्ययनकारिण तु वार्तिकम्

This is translated by Prof. Goldstucker as under:— “The characteristic feature of a Vārttika is criticism in regard to that which is omitted or imperfectly expressed in a sūtra”. 7 Prof. F. Keilhorn, on a close study of the first nine āhnikas

1 M. B. under sūtras दारावधान (I-1-20), िमनिष्काशेशोदनिष्क्षेत्रशि (I-1-56).
3 न द्वार्तसमायय: मात्रिणि (I-1-89), गौत्रयणवतं (IV-1-79), अरुस्तेण रापम्योरमयत-र्याम (VI-4-47) etc.
4 M. B. under sūtras यक्ष्माय (IV-1-72). चक्रंययायमि … (IV-1-87), ओमानवेत (VI-1-95), पुष्पकलय … (VI-3-43) etc.
5 Bhartṛhari’s Pradīpakā under अध्ययन नवयय: विवादशत्तंत्रा etc. at the end of Pratyā-हरामिनय: The Vārttika:
6 स्माचिविषेष: पुरातनो यद्यविशेषन किहते भस्नि।
7 न स्मपुराणं हति हुबत्ता कल्याणमेच्॥ under क्षेत्र से & Patañjali’s state-ment किवर्तिकर: प्रशिक्षण करोति make us infer that this Vārttika may have been by Śūkavārttikakārā.
8 प्रयोगित्वृत्तीयमायणेषु कर्मशम्हशैषु न
9 आचार्यद्वारात्मोक्षयपायाय बलगत (VIII-2-106).
10 जयहितारं विविधतयत्र वद्विद्ययस्यत (M. B. under भूमियय पाठभ: I-3-1).
11 सौर्यभवं तोक्कोमनिविश्वा नाभव: ।
12 पञ्चिय (M. B. under पञ्चियवैच्छ छढ़तो VIII-2-106).
13 Pāṇini - His place in Sanskrit Literature p. 91.
of the Mahābhāṣya thinks that the Vārttikas consider whether anything has been omitted in the sūtras that should have been stated and whether there is in them anything that is superfluous, faulty or objectionable. Prof. Goldstucker, consequently says that “Kātyāyana did not mean to justify and to defend the rules of Pāṇini, but to find fault with them” and that “Kātyāyana does not leave the impression of an admirer or friend of Pāṇini, but that of an antagonist, often too, of an unfair antagonist.” Prof. Keilhorn, on the other hand, tells us that the object of the Vārttikas is then no other than this, without bias or prejudice to discuss such objections as might be raised to the rules of Pāṇini’s grammar and on the one hand to justify Pāṇini by defending him against unfounded criticism and on the other hand to correct, reject, and add to, the rules laid down by him, where defence and justification were considered impossible. Prof. Keilhorn deserves our gratitude for having found out the real object of the Vārttikas and the attitude of Kātyāyana towards Pāṇini. From a study of all the 85 āhnikas of the Mahābhāṣya I see that, of about 1700 sūtras discussed there, about 450 have no vārttikas. Of the remaining 1250 sūtras more than 700 sūtras are beautifully explained by the Vārttikakāra without picking any hole in them. About ten sūtras are found by him to be not necessary. In the majority of the remaining 240 sūtras only additions and corrections or more correctly, changes in form and meaning are made. Since a long time should have elapsed between Pāṇini’s time and Kātyāyana’s time, it is just possible in the spoken language for words to have been changed both morphologically and

1 Kātyāyana and Patañjali by F. Keilhorn p. 48.
2 Pāṇini - His place in Sanskrit Literature p. 91.
3 Kātyāyana and Patañjali p. 48.
semantically and to have become obsolete. Hence the expression त्रुङ्गकावित्तम may be appropriate from the standpoint of a descriptive grammarian, but is unsound from the standpoint of a historical grammarian. Kātyāyana shows himself a historical grammarian in having noticed such changes.

KĀTYĀYANA WAS LATER THAN PĀNINI

The following vārttikas clearly show the great regard Kātyāyana had towards Pānini:

(1) आचायोऽचायार्तंसंबासिद: (Vārtika under बुध्दिरावेच I-1-1)
(2) भूवादीनां व्रकारोश्य बहुताय: प्रयुक्ते (ibid under भूवाद्यो घातव: I-3-1).
(3) सिद्धे च यो शाकलभामसले। तद्धैमतसंग्रहान्तःकार। (ibid under इको वणिच VI-1-77).
(4) वहृत्तिहिः कर दृश्य समसान्तविवेष: सुकुत्र (ibid under वहृत्तिहिः ... VI-2-1).
(5) प्रातिपदिकविशालाच पाणिने: सिद्धम् (ibid under आयन ... VII-1-2).
(6) सिद्धे तु तद्वरुपविशालानात्यपाणिनेषु लेके (ibid under एकाशो के प्रथमय VI-1-1).
(7) एकाशोपत्तिशाधा खर्मिणानां महावत: पाणिने: सिद्धम् (ibid under त्र व VIII-4-68).

The word सुकुत्र and भगवान used to refer to Pānini speak volumes. Kātyāyana seems to admire the service rendered by Pānini and the great traits of his character.

1 Cf. Pānini—His place in Sanskrit Literature by T. Goldstucker, pp. 95—98.

Form according to Pānini:
(a) एकाशो (अन्तर्नार्द्ध: वाक्यम: VII-1-25);
(b) चिन्मयम चिन्मयम (सरोष्टुनासिकोऽनुसीको या VIII-4-45);
(c) अद्वयवाणिको (VI-1-147)
(d) भूवादीनां नाम्य (VII-3-69)

Form according to Kātyāyana:
एकाशो (एकाशो भाविष्यो वक्तव्य:)
चिन्मयम became obsolete (प्रलये भवायान्य निलयम).
आस्थमभूत इति वक्तव्यम् (wonderful).
भूवादीनां नाम्य वक्तव्यम् (applicable to the eating of solid and liquid).

(applicable to the eating of solid alone).
When such is the case, it is not possible to think that they were contemporaries as is said in the Kathāsaritsāgara and that Kātyāyana was an intelligent pupil and Pāṇini was an idiot under the Acarya Varaśa and they respectively composed Āṣṭādhyāyī and Vārītika through Śiva’s grace! Rāmahadra Dīkṣita, in his Pataṇjālicarita improves upon Kathāsaritsāgara by omitting to say that Pāṇini was an idiot and perhaps to emphasise the necessity for Śeṣa’s avatāra as Pataṇjali makes both Pāṇini and Kātyāyana curse each other.  

1 Cf. अथ केवल वर्षस्य शिष्यवर्गी गुहानभूत ||
   तत्रेकः पाणिनिमभ ज्ञवृद्धित्वकरणभवत || (4-20)
   तत्र तीव्रश्चतता तपस्यविद्विश्वसाराय ||
   सर्वेविद्वारे तेन प्रार्थ व्यस्तकरण नवम || (4-22)
   तत्तद्वागेष्य मासेव वादार्थस्य स्म सं: ||
   प्रश्ने चाब्योपादि प्रश्नला: साम बासरा: || (4-23)
   अवेभेवदि मया तात्मामित्यं तस्मानन्तरम् ||
   नमःस्येन महाप्रोरी हुंकारसङ्कृतनां हत: || (4-24)
   तेन प्रणामात्मेन्त तदज्ज्वाकरण भूलि ||
   जित्वा पाणिनिना सवः मूर्तिभुता वर्ध युन: || (4-25)
   अथ साधकतिवेदः स्वस्तिशिवतेऽथनाम ||
   हर्षशीर्ष्युतय विभाव भविष्यो निजम || (4-26)
   ज्ञन्या तत्त्वोपाशाय गतवासार्थ शास्त्रम ||
   तपेश्वारानाधृतु: निगराहो भवानमस्य || (4-27)
   आराध्यो महादेवो बरद: पशुतीतिति: || (4-87)
   तदव तेन शाश्वे मै पाणिनिवेय प्रकर्षितम् ||
   तत्तद्वानुपाशा मया पुणीयते न तत: || (4-88)

2 Cf. भस्मादिविशाि: सम प्रभाय ळ्यजातुप्राभाजनय ||
   सुभेधांकुंजकुंजणितव्यवाहारिकायोगम्यार्थार्थातिनिषिद्ध: || (I-67)
   तस्मादविशाि: ततुद्विश्ववृद्धित्व पाणिनिश्वाशाक्यम् ||
   आराध्यो तरणी सं विन्द्रवीतम्: कायायनोक्ष्य: प्रति तं शाश्व || (I-68)
   भिन्नायामने भगवानसाधविवर्तभुतान्यपि वार्तिष्कानि ||
   महाय वत: शाश्वदा मदेन ततो विश्रापित सवापि मूर्ति || (I-69)
Since in *Kathāsaritsāgara*, the stories are said to be narrated by *Kātyāyana* and since *Kātyāyana* was definitely known to have written *Vārttika* on *Pāṇini*’s work, the author may have thought it necessary that *Kātyāyana* should be shown as a precocious pupil, that *Pāṇini* was an idiot, that he was able to write his work through Śiva's grace and through Śiva's intervention and grace *Kātyāyana* wrote the *Vārttika* on his work.

But at the same time we read the following statement regarding *Pāṇini* in pages 221 and 222 of the first volume of the book, *On Yuan Chwang’s Travels in India* by Thomas Watters:—

"Five hundred years after Buddha’s decease, a great Arhat from Kashmir in his travels as an apostle arrived at this place (a tope in Po-lo-tu-lo). Here he saw a brahmin teacher chastising a young pupil: in reply to the Arhat’s question, the teacher said he beat the boy for not making progress in Etymology... The Arhat answered, “This boy of yours is that rishi (*Pāṇini*).”

Since this story should have been current long before *Kathāsaritsāgara* was written, it may have been made use of, that *Pāṇini* was an idiot, though, according to it, he was so in his next birth.

We may positively state that *Kātyāyana* lived long after *Pāṇini* from the following point:— *There is a vārttika व्याकरणान् व्याहि: (under I-2-64); Patañjali states शौभन्ना लघु दाश्यायणेन तद्वृत्तमहस्य कृति: (under II-3-66), सहजः व्याख्यातान्यन परोक्षितम् (Paspaśa) and आपश्चलपाणिनीयव्याहीयगौतमिया: (under VI-2-36); and Kathāsaritsāgara says,

अच्छ्यापविषयमसांव व्याहिष्ठोभवसौतः।
सङ्क्षरू: प्रय तत्त ब्रह्म ब्रह्मव्याहिष्ठ तथा (II-79)

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Since Vyādi is Dākṣayana and he was a contemporary of Kātyāyana, Kātyāyana could not have been Pāṇini's contemporary, but should have lived at least 200 years later than he.  

**KĀTYĀYANA'S BIRTHPLACE ETC.**

Kātyāyana is said to have been born at Kauśāmbī, to Sūmadatta and Vasudattā and educated under Varṣa at Pāṭaliputra and to have narrated the stories found in the Kathāsaritsāgara in the forests of the Vindhyā. He is also said to have been the minister of Yogānanda. Perhaps the Vārttika gāhāriṣu mṛgāvyamadhyama mādhyamānā: under IV.2-138 suggests that he is a Madhyayadēśīya. From Patañjali's statement pīyatadānā upakṣāntā: under yātā lākṣikāvādākṣéku in Paspaśāhnika, it is generally said that Kātyāyana was a Southerner and he was sneered at by Patañjali. R. G. Bhandarkar takes him to be a Southerner and Prof. Goldstucker says that he is one of the Eastern school. The reason therefor is that Kātyāyana:

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1 Cf. काल्यावनसमप्रत्यवेदः पाणिनिः: काल्यावनं भूतं: इत्यनायासौभगन्नमविश्वायते, ततः: काल्यवनं एव पाणिनिकुण्डस्य करस्य सरितकारः स स्थमन्ये विदुष्ये वर्ष पाणिनिस्यः
   आयातोस्यो विद्वानः स्वामिनवन्न (Sadbhakinādkapādruma)

2 हैसालम्मान्त्ये शोभार्ज्जनायः नातालिनवन्नमविचारित इत्यपिirling
   विजेताभनां भाषां ध्वनित्वमावलाभन्त: इति (II—30—31)
   ... अस्ति पाठकस्य नाम पुरम नन्दवा भुक्ते: इति (II—45—46)
   वर्णायामाङ्गमहात्तमवस्यः: शुचिः भुविः
   वर्णायामाङ्गमहात्तमवस्यः: शुचिः भुविः
   नतन्तरायामाङ्गमहात्तमवस्य वेदः श्रव्यः उपस्थिताः: इति (II—78—79)
   इत्यविधानमध्य हर्षस्य विक्षेत्ताः: वर्णमुखाः
   पुनर्वेदन्तस्यात्र विधानमध्य वर्षमात्र भाषाय (IV—1)

4 Pāṇini—His place in Sanskrit Literature p. 182.

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is called आचार्य and Patañjali, आचार्येंद्रीय by Kātyāyaṇa in his Pradīpa under गौत्तमेश्वर (V-2-39) and Patañjali is taken by him to be identical with Gōnardya in his Pradīpa under the sūtra आद्यन्तवेंद्रकिन्न (I-1-21) and Gōnanda is in the eastern country and the Kāśikā gives under वर्ष प्रायं देवें (I-1-75) the example Gōnarde. But it will be dealt with later on that it is not easy to decide that गौर्णि refers only to Patañjali. If so, the theory that Kātyāyaṇa belonged to eastern school may not stand. If it is stated that, because he is said in Kathāsaritsāgara to have studied under Varaṇa at Pataliputra, he may be taken to belong to the Eastern school, it is also stated there that he forgot the whole of Andra Vyākaraṇa which he studied under him. From the way in which Kātyāyaṇa explains many sūtras of Pāṇini as if each is an adhikaraṇa and the regard he has for Pāṇini, it is certain that he should have been an adherent of the Pāṇinīya school and studied in the madhyadēśa near his birth-place Kāusāmbī. Why he was stated to be a Dākṣināya by Patañjali has to be explained. From the way in which he refers to Kātyāyaṇa in many places of the Mahābhāṣya, it is clear that he holds him as a great seer who well supplemented Pāṇini’s sūtras. This is a clear proof that Patañjali cannot be taken to have sneered at him. In that case we have to take it that he calls him a Dākṣināya following some of the northern grammarians who

1 तदाचार्यः सहजेऽत्मा अन्नाचार्य (M.B. under कामिनेय ... III-3-137 वालायः: 
III-3-141 अधिमान्य IV-3-4 and विस्तार V-1-31)
(a) आचार्येण प्रयोजनानि पद्तालाणि (M.B. under भृजः ... VI-1-13)
(b) मुखप्रयत्तिः अलोकायस स्थानेन विज्ञातायामुसंह. इतरथा शास्त्रमात्रम् (M.B. under अलोकायस I-1-52)
(c) पद्पायिता शास्त्रायः (M.B. under मनोज्ञानां संहारो: VI-4-44)
(d) मान्यतिक आचार्यः महत: शाश्वते महालोक सिद्धविद्वात: प्रयुक्तः ... पद्येऽति 

tान्यायेऽ महालोकायेऽ सिद्धशृव्द आदित: प्रयुक्तो भक्तिः (M.B. under the वृत्तिता in Paspa)
might have described him in that way. Under the sūtra पहःत्ता विनिमित्ति: द्वितिश्चत: ... I.1-2-1, of the Baudhayana Dharma-
sūtra, the commentator says द्वितिश्चत नम्नदामुक्तरेण कन्वातीयिकम् and Vātsyāyana, in his Kāmasūtra makes mention of द्वितिश्चतानानाम in I.6.46 and II.7.23 and Bhartrhari mentions द्वितिश्चतेऽयु in his Vākyapadīya and द्वितिश्चत is generally taken by modern scholars to refer to the resident of द्वितिश्चत or Deccan. Pāṇini gives the derivation of द्वितिश्चत in IV.2.98 to denote only a Southerner. Therefore it is a matter for further consideration whether Kātyāyana is taken as a Southerner because he was so called by the residents of countries north of his place or on account of his having resided long in the forests of the Vindhyas.

MERITS OF KĀTYĀYANA

In explaining sūtras, he adopts the method which is generally used in dealing with an adhikarana by giving the pūrvapakṣa, answering the points raised and finally giving siddhānta. He also explains grammatical points on the analogy of incidents found in the world and mentioned in the Vēdas, from the experience of the world, from nature, from nyāyas or maxims like.

एकत्वादि-भिक्ष्य-द्वावाजनयत्वम् (under I.5.56 and VII.3.85)

व्यपदेशिलख-चनम् (under VI.1-1)

अपवानान्याय: (under I.3-9)

1. यथा लौकिक-बादकः (Paspaśa, under Bṛhadārāṇyak I.1.1., स्थानविवादशोधनात्लिच्छी I.1-56, and एकः पुर्वपक्षः: VI.1-84).

2. यथा तेषके उक्ते प्रथमसः, VI.1-1 एकः पुर्वपक्षः: VI.1-84 etc.

लोकविवाद-विभासम् (under अलोक्यात्मेऽत्त पुर्ष्या I.1-65, आचार्यायसंसन्नास्वात्साही VI.2-36 etc.)

लोकविवादसंस्कृतिष्ठितः under समानकर्त्तव्यः पुर्ववक्ते III.4-21 लौकिकः (under अचार्यायसंसन्नास्वात्साही VI.1-2).

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and from nyāyas based on Dharmaśāstra like

युववृत्तापूर्व (under स्थानिकवार्ताशास्त्रीयवेद युववृत्तापूर्व I-1-56)
धर्मशास्त्रं च तथा (under संस्कृतामृतशास्त्र एकत्वमेक्षौ I-2-64)

etc.

He is the author of the following paribhāsās:—

1 उपप्रदिभाषेः कारकविभिक्तीयविन्यासी (under II-3-19)
(Case-relation of a noun to the verb is stronger than that to another word in the sentence).

2 प्रातियविवरणे शवकविविभाषणलीपी ग्रहणम् (under IV-1-1)
(Mention of a stem includes the stem formed by adding the gender-affix to it).

3 अनुवन्धकः न सानुवन्धकः प्रहणम् (under IV-1-15)
(Mention of one without इत्य does not include the same with इत्य).

4 संप्रसारत्वकान्ति विपरीतिर्निभिः तद्विभाषस्य (under I-1-39)
(Rule bringing out the combination of two things never destroys it.)

5 वस्मिन्निकत्वद्विवच्छकः (under I-1-72)
(If a letter in the locative case qualifies another word in the locative, the former should be taken as the initial letter or the latter).

He exclaims the authority of grammar that it enjoins the correct usage of words through such expressions as

सांत्वनशास्त्रेःस्मिन्न (under I-1-44)
सद्याश्वालाअन्याश्व (under I-1-62)

This clearly shows the high regard Kātyāyana had towards Pāṇini.

He tells us that Pāṇini makes use of the saṃjñā from the previous grammar Āpiśalam¹ and mentions वाज्यायन, व्याकुल and पौष्पकसादि² who are not mentioned by Pāṇini.

He shows that, in certain cases, the sūtras may be split in a different way. From this he clearly informs us that they were studied in Saṁhitā form and they were taught how to split it into different sūtras by the teachers. Since Kātyāyana suggests yogavibhāga in many places, it is quite possible that he should have lived long after the time of Pāṇini. His knowledge of Southern India made him modify Kambōjāluk (IV-1-175) into Kambōjadībhītyōluk to include the Chola country.

He gives us room to infer from his statement स्वर्ण्य वा चेतनावच्चात्ताः under the sūtra घाते: कम्माणः... (III-1-7) and Kātyāyana's commentary आत्मांशिन्द्रैः and Nāgojibhāṭa's gloss स्वर्ण्य चेतनावच्चाताः and घाते: कम्माणः... (III-1-7) and in Kambōjadībhītyōluk to include the Chola country.

In the discussion on समर्थं पद्यिचि (II-1-1) there is a sentence वास्तिकारवचनप्रमाणायात्. Its other reading is वास्तिकः च वचनप्रमाणायात्. Uddyōtakāra having taken the former reading says thus:

न च वचनप्रमाणायात् वास्तिकवचनाद्वितीयवचनाय: कथं प्रमाणवेत
नाश्यकर्ममिति भावे वास्तिकवचनाद्वितीयवचनमिति वाच्यम। अन्योपय वास्तिकवरो वास्तिकारान्तरवित्तः वचन प्रमाणान्तरवित्तित्वायायात्.

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¹ पूर्णस्मृतिमें वाचिष्ठाद्वितीय इति (under IV-1-14).
² वाचिष्ठाद्वितीय (under I-2-64).
³ नवो द्वितीय: भारी पौष्पकसादि: (under VIII-4-48).
⁴ Keilhorns's edition.
But since सिद्ध तु काठविधुतिमात्रिनिवचननामात्राय: कार्य: is found as a 
vārttika under the sūtra कुमात्मालय: (II-2-18), the statement of Nāgājībhaṭṭa needs revision and it is better to take the second 
reading and to interpret that one vārttika mentioned elsewhere 
is stated in support of another vārttika. Hence it is not safe 
to infer that Kātyāyana referred to another Vārttikakāra.

Patañjali’s statements तांत्रिकमूलिक: लाइमूलिक: and 
स्वात्तिक: सस्त्र्याख: under कृत्वाक्ष्यात्मकाः भुवात्मका IV-2-60 suggest that 
Kātyāyana and Vyādi were contemporaries, that they respectively wrote Vārttika and Saṅgraha, that Pāṇini’s sūtras were 
studied along with vārtikas and Saṅgraha and that Patañjali 
made use of both in his Mahābhāṣya.

The vārttika:

नाम च धातुजमाह निको व्याकरणे शास्त्रस्य च तोक्कम्

under उणाद्वयं वहुलम् (III-3-1) shows that the Vārttikakāra 
rote his vārttika after Yāska wrote his Nirukta.

The vārttika:

भूवार्दीनां वकारोऽयं मक्कपथ: प्रवृत्तेति
shows that the practice of doing मक्कल to see that one’s work is 
completed without impediment was prevalent before Vārttikakāra’s time.

The sūtra एव इग्रासार्वेण (I-1-48) is found stated to be un-
necessary by the Vārttikakāra on the strength of the point एड़: 
सस्त्रावल्यातुः and एतोऽग्रोर्त्तर्मूलस्वातुः. Under the sūtra ज्ञतावैव इतुमेह (VIII-2-106) he gives the vārttika सिद्ध तु इतुमेहार्थवचनात्. Since 
this is possible in the opinion of Patañjali only when मा चलवर्णस्य

1 सब्जोऽत्माधार्येन परीक्षिते निलो वा स्वात, कार्यं केति। सत्रोऽका दीपा: प्रत्येकाःपत्र: एव इतुमेह इतुमेहार्थवचनात्। तत्र तृत्तिके निखोऽवेषः निलो अथापी कार्यं उभयायपि कार्यं प्रवृत्तमाति एव परीक्षिते निलार्थावर्षातिः प्रवृत्तमाति (Paspaś-

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Nāgārjuna says that Kātyāyana is inconsistent. It may be noted that it is the Tattvīapratiṣākhya that says

**Akaṇḍaśāstraikārāyaṃ** (I-26)

**Ikaṇḍoṣaṇaḥ:** puṣṭiḥ, ukāraśūturasya (I-28).

while Sukhaṇyaśāstraikārāyaṃ says

**Ekākaṇḍaśāstraikārāyaṃ:** kṣaṇaḥ puṣṭiḥ maṅga tālābhaṣyopadgustara I-73.

The vṛttikas Śī make nāmaśāstraikārāyaṃ and ādiśāstraikārāyaṃ: found in Paspaśāhnikā and Pratyāhārāhnikā have parallels in the Jāmīniyā sūtras ēṣa evaṃ sāyate prajāpitaṃ vatsaḥ (I-1-5) and ādityavatī yāmaśāstraikārāyaṃ (I-1-15). These along with the vṛttika āśāstraikārāyaṃ, nāmaśāstraikārāyaṃ, sāyate prajāpitaṃ vatsaḥ, ādityavatī yāmaśāstraikārāyaṃ, under V-2-59 suggest that it is possible that Kātyāyana lived after Jāmīni. About 8 sūtras like nāmaśāstraikārāyaṃ, nāmaśāstraikārāyaṃ, ādityavatī yāmaśāstraikārāyaṃ, are found unnecessary by Kātyāyana. It has already been stated that Kātyāyana made his contribution to the Gaṇapāṭha. He was, perhaps, aware of the science of medicine since he says

**Tatāya nāmaśāstraikārāyaṃ nāmaśāstraikārāyaṃ:** ādityavatī yāmalām under V-1-38.

**PATAṆJALI.**

**HIS LIFE**

Bhartrhari, in his Vākyapadiya, says that it is through grammar one learns the correct words, that the knowledge of grammar leads one to Maṅga, that grammarians became so lazy as to need short-cuts in grammar and that, consequently, the saṁgraha was not studied, that PataṆjali, the great, composed the Mahābhāṣya bristling with the worldly maxims, that its study became limited to a narrow circle, that it existed in a book-form among Dāksinaṇīyas, that the

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1 एकम् वार्तविकारार्य पुरवण्विवोध: (Uddyota under VIII-2-106).

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Acharya Candra, at the request of Abhimanyu, the king of Kashmir, learnt it under Parvata, and popularised its study in Kashmir.¹ He suggests that Patañjali was the author of treatises on Yōga and medicine² and others express it plainly.³

1 तत्तत्त्वावधे: शेतान्गो नासिन् व्यक्तिकरणात्। (Vākyapadiya I-13.)
	तत्तत्त्वावधे: शेतान्गो नासिन् व्यक्तिकरणात्। (ibid I-14.)

tattavarthaṇāyāṃ tattvarthaṇāyāṃ tattvarthaṇāyāṃ).

2 कामार्थितिकविद्या भे मलासमाभियता।
	चिकित्सालङ्कारालङ्कारातः विख्यतं। (Vākyapadiya I-148.)

Abhimanyu lived about 100 B. C. (Dr. Otto Boeltingk); he lived between 40 and 65 A. D (Professor Lassen.)

3 प्रतापार्थिवमायामयार्थितिकविद्यानां परमेष्ठिते।
	(Parinamika-samhita—caktadattavyakhyā I-1.)

Abhimanyu lived about 100 B. C. (Dr. Otto Boeltingk); he lived between 40 and 65 A. D (Professor Lassen.)

¹ Abhimanyu lived about 100 B. C. (Dr. Otto Boeltingk); he lived between 40 and 65 A. D (Professor Lassen.)
² Abhimanyu lived about 100 B. C. (Dr. Otto Boeltingk); he lived between 40 and 65 A. D (Professor Lassen.)
³ Abhimanyu lived about 100 B. C. (Dr. Otto Boeltingk); he lived between 40 and 65 A. D (Professor Lassen.)
But there are also others who think that Patanājali, the author of the Yōgasūtra is different from Patanājali, the author of the Mahābhāṣya.  

I-tsing, the Chinese traveller, writes “There is a commentary on the vṛtti-sūtra entitled cārṇī containing 24,000 slokas. It is a work of the learned Patanājali. This again cites the former sūtras (Panini) explaining the obscure points and analysing the principles contained in it and it illustrates the later commentary (vṛtti) clearing up many difficulties. Advanced scholars learn it in three years.”

Rānabhadra Dikṣita, in his Patanājalicarita says thus:—Gōnikā, the daughter of a muni gave arghya to Sun-god praying for a son. Śīṣa, the lord of serpents, fell in her hand in the form of a sage. He then prayed to Śiva at Chidambaram to enable him to write a bhāṣya on the vārttikas of Kātyāyana. He granted it; thousands of pupils went to him to learn his bhāṣya. He agreed to teach them on condition that he would hang a curtain between him and them and they should never meddle with it. So did the instruction go for some time. Once wondering at the way he answered their questions, they threw aside the curtain. He cursed them at once. One of them was then absent. Though he was cursed for having gone away in the middle without performing uttarasānti, he, after his repeated request, was informed that he would be freed from the effect of the curse after teaching

1. Cf. A record of the Buddhist religion by I-tsing and translated by J. Takakusu p. 178. Prof. Max-Muller points out that Patanājali is called cārṇikṛt or cārṇikāra by Bhartṛhari.

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Mahābhāṣya to him who would answer correctly that
the past passive participle of पञ्ज is पञ्च. Candragupta who
came from Ujjainī gave him the answer and he was taught
the work. His son by a śūdra wife was Bhartrhari. He
wrote Vākyapāda, Bhaṭṭikāvyā and the satukas of niti,
śṛṅgāra and vāirāgya.1 Kāśyapa takes the epithet गोन्द्रैय
to refer to Patañjali 2 and Nāgājībhaṭṭa mentions that गोणिकापुत्र was taken to refer to Patañjali. 3 The word गोन्द्रैय, Hari-
dīkṣita says in Brhaacabdaratna, refers to Vārttikakāra. It

1 Tāṣa kā𝑝a ḍaṛaṁ muṇkṣaṇ rasīkānti gopīkānti sūryanāṭusūṭeṇ (Patañjali carīta II-7).

2 Mām pūranō tādāsīnaḥ kārāṇām prati dēyam (II-11).

3 śrangāra prakāśa saḥ tāḥ tārīṇaḥ prati śṛṅgārānām mūrtānīdāram (III-24-25).

4 pāṭhārāṇīkāhāsāmīnāmāhām prati pūrṇābābāmāhām (III-26).

5 nānuḥ pāṭhābhe vāhā nāhā mahādāsāraḥ patañjālīśaḥ (V-3).

6 tātātāmāyā pāṭhānām pāṭhābābām (V-4).

7 prabhābābāḥ prati pūrṇābhābāḥ pāṭhābābām (V-5).

8 nānuḥ pūrṇābhābāḥ pāṭhābābāḥ pāṭhābābāḥ (V-6).

9 prati bhavamābhāvam (V-14).

10 mām nām māṃśuḥ pūrṇābhābāḥ pāṭhābābāḥ (V-15).

11 sūryanāṭusūṭeṇ (V-18).

12 tātātāmāyā pāṭhābābāḥ pāṭhābābāḥ (V-19).

13 nānuḥ pūrṇābhābāḥ pāṭhābābāḥ pāṭhābābāḥ (V-20).

14 prati bhavamābhāvam (V-31) etca.
occurs four times in the Mahābhāṣya:—under the sūtras आय्यतवदेवकसिन्न (I-1.21), न घुड़वीरी (I-1.29), तन्नेपर्थ सत्तमीस्थयम् (III-1.92) and जराय जरसन्यतरस्याम (VII-2.101).

In the first case when it is said that न घुड़वीरी need not be mentioned in the वार्त्तिक्का अपूर्वानुत्तरत्वस्यवाचानन्येऽः सिद्धमेकसिन, the expression गोनर्त्तिैस्वाह ‘तत्त्वमेतस्यत तत्त्वसिद्धिति’ ‘सत्त सत्तमीस्थयं…’ is the first वार्त्तिक्का under the sūtra. Hence the वार्त्तिक्का ‘अपूर्व मूल’ should be taken to belong to one who is other than the author of the वार्त्तिक्का “सति तु....”. If the first वार्त्तिक्का belongs to कात्यायन, गोनर्त्तिैयी यो should refer to him alone. If the वार्त्तिक्का ‘अपूर्व...” is taken to belong to him, गोनर्त्तिैयी यो should refer to another Vārttikakāra. A doubt may arise whether Patañjali quotes any वार्त्तिक्का belonging to any Vārttikakāra other than Kātyāyana at the commencement of the discussion on any sūtra. The वार्तिक्का...

लाहिविभि: पुराने यथविशेषणं किं किं भवति।

न सम्पूर्णतः इति बुवता कात्यायननेनह।। under the sūtra लन देस्त यस्ते seems to belong to the Ślokaśvārttikakāra since mention is made here of Kātyāyana. In any case it seems that it cannot refer to Bhāṣyakāra. In the second case when it is said that, on the authority of the sūtra न घुड़वीरी, only the forms तक्षणित्तकः and मक्षिपित्तकः can be taken to be correct, we find गोनर्त्तिैस्वाह “अक्षरोऽ तु कर्तन्यो प्रत्येकं मुक्तसङ्क्रया।” Here too it is better to take गोनर्त्तिैयी to refer to Kātyāyana or another Vārttikakāra. It deserves to be noted that the author of the Kāśikā has not mentioned the forms तक्षणित्तकः and मक्षिपित्तकः and consequently has not recognised the statement अक्षरोऽ तु कर्तन्यो प्रत्येकं मुक्तसङ्क्रया, which gives room to infer that गोनर्त्तिैयी here may refer to a Vārttikakāra other than Kātyāyana.

In the third case when it is said that there will be no authority sanctioning the correctness of the word काशाक्षक्कारसः
in the sentence इच्छामयः काशकटाकारम् we find इण्डेनेवेत्तद्रोह्नित्वस्य. Here too there is no harm if गोनर्दीय is taken to refer to a \textit{Vārttikakāra} other than Kātyāyana and not to Bhaṣyakāra.

In the fourth case when it is said that the forms अति-जरम् and अतिजरृः have no authority sanctioning their correctness, it is said गोनर्दीय आह 'इण्डेनेवेत्तद्रोह्नित्वम् भवति'. Here too the same thing may hold good as in the third case.

Taking all this into consideration, it seems to me that गोनर्दीय refers to a \textit{Vārttikakāra} of the Eastern school.

There is another argument also which may lend support to this. \textit{Vatśyāyana}, in his \textit{Kāmasūtra} quotes गोनर्दीय on five occasions and गोनिकापुत्र on eight occasions. On one such occasion while dealing with the number of \textit{nāyikās} he says

\begin{quote}
अन्यकारणवशादत् परपरिमिःतापि पाशकी पतरीतमि गोनिकापुत्र:।

उत्क्रमानवालभावावल्लितात्तुवतिः पातारायणवत्वात् अपमीतमि गोनर्दीय:।
\end{quote}

I-5-5.

I-5-25.

When the number of \textit{nāyikās} according to \textit{Gōnikāputra} is four and that, according to \textit{Gōnardiya}, it is eight, it is not possible for both to be one and the same person. It then follows that both the epithets cannot refer to one person, \textit{Patañjali}. Besides it is not generally known that \textit{Patañjali} wrote any treatise on \textit{Kāmaśāstra}. It is safer therefore to conclude that both \textit{Gōnikāputra} and \textit{Gōnardiya} do not refer to him.

If it is decided that \textit{Gōnardiya} does not refer to \textit{Patañjali}, the statement that he is an Eastern grammarian\textsuperscript{1} cannot stand, as also the statement that Kātyāyana also belonged to the Eastern country. \textit{Parbhatacandra Cakravarti}'s

\textsuperscript{1} Cf. \textit{Pāṇini} — His place in Sanskrit Literature p. 181.
opinion that he is a Southerner needs revision. There are strong reasons to believe that Patañjali should have studied under the pupil-descendants of Kātyāyana.

It has already been stated that many sūtras of Pāṇini are discussed by Kātyāyana in the form of adhikaranas. To decide which of the vārttikas are pūrvalakṣīya and which of them are siddhāntīya is not very easy. It can be easily done if it was handed down from teacher to pupil. In many places Kātyāyana states यथा तृतिकवदिकेपु, यथा लोके, वैषयव, लोकवत्त, लोकविविधातिसद्यम्, समाहितविद्या, धर्मशास्त्रे च तथा etc. Unless it was handed down from teacher to pupil, the applications of the above statements can hardly be easily known. A cursory study of Mahābhāṣya would convince any one that Patañjali should have studied under Kātyāyana's disciples or their désciples.

His range of personal knowledge of geography of India extends to Kashmir on the north,2 Pātaliputra in the east3 and Ujjain on the south.4 He mentions that Śivapura is a village in the northern country, that Kāstira, Dāsarūpya, Śakala, Śāusuka, Pātalapraṣṭha, Nandīpura, and Kāukkuṭivaha are villages in Vāhilā;5 Śāṅkāśya which he mentions there is  

1 Cf. The Indian Historical Quarterly Vol. II p. 268.
2 कमलंक काणिगः, तत्र सक्तस्व भास्यम: अभिजानासिस देवदत्तस, कमलंकनन्दिक्षेत्र, स्तम्भकविनीपिनीम (M. B. under विभागीय साक्षर प्रमाणालय III-2-114).
3 कविन् पाटलिपुरवं विगमिकाधिकालाविनं इदमर गतामिति (M. B. under निदितं III-2-102).
4 कविन् पाटलिपुरवं विगमिकाधिकालाविनं इदमर गतामिति (M. B. under III-3-133) etc.
5 आपातलिपुरम् बृहदेशेन: (M. B. under II-3-4–53.)
6 अनुभूषण पाटलिपुरम् (M. B. under II-1-16.)
7 पाटलिपुरादयंश्च (M. B. under II-3-28.)
8 उग्रिन्य: प्रविशति माहिशालाः स्वस्याय्मर्तम् संभावयति (M. B. under हृद्धरः शोभम् च III-1-26)
9 M. B. under अन्यायाचार्य (IV-2-104.)
45 miles north-west of कान्यकुक्त्य. Kāmpilya also is a place near to it. He states that the distance from Gavidhumān to Śāṅkāśya is four yōjanas;¹ Gavidhumān is modern Kundarkot. Śaurya and Jāmbava are two cities and Kītavatā and Śālukīnī are two villages mentioned under the sūtra विषयलिङ्ग नदीद्विजोशमातः: II-4.7. Śrugna² also is a village. Mathurā,³ Śāketa,⁴ Kānyaśākṣā,⁵ Hastināpura,⁶ Vārānasi⁷ are the cities which are mentioned by him. Most of them are in Madhyadeśa. The word निष्कौशालिनिः⁸ is used more than once; Kāusāmbi is an old village on the left bank of the Jumna about 30 miles to the west of the Allahabad.⁹ The two villages Kītavatā and Śālukīnī are perhaps near Kāusāmbi. The rivers that he mentions are the Ganges, the Jumna, the Sīn and the Rāthasyā. The word काशीपुरक is used under the sūtra अख्यायत्यप्; it means the resident of Kāṇcipurā. If this refers to the present city under that name in the Madras Presidency, it seems that it is the only city in Dekhan that is mentioned by him. The provinces that he refers to are Gāndhāra,¹⁰ Kāśmīra,¹¹

1 M. B. under अभ्यासने पञ्चमी (II-3-28.)
2 अभ्य पञ्चम : भुमासुपतिष्ठति (M. B. under अभ्यासने पञ्चमी I-3-25.)
3 M. B. under the sūtras भह्वतु, गाडुदासिद्धोपविभिन्निः (I-2-1) etc.
4 अभ्य पञ्चम : साखेतुपतिष्ठति (ibid.)
5 कान्यकुक्त्य (M. B. under भोजवत्सवार IV-1-79.)
6 अभ्युगः हासिनपुरम (M. B. under यस्य चापम : II-1-16.)
7 अभ्युगः शारण्यि (ibid.),
8 निष्कौशालिनिः निष्कौशालिनिः : काष्ठीस्मिः: under sūtras कृतगितादयः: (II-2-18), आकाशगीरश्रेष्ठा संस्का (I-4-1) etc.
9 Geographical Dictionary by Dey.
10 गान्धारिः (M. B. under IV-1-14).
11 काश्मीरातिः: (M. B. under IV-1-1).

Patañjali tells us that brahman women studied the grammars of Āpiṣaka and Kāśakṛta and a cave was called Kīṣkindhā.

Patañjali's knowledge of medicine is seen from the following:

1. द्रविकार्युक्तं प्रत्यक्षो ज्ञात: नह्यवेदकं पार्वरोगः आयुर्वेदः मृतम् (M. B. under I.1-58 and VI.1-32).
2. मृतायुण्य कल्पयेत्यवाणूः उषाराय कल्पयेत्यवाचम् (M. B. under II.3-13).
3. अत्तेसारो व्याधं: (M. B. under III.3-17).

His knowledge of architecture is seen from the following:

1. कृतवंभक्रमः पुनः इम्चूर्ण कार्यति (M. B. under VI.1-127).

1. पञ्चात्रो चिंति चामाहेत: पञ्चात्र (ibid under IV.1-88).
2. कर्ता: पञ्चात्रेण वाहित वहुधायशभारातिः।
3. बक्करार्व वर्तमायुसा जनाधिकमुत्तमं (Vishnu Purāṇa V.38-12).
4. 2, 3 & 4 (M. B. under I.2-49).
5. मद्धराजः (M. B. under IV.1-1).
6. पञ्चात्रक्रमः (M. B. under III.2-16).
7. बैद्धकः (M. B. under I.4-1).
8. 8 & 9 कृष्णराजस्वाधीनः (M. B. under IV.1-54)
10. वैद्यकः (M. B. under I.4-1).
11 & 12. आराकः, वाराकः (M. B. under IV.3-120).
13. परिविगमते वृद्धो देवः (M. B. under VIII.1-5).
15. M. B. under कपिलोद्योतकः.
16. अष्टिरीमस्यथिनः आद्राणी—आपिनता आद्राणी ... काष्ठकृत्तिमिधिते काष्ठकृत्ता आद्राणी (M. B. under IV.1-13).
(2) शिल्पिविदेशात् (M. B. under I-2-9).
(3) शिल्पिन्: उत्पादयमाना: द्रव्यान्तरेण प्रकाशायतिः (M. B. under V-3-55).

His wide knowledge of the world is patent from the following:

(1) कक्षात् कन्तारे समुस्पख्ते सार्थेमुपाद्यते; स यदा निष्काषणकन्तारो भवति तदा सार्थजाहाति (M. B. under I-1-74).

(2) पाशाला जनपदः सुभिक्षत्: सम्प्रभणानीयः विहुमाल्यन्यः (ibid I-2-52).

(3) वदरी सुवशभक्त्के मधुरा बुष्ट: (ibid).

(4) समाने रक्ते वर्ण गौरलिहित इति भवति अथवः शोण्ड इति; समाने च काले वर्ण गौः क्रुष्णा इति भवति अथवः हेम इति; समाने च शुद्धे वर्ण गौः म्रेते इति भवति अथवः कर्क इति (ibid I-2-71) and (II-2-29).

(5) गावः उत्सकातिपुस्तका वाहाय च विकायाय च (ibid).

(6) साक्षाद्यकेम्: पाठदितिपुकः अभिन्नपरः: (ibid I-3-11 etc.)

(7) योक्त्रेः दुर्वेषः: सन्न बलविभः: सह भारे वहति (ibid).

(8) साक्षाद्यकेमधः पाठदितिपुकः भाषा आभिन्नपरः: (ibid V-3-57)

(9) श्रामदंगत्तन कांस्यपाठ्या पाणिनिदेवन्मुन्त्रे (ibid I-4-24).

(10) गोमयाधिकेऽ जायते, गोहोमाधिकरोद्धो दूर्वा जायते (ibid I-4-30).

(11) कक्षात् कक्षायमतयेत् ‘सिद्ध सुमयाम्’ इति। स आमन्यम्यमाण आह ‘प्रज्ञुति सुमयामसाभिः’ इति। आमन्यम्यमाण आह ‘दृष्टि क्षत्र भविष्यति, पयः क्षत्र भविष्यति’ इति। आमन्यम्यमाण आह ‘द्रष्टा क्षत्र सुखीय, पयसा क्षत्र सुखीय’ इति (ibid I-4-49).

(12) इष्टस्थे युपन्तयों दुःखाताः भवति सोऽन्न्याः सुःस्थायुसिद्धापरः विपिन्यशेषः ज्यायो मन्यते। (ibid I-4-50).
(13) मिश्रकोड़े द्वितीयां मिश्रां समासाध पूर्वां न जहांति,
सह्याये च प्रवत्तिः (ibid II.1.1).
(14) अतंतरे नकुलreplaceAll चिर्रे स्वातान्त्र्ये मष्टन्ति (ibid II.1.47).
(15) लोहितशालिभान्न श्राम: (ibid II.1.68).
(16) सच्च मनुष्या अल्पेनालेन महतो महतोसर्वानाकाङ्ख्यःति, एकमापेण वस्तुताह्वम् (ibid).
(17) समानानीहमानानाः श्रावीधायानां च केवलर्यांयुज्यन्ते अपेरे न
(ibid II.2.6 etc.)
(18) क्षीत्र आह्निमानः प्रतिकीटं निवर्त्त (ibid II.2.6 etc.)
(19) ले नाम चतुर्महत्रप्रकारकमयचर्ति — कथानादपद्धत्यादाहायव
विनिभारिति (ibid II.3.50.)
(20) अनस्तिकाः तुष्णजननः। अथवा ये र्यां सच्च शोषितं नास्ति तें
तुष्णजननः etc. (ibid III.4.8).
(21) ये पते दासा: क्रमकरा नाम, नेपेनि स्वभूत्यर्थमेव प्रवत्तिः
भन्ते वेणुं च जन्मानाने परिमायानं न नो भविष्यति इति । तथा ये पते
विलयोग नाम नेपेति स्वभूत्यर्थमेव प्रवत्तिः प्रवत्तिः च लघ्यामेहः,
मिश्राणि च नो भविष्यति इति (ibid III.1.26).
(22) शायावा वर्धिते दूषी, सासीने वर्धिते विसमू (ibid III.2.126).
(23) क्रिय्यावर्ती शायावर्ती सत्यम् सपथावर्तीति नातार्यकमहः
स याववते देवो तावादादाय तुष्मध्यान्युवःति (ibid III.3.18).
(24) भोगवाति देश इत्यूत्त्याच यस्मिन् गाच समानि च वर्तिते
(ibid V.1.9).
(25) अध्यादेश यथाल्परी योजनानि गच्छति, अध्यादेश योजनानि
गच्छति (ibid V.3.55).
(26) इह समाने आयामी विस्तारे च परस्य अन्योः भवति
काविकस्य अन्योः माथुरस्य (ibid).
(27) पद्धरण श्रापण इत्यूत्त्याच यो व्युष्णोपायनार्थान साध्यति,
पद्धारण इत्यूत्त्याच यो न तथा साध्यति (ibid V.3.67).
(28) लोका इंश्यर आशाच्यात! भारदानमान्नूण्या आनियनां
प्रागृः भारदाना आनियनांतमतित मेतु तः श्राक्षण न सन्ति न 
ताहेच्यां तत्त्वमयवाच्यं भवति। (ibid VI-1-2).

(29) श्रीरक्षकः संपूर्णः आनियनांतमतित स्वारितर श्रीरक्षणभिन्न 
तित, कलस्मीन्यायकारो श्रीरक्षणभिन्न उद्दामतित, परस्मीहान्यामिन्यायत 
वाच्यते का प्रकृति: कः प्रकृति: कलस्मीन्यायकारो प्रकृति: कलस्मीन्याय 
वाच्यति (ibid VI-1-9).

(30) लोका यो व्रतस्तुत्वहेतुवेलवेतोऽपि प्रभांच्च स तथा: परश्यमण 
कारो करोति; यदा तु तत्सह्री गुणप्रदेयस्यो नानादिकः च कारो भवततश 
यथासत्तत्वविनेरायथां स्वभवति, तत्व उवराय भरोति (ibid VI-1-85).

(31) शान्तारेसयं मणि: (ibid VI-1-115).

(32) कस्तूर कस्तूरः तत्त्ववाच्यमासः ‘अयु सुत्र शाकत्क वय’ 
(ibid II-1-51 etc.).

(33) गुरुन्या शिष्यच्छत्रवच्छाचार: शिष्येण च गुरुक्ष्यववत्त परिपास्य: 
(ibid IV-4-62).

(34) य आशु कर्त्त्वार्थवैधिष्ठे करोति च उच्चते श्रीतक इति, यः 
पुनरायू कर्त्त्वार्थवैधिष्ठे करोति च उच्चते उपनाय इति (ibid V-2-72).

(35) नदानां श्रीयो रक्ष्यं तो य: गुरुवर्दी कस्य गृः कस्य गृःमिति 
तो तत्व नवेत्त्वाह: (ibid VI-1-2.)

(36) अराक्षणमात्य इत्युक्त आनियनां संधा एवानाये, नसी लोक-
मानीय हि भवति (ibid III-1-12 etc.)

(37) हरिद्रा हूकुस्स पादी, कारपाय गर्दमिकस्य कणि (ibid IV-2-2.)

(38) अकुपिता अष्टी दशान्ते दारकान्तकस्यमान: (ibid VIII-1-8.)

(39) हयो रक्षयानायमयो शुभः कशः तदानुपलभ्यते (ibid 
I-2-30.)

(40) वापण्य कापिला विद्युत्सात्वात्तिमतिहलनिः। 
पीतवि भवति सत्यव दुर्मिश्याय सिता सन्ति (ibid II-3-13.)

iv
The following nyāyas and their applications also bear testimony to his knowledge of the world:—

(1) फलवता च नाम प्रयजनेन मतिविद्यम् (Paśpaśa).
(Assertion should have its reward).

(2) यदि पुनर्गिरिप्रतितिः नैव तद्विफया नाम्युद्भाय (ibid).
(That which is neither enjoined nor prohibited brings neither de-merit if not done, nor merit if done).

(3) आचार्य सिका: पिताध्व प्रीणिता: (ibid M. B. under VIII.2-3).
(Mango trees are watered and the manes are satisfied).

(4) योजित सा मतिविद्यति (M. B. under अहुगः).
(That which exists in this world will make its appearance).

(5) समाने जाये शाखानिर्वाते शाखानिषिद्य निवर्तकों मंचिति (ibid under कल्पः).
(Though both convey the same meaning, the grammatically correct word enables us to avoid the use of the incorrect one).

(6) लैषा महतो बंसात्म्याड्यात्म्य्येव (ibid).
(This is like catching a tiny bird from a cluster of tall bamboos).

(7) यद्र क्रियामणे न दोष्टतः कर्तव्यम् (M. B. under एओइ etc.)
(Operation should take place where arises no harm).

(8) आध्यात्म्यों भोज्यंतां मातुरकौणिण्ड्यां परिवेशितां म् (ibid under हयवर्तः).
(Let brahmans be fed and let Māthara and Kāṇḍinya serve).

(9) इत्येतराध्यायाणि च कार्याणि न प्रक्षिप्तते (ibid under I.1-1).
(Two inter-dependent things never happen).

1 कृपा: is another reading. Pradipa under (VII.1-18).
(10) अत्ज्ञातीययक लोके व्यवधायथक भवति (ibid under I-1-7).
(Only a dissimilar thing can separate two similar things in the world).

(11) प्रासादवासिनयाय: (ibid under I-1-8.)
(The nyāya of the resident on the top-floor. (i. e.) The resident of both the top-floor and the ground-floor will be included both among the residents of the top-floor and among those of the ground-floor.)

(12) न हि भिषुकास्तः तीति स्थाल्यो नाविक्षीयते, न च भृगुस्तः तीति यवा नौयते (ibid I-1-41, IV-1-1 and VI-1-13.)
(Cooking is not avoided fearing the beggars nor is yava not sown fearing animals.)

(13) दृष्टि ग्रहणेऽभ्यो दीयतां, तत्क कौण्डिनयाय (ibid I-1-47, VI-1-2, VI-4-163 and VII-1-72.)
(Let curd be given to brahmins and butter-milk to Kāunda.)

(14) नामाध्यक्षगर्भयाय: (ibid I-1-51.)
(The nyāya of the dead horse and the burnt chariot:— when two chariots go on a race and if the horse of one falls dead and the other chariot is burnt down, the horse of the one chariot is yoked to the other unburnt chariot.)

(15) माया न भौतिक्याद्वरुत्के मिश्रा अपि न मुख्यते (ibid.)
(If it is enjoined that black gram should not be eaten, the mixture of black gram with others too is not eaten.)

(16) ये यथा प्रसंगे भवति, बहमेते अतै तत्कार्यण (ibid I-1-56.)
(The acting man gets the work of the permanent man.)

(17) सामान्येः अतिव्रिष्टेऽभ्यो नातिविद्धं भवति (ibid.)
(Application of general characteristics through analogy does not comprehend the special characteristics.)

(18) अभ्यन्तराय हि समुद्दयायस्य व्यव्यवह: (ibid.)
(Part is included in the whole.)

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(19) एकेन यज्ञेनोभयं रूपम् (ibid I-1-59.)
(Strike two birds at one shot.)

(20) अपि काकः श्येनायते? (ibid I-2-45.)
(Can a crow become a kite?)

(21) आभान पूर्णः कोविदारानाच्छेदः (ibid.)
(Being questioned about a square, you answer about a circle.)

(22) न हि गोधा स्तपल्ली स्तपणात्रहिम्नवति (ibid I-3-12.)
(Can a lizard become a serpent though with similar movement?)

(23) अवयवेत कृतं विशेष समुदायस्य विशेषार्थं भवति यं समुदायं 
योजितयें न व्यभिचारिताः (ibid I-3-62 and III-1-5.)
(Mark in a limb becomes a differentiating factor of the whole 
if that limb is an indispensable element of the whole.)

(24) कृतो घটः माताधिकाराणं कार्याणां निमित्तं भवति, न क्रियामाणः: 
(ibid III-1-3).
(Pot made is the source of deeds relating to a pot and not a 
pot to be made).

(25) सत्यवेगशिष्ट्यानामधमन्तरापायेः उमयोर्यपायाः (ibid IV-1-36 
and V-1-66.)
(Injunction to two conjointly loses its hold when either 
disappears).

(26) यो हि भूतवन्ते गृहाम् गृह्यता हृति किं तेन कृतं स्थान? 
(ibid VI-1-37.)
(What is the use of asking one not to eat when he has already 
eaten?)

(27) कुम्मीथाच-न्यायः (ibid I-3-7).
(Nyāya of pot-grain—‘He who has grain only in a pot can be 
called कुम्मीथाच and not one who has grain elsewhere also).

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(28) सृणद्वय: (ibid VIII-2-83).
(Nyāya of man with a stick—whenever the man is referred to, he should have a stick in his hand).

(29) अभियर्घमानो गर्भे: संबोध्यपरिपूणाः भवति (ibid VIII-2-106).
(Embryo, when it grows, grows on all sides).

Patañjali has also been pleased to frame and use the following paribhāṣās:

1. व्याक्त्यान्तो विशेषप्रतिपतित्व—हि सन्तेहादलक्षणम् (Paspaśa etc.)
(A śāstraic statement, if not clearly understood, should not be thrown away, but should be understood through commentaries).

2. असिद्धं वाहिरक्रमणातः (M. B. under एवोऽ etc.)
(Bahirāṅgaśāstra is non-existent before an antaraṅgaśāstra).

3. निर्दिष्टयमानस्य आदेशा भवति (ibid ह्रयवर्त).  
(Ādēśas replace only those that are mentioned).

4. कार्यावलं संबधार्थेपत्रम् (ibid I-1-5).
(Sāmijñā-sūtras and Paribhāṣā-sūtras appear on the scene of operation).

5. व्यथिदेशां संबधार्थेपत्रम् (ibid I-1-11.)
(Sāmijñā-sūtras and Paribhāṣā-sūtras operate without leaving their respective position.)

6. लक्षणप्रतिपदोऽयोः प्रतिपदोऽक्ष्यययय ग्रहणम् (ibid I-1-14 etc.)
(Word mentioned has preference to word got from lakṣaṇa.)

7. अर्थवृद्धेन नानार्थकस्तो ग्रहणम् (ibid.)
(If one conveys meaning in one way of interpretation and no meaning in another, the former has preference.)

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(8) गौणसूत्रयोः मुख्ये कार्यसंग्रामः (ibid I-1-15.)
(Operation should take place on the primary and not on the secondary one.)

(9) अध्यात्म प्रकरणादा कृत्रिमकृत्रिमयोः कृत्रिमे कार्यसंग्रामः (ibid I-1-23 etc.)
(Action to proceed on the krtrima (newly made) and not on akrtrima (natural) decided through meaning or context.)

(10) पुरस्तादपप्ताद्: अन्तर्गतं विधियन् वापन्ते नौंत्रान् (ibid I-1-28.)
(Rules of exceptions mentioned previously affect those that immediately follow them and not those which are further away.)

(11) अन्तर्गतानि विधियन् वहिराङ्गोऽविधिवैधतेः (ibid I-1-29.)
(Bahiranga rules sometimes overrule antaranga rules.)

(12) भाव्यमानेन सवर्णानां प्रहणं न (ibid I-1-50 etc.)
(A letter taught in a rule cannot refer to those homogeneous with it.)

(13) स्वरविधोऽध्यनमविध्यमानवत् (ibid I-1-51.)
(Consonant is non-existent when rules concerning sonants operate.)

(14) नानुबंधप्रत्यतस्मानकाल्याम् (ibid I-1-55.)
(Anubandha is not a factor to decide polysyllabism.)

(15) सहजातैं विभन्नतिष्यं यज्ञाधितं तद् वाधितपेत् (ibid I-1-56.)
(When two rules conflict with each other, the one, defeated after its first operation, is defeated for ever.)

(16) वृष्णिः नास्ति प्रत्ययविश्वास्तम् (ibid I-1-58.)
(Rule relating to a suffix does not operate when a rule relating to a letter has to operate.)
(17) अन्यत्र वर्णग्रहणं जातिग्रहणं मयरति (ibid I-2-41.)
(Letters refer to genus except when rules relating to the
number of syllables operate.)

(18) अन्तरस्य विधिवा मयरति प्रतिेंधो वा (ibid I-2-48 etc.)
(Vidhi (enjoining) or pratiśedha (prohibition) refers to what
is nearest).

(19) नानुष्यतथसमस्यन्यम् (ibid I-3-9).
(Likeness is not affected between two letters though they
have different anusandhas attached to them).

(20) विक्रमेश्यो नियमो वर्जियान् (ibid I-3-60.)
(Niyama-vidhi is more powerful than conjugational signs.)

(21) तदेकदेशभूतं तद्न्रहणं ग्रहयति (ibid I-4-13.)
(Its part is made to denote it.)

(22) अवयवविषो सामान्यविनिषो मयरति (ibid II-2-3).
(General rule does not operate when rules for parts are
enjoined.)

(23) क्रहणेन गतिकारकपूवच्छापि भ्रमणम् (ibid IV-1-48.)
(Krt affix denotes the word ending with it together with the
gati or the noun denoting a case-relation which may be
prefixed to it).

(24) मध्यवसवादः पूवच्छापि वधयति (ibid IV-1-55.)
(Rules of exception in the middle affect those which precede).

Patañjali was aware of the different dialects of Sanskrit.¹
He gives different readings in one sūtra.²

¹ शब्दसंगतिकम् सम्प्रेषणेत्वा भविष्यति। विक्रम एनायां भयति श्रवन्ति। हम्मलि:
सुयतून, रक्ति: प्राच्यमप्ति, गममेव लाभाः: प्रेयुष्टि:। शालिरवायथ स्मित्वेतु, दानमुदीवेतु
(Paspaśa).

² उपमया श्राच्यायं शिष्या: सुहू: प्रतिपादिता:। कैक्षिताकारादका संस्कर्षतिः। कैक्षित
प्राक्षाराधकर कालेन इति (M. B. under I-4-1).
He defines -**溴**ति as परार्थिमिन्धानम् and classifies it into two:—
जहत्त्वायम् ब्रुधिः: and अजहत्त्वायम् ब्रुधिः: (M. B. under II-1-1)

He mentions the nature of स्फोट in:—
स्फोटः शब्दः: वचनः: शब्दगुणः: (M. B. under I-1-70.)
and the word स्फोट in स्फोटमात्र निरूढ्यते (M. B. under,एें.)

He recognises four प्रमाणas as is seen from
प्रत्यक्षे खल्चपि स विरूढ्यते (M. B. under IV-1-3.)
प्रत्यक्षतत्त्वानलयोयौर्मिन्त्वम्: क्तो भवति: त्रिविवेद्यकपरिवाज़-
क्रमः (ibid III-2-124.)
क्रिया नामायमत्त्वपरिद्वः सासाहनुमाणगम्यः (ibid III-2-115)
उपमानातिसंगम् (ibid IV-1-33.)
वचनप्रमाण्याः (ibid I-3-9.)
शब्दप्रमाणका वच्यम् (ibid II-1-1 etc.)

He recognises that Pāṇini's grammar deals with words
found in all Vēdas.

*Cf. सर्वावेद्यपारिपथं संबंधं शास्कम्* (M. B. under VI-3-14.)

His keen knowledge of all the four Vēdas, Dharmasūtras, 
Śrāutasūtras, Gṛhyasūtras, Itiḥāsas, Purāṇas, Purvamimāṃsā-
sūtra and Nyāyasaūtra and his intimate knowledge of Śrāut-
karma and Smārīttakarma are patent from the profuse
quotations he gives from them. It is elaborately dealt with by
Prabhat Candra Cakravarti in the Indian Historical Quarterly 
Vol. II. His mention of यावक्रीतकं: पैयङ्कितं: यावतिकं: वावतत्वात्यिकं: 
सोमनोचरिकं: ऐतिहासिकं: पौराणिकं: under IV-2-60 
shows that before him Akhyānas, Akhyāyikās, Purāṇa and 
Itiḥāsas were studied by separate sets of people. His mention 
of ज्यादां केवल फिल वादुवेच: under the question प्रयोज्युद्देशनकिछये हति 
किमेच्यं? under (III-2-111) tells us that he witnessed the story 
of काँस्य-वद्धा enacted before him. He also says केंसवधमाचेहे, 
वतिचन्द्रभसमाचि: under III-1-26. His statement वारंचं काल्यम्;

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METHODOLOGICAL APPROACH TO WRITING BHĀŚYA

Rāmabhādra Dīkṣita, Prof. Goldstucker, Prof. Keilhorn and others consider that Mahābhāṣya is a commentary on Kātyāyana's Vārttikas. But the author of Śabdakalpadruma says, परं पत्रिन्द्रत: सुवर्णन्यास वार्तिकस्य च महाभाष्यं विचारं संचितं: प्रामाण्य-परिशुद्धियां भाषणीयाध्यायांवार्तिकान्थ इति प्रदर्शीयन कार्यान्तोत्तरस्तः परस्य समादरणीयं अन्यमुन्नतम्. From the tabular statement in p. i it can be seen that out of about 4000 sūtras found in the Aṣṭādhyāyi, about 1700 came to the purview of the Mahābhāṣya. Of them about 1200 have under them the vārttikas

1 Cf. Patañjali seems to have been an Advaitavāda belonging probably to the Advaita set of Śāiva religion (The Indian Historical Quarterly II pp. 270-271 and Indian Antiquary Vol. XLI p. 272.)

2 भाष्यं महाभाष्यं क्षमतानुसारं वार्तिकम्...
of one Vārttikakāra, about 25 have under them the vārttikas of two or more Vārttikakāras and about 425 have no vārttikas but only bhāṣya, (i.e.) about one fourth of the book deals with the interpretation of Bhāṣyakāra on the sūtras. Even in sūtras which have vārttikas under them, there are certain topics like तन्त्रावितरण in ब्रुदिरावैच्छ which are Patañjali’s own. Even among Śivasūtras, अमड़णनम् and अश्व्य have no vārttikas under them. Among 1200 sūtras which have vārttikas, the vārttikas under about 700 are simply explanatory. Patañjali begins with a lucid commentary on the vārttikas more than half of which is in the form of pūrvepakṣavārttikas and siddhāntavārttikas. Whenever he differs from the opinion of the Vārttikakāra or Vārttikakāras, he appends his views at the end. Patañjali almost always agrees with Vārttikakāras whenever they deal with the change of words morphologically and semantically. He sometimes refutes the amendment of Kātyāyana through the instrument of yōgavibhāga introduced by Kātyāyana himself. He gives his own īṣṭis and makes very good use of the devices discovered by Kātyāyana. The spirit of independent thought combined with keen critical acumen and consummate scholarship pervades the whole of the Mahābhāṣya.

DATES OF PATAÑJALI, KĀTYĀYANA AND PĀÑINI

From the expressions पुर्वमित्र यज्ञते (under III-2-26), पुर्वमित्र यज्ञतम: (under III-2-123), पुर्वमित्रसम (under 1-1-69), अर्घंयवन: सकेतम्, अर्घंयवनो पर्ष्मिकाम् (under III-2-111) scholars like Dr. Bhandarkar, Prof. Goldstucker have concluded that Patañjali should have been at the court of Puṣyamitra and lived at the time of Menander’s invasion of Sāketa and hence could not have lived later than 150 B.C. Kātyāyana’s date is considered to be about 350 B.C. Pāñini is taken by

2 Vārtika and Vārttikakāra found in the early part of the book may be corrected to Vārtika and Vārttikakāra.

2 Cf. Pāñini.— His place in Sanskrit Literature p. 92.
Prof. Max-Muller and other scholars to be a contemporary of Kātyāyana, while Prof. Goldstucker thinks that he should have lived long before Kātyāyana. 150 B.C., 350 B.C. and 550 B.C. may, for the present, be taken as the approximate dates of Patañjali, Kātyāyana and Pāṇini.

I express my heartfelt thanks to the Syndicate of the Annamalai University and to the two Vice-Chancellors Rai Bahadur K. V. Reddi Naidu Garu, k.c.i.e., and Mr. M. Ruthnaswamy, c.i.e., for having permitted this publication. I offer my praṇāmas to my ācārya Mahāmāhōpādhyāya Professor S. Kuppuswami Sastriar for having gone through the Text and the Preface critically in spite of his weak health and for his Foreword. I am deeply indebted to Śāstra ratnākara K. A. Sivaramakrishna Sastriar of the Sanskrit Department of this University for having gone through all the proofs and for having given me valuable suggestions. My thanks are also due to Sri R. Sathianatha Ayyar m.a., Lecturer in History who suggested to me to look into the observations of Chinese travellers on Pāṇini and to Sri A. V. Nagaraja Sarma b.a., (hon.) and Sri C. S. Venkateswaran b.a. (hon.) of the Sanskrit Department of this University for having helped me in going through proofs.

May Lord Naṭarāja and Lord Paśupatiśa enable me to complete the work I have undertaken—Lectures on the whole of the Mahābhāṣya!

Annamalainagar, 1-7-1943.

P. S. SUBRAHMANYA SASTRI.
LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

MADHAVĀYYA VA PATANJALYAM
MANDARANYA VA PATANJALYAM
AOM NAM: PAÑNICAKATVAYANPATPNALIMAHAYAMOHYO VANDAHRYYAMO NAMO YUHMY:

INTRODUCTION

It is now an accepted fact that Grammar follows Literature. The earliest Indian Literature is the Vedas. The Indians considered it their primary duty to preserve them intact. One of the means of preservation was the writing of Grammar and its study. Cf.

रक्षाथः वेदानाय अथं याकरणम् (M.B. I.1,1)

That there were nine systems of Grammar is evident from the verse

सोञ्वं नवव्याकरणश्चेतां भवासं भविष्यति तेऽपरार्रत्
(U.R. 36, 48).

wherein it is said that Hanumān, the minister of Sugrīva, had a mastery over nine treatises on Grammar. Of them Pāṇini's treatise seems to be the last since Hanumān is said to have studied Saṅgraha, an elaborate work written by Vyādi in hundred thousand verses based on Pāṇini's Grammar. Cf.

सत्रत्र स्त्रयेश्वरं महाभ नस्सव्राह साध्यति वे कपीन्द्र:
(U.R. 36, 46).

A grammatical treatise by Indra is mentioned in tradition to have been the first of the nine; but such a treatise does
not seem to have been mentioned of in any work. The only reference to Indra’s being connected with Grammar is found in Mahābhāṣya, where it is said that Indra attempted in vain to make a detailed study, in 1000 divine years, of all the words current, at the feet of the preceptor of the devas.

(M. B. I. 1, 1).

The revered Pāṇini wrote his work in *eight* chapters of *four* pādas, each in the form of sūtras. Sūtras are short sentences, unambiguous, clear and comprehensive. *Cf.*

The invaluable service done by Pāṇini to Sanskrit can well be appreciated only by a close study of his work. The division of his work into two parts, the former comprising the first seven chapters and the first pāda of the last and the latter, the last three pādas of the last, is an art by itself. The sūtras of the latter part are said to be non-existent when those of the former part operate *Cf.*

*It may be noted that (1) in the Foreword to Tolkāppiyam, the earliest extant Tamil Grammar, we find the statement “Aintiram nirajita Tolkāppiyam.” (Tolkāppiyam well-versed in Aindra) and (2) under sūtra 74 of collatikāram, Cēnāvaraiyar says “Aintiranulār vili-vērrumaiyai etṭam-vērrumaiyāka nēntār” (The author of the Aindra called the vocative case, the eighth case).
INTRODUCTION

पूर्वसिद्धांत (P. VIII 2, 1.)

His work was commented upon in an elaborate treatise consisting of 100000 verses, by Vyādi who was said by my revered guru to have been the grandson of Pāṇini. It was named Saṅgraha. Unfortunately the work seems to have been lost. We get only stray references to it. Cf.

शब्दांहे एवं अधान्येन परिक्षितं नित्यो वा स्थानायो वेति ।
(M. B. I. 1, 1).

Later on, a large number of grammarians commented upon the sūtras of Pāṇini. Their works were called Vārtikas. They have not only elucidated the views of Pāṇini, but also added the explanation of words which became newly current in their times and rejected those that fell out of use. Cf.

उच्चानुक्रमकानां चिन्ता यत्र प्रवृत्ते ।
तं अन्यं वार्तिकं प्राहः वार्तिकज्ञ श्चरीणः।

It is a sad feature that the names of all of them except one are not now known to us. He is Katyāyana by Gotra and Vararuci by name. It is a matter for research whether he is himself the author of the Śrāuta sūtras, Sarvānuksramaṇi etc., or different from him.

Then came Patañjali who is believed by the āstikas to have been the incarnation of Ādiśeṣa. He wrote his Mahā-bhāṣya which is an elaborate treatise dealing with discussions on many of the sūtras of Pāṇini and the vārtikas of the different Vārtikakāras. It is not only a commentary on the sūtras and the vārtikas, but also a critical treatise discussing on the necessity of the above sūtras and vārtikas. He shows that some of the sūtras are not necessary and that their purpose is served by Jñāpakas. He sometimes
disagrees with the criticism of the Vārtikakāras against Pāṇini and establishes with forcible arguments the views of Pāṇini. Cf.

The method adopted by him in his arguments is very fine. He proves his point by analogy with nyāyas current in the world.

When there are bhāsyas for all śāstras, why should the bhāṣya of Vyākaraṇa alone be called Mahābhāṣya? This question is answered, by Bhartrhari and Puṇyaśrī, the commentator on Bhartṛhari's Vākyapadiya, that it is not only a treatise on Grammar, but also the fountain-source of all nyāyas.

क्रेस्तः पतञ्जलिना गुरुणा तीर्थदर्शिना ।
सर्वेऽय न्यायवीजानां महाभाष्ये निवन्धने ॥ (V. II 485)

तत्त भाष्ये न केवल व्याकरणस्य निवन्धने याबल्लेयां न्यायवीजानां अध्ययनात्मित्यते पुर्व सर्वन्यायवीजाहेतुतान्विते महाभाष्येन विशेषण महाभाष्यमित्यथैते तोपै (P. II 485).

Nāgāśabhaṭṭa, the renowned all-round veteran scholar of the seventeenth century answers the same question thus:—It is not only a commentary, but also a criticism on the sūtras and vārtikas, wherein he gives his own views though they do not agree with those of the Sutrakāra and Vārtikakāra. Cf.

(म. ब. I, 1, 1.)
INTRODUCTION

The Mahābhāṣya was used to be read by orthodox Indian grammarians in the same way as the Vedānta-bhāṣyas. The sānti that was recited at the beginning was—

वाक्यकारं वर्त्तिं भाष्यकारं प्रत्यज्ञिम् ।
पाणिनिः सुतकारश्च प्रणोदिस्मि मुनित्रयम् ॥
एणेन चित्रस्य पदेन वाचं मां शरीरस्य ।
वैवैष्णवेऽपि वर्त्तस्मि प्रत्यज्ञिं श्राव्यमन्तोदिस्मि ॥

From this it is evident that, according to tradition, Patañjali was the author of not only the Mahābhāṣya but also the Yogasūtra and a work on Indian medicine.

Some seem to doubt the identity of the author of the Yogasūtra with that of Mahābhāṣya since Vyāsa is said to be the commentator of the Yogasūtra and he is identical with the author of the Vedāntasūtras. Since there is no conclusive proof for the identity of the two Vyāsas, it may be taken that Vyāsa, the commentator on the Yogasūtra was different from the Bādarāyaṇa Vyāsa and the two Patañjalis are identical.

The study of the Mahābhāṣya was closed on the dvādaśi with Maṅgalapāṭha (since Pāṇini is believed to have left this world on the trayōdaśi) and commenced again on the dvitiyā. On the maṅgalapāṭha day mustard and curd were offered to the three munis Pāṇini, Vararuci and Patañjali.

The Sanskrit scholars had so much regard to Mahābhāṣya that they said

महाभाष्यं वा परमीयं, महाराज्यं वा पाल्लीयं
The sūtras found in the first pāda of the first adhyāya of Paṇini's Aṣṭādhyāyī are discussed along with the vārtikas in nine āhnikas. The first āhnikā is named paspasāhnikā. This name should have been at least as old as the time of Māgha since he mentions this in one of his verses in the Śiṣupālavadha. Cf:

अनुसृत्तपदन्यासा सदृष्टि: सतिबन्धना ||
शब्दशब्दित्वेऽनो भाति राजनीतिसप्पथा || (Śi. II 112)

The word पस्पाय is derived from the root स्पद्ध which means to refute or to touch upon. This āhnikā refutes the arguments of others and touches upon the preliminaries of the śāstra. The second āhnikā is named प्रत्याहाराधिक since it deals with the pratyāhāra sūtras खिड़क, ऋतः, पाङ्ख, etc. From the third āhnikā onwards discussions on the sūtras commencing with व्रजरावैर are found.

The topics dealt with in the first āhnikā are (1) the commencement of the Śāstra, (2) the classification of words, (3) the definition of S'abda, (4) the use of the study of this śāstra, (5) the method to be adopted in expounding the śāstra, (6) the nityatva (eternity) or the kāryatva (transitoriness) of śabda, (7) the need for the śāstra on account of its expounding that correct words are needed for Dharma, (8) the meaning of the word व्याकरणम and (9) the need for making use of the pratyāhāra sūtras अहुष्ण etc., in this śāstra.

I

तथ शब्दानुसारसमूह || अथवं शब्दोद्धिकाराय: प्रयुक्तेऽन, शब्दानुशासनानो नाम शास्त्रमन्वितेऽविद्वत्मयः ||
The expression ‘अथ शब्दानुशासनम्’ is a sūtra-like sentence of the Mahābhāṣyaakāra and it is explained by the following sentences

अवेत्त्यं शब्दः अधिकारथे: प्रयुञ्जेते—शब्दानुशासनं नाम शास्त्रमौलिकं वेदित्वायम्

It means ‘the S'abdānuśāsanam commenceth.’: The S'abdānuśāsanam means the science wherein the derivation of words is explained.

What is the meaning of the word अथ here? Its meanings are stated by the author of Amarakośa thus:

महाभाष्यान्तरारम्भप्रभाकरस्येंत्रयो अथ

Here it means आरम्भः (commencement). Then arises the question whether the word अथ denotes commencement or suggests it, i.e., in other words, whether the word अथ is आरम्भवाचक or आरम्भद्योतक. Kāyiṣṭha the author of the प्रदीप on महाभाष्य, and Bhaṭṭōji Dīkṣit, the author of the Siddhāntakāumudi, Manōrama, Śabdakāustubha etc., hold the former view and Nāgēśabhaṭṭa, the author of the Uddyōta on Mahābhāṣya holds the latter view. The authorities for Nāgēśa’s view are the kārikā of Bhartṛhari

निपतत्वा बोतका: केरितुश्यायदिनिधिभिः।
आगमम् इव केरिपि सु: सम्प्लुक्स्य वाचकः। (V. II 194)

and the भाष्य under the sūtra

अथवें निमित्तं समीपत्ति साक्यत्यान्तस्यानेनूपु (P. II 1.6)

When the word अथ in ‘अथातो धर्मेज्ञातसा’, ‘अथातो धर्मेज्ञातसा’ means आन्तत्ययम् (immediate succession), why should not the same word have the same meaning here? धर्मविचार invariably requires the knowledge of the Vedas and hence it
follows the study of the Vedas. Similarly ध्याविचार must invariably be preceded by the possession of four requisites:—नित्यानित्ययस्तुवित्तिवेक: (discriminating the eternal from the non-eternal), इच्छामुक्तार्थमन्त्रमोगलिबिराग: (averseness from enjoyment here or elsewhere), शामद्वादिस्प्रत्त् (control of the senses etc.) and मुमुक्षुत्वम् (desire to be relieved of this bondage of mortal life). Hence अथ there has to be taken to mean ‘immediate succession.’ But, on the other hand, the study of Grammar does not invariably need anything before it. One may doubt the veracity of this statement since the knowledge of literature is considered necessary before one begins to study Grammar. Though it is right to think so, yet he should be made to remember that it is not always the case.

If the word अथ suggests commencement, one may think that it may be discarded since the word शब्दाचारशास्त्रनम् alone may suggest it. This is answered by Kāśyapa thus—

अनेकाक्षायिकार्यापि शब्दाचारशास्त्रव वार्ष्यमाणात अववंशसातीतिबः प्रती-

(The use of the word शब्दाचारशास्त्रनम् alone may enable one to interpret it as शब्दाचारशास्त्रनम् srūyatē, kriyatē etc.) The word अथ shows that it means शब्दाचारशास्त्रमार्थये. If one thinks that the above doubt may be cleared by the expression अविइत्तं in the विचारमाथ्य, he may be answered that the word अथ not only serves this purpose but also indicates another meaning.

It indicates auspiciousness (maṅgala). It has been the practice of Indian writers to invoke the blessings of God at the commencement of their work so that the work may see its end without any difficulty. This is done either by writing verses in the form of prayer or by using word or words that indicate it. Just as the sound of drums indicates
the marriage in a house, so also the word *atha* is taken to indicate *maṅgala* since it is considered to be one of the two words that first emanated from the mouth of *Brahmā*, the Creator. *Cf.*

ॐकर्माथसन्नोभ द्वितीयो अर्थः: पुरां।
कष्ठे भित्ता विनियोऽत्सामापालिकाकुभः॥

The reason why Patañjali indicated *maṅgala* without actually giving expression to it in the form of prayer may be that Pāṇini, the Sūtrakāra and Vararuci, the Vārtikakāra have *indicated* maṅgala and not *expressed* it by the words बुधः and सिद्ध respectively in the first sūtra बुध्यराधेः and the first vārtika

सिद्धे शब्दार्थसम्बन्धे लोकोद्भेदज्ञातः शब्दानुवर्णनेण शास्त्रेण धर्मनियमः।

It was stated that the expression

अधित्यं शब्दोद्विकार्थः: प्रत्येके, शब्दानुवर्णस्य नाम शास्त्रमविकृतं

वेवित्यम् विवेच्यात्। The word *इति* is used here so that the word *atha* here means the *word* and not its *meaning*. *Cf.*

इतिशब्दः पदार्थप्रयोगशक्रेः।

When one says राम: रायण: ज्ञातः, the word *Rāmah* means the *person* Rāma; but, on the other hand, if one says

राम इति तत्थ नाम

the word Rāma means the *word* Rāma made up of the two letters र and म.

Since Pāṇini, the Sūtrakāra has stated in his sūtra
that in his work a word means its form and not its meaning) and since the Mahābhāṣya is a work on grammar, one may think that the word ‘iti’ in the Vivarana bhāṣya is not necessary. But Patañjali by his use of iti here suggests that Pāṇini’s tenet

does not hold good here.

The use of the word ayam after the word iti is to make the readers think of atha in the preceding sentence atha sabdānuśāsanam and not elsewhere as in atha yogānuśāsanam. Patañjali is not sparing in words. Though the word sabda is not necessary since the word iti suggests that atha denotes the word atha, he has used it so that it may be easily understood by the readers.

The word adhikāra means commencement. The derivation of sabdānuśāsanam is sabdānām anuśāsanam and that of anuśāsanam is

अनुशिष्यन्ते, असाध्वब्दे-भयो विविच्य ज्ञापनन्ते, साध्वाः अनेि

The suffix ana in sabdānuśāsanam denotes instrument and hence the word sabdānuśāsanam means Grammar. The use of the sixth case in sabdānām anuśāsanam is on the authority of the sūtra

कन्टकर्मणो: क्रिति (P. II. 3. 65)

and not उपयोगाते कर्मणि, since otherwise the samāsa sabdānuśāsanam would be prevented by the sūtra कर्मणि च.

Hence the sentence atha sabdānuśāsanam means ‘the Grammar commenceth’. Its statement instead of Vyā-
PASPASĀHNIKA

karaṇaśāstram ārabhyatē serves the following purposes: (1) maṅgalam is indicated by atha (2) sabda is the viśaya (topic for discussion) in this work (3) the knowledge of the derivation of sabda by the readers is the aim of this work and (4) those who are eager to learn Grammar are fit to study it.

Readers can completely comprehend the meaning of the sentence atha sabdānuṣāsanam only if they are fully aware of the connotation and the denotation of the words which make it up. The meaning of atha has been explained by the Bhāṣyakāra himself and the meaning of anuṣāsanam is learnt from the meaning of the root sās which is found in the dhātupātha and the meaning of the suffix ana from the sūtra.

Karaṇādikāraṇyōdā (P. III, 3, 117).

But neither the denotation nor the connotation of sabda is clear to the reader. Hence Mahābhāṣyakāra goes to the next topic which deals with the classification of sabda.

II

Kemā śabdaśārma? lekikānaṃ bhetikānācaḥ | tatra lekikāstācat, gairābhāṃ: 
puṛṇe hastī saṃkṣiptemā yādhan śiṃti. bhetikaḥ: calmly—shāla teṣāṁśiṃtiḥ; īṣā 
loṇe vā; anīśiḥ puṣṭhitam; āmā āyadhā vītiṃ śiṃti II

Of which sabdas? Of those current in the world and in the Vedas. Among them the lāukika sabdas are gā: (cow), 
avah: (horse), puṛṇa: (person), hasta: (elephant), saṃkṣipt: (bird), suṣa: 
(deer), yādhan: (brāhmaṇa) etc. The Vāidika sabdas are 
[Let the waters bring us happiness (so that we may perform sacrifice)]; īṣā 
loṇe vā [ (I cut) you for food and vitality ]; 
[ (I invoke Agni, the divine priest);
What is the need for this question केवला शब्दानाभम्? Kāiyaṭa and Nāgōji Bhaṭṭa differ in their answer on this point. The former is of opinion that since the word śabda denotes not only the words of human speech but also cries of birds, animals etc., Mahābhāṣyakāra wants to inform the readers clearly that it denotes only speech-words here. In that case one may think that the answer मुजद्धानाभम् would have been more appropriate. Had that answer been given, it may not make the readers understand clearly that śabda denotes Vāidika expressions also and it may even enable them to mistake that śabda denotes apaśabdas (incorrect expressions) also. Nāgōji Bhaṭṭa feels, on the other hand, that this question is intended to inform the readers that śabda here denotes not only the lāukika śabda but also the Vāidika śabda, and thus enable them to understand that Pāṇini does not deal in his grammar only with lāukika śabdas as in शाक्तायनव्याकरणम्, nor only with Vāidika śabdas as in प्रातिशास्य, but with both.

Since the Vedas form part of the world, the Vāidika śabdas form a part of the lāukika śabdas. Then what is the need for the expression Vāidikānām ca? The need is felt since the author wants to give prominence to the Vāidika śabda. The expression Vāidikānām ca here is similar to the expression Vasiṣṭhोपi in the sentence वैध याचना अवता: बलियोग्यागता: (Brāhmaṇas have come and also Vasiṣṭha). The expression Vasiṣṭhोपi does not preclude Vasiṣṭha from being a Brāhmaṇa, but suggests that he is the Brāhmaṇa of Brāhmaṇas. The Vāidika śabdas are considered to be more prominent than the lāukika śabdas, since the latter should not be mispronounced only in sacrifices (चात्रे क्षमिणि) and the
former on no occasion. Or it may be taken that Mahā-
abhāṣyakāra may have stated वैदिकानां वैदिकानां च similar to
the statements of Pāṇini छन्दसिः च (V. 1. 61), भाषायां वदवस्तुवः:
(III. 2. 108).

The लौकिक शब्दस are illustrated by गौ; अश्व; etc. It
is worthy of note that the list of words given by Yāska in
his Nirukta commences with the same words,

सत्रायामपदेशः | गौरथः पुश्यो हस्तीति | (N. 1, 1,2)

The Vāidika शब्दस are illustrated by the sentences शाखो
देवीरमिथ्ये etc. This clearly shows that, in Vedas, the order
of words should not be changed, that they should be pro-
nounced with their respective svara and that the sentence
accent is more powerful than the word accent.

The four sentences mentioned above शाखो देवीरमिथ्ये, हृये
लोकेत् ल्या, अश्माले पुरोहितम्, अद्व आयाहि श्रीवये
respectively represent the Atharvaveda, the Yajurveda, the Rgveda and the Sāma-
veda. It may be a surprise to the Brāhmaṇas to see that
the order is inverted here since they have been accustomed
to repeat them in a different order while they perform their
Brahmayajña. The order that they follow then is अश्माले
पुरोहितम्, हृये लोकेत् ल्या, अद्व आयाहि श्रीवये, शाखो देवीरमिथ्ये. Hence it
is necessary to infer some reason or other for this inversion.

From Dharmasūtras it is plain that those that are
authorised to study the Vedas have to study all the Vedas.
If it is not practicable, they are allowed to study two or at
least one. Cf.

वेदानधीत्य वेदै व वेदो वापि यथास्तुम | अविपुर्भक्त्रियोऽहम्मध्यस्मावसेत् || (M. III. 2)
LECTURES ON PATAÑJALI'S MAHĀBHĀSYA

It may also be noted that there were people who studied all the four Vedas in forty-eight years. *Cf.*

अष्टादशव्यासिनी शिक्षणं वेदांसर्पक्रमेण (B.D. I. 2. 1).

... ... ...

@तिरुक्कङ्गम् चार्यम् चार्यं महान् चार्यं चार्यं... चिन्मय (179–82)

If one is prepared to study all the Vedas the injunction

**स्वाध्यायोऽन्वेष्यत्यः**:

says that he should first study the Veda which was first studied by his forefathers. Otherwise he is said to become a sinner. *Cf.*

पारंप्यागतो श्रेष्ठां वेदांसर्पिंद्रणः ।
तत्त्वावधिक सिद्धित तत्त्वावधिकम् तथा ॥
व: स्वाध्यायं परिपक्वं पारंप्यभित्कति ।
स शुद्धवर्धिन्यसस्तविकर्मियु साधुमिः ॥ (Y.)

Hence it seems to me that Mahābhāsyakāra studied the Atharvaveda first and then the Yajurveda, the Rgveda and the Sāmaveda. This is also supported by the fact that on another occasion when he says that students repeat the Vedas as taught to them without questioning the why of it, he mentions

ॐ इत्युत्तमः वृद्धान्तः शामित्येवमानीः शास्त्रानि पाठिति (M. B. I. 1. 1)
PASPAŚĀHNIKA

Mahāmahopādhyāya Pandit Śivadatta D. Kudala, the editor of the Mahābhāṣya which was published by Tukarama Javaji writes in the foot-note under this portion that the Atharvaveda is mentioned first since the Brahmac, one of the four principal priests of a sacrifice, is to be conversant with all the Vedas and he should know how to avert difficulties both from within and from without, for which the knowledge of the Atharvaveda is necessary. Since अध्यय: is mentioned immediately after Brahmac the Yajurveda is mentioned next and since the Sāma is based upon अर्थ: the Rgveda is mentioned next. He gives also an alternative explanation that the Atharvaveda is mentioned first since it is stated in Mundakopaniṣad that Brahmac first taught his eldest son Atharva, the Brahmanvidya. Cf.

शो देवीरिद्य: which is generally stated to represent the Atharvaveda is only the first Rk of the sixth sūkta in the first kānd: of the Atharvaveda; while

\[
\text{वेत्रस्थिति वित्त्रा उपां नवन: देवां देवां रक्षा निषिद्धा छोडः:} \]

happens to be the first Rk of the first sūkta in the Atharvaveda. I am unable to understand why शो देवीरिद्य: is preferred to वेत्रस्थिति: though त्वेः त्व: लोहोऽत्व: अधिपतिष्ठेतुर्यौहित्तय अन्तः आयाहि वीरतेः are at the commencement of the Yajurveda, the Rgveda and the Sāmaveda respectively.

Having thus dealt with the denotation of the word sabda, Mahābhāṣyakāra begins to deal with its connotation.
Now, when one says गृः, what is śabda? Is it the object which has the dew-lap, tail, hump, hoof, horns etc.? No, he says, it is called dravya. Is it then its gesture, movement or winking? No, he says, it is called kriyā or action. Is it then the whiteness, blueness, browning, or greyness? No, he says; it is called guna. Is it then the sum-total of the qualities like sattā which ever exists even when the individuals are broken or destroyed? No, he says, it is called ākṛti. Then what is śabda? S'abda is that on whose manifestation the correct knowledge of the object which has dew-lap, tail, hump, hoof, horns etc., is produced; or, the sound which has a decisive meaning is said to be śabda in the world. It is clear from the fact that he who makes noise is told thus: 'Make śabda!', 'Do not make śabda.' 'This student is a maker of śabda.' Hence dhvani is śabda.

When a word like गृः is pronounced, the following concepts appear in the mind of the hearer:—the species cow, her action, her qualities, genus cow, the shape of the cow—and also the word made up of g, āu and visarga strikes his ear. The hearer begins to doubt whether on pronouncing गृः: the
śabda refers to the species cow, her actions etc. It may seem absurd to some to think so since the species cow, her qualities etc., are seen by the eyes and the word गायः is heard by the ear. But since the relation of शब्द and अर्थ, गुण and युग्मन्, किया and कियावान् in Sanskrit is identity according to the Sanskrit grammarians and there is a rule तद्विनिर्भिमस्य तद्विनिर्भिन्तम्: it is quite natural to think so. Mahābhāṣyakāra says that they are not the connotation of śabda and the true connotation is स्फोटः—that, which, when manifested, enables the hearer to have a clear knowledge of the object cow.

Is it not then the sound that strikes the ear? At first he says ‘no’ for the following reasons:—In words made up of more than one letter, if one letter is capable of giving the sense of the whole word, the other letters are unnecessary. If, on the other hand, the whole made up of all letters is considered to be capable of giving the sense, it is not possible to have the whole pronounced at the same time. Hence the Sanskrit grammarians say that every letter that is pronounced makes an impression in the mind and the sum-total of the impressions made by all the letters of the word suggest the sense. Hence śabda is not what we hear, but it is that which is manifested in the mind after the whole word is pronounced.

It may be useful in this context to mention that the Sanskrit grammarians state that śabda is of four phases:—परा, (parā), पद्यन्ती, (paśyanti), मध्यमा, (madhyama) and वैभरी (vāikhari), parā being that phase of the शव्वाशवान, the undifferentiated primordial sound manifested at मूलाधार, or sacral plexus, paśyanti being that phase which is manifested at the navel and which is cognisable to yōgins, madhyama being that phase which is manifested at the heart and vāikhari being that phase which is manifested
out of the vocal organs as the articulated sound. These four phases are clearly suggested by the following Rk mentioned in the Mahābhāṣya and the following kārikā found in Bhartrhari’s Vākyapadīya:

चत्वारी वाक्यरिमिता पदानि तानि विदुर्भ्रान्याः ये मनीषिणः।
मुहा श्रीणि निहिता नेंहयति तुरियं वाचो मनुष्या वदन्ति॥

(M.B. I.1.1.)

वैभवः मध्यमाश्च पद्यन्त्याधैतवद्वृत्तम्।
अनेकतीथैंवेदतान्त्रिको वाचः परे पदम्॥ (V.I.144).

Nāgōji Bhāṭṭa says that the definition

ऐनोचारितं साक्षालां गूळकुलकुलदुर्विपिन्यां सम्बन्धो जाते स शब्दः

applies to madhyamā and the definition प्रतीतपदर्थयो ध्वनि: शब्दः applies to vāikhari. Cf.

ध्वनिपदनात्र वैभवी, स्फोटपद्नामित्यत्वकलादिको मध्यमाश्च आतर: शब्दः उच्यते

Even though that

ऐनोचारितं साक्षालां गूळकुलकुलदुर्विपिन्यां सम्बन्धो जातेः स शब्दः

is the true definition of a word, yet Mahābhāṣyakāra suggests another definition also which is current in the world.

The statements शब्देन कुरुः मा शब्देन कार्यं; शब्दकार्यं माणवक: are taken by Kāiyata to be विधि: (injunction) निषेध, (prohibition), and वस्तुस्यितकथनम् (statement of actual fact). But all the three may be pronounced with the same purpose to silence a noisy boy. There is no doubt that in that case शब्देन कुरु and शब्दकार्यं माणवक: will have to be pronounced in a particular tone, the former in a sarcastic tone and the latter in a complaining tone. If one begins to question why he should give expression to three sentences which have the same
meaning, the answer is that Mahābhāṣyakāra takes pleasure in such statements:—Cf.

धर्मो नियमः, धर्मचिन्ता वा नियमः, धर्मस्मायोजनो वा नियमः,
बृहत्य समावयः, बृहस्त्यो वा समावयः, ब्रह्मविद्योजनो वा समावयः: (M.B. I. 1—1.)

The word atha in अथ मौरित्वस्य कः शब्दः introduces the question मौरित्वस्य कः शब्दः; hence Nāgōji Bhaṭṭa says पुच्छ्यते शति श्रोपः। यस्तः is used in the sense of यन्. The use of the neuter in यस्तः and the use of the masculine in सः is sanctioned by the statement

उद्देश्यमानपतिनिदिश्यमानयोर्कल्पमापादयति सर्वनामानि पवित्रित कीर्तिक्षणवतः।
(K. I. 1. 1.)

The statement भिन्देवयमितम् suggests the oneness and the all-pervasiveness and छिन्देवयमितम् suggests the perpetuity.

The word सामान्यभृतम् is taken by Kāiyaṭa in the sense सामान्यभृतम्. But since the word सामान्य here denotes सत्ता the व्यापकज्ञाति: and आकृति: is the व्यापकज्ञाति: and there can be no comparison between two things that are व्यापक and व्याप्य: Nāgōji Bhaṭṭa takes it to mean सामान्यस्वरूपम्: and he quotes a similar use of bhūta in Mahābhāṣya प्रमाणभृत आचार्यः: (I. 1. 3.) in support of his interpretation.

The word आकृति: here means not only genus, but also shape. Wherever Mahābhāṣyakāra deals with the word आकृति: he takes it in both the senses. Cf.

आकृतिरिन्द्र्यमितम्... इत्यं हि नितयम्, आकृतिरिन्द्र्यम् (M.B. I. 1. 1)
आकृतिरमित्यमित्राणिसिद्धम्... रूपसामान्यायः
(M.B. I. 1. 2.)

The authority for his taking shape also to be the sense of आकृति is the sūtra of Gāutama व्यक्तयाकृतिजातयः पदशः:
(II. 2. 63).
The meaning of उच्छरितेन is अभिभवक्तेन (by that which is manifested). उच्छरितेन is another reading. It is found in the स्कौटसिद्धिः of Acārya Maṇḍana Miśra published by the University of Madras.

IV

Unless one is informed of the advantages to be derived from doing a thing, one is not generally inclined to do it.*

So the question arises

कौन पुनः शब्दनुवासनस्य प्रयोजनालि?

What then are the advantages derived from the study of grammar and what is the authority that enjoins it? Here the word शब्दनुवासनस्य, though it means 'of grammar,' should be taken to mean 'of the study of grammar' (शब्दनुवासनाध्ययनस्य.)

The word प्रयोजनालि means not only 'the benefits' but also 'the authorities that enjoin' (प्रयोजकालि). In both the meanings the derivation of the word प्रयोजनम् is प्रयुज्यते अनेन. Kāiyaṭa under this line says

किं साम्योपासनानिविवां व्याकरणायतनं नित्यं किम् अथ काम्यमित्वति प्रशः

It means that the question is whether the study of grammar is a nitya-karma like morning and evening ablutions (sandhya-pāsana) or kāmya-karma. Nitya-karma is that, the performance of which is not considered to bear positive fruit and the non-performance of which is considered to produce demerit. Kāmya-karma, on the other hand, is that,

* प्रयोजननुवाहिः न मन्दोपिणि प्रयत्तिः।
(Even a fool does not attempt a thing for nothing).
the performance of which bears the desired fruit and the non-performance does not bring any demerit.

The above question is answered thus:

रक्षोहागमल्ल्वसातेहः प्रयोजनम्

The advantages are (1) रक्षा [protection (of the Vedas)], (2) अहः [modification (of Vedic mantras)], (3) क्षु [easy means (of acquiring the knowledge of words)], and (4) अस्मिन्देहः (absence of ambiguity) and the authority is आगमः (Vedas).

It is worthy of note that the compound word रक्षोहागमल्ल्वसातेहः is in the plural and the word प्रयोजनम् is in the singular. Such a usage is sanctioned by the statement एकवच अस्य अन्यतरस्याम् (its use in singular is optional) in the sūtra

नपुःकन्मनपुःकानिकवचायान्यतरस्याम्। (P. I. 2. 69).

रक्षा—
रक्षाय वेदानामऽयेऽ व्याकरणम्। लोकगमवर्षाविकारः हि सम्प्रदायविपाधिशिष्यतिः।

To protect the Vedas, grammar is to be studied. For, only he who has a correct knowledge of the elision, the augmentation and the substitution of sounds is thoroughly capable of preserving the Vedas intact. For instance, in the Vedic expression देवा अदुहः (gods milked), the regular form अदुहत is replaced by अदुह where त has been elided and र has been augmented. Similarly in the expression उद्द्राम च निद्रा चेन (V. S. 17, 64) म is substituted for ह. One who is not conversant with the rules of grammar which sanction such usages may have a tendency to correct them.

* This is according to the descriptive grammar; for according to the historical grammar ह had म as one of its sources.
Modification also (is one of the advantages). Mantras are not mentioned in the Vedas in all genders and cases. They have to be necessarily modified by the priest in a sacrifice according to the context (i.e.) to suit the particular god or gods invoked. It is not possible for a non-grammatician to suitably modify them. Hence is the need to study grammar.

For instance there is a mantra अर्थाये त्वा जुधे निर्वेणम् (V. S. I. 13. 2) in the Yajurveda. It is evident that this mantra should be pronounced when the deity to be invoked is Agni. If one is eager of getting ब्रह्मवृत्तसम् (lustre of Brahman), there is an injunction that the oblation must be offered to the sun. Cf: स्तरयं यरं निर्वेपेन् ब्रह्मवृत्तसकामः। In that case the word अर्थाये will have to be replaced by the word स्तरयाय. This is possible only if he knows that the dative case singular of स्तर्य is स्तरयाय. Hence the knowledge of उह्ह is necessary for the correct performance of Vedic ceremonies. From this one can understand that उह्त helps the यज्ञमान or the sacrificer to reap the desired fruit and the क्रिया or the priest to become happy through the fee he is paid for officiating as priest. Nāgōji Bhaṭṭa seems to think of the latter alone. Cf.
Agama also [forms a प्रयोजनम् (प्रयोजकम्)].

Veda with six अिगस �shall be studied and understood by a Brähmana without expecting any reward. Of the six अिगस, grammar is important. Effort directed towards the prominent bears rich fruit.

The word आह्यानेन suggests that the study of grammar is a nitya-karma to Brähmanas and a काम्यa-karma to others. The word कारण in निप्पारण means not cause, but fruit. The six अिगस are विश्वा (Phonetics), व्याकरणम् (Grammar), छन्द्: (Prosody), निरुक्तम् (Vedic interpretation), ज्योतिषम् (Astronomy) and कल्प: (The made-easies for the performance of rituals).

Grammar is said to be important since, without its study, one is not capable of understanding the meaning of sentences.

The word आगमa has been taken to mean वेदa and hence the word प्रयोजणa has to be interpreted as प्रयोजकa. Since आगमa means also study and it is used in that sense by Mahābhāṣyakāra himself (आगमकालेन I. 1. 1.) and the study of Vyākaraṇa is considered to be a nitya-karma to Brähmanas, it seems to me to be worthy of consideration whether Mahābhāṣyakāra intends that the study of Vyākaraṇa for its own sake is one of the प्रयोजनास.

लघ—

लघः चाल्येहं व्याकरणम् | आह्यानेनाक्षरं शव्त्रा जेयते हति | न चावत्तेन व्याकरणं लघुनोपायेन शव्त्रा शक्या विरूद्धम् |

For easy grasp of words is grammar to be studied. Words should necessarily be understood by Brähmanas. There is no easy means of learning words other than grammar.
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If the paradigm of one noun is known, the case-forms of similar nouns are also known and hence there is no need to get by heart the forms of all nouns. Similarly if the conjugational forms of one verb is known, those of similar verbs are also known.

असन्देहः—

असन्देहाऽि चाप्येक्ष व्याकरणम्। याजिका: पद्दनित—स्थूलगुप्तवाच्यवाच्यांकुमुः
मनुजाहीमालमेत इति। तस्यां सन्देहः—स्थूल चासो पृपती च स्थूलगुप्ती,
स्थूलानि वा पृपतित्यथा: सेच्ये स्थूलगुप्तातित्यः। तो नावायकरण: स्वस्तोऽवववायति—
यदि पूर्वसद्भक्षितान्तरं ततो कहुहीिः, अथम समाधानोदारतनं तत्तत्तुपुरुष इति॥

For the absence of ambiguity is grammar to be studied. Mantras dealing with sacrifices are read thus:—

Tie to the stake to propitiate Agni and Varuṇa a cow which is स्थूलगुप्ती. Here is the doubt whether the word स्थूलगुप्ती means ‘stout and spotted,’ or ‘having big spots.’ The correct meaning cannot be understood by a non-grammarians from its svara. If it has the udātta at the usual place of the first member of the compound, it should be taken as bahuvrihi when, it means ‘having big spots’; if, on the other hand, it has the udātta at the final syllable, it should be taken as tatpurusa when, it means ‘stout and spotted.’

Having dealt with the advantages of the study of grammar in a general way, Mahābhāṣyakāra enumerates them in detail. Kāiyaṭa says:

"Having mentioned the important benefits, he mentions those that are accessory." Nāgōjī Bhaṭṭa explains that they

© सुह्व्यानि प्रवोजनानि प्रदस्त्वाँतुक्षुष्मिकाणि प्रदश्यायति
are important because they are intended to get a knowledge of words and their meanings and the others are accessory since they deal with incorrect words and the usage of words in proper places etc.*

इमानिच भूयः शब्रानुशासनस्य प्रबोजनानि—तेज़ुरा: | दूषः: शब्रः | यदीतम्| यद्य प्रयुक्ते | अविदात्: | विरङ्कित वर्णित् | यो वा इमान् | चलारि | उत्ति: | सर्वैविव | सार्वैविष्य: | दशतव: पुनः | युद्देश्यो असि करणि | इति

These also are the benefits to be accrued by the study of grammar, तेज़ुरा: etc.

The expression तेज़ुरा: etc., are generally at the commencement of some Vedic texts which are explained in detail below. They are thirteen in number.

तेज़ुरा:—

तेज़ुरा हेलायः हेलायः इति कुवर्तः पराभव: | तस्माद् भार्येन न म्लेच्छितः, नायमातिवेद, म्लेच्छो ह वा एव यदपश्चाद्: | म्लेच्छो मा भूमेत्त्वेऽयं व्याकरणम्।

[तेज़ुरा:]*

Those asuras pronouncing hēlayah hēlayah were baffled in their attempt. Hence no mlēccha word is to be pronounced by a Brāhmaṇa; (i.e.) no word not sanctioned by grammar is to be pronounced; mlēccha means word which is not sanctioned by grammar. In order that we may not become mlēcchas (the users of corrupt words), grammar is to be studied.

* तद्यो प्रयागः न पदपद्धतिवाधोनावननांननाति तत्त्वात्। वश्यायणां न वर्णात्वेश्वर्वचन्द्र—

† ते अद्यः: indicates that the topic dealing with it is closed. The same method is followed in दूषः: शब्रः: etc.
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The expression हेतुयो हेतुलय: is the incorrect one that is referred to. The mistakes here are according to some, the non-use of planta and prakrtibhāva (i.e.) हेतुयो हेतुलय: should have been pronounced as हेतु ॐ अध्य: हेतु ॐ अध्य: Others think that the correct form is हेतु हे अध्य:.*

On considering the use of the word स्लेषितवाय it appears that the statement

तेषुर हेतुयो हेतुलय इति कुर्वत्त: पराभुत: | तस्माद् ब्राह्मणेन न स्लेषितवाय |

is a quotation from some previous work.† The expression न स्लेषितवाय is explained by Mahābhāṣyakāra by न अपभाषितवाय. The reason for such an interpretation is said that the word स्लेष्चः is freely used to denote ungrammatical word or expression. The word स्लेष्चः may also mean 'censured beings.' Bhartrihari in his Pradīpikā says that तेषुर: ... is an arthavāda and स्लेष्चः मा भूम means, according to some, मा पराभूम.

दुष्ट: शन्य: |

दुष्ट: शन्य: स्वरतो वर्णते वा मिथ्यामुक्तो न तमस्माद ।
स बाब्दो ज्ञानां हिन्नित्वो यथेन्द्रशु: स्वरतोपपाठाव || इति
दुष्ट: शन्य: मा प्रयुक्तम्मतिप्रेयं भव्यकरणम् [दुष्ट: शन्य:]

Word that is incorrectly pronounced either from the standpoint of svara (accent) or varna (letter) gives the non-desired meaning and hence is not able to convey the desired

* तत्र केवल हु: "हेतुयोहेतुलयो: " इति पुत्र प्रहतिभावे न कर्तव्ये तदकरण मलेच्छन-भित्त:। पदविष्ठने कार्ये पाकारिक्यांने कर्तवे न मलेच्छनामास्तु।
† Cf. हेतुलय इति वदनत: पराभुत: ... तस्माद् ब्राह्मणो मलेच्छन।

Satapatha III. 2, 1, 23 & 24).
meaning. It serves as speech-thunderbolt and brings out the ruin of the sacrificer as the word इन्द्रश्रु: which was pronounced with a wrong accent. In order that we may not use wrong words, grammar is to be studied.

The allusion referred to is this:—Vṛtra, an asura, wanted to bring forth a son who could kill Indra, his foe. So he performed a sacrifice in which he pronounced the mantra इन्द्रश्रुःस्वप्नभेल्यिस्य which means 'may you, Indraśatru flourish.' Here the word इन्द्रश्रु: is capable of giving two meanings:—the slayer of Indra and one who could be slain by Indra. If it should convey the former meaning, the last syllable is to be accented and if it is the latter, the word इत्त्रां should be accented in its usual place. Vṛtra wanted only the slayer of Indra. But, while pronouncing the mantra, he pronounced the word इन्द्रश्रु: in hot haste by accenting it on the first syllable of the word Indra. The result was that he got a son who could be slain by Indra.

This stanza seems to be an adaptation of the following stanza found in the पाणिनिययविद्वासा।

मन्त्रो हीन: स्वतो वर्ण्यो वा मिन्न्याप्रुक्तो न तमथेमाहः।
सा वामसो नमस्मां हिन्नित्य यथेन्द्रश्रु: स्वतोपरापाणः॥

A doubt may arise why the incorrect pronunciation of words should bring out the destruction of the sacrificer and not the officiating priest though it is the latter who actually mispronounces the word. Since the priest is only paid for it, neither the gain accrued by the correct pronunciation, nor the loss accrued by the incorrect pronunciation is considered to affect him.

The enumeration of तेपसुरा: and दृष्ट: शतः: is to make the Brāhmaṇas realise that, if they are ignorant of grammar,
they will be disqualified to officiate as priests in sacrifices. If, in spite of their ignorance, they are chosen, they will be instrumental in bringing ruin to the sacrificer who chooses them.

\( \text{युद्धीतम्} — \)

\( \text{युद्धीतमविज्ञाते निगंदेनेव शब्दयों ।} \\
\text{अनमालविभुपैने न तत्त्वकलिति काहिंचित् ॥} \\
\text{तस्मातनर्थकं माधिगीमप्रहीत्येवं व्याकरणम् [युद्धीतम्] ।} \)

That which is studied (at the feet of the preceptor) and is often repeated as was taught by him without its meaning being understood does not shine (i.e. is of no practical utility) like dry fuel thrown on ashes. In order that we may not study anything without advantage, the knowledge of grammar is necessary.

From this it is evident that there is no use of studying anything without understanding its sense. Much more is it so with respect to the study of the Vēdas. That Mahābhāṣyaśakāra cites this only with special reference to the study of the Vēdas is seen from the fact that this stanza with a slight modification forms the supplement, in Nirukta, to the stanza

\( \text{स्थापुरयं मार्गार: किल्लमद्रवीत्य वेदं न विज्ञानाति योद्धर्थम् ।} \\
\text{योद्धर्थः इत्सकलं मद्रवंते नानकेति ज्ञानविज्ञवप्पम्। (N. I. 6. 2.)} \)

It means this:—He who studies Vēda without knowing its meaning is evidently a pillar serving as rest for loads; but, on the other hand, he who understands the meaning gets all kinds of happiness and reaches Heaven after having his sins removed with his knowledge.

The Nirukta reading is \( \text{युद्धीतम्} \) instead of \( \text{युद्धीतम्} \).
The learned grammarian who uses the right word in the right place gets unbounded success elsewhere, while the other man (the non-grammarian) fares ill by the use of incorrect words.

Mahābhāṣyakāra evokes a discussion on the subject of the verb दुःष्ट. The पूर्वपक्ष is that वायुगीत which immediately precedes दुःष्ट is its subject and the सिद्धान्त is that अवायुगीत is understood before दुःष्ट and it alone can form its subject. The discussion runs as follows:—

कः—Who?
वायुगितदेव—Evidently the grammarian!
कुत् पति—On what authority is this?

यो हि शव्दान्यां जानान्ति अपशव्दान्यान्यां जानान्ति; यथव हि शव्दान् भवः
एवम् अपशव्दान्यानेऽद्व अथम्:। अथ गा मृत्युष्णेऽब्दस्मिन्: प्रमोत्ति—सुसंस्कृतशब्दम्;
अल्पशास्त्रः स्वद्वारा एवंकेन् हि शव्दस्य कहनोपश्रव्यः:। तथा—गौरित्वेद शव्दस्य
गाथी गोণी गोता गोपेतिलिका इत्येकमादधो अपञ्चा:।

For he who knows the correct words knows also incorrect ones. As merit accrues with the knowledge of correct words, demerit also accrues with that of incorrect words. Or, the greater becomes the demerit since the incorrect words are greater in number; for every correct word is mispronounced in many ways; for instance the correct word मृगः (which denotes cow) is mispronounced in many ways like गाथी, गोणी, गोता, गोपेतिलिका etc. (It must be borne in mind that the word गोणी when it means a sack is correct).
LECTURES ON PATAÑJALI'S MAHĀBHĀŚYA

अथ यो वाक्योगित्? —Then what about the non-grammarians?

अज्ञानं तस्य शरणम्—Ignorance is his resort.

विषम उपयोगस: | नायकताय अज्ञानं शरणं भवितमहि। | यो अज्ञानम् वै श्रावणं हन्यतः सुरं वा पितवः, सोऽपि मने पतित: स्यात्।

Illogical is the argument. Ignorance cannot completely serve as a resort. He who murders a Brāhmaṇa, or who drinks liquor without knowing that either brings forth sin is, I think, a sinner.

एवं तदि, सोऽःनमाभोति जष्ठ परत्र वाक्योगितः; दुःस्थति चापश्चैः।

(Here it must be understood that he reads it in such a way as to stop after वाक्योगितः so that it may be taken as the subject of अप्णोति in the previous line).

If so सोऽःनमः … … … … अपश्चैः।

कः? Who?

अवाक्योगितः—Evidently the non-grammarians.

अथ यो वाक्योगितः? Then, what about the grammarian?

विज्ञानं तस्य शरणम्—Knowledge is his resort.

क पुनःश्रावणं पतितम्—Is there any book where this is said?

आज्ञा नाम श्लोकः—The ślokas named bhrāja.

किं च भो: श्लोकः अपि प्रमाणम्? Oh sir, do ślokas also stand as authority?

किं चातः? What if?

यद्र श्लोकः अपि प्रमाणम, अयमपि प्रमाणं भवितमहि।

यदुद्रुमवर्णानां धर्मानां मण्डलं महत्।

पैते न गमयेत्वर्गं किं तत्कुंगं नयेत्।। ॥ इति
If ślokas also stand as authority, this śloka which means—when jars of red liquor drunk cannot lead to Heaven, how can a drop of the same drink in sacrifices do it?—also may serve as authority.

प्रमत्तत कस्य तत्तत: This is the expression of the revered when he is not in right mood.

यतु अभ्रज्जीतसरस्य प्रमणम् [यतु प्रयुक्ते]. That which is said when he is in right mood is an authority.

The sentence क पुनरिद्व पठितम्? means क एव तत्र पुनरिद्व पठितम्? The ślokas named bhrāja are ascribed to Kātyāyana. Kāiyaṭa says that, though this verse in question (यतु प्रयुक्ते) is one among bhrāja ślokas, it is still taken to be authority since it agrees in meaning with the Vedic text ‘एकः शब्दः सम्मातः सुधुः पुषुः सवः लोके काम्युम्बवति.’

He again says that दुष्पति is taken to be the predicate of अवायोग्यवित् and not वायोग्यवित् on the authority of the maxim प्रकरणात सामायर्य कलियः: (Capacity to qualify is stronger than proximity); here the word प्रकरण means only सबिचि (proximity) (i.e.) the word दुष्पति is capable of being taken only with अवायोग्यवित् though the word वायोग्यवित् is near it.

From this it is evident that one gets all happiness only when he is capable of using the right word in the right place. This suggests that only such persons will be chosen to officiate as priests. This can be done only with the knowledge of grammar. Hence grammar helps Brāhmaṇas to get fees in the sacrifices and success elsewhere.

अविद्वांस:-

अविद्वांस: प्रत्यविभादे नानो तेन पूर्तित विदुः।
LECTURES ON PATAÑJALI'S MAHĀBHĀSYA

Those illiterate persons who do not know that pluti (the use of three mātrās) must be made use of while blessing a man who prostrates, must be prostrated in the same way as women after one returns to his place after some time and be told by him that he is such by name. Grammar is to be studied lest we should be treated like women in abhivādana.

From this we learn that knowledge of grammar is needed to keep up one's dignity as a learned Brāhmaṇa.

विमलकि कुवैन्ति—

याज्ञिका: पठान्ति "प्रयाजः सत्तिकिर्तिका: कार्यः " इति ।

न चान्तरणं व्याकरणं प्रयाजः सत्तिकिर्तिका: श्रवणः कथूप ।

[विमलकि कुवैन्ति]

Chapters dealing with sacrifices read that the prayāja mantras should be recited with the proper cases. But for the knowledge of grammar, it is not possible to do.

Prayājas are the subsidiary hōmas in the Darśapūrṇa-māsa sacrifice. It is a duty enjoined by the Vēdas to be performed by a house-holder in the same way as sthālipāka enjoined by the Smṛtis to be performed by the same person. Even though the mantras for prayāja hōmas are completely read, yet he is allowed to perform an īsti if the yajamāna is attacked of stomach-ache after ādhāna or meets with a great disaster within a year, where the deity to be invoked is Agni. Hence while performing it, he is to change the mantras in such a way as to suit it.

This is the same as the उद mentioned before. Hence it is clear that the second set of prayōjanas mentioned is quotation from previous author or authors.
The word आत्मिन: means a sacrificer if it is split as क्रियज्ञमहिंदा or on the strength of the sūtra यवानिवर्णयमण घनभ्य (P.). It means a priest if it is split as क्रियस्त्वृम्भ अहिंदा or on the strength of the Vārttika यवानिवर्णयमण तत्त्वानिवर्णयमणानाम.

This is also more or less the same as mentioned in यस्य प्रयुक्त्तेऽकरो विेसे etc.

The Vṛṣabha which has four horns, three feet, two heads and seven hands and which is bound in three places cries
that the Great God entered the mortals. The four horns—the four parts of speech—noun, verb, upasarga (preposition) and nipāta. Its three feet—the three tenses, past, future and present. Two heads—the two kinds of śabda, nitya (eternal) and kārya (non-eternal). Its seven hands—the seven cases. It is bound three-fold—It is bound at three places—chest, neck and head. The word vrṣabha is derived from the root vrṣ (वृष). The word रोकर्तिति means 'makes noise.' Whence is it? The root र means to make noise. The Great God entered the mortals—the Great God is śabda; the word मत्यि: literally means mortals and hence men; He entered them. Grammar is to be studied so that we may become one with the Great God.

महो वेच: here refers to शन्य गमन. It has already been mentioned that Indian Grammarians recognise four phases of speech-sound, of which परा is considered to be nitya and the other three पद्यन्री, मध्यमा and वैकरी are kārya. The word पद्यातानि in the Bhāṣya text refers, in the opinion of Nāgōji Bhaṭṭa, to the four phases of speech-sound, since, otherwise च at the end नामांश्यातोपसेर्गिनिपाति: cannot be appropriate. But from the following reading of Nirukta चत्वारि पद्यातानि नामांश्याते चोपसेर्गिनिपातसङ्क्षिप्त I think Mahābhāṣyakāra also may have had the same reading. Though upasargas are only nipātas at a particular setting, yet they have been mentioned following the maxim called गोविन्दवर्ष्ण्याय. सामप्रयम् is interpreted by Nāgōji Bhaṭṭa to refer to सायुज्यम् on the strength of the Kārika of Bhartṛhari,

अधि प्रयोक्तुरात्मानं शब्दमन्तरस्थितम् ।
प्रायमहान्तमृश्च येन सायुज्यितये ॥

The Rk चत्वारि भृकु...is the third Rk in the 58th Sūkta of the fourth maṃḍala in Rgveda. Saṇāṭacārya, in his Bhāṣya,
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says that since the presiding deity of this Rk is one of five deities, this Rk is interpreted in five ways: Cf.

The same Rk is commented upon in Yāska's Nirukta XIII, 1-7. The expression चत्वारी, Mahābhāṣyakāra says, is taken by others to refer to the following Rk. This clearly shows that this set of prayōjanas was in vogue long before the time of Mahābhāṣyakāra.

अपर आह—

चत्वारी वाक्यरिमिता पदानि तानि विदुर्जितः ये मनीष्यः।

गुहा श्रीणि निहिता नेक्ष्यन्ति तुरीयं वाचो मनुष्या कदन्ति।

चत्वारी वाक्यरिमिता पदानि—चत्वारी पदजातानि, नामस्यातोपसर्गस्मिनिताथि।

तानि विदुर्जितः ये मनीष्यः। मनस ैविणो, मनीष्यः।

गुहा श्रीणि निहिता नेक्ष्यन्ति, गुहायां श्रीणि निहितानि नेक्ष्यति, न चेष्टन्ते, न निमित्ततेः।

तुरीयं वाचो मनुष्या कदन्ति।

Others say:—

There are four kinds of speech-sound, which are seen by those Brāhmaṇas who have controlled their mind. Three of them are not cognizable since they are inside the body. Men speak out only the fourth.

The four kinds of speech-sound—the four kinds are noun, verb, upasarga and nipāta. They are seen by maniśins—maniśins are those who have controlled their mind.
LECTURES ON PATAÑJALI’S MAHÁBHÁŚYA

Three do not exhibit themselves being kept in guhā—three are kept in guhā—the meaning of नेह्यत्नित is, they do not operate (i.e.) exhibit. Men speak out the fourth—that which is among men is the fourth phase of the speech-sound.

The same Rk is commented upon in Yāska’s Nirukta XIII. 1. 9., where चत्वारि पद्यालि is explained thus:—

चत्वारि पद्यालि ओऽकारो महावाहतयथेष्यप्तः, नामाद्याते च उपसगितिपाताध्य इति वैयक्तप्रणय:, मन्त्रः कल्पे ब्राह्मण चतुर्यो व्यवहारिकितिव याविकितः, अत्यो वर्णः च सामालि चतुर्यो व्यवहारिकिति वैहुक्तः: | etc.

It means this:—

The four padas are, in the opinion of seers, prañāva and three vyāhrtis; they are, in the opinion of grammarians, noun, verb, upasarga and nipāta; etc.; according to sacrificers they are mantra, kalpa, brāhmaṇa and the fourth that is in vogue; they according to Nāiruktas, are Rk, yajus, Sāman and those that are in vogue. It appears as the 45th Rk in 164th Sūkta of the first Maṇḍala in Rgveda. Śāyaṇa in his commentary mentions in addition to what has been mentioned in Nirukta,

अपरे मान्त्रिकः प्रकारान्तरं प्रतिपद्यत्व यत्र पद्यानी मध्यमावशेषित चत्वारि ।

Other māntrikas think that the four are (परा, पद्यन्ती, मध्यमा and वैहुक्ति). Nāgōji Bhaṭṭa explains पद्यालि thus:—परापद्यन्ती-मध्यमावशेषित: नामाद्याति च। He seems to have added परापद्यन्ती-मध्यमावशेषित: since it is said that three of them are not cognizable and since it was recognised by grammarians that, of the four phases of speech-sound, परा, पद्यन्ती and मध्यमा are not cognizable to those other than Yōgins.

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One, though he sees \textit{vāk} (speech), does not see her; one, though he hears her, does not hear her. Thus the first half of the stanza speaks of one who is not learned in grammar. She discloses her body to some one in the same way as a lady opens herself to her husband when she is in clean dress and wants his company. So speech opens herself to the grammarians. In order that \textit{vāk} may open herself to us, grammar is to be studied.

The word \textit{उत} means 'though' and the word \textit{व्य} means 'one.' The expression \textit{पद्यकपिन पद्यतिव वाचम्} means 'though he sees, he does not see speech.' The word \textit{उत} qualifies \textit{पद्यनिस्त} and not \textit{व्य}: The expression \textit{अपि कल्पक: \textit{श्रुत्यकपिन पद्योऽयनाम्}} means 'though one hears, he does not hear her.' The word \textit{नवम्स} is the earlier form of \textit{नवम्} (which means body). The word \textit{विस्तते} means 'discloses.' The expression \textit{जायेव पत्य उजाई सुवासा:} means 'it is like the wife who, being in clean dress and eager to meet her husband, opens herself. The word \textit{आत्मान्म} may here be taken to mean both \textit{mind and body}. (The body and mind of \textit{vāk} is evidently her \textit{meaning}). It is clear that the latter half of the stanza speaks of the learned grammarian.
The word ‘त्वः’ in two places and ‘त्वस्मे’ in the latter half suggest that one in, say, hundred takes to study grammar, one in, say, thousand studies to understand it, and one in, say, ten thousand or so is able to completely master it.

The word ‘सुवासः’ suggests, as is stated in Yāska’s Nirukta, that she is in her र्तुकाला. र्तुकाला is the period of sixteen days beginning with the commencement of her monthly period and it, excluding the first three or four days, is considered to be the period of conception. It deserves to be noted that the injunction कली उपेयात् (one should meet his wife in र्तुकाला) found in Dharmasūtras is taken to be a niyama-vidhi for those who have not given birth to a son; (i.e.) if they do not meet their wives in that period, they will meet with demerit.

This Rk “उत्त त्वः….सुवासः” is found in the Rgveda as the fourth Rk in the 71st sūkta of the 10th Maṇḍala. In commenting upon it Sāyaṇācārya explains the following words thus:—

पद्वलिपि—मनसा पर्वालोचलिपि
न ददेशः—दर्शनफलामावाल पद्यति
उपती—समभोगं कामयमाना

The same Rk is commented upon in Nirukta (I. 6. 3) thus:—

अयेकः पद्यति बाचुः। अधि च श्रुतिः श्रुतालेखनम् हितविद्यास्मात्मार्थम्—अयेकस्मे तन्वं सिस्त इति स्मात्मान्विष्णुन्ते जानं प्रकाशनमन्मश्याहान्या
वाचोपमोचमत्या बाचा जायेव पले, कामयमाना अनुकलेल्यास्वासः कल्याणवासः
कामयमाना अनुकलेल्याः। यथा स एनां पद्यति स श्रुतिः श्रुतालेख्यामसः II
Where learned men sift correct words from incorrect ones through knowledge as people the flour of barley meal through sieve, there they, being friends of words or having unblemished knowledge throughout are able to see the true meaning; for the propitious Goddess Lakṣmī resides in their speech.

The word सक्तु: is derived from the root सच्च and hence literally means that which can be cleaned only with difficulty. Or it is derived from the root क्ष, has by metathesis, assumed this form and means 'that which is spread.' The word तित्तउ means 'sieve' and it is so since it is wide or perforated. The word धीरा: means 'learned men.' The word मनसा means 'through knowledge.' The expression वाचमकत means 'made words' (i.e.) sifted correct words from incorrect ones. In the expression अत्र रवाह: सच्च जानते the word सच्च: is understood after रवाह: अत्र is lengthened to अत्र for the sake of metre. Where? (i.e.) to which place does the word अत्र refer? That which is difficult of access and which can be achieved only through speech. Who are they? (i.e.) to whom does the word रवाह: refer? Grammarians. Why is
it so? For the propitious Goddess Lakṣmī resides in their speech. The word Lakṣmī is derived from the root lakṣ which means to shine and hence she becomes the lord.

This Ṛk is found in the Ṛgveda as the second Ṛk of 71st sūkta of the 10th Maṇḍala and it is commented upon in Yāska’s Nirukta (IV. 2.1 & 2). The expression सवायः सत्यानि जानते is interpreted in different ways. Sāyanaśācārya gives two interpretations:—(1) They possessing the knowledge of the Ṛṣtra are able to understand the contents of the Ṛṣtra correctly. (2) They being friends, get the fruits to be obtained by the knowledge of speech.

...

Durgācārya, the commentator on Nirukta interprets it thus: they having the same knowledge as others are able to gauge the merits of their partners. Cf.

...

Nāgōji Bhaṭṭa, on the other hand, interprets it thus:—They knowing that everything is Brahman become one with Brahman. Cf.

Nāgōji Bhaṭṭa is of opinion that the Ṛks

...

show that the study of grammar enables one to attain mōkṣa.
Scriptures dealing with sacrifices read thus:—If a householder performing *agnihotra* mispronounces a word, he will have to perform an expiatory ceremony (*isti*) called *sarasvati isti*. In order that we may not be put to the necessity of performing expiatory ceremonies, grammar is to be studied.

On the day following the tenth from the birth of a son*, a name should be given to him. The name should have for its initial a voiced letter, should have the semi-vowels in the middle, should not have a *vṛddhi* letter as the first of its vowels, should have been current within three generations and should not be one very popular among his enemies' families. Only such a name enables him to have long life, success in life etc. It should contain two or four letters, should be made of a stem and a primary suffix and not a secondary suffix. Without the knowledge of grammar one does not know whether a suffix is primary or secondary. A

*This is the meaning given by the Mahābhāṣyakāra to the expression दशम्यां पुजस्य found in Dharmasāstras.*
study of Dharmasūtras enables one to understand that the expression व्रध्यक्षरं चतुर्थरं वा is उपलक्षण and should be taken to mean even number of letters.

It should be noted here that the names of men should contain even number of letters and those of women should contain odd number of letters. Since Mahābhāṣyakāra repeats the opinion of Dharmasūtrakāras that a word should not have its first vowel a \textit{vrddhi} letter, is it possible to assume that the names like राम: नारायण: were not given to men in his time or before him?

\begin{quote}
\begin{center}
	extit{\textbf{सुदेवो असि—}}

अनु क्षरति काकुद्वस्य सूची सुप्रिमानि ||

सुदेवो असि, कुण, सत्येदेवोसि। कथा ते, सत सिन्धव; सत विभच्छ: अनुक्षरति काकुद्वम। काकुद्वं ताद्—काकुरंजिनि, सा असिन्तुतत इति काकुद्वम। सूची सुप्रिमानि। तथा शोभनामां। सुप्रिमानिनिति: अविवश्य दहति, एवं ते सत सिन्धवः सत विभच्छ: तालवनुक्षरति। तेनासि सत्येदेवः।। \textsuperscript{1} तत्येदेवः स्यामेत्येऽये व्याकरणम्।। सुदेवो असि।||
\end{center}
\end{quote}

Oh \textit{Varuṇa!} you are a true God since the seven oceans (of cases) spirit out of your palate like fire through the holes from within a perforated iron image.

\begin{quote}
\textit{सुदेवो असि} means सत्येदेवोभिति। Your seven oceans are the seven cases. The word काकुद्वम means palate. The word काकु: means tongue. Since the tongue acts upon the palate,

\begin{itemize}
  \item \textsuperscript{1} सत्येदेव: स्याम् is another reading. Considering \textit{म्बेच्छा मा भूम, दुष्टन शंकन मा प्रगुष्मांहि} \ldots सत्येदेवः स्याम is the better reading.
\end{itemize}

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it is called काकुर्दम्. Just as fire from within a perforated well-made iron image spirts out, so also the seven case-oceans spirt out of your palate. Hence you are satyadèva. Grammar is to be studied so that we may become satyadèvas.

This Rk is the 12th Rk of the 58th sūkta of the eighth Maṇḍala in Rgvēda. Sāyanācārya in his commentary takes the word सिन्धव: to mean rivers. The same Rk is commented upon in Nirukta V. 4-9.

कि पुनरिण्दं व्याकरणेवात्रिभिन्नसमानेः: प्रयोजनमन्वाप्यायते, न पुनर्दृश्य- 
दिप दिनितिः ? अथे इद्युक्ता इलात्ता:* शमित्येवमार्दीन् शब्दान् पठिति ∥

Why is the enumeration of benefits accruing from the study of Vyākaraṇa alone made and not from that of any other (like the study of the Vēdas etc.)? They say ‘ōṃ’ and begin to repeat chapter by chapter the Vēdic words commencing from शम.

पुरा कल्प एतस्याति—सस्कारोत्सरकारं ब्रह्मव व्याकरणं स्मार्यायते।तेन्यस्त- 
तस्तथानकरणादातुसदानि क्रितवा: जव्वा उपासिष्यते । तदर्भो न तथा ।
वेदमभीत्य ज्वति वक्तवरी भवति—वेदालो भवितका: जव्वा।† सिद्धा:, लोकका लोकिका:, 
अन्यथे व्याकरणमिति। तेन्य एवं बिक्रियारुविद्योगोप्योम्ब्य: सुहदृ भुवा आचार्य 
इंद्र शाखमन्वाच्चेऽहमनि प्रयोजनायच्चेऽहं व्याकरणमिति ∥

* Annambhaṭṭa in his uddyotana says that the correct reading is इलात्तम् and it governs पठिति so that it means thoroughly (i.e.) in such a way that they can be pronounced without another's help. Cf.

इलात्तमिति किविविषेशम्, श्रावनिचरणसं यथा भवति तथा पठळीत्येः। एतते इलात्तम् 
शमित्येवमार्दीन्,' इति भावपादः प्रामाण्यकः, 'इलात्तमस्त...' इति भास्वपादः प्रामाण्यिक इति हैम.

Bhartrhari in his Pradīpikā seems to have preferred इलात्तम् to इलात्तम्: Cf. तन्स्वदिदित्वसतिः।..अन्यायं इलात्तमस्त; इति पादः and takes that इलात्तम
means अपगुष्टेः.

† The word शव्दा: is omitted in some editions.
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This was in the old Kalpa that the Brāhmaṇas studied grammar after their upanayana. The Vēdas were then taught to them who had a knowledge of the place of production and the effort, internal and external, of sounds. But now it is not so. After studying the Vēdas, they hasten to become teachers thinking that, since they know Vēdic words from the study of the Vēdas and the lāukika words from their contact with the world, the study of grammar is unnecessary. The Ācārya (Mahābhāṣyakāra) out of affection towards such scholars with wrong notions, narrates this portion containing the benefits accruing from the study and hence the need of the study of Grammar.

उक, शब्दः। स्वरूपण्युक्तम्। प्रयोजनात्युपकाृति।

(The classification of) word has been said; its definition has been given and the benefits have been narrated.

Ⅴ

शब्दानुशासनमितदानी कर्त्तव्यम्। तत्कथं कर्त्तव्यम्, कै शब्दग्रंथेश: कर्त्तव्यः, आहोस्वित अपशब्दग्रंथेश:, आहोस्वित उभयोगेशः: इति?

S'abdānuśāsana is now to be expounded. How should it be done? Is a list of correct words to be given, or a list of incorrect words; or both?

अन्यतरोपेडेशेन इत्यत स्याद। तथथा भस्त्रयिन्येन अमस्त्रयिन्येशो गम्यते—

"पञ्च पञ्चमसा मद्यय:; '*' इत्युक्ते गम्यत एतद् अतोड्ये अमश्या इति। अमश्यात्मिन्येन वा भस्त्रयिन्यः; तथथा "अमश्यो आभुक्तकः; अमश्यो आभुक्तकः;" इत्यूक्ते गम्यत एतद् ‘आभुष्यो मद्यः’ इति। एतमिहापि—यद्र तावच्छेदेशः:

Cf. भस्त्रया: शब्दाब्दलोकाशास्त्रकोषकः पञ्चमस:; पञ्चमसः: (Bōdh. Dharma. 1—5. 131). and (Mahābhārata. s'ānti. 141, 70).
It is done by either method. From the injunction restricting the eatables, the non-eatables are inferred—when the injunction "Eat five five-clawed animals" is pronounced, it is inferred that all but those five animals are non-eatable. Similarly from the injunction restraining the non-eatables, the eatables are inferred. When the injunction 'Do not eat the domestic cock and the domestic pig' is pronounced, it is inferred that the wild cock and boar may be eaten. Similar is the case here also; if the list of correct words like गौ: is given, it is inferred that गायी etc., are incorrect and if, on the other hand, the list of incorrect words like गायी etc., is given, it may be inferred that गौ: etc., are correct words.

NOTE 1. परस्पर एकांशक अभ्या:—Is this अपूर्वविविधि:, नियमविविधि: or परिस्थितिविविधि: ? Since there is always a craving for everyone to eat anything and hence even without this injunction one may eat the flesh of the five five-clawed animals, it is not अपूर्वविविधि: like ब्रह्मी भोजनि.

Cf. Kāiyāta’s statement न त्वं विविधि:, अप्राप्तेरभावान्।

It may be taken as परिस्थितिविविधि: like इमामग्रहणन् व्यायामभावय इत्यादिभावान्, since by this injunction one is prevented from tasting the flesh of animals other than these five. Still Mahābhāṣyakāra takes it to be a नियमविविधि: since it also wards off one from doing what is not mentioned there.

Cf. Nāgōjībhaṭṭa’s statement

Note 2. From Nāgōjībhaṭṭa’s statement
it is clear that some scholars took पञ्च to mean 'other than five' and महात्म्या: to mean अमात्म्या:; Nāgōjibhaṭṭa refutes them. Among many reasons cited in support of his view, the most important is the statement of Mahābhāṣyakāra himself

तं तत्त्वं तद्भवती - अध्यामोऽस्मि अध्यामोऽस्मि नामि

Which is better? The enumeration of the correct words (is better) since it is easier—The enumeration of correct words is easier and that of incorrect words is longer; for every correct word, there are many corrupt forms. For instance the corruptions of the word नर: are गारी, गोणी, गोता, गोपोतिका etc. We also have (another advantage of) the direct enumeration of the words that we require.

NOTE 3. The second reason given above suggests that the list of corrupt forms cannot enable us to understand the correct form of a word.

अपैतिःपिनः शब्दाधिकारी सति कि शब्दानां प्रतिपत्ती प्रतिपदात: कर्त्तव्य:।

*शब्दाधिकारण नाम प्रच्यः (Pradipikā). शब्दाधिकारणवदः...शब्दविशेषरे (Pradipa)
When it has thus been decided that the list of correct words is to be given, there arises the question whether an inventory of all available correct words should be taken. Are we to enumerate words like गोः, अय्यः, पुरुषः, हस्ती, शकुनिः, सुगः; सङ्गः; सङ्गः एत्यादि? 'No' says he, 'for such a list is not an easy means to learn correct words.' Thus runs a story in scriptures—Bṛhaspati (the preceptor of the gods) taught Indra the work called S’abdaparāyaṇa containing all available correct words for thousand divine years, but could not exhaust it; Bṛhaspati is the teacher, Indra is the student, the period of instruction is thousand divine years and still it was not possible to come to an end. When such is the case, how is it possible now? He who, after all, lives longest, lives hundred summers; Vidyā is used in four ways in a man’s life-time; it is learnt at the feet of the guru, it is revised, it is taught to a student and it is made use of in practical life (as in sacrifices etc.). If one attempts to learn at the feet of a guru the list of all correct words, his whole life-time will be used only in learning. Hence pratipadāpātha is not an easy means to get at the knowledge of correct words.

कथं ताहि इमे शब्दः प्रतिपदा: । किंवित्वा सामान्यविशेषवक्रस्य प्रक्षेमुः

How then are the correct words to be learnt? Some work formulating general and special rules should be written

* The word क्षत्रम् is not found in some editions.
so that people can with a little effort learn the vast ocean of

words.

What is it? General rules and exceptions: some general rule is to be formulated and some exception. How is the general rule to be framed and how the exception? General rule which is to apply to things in general, like कम्मिण्यण is to be read and so are exceptions to apply to some special things among them like आतोड़ुपस्तेण कः.

NOTE. The sūtra कम्मिण्यण means that, if in a compound the verb is preceded by the object which qualifies it, the suffix अष्ट follows the verb; आतोड़ुपस्तेण कः means that, if the verb mentioned above ends in आ and is not preceded by a preposition, it takes the suffix कः.

VI

Having thus decided that Grammar formulating general rules and exceptions is necessary to enable one to understand correct words, Mahābhāṣyakāra discusses briefly whether the meaning of words is जाति (genus) or व्यक्ति (species) and whether the words are nitya or kārya.

Does a word connote genus or species? 'Both' says he. How is it? For, sūtras conceding both the views are written
by the Ācārya (Pāṇini). The sūtra ‘जात्यास्थायायामेकसिमन्...’ is read on the idea that the connotation of the word is genus and the sūtra ‘सक्याग्राम्...’ is read on the idea that it is individuality.

NOTE. It is worth noting that genus cannot exist without vyakti and the latter cannot without the former. Still there are two classes of schools, one holding that word connotes only genus and vyakti comes along with it, and the other holding that word connotes only vyakti since the former cannot exist away from the latter. But the Ācārya Pāṇini clearly shows in his work that he holds both the views, one in one context and the other in another.

Is śabda nitya or kārya? This was examined in detail in the work Saṅgraha whether śabda is eternal or non-eternal. Merits and demerits on both sides were mentioned. This is the conclusion arrived at there, that, irrespective of śabda being nitya or kārya, grammar is to be written.

NOTE. Saṅgraha is a work written by Vyādi in 100,000 verses. It is unfortunate that the work is almost lost. Mahābhāṣyakāra has already suggested that, if śabda refers to sphōta, it is nitya and that, if it refers to dhvani—the sound that is produced by the vocal organs—it is kārya.

* एक्सः is another reading.
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Cf. येणेरचारितेः सासरायथूत्कुद्दशरविपाणिनां सम्बन्धयो भवति स शब्दः, अथवा प्रतीतपदार्थको लोके यथानि: शब्दः ||

VII

Having now decided that व्याकरणम् should be written, Mahābhāṣyakāra may have dealt with the topic—the meaning of व्याकरणम्. Without doing it, he deals with the purpose served by व्याकरण. The reason for doing so is that he wants to observe in the discussion of topics, the order followed by the Vārttikakāra, since his Bhāṣya is an elaborate commentary on not only Pāṇini’s sūtras but also on Kātyāyana’s vārttikas.

कथे पुनरिदं भगवतः पाणिनेराचार्यस्य रक्षण शब्दत्वम्

How has the Acārya Pāṇini proceeded in his work?

This serves as an introduction to the first vārttika which runs as follows:—

सिद्धे शब्दाधोधस्मन्ये लोकोत्तरपुरुषे शाब्दप्रयोगे शास्त्रेण धम्मिनयम्, यथा लौकिकेऽविविक्षे ||

When word, its meaning and their relation (or word and the relation with its meaning) are learnt to be nitya from the world and word is used only in such meanings as are current there, the sāstra enjoins (the use of correct words) for the sake of dharma as in the case of incidents, lāṅkika and vāidika.

* Prabhat Chandra Chakravarti translates this in the Indian Historical Quarterly Vol. I, 1925 thus:—Why, again, the grammatical treatise of the venerable Pāṇini has been made? (If words are held to be eternal, what is the use of grammar?) Since the previous sentence is उभयापि शब्दं प्रकत्यम्, the legitimate question that follows is, what doctrine Pāṇini holds in his work. This is clear from Kātyāṭa’s statement किमाचार्यं एव तद्या शब्दाधोधस्मन्यानम् अथ स्मति हृति प्रदनः:
Here Mahābhāṣya-kāra deals in detail with the meanings of (1) सिद्ध, (2) अर्थः: and (3) धर्मः: and elucidates the expressions लोकतः: and लोकिकवैद्विकर्थपु: and takes लोकतः: twice, once along with श्रव्यार्थसम्बन्धे and once with अर्थसम्बन्धे:

सिद्धः श्रव्यार्थसम्बन्धे—
सिद्धम् अर्थसम्बन्धे चेति

Here Mahābhāṣya-kāra suggests that the vigraha of श्रव्यार्थसम्बन्धे is श्रव्यः अर्थः सम्मिश्रतः एतेऽथ सामाहः: श्रव्यार्थसम्बन्धम् तस्मिन्:।

अथ सिद्धार्थस्य कः पदार्थः? नित्यपर्यंत्वाणि सिद्धार्थः। कथं श्राप्ते?
गत्त्वस्येपु अविचालितम् भावेपु वात्ते; तथा, सिद्धः चौः, सिद्धः पृथिवी, सिद्धमाकाशम्
इति।

Now what is the meaning of the word सिद्ध? It is the synonym of the word nitya. How is it so? Since it is used along with objects which do not move and which do not change. Ex. सिद्धा चौः: (the Heaven is nitya), सिद्धा पृथिवी (the earth is nitya) and सिद्धमाकाशम् (the sky is nitya).

NOTE. The expressions सिद्धा चौः etc., are not based upon the conception that चौः, पृथिवी etc., are eternal, but upon the conception that they are relatively permanent.

Mahābhāṣya-kāra then quotes instances where the word सिद्ध means अर्थः.

ननु च भोः कामितवधि कृत्ते; तथा—सिद्धः अर्थः; सिद्धः सूपः; सिद्धः यवागुः: इति। यावता कामितवधि कृत्ते, तत्र कुता नित्यपर्यावर्यवाचिनो महान्यम्, न पुनः:

*Cf. Nāgājībhaṭṭa’s statement
भाषे वाचाब्धिवत्वाधिष व्याकरणकारिन्यायाभिष्रुक्तम् हस्तनित्यम्, आकाशार्थापि व्याकरार्थकः
नित्यवर्यवाचिनो महान्यम्।

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Oh Sir, the word सिद्ध is used also in connection with transient objects; Ex. सिद्ध भोजन: (Food is ready); सिद्ध रूप: (Dhal is ready); सिद्ध यथा: (the yavāgū preparation is ready). Since the word is used in connection with transient objects also, how can it be said that it means nitya and not kārya? Since the word is used in the Saṅgraha as antonym to kārya, we infer that it means nitya there; so also here.

Since the word is used in Saṅgraha as an antonym to kārya, it is but right that it means nitya there. Since there is no criterion here to decide its meaning one way or the other, Mahābhāṣyakāra suggests another way to come to the same conclusion.

अथवा सन्त्यक्षपनान्यं अवधारणानि: तथाया—अत्मानो वायुमक्ष इति, अप एव भवन्ति, वायुमक्ष भवन्ति इति गम्यते: पत्निहितापि सिद्ध एव, न सात्वा इति।

Or even single words have the restrictive sense. Ex. अवधारण: and वायुमक्ष: They respectively mean, ‘one who feeds himself only on water’ and ‘one who feeds himself only on air.’ Similarly the word सिद्ध here means only सिद्ध and not sādhya.

The defect that underlies this explanation is this. The words अवधारण: and वायुमक्ष: are compound words, while the word सिद्ध is a single word. In splitting the compound the word एव which denotes restriction may be brought in. Such is not the case with single words. Hence Mahābhāṣyakāra tries to explain it thus.

अथवा पूर्वकृष्णोपेत्र ज्ञात्मः—अत्मात्सिद्ध: सिद्ध इति; तथाया देवतस्तो दृष्ट: सत्यमां समां इति।

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Or it may be considered that a word which preceded सिद्ध has been dropped, its original form being अयन्तरित्व, in the same way as वृत्त: is the shortened form of देवदत्त:; and भावा of सत्य-भावा.

The defect that underlies this explanation is this. In the case of the words वृत्त: and भावा standing respectively for देवदत्त: and सत्यभावा, it should be noted that देवदत्त: and सत्यभावा are mentioned at the first instance and only later on for the sake of brevity वृत्त: and भावा are used. The same is not the case here. Besides there is nothing to suggest that the word सिद्ध: is used here to denote अयन्तरित्व.

Hence Mahābhāṣyakāra suggests the final solution thus:—

अथवा व्यास्यानतो विदेशप्रतिपति: न हि सन्देहाद्विद्वाम् इति, नित्यपञ्चा-वाचिनो अहंसगमिति व्यास्यास्याम: ||

If so, we explain that the word सिद्ध: means नित्य since a text cannot be thrown away on the ground that it is not clear. Its correct sense should be understood from the commentaries or the interpretation given by the commentators.

किं पुनर्नेन कथेन? किं न महत्ता कण्ठेन नित्यपञ्चा एवोपायत; यदिन्नुसादीयमानेवसन्देहः स्यात्?

Why should he give room for this kind of interpretation? Why should he not, with his open mouth, have given expression to the word nitya, when there would be no ambiguity?

*Cf. नतु अयन्तरितस्य देवदत्तावन्दस्य पाणिनिस्यो या कवित्त भावास्य संन्यास: लोष्यं कर्तुम् (Bhartṛhari’s Prāḍīpiκā.)
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For the sake of maṅgala (auspiciousness). The Ācārya (Kātyāyana), eager of reaping the fruit of maṅgala said ििि for the sake of maṅgala at the commencement of his great work. The works which start with maṅgala shine well and enable the scholars to become heroic and long-lived and to have their objects fully accomplished.

NOTE:—It deserves notice that the appellation आचार्य is applied by Patañjali not only to Pāṇini but also to Kātyāyana.

Then the author begins to show that even if the word nitya is used instead of siddha, it is not free from ambiguity—

अर्थं खुदं नित्यशाश्वं: नावस्यं कृत्यांविचारिः भावेन वर्तते | किं ताहि? आमीश्यंपेडं वर्तते, तत्थिा नित्यप्रहसितो नित्यग्रजितंसं इति। यावतं आमीश्यंपेडं वर्तते तत्राप्नेनविचारं: स्थानं, ‘व्यास्यातो विवेकप्रतिपतिं: न हि समेत्तद्वायकं ’ इति। पुरयति तु आचार्यं महाकालं विनित्यशाश्वं आदित्य: प्रयुक्तो भविष्यनि, शास्त्रियं चैन नित्य-पर्यायांविचारिः केणिनितिः। अत: सिद्धशाश्वं प्रथोपातो न नित्यशाश्वः।

Even this word nitya does not invariably connote eternity. What then? It is used to connote repetition also. Ex. नित्य-प्रहसितं: (One who ever laughs) and नित्यप्रतिपति: (one who ever prattles). Since it connotes repetition also, it should be

* बीरपुस्तकालिः is another reading
† आयुष्मापुष्करकालिः is another reading.
§ नित्यप्रतिपति: is another reading.
‖ नित्यपर्यायम् is another reading.
free from ambiguity only by the interpretation of the commentators. The Acarya thinks that the word siddha is used at the commencement for the sake of maigala and I am able to interpret that it means nitya. Hence is the use of the word siddha and not nitya.

Having thus discussed the meaning of the word सिद्ध, the author begins to deal with the statement शब्दे अर्थ सम्बन्धे and discusses whether the word artha denotes genus or individuality.

अथ के पुनः पदार्थ मत्ता एवं विग्रहः किर्ते ‘सिद्धे शब्दे अर्थ सम्बन्धे च’ इति ? आकृतिमित्याय । कुत पतन ? आकृतीं नित्या द्रव्यमित्याय ।

With what meaning (genus or individuality) in mind is the compound split thus शब्दे अर्थ सम्बन्धे ? ‘Akṛti’ (genus), says he. Why so? For akṛti is nityā and dravyā is anitya.

अथ द्रव्ये पदार्थेऽऽक्ष्ये कथः विग्रहः कतीप्रयः ? सिद्धे शब्दे अर्थसम्बन्धे च इति ।

नित्यो इह अथवतमश्चरितमसम्बन्धमः ॥

If dravya is padārtha, how is the compound split? It is split thus शब्दे अर्थसम्बन्धे; for, the relation of the word to its meaning is nitya, (though the meaning in the form of dravya is anitya).

The author then takes the word akṛti to connote shape and in that case begins to deal with the nature of the splitting of the compound—

अथवा द्रव्य एवं पदार्थेभु पर्य विकृतो न्यायः—सिद्धे शब्दे अर्थ सम्बन्धे चेति; द्रव्यः हि नित्यम, आकृतिनित्या। कथे जाते ? एवं हि द्रव्ये लोके मुन् कायाचिन्द्रकृत्या युक्ता विकृतो भवति, पिन्डाकृतिपुमुष्य चादिक्यः कियन्ते, ग्रस्तिकृतिपुमुष्य कुण्डिका: कियन्ते; तथा सुवर्ण कायाचिन्द्रकृत्या युक्त पिक्षो भवति, पिन्डाकृतिपुमुष्य लुक्कः:
Or the compound is split thus—श्रवे अथ षम्वन्धे even when the meaning of the word is *dravya*; for the *dravya* always remains the same, while the shape is changing. How is it? Thus it is seen in the world—Mud in one shape becomes a clod; it is broken and it is converted into small pots; that shape is destroyed and the same mud is made into jars. So also is gold. In one shape it is a ball; it is destroyed and the gold is converted into rings; they are destroyed and it is made into bracelets; that shape is destroyed and it is made into a kind of amulets; that being destroyed, it is made into ear-rings as bright as red-hot charcoal of ebony wood. The shape changes from one to another, but the material remains the same. Though the shape is destroyed, the material remains.

Even accepting *ākṛti* to be *padārtha*, it is but proper to split the compound thus श्रवे अथ सम्बन्धे. Has it not been said that *ākṛti* is *ānityā*? No, it is *nityā*. How? Though it is not seen at one place, it does not fail to exist in all places; it is found in other objects (of the same genus).

**NOTE.** Here it should be borne in mind that *ākṛti* when it is considered to be *nityā*, means *genus* and when it is considered to be *ānityā*, it means *shape*.
Or this is not the definition of *nitya* :—that which is free from संसर्गालित्यता, परिणामालित्यता and प्रचंसालित्यता®; but that from which its inherent property is never severed is nitya. What is *tattva*? *It*-ness is *tattva*. The *tattva* is never separated from अक्षरी.

**NOTE.** संसर्गालित्यता is seen from the apparent red-crystal in the proximity of red-flower. The relation of redness and crystal is anitya, since it disappears at the disappearance of the red flower. परिणामालित्यता is seen in the process of a fruit becoming a ripe fruit. The relation with its colour when it is not ripe disappears when it becomes ripe and hence the colour is anitya. प्रचंसालित्यता is complete destruction.

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*Cf.* धृत्र कृत्स्मितिः संसर्गालित्यता परिहितता; अविनयात्ततिः परिणामालित्यता; अनपरशेन-दिना प्रचंसालित्यता (Pradipā).

धृत्रेः = स्वाभिककलन्तरसंसर्गालितम्; कृत्स्मिः = आग्नेयसंसर्गालितम्; अविनयात्ततिः = अपरिणामिः। अपावृत्तिकराविकारत्वसत्तामिति व्याप्तिः—अनुवार्तिकलन्तरसंसर्गालितम्; बधाव-विकाराविकर्त्वसत्तामिति व्याप्तिः—तत्, अपरायः = नायः, उपजनः = सत्यअविकृतितत्त्वम्, विकारः = परिचयः, उपविकृतहृदी प्रातिइत्वेऽवित्वः = अपवित्तः इति (Uddyōtana).

धृत्रवर्द्धिन्तः व्यास्करः कृत्स्मितिः; रूपान्तरसत्तामिति बधावः; तथा पवसो कट्टारित्यता, अनेक परिणामालित्यता प्राप्ततः; उपजनः = सत्यअविकृतितत्त्वम्। अनुनासिकाविकाराविकर्त्वसत्तामिति निरस्तः; अनुवार्तिकलन्तरसंसर्गालितम्; अनुपरशेन चतुर्थः प्रकरणम्; अनपरशेन प्रजनः = अपवित्तः; अनावृत्तिः कहो बिनयः (Uddyōta).

It deserves to be noted that Nāgārjuna has not given the meaning of अविनयात्तति; both he and Annambhaṭṭa differ in the meanings of the words अपाय, उपजन and विकार.

उपजनः = Birth; उपजनः = Existence or stability; ब्रह्मः = Growth; विकारः = Transformation; विकारः = Reduction; अपायः = Destruction.
Or what is the use of this discussion that one is nitya and the other anitya? When we take the meaning to be nitya, we split the compound thus: शाब्दे अर्थं सम्बन्धे.

कथं पुनर्जायते सिद्धः शाब्दोपथ्यं सम्बन्धाधिति? 'लोकः'। यद्योक्तः अर्थमयं-पुपादय शाब्दाङ्गयुज्ञे, भैरां निर्द्वोषां निन्द्वोषां तत्वावरणां यज्ञ: किंतृते, तत्वमा घटक अर्थं करिप्यन् धुम्भकादकुलं गलवाह—क्रुद्ध घटे, कार्य्यमेव करिप्या-सम्बन्धे। न तद्वच्छच्छुद्वान् प्रभु-वुसमाणो वेयाकरणकुलं गलवा आह क्रुद्ध शाब्दान् प्रयोऽथे इति। तावदेव अर्थपुपादय शाब्दान् प्रयुक्ते।

How is it understood that sābda, artha and sambandha are nitya? From the world. For words are used to denote objects and no effort is made to coin them. Effort is taken in creating such things as are kārya. For instance he who has the use of a pot goes to the potter's house and says, 'Make a pot; I have to use it.' But no one similarly goes to the house of a grammarian and says, 'Coin words; I shall make use of them.' He thinks of the object and makes use of words denoting them.

यदि तत्तवं लोक परामर्शं, किं शाब्देण किंते? 'लोकोपथ्यं-शाब्द-प्रयोगः शाब्देण धर्मीयम्।' लोकोपथ्यं-शाब्द-प्रयोगः शाब्देण धर्मीयम्: किंते। किमिदं धर्मीयम् इति! धर्मावप लिमो धर्मीयम्, धर्मावष्णो वा लिम्य: धर्मीयम्, धर्ममयोज्यो वा लिम्य: धर्मीयम्।

If then the world is the authority for the use of words, what purpose is served by the Vyākaraṇa śāstra? When words

* पर परामर्शः is another reading.
are used in the sense in which each is current in the world, injunction to use the correct word is made by the śāstra for the sake of dharma. Dharma-niyama, what does it mean? It means nīyama for dharma, nīyama for the sake of dharma and nīyama having for its fruit dharma.

NOTE. It deserves to be noted that Kāiyaṭa clearly says that the compound dharma-niyamāḥ should be split only as dharmasya nīyamāḥ. If so, Mahābhāṣya-kāra does not mention how the compound is split, but brings out the sense of the compound. All the three ways mentioned there—धर्मय नियम:, धर्मयो या नियम: and धर्मयोजनो या नियम: may be taken to mean the same. The only difference is that the second is more explanatory than the first and the third is more explanatory than the second. What is, then, the meaning of dharma? It may be interpreted in three ways:

1. नियमम Cf. नियमाणो भम: पड्डो वेदेऽवेषय: क्षयव (M. B. I. 1, 1).
2. यज्ञयम Cf. याज्ञे कर्मणि स नियमः (M. B. I. 1, 1).
3. अष्टेम Cf. जने धर्म इति चेताभामः (M. B. I. 1, 1).

Nāgōjibhaṭṭa says (as the opinion of some) that in धर्मय नियम: भम: has the first meaning, in धर्मयो या नियम: it has the second meaning and in धर्मयोजनो या नियम: it has the third meaning. But it is better to take that it has all the three meanings in each.

यथा लोकिकवैदिकेऽत्तु। निवित्तवत्तता दार्शिनात्यः। यथा लोके वेदे चेति प्रयोक्तयेऽत्तु। लोकिकवैदिकेऽत्तु। अध्ययत्तु। लोकैऽ अश्वयो श्रमश्रमकृतः। अश्वयो श्रमशूकरः।

* Cf. Bōdhāyana Dharmasūtra 1, 12, 1.
As in läukika and vàidika incidents†. The Southerners are fond of using words with taddhita suffixes (without special significance). They, instead of using लोके and वेदे, use लोकिक-वेदिकेषु. Or it is but proper that the taddhita suffix has a meaning. The term लोकिकवेदिकेषु may be taken to mean लोकिकेषु वेदिकेषु च क्रिमेषु. There is with reference to the worldly incident, the saying that the domestic cock should not be eaten nor the domestic pig; food is taken to remove hunger; it may be removed by any one even with dogs’ meat; there is the restriction made that one is eatable and the other is non-eatable. Similarly man meets woman to satisfy his sexual passion; it may be had in meeting any woman deserving or non-deserving; there is the restriction made that one is meet-able and the other is non-meet-able.

NOTE. The mention of the word राज्यार्थ suggests that Kātyāyana was a Southerner, while both the Sūtrakāra and the Bhāṣyakāra were Northerners. Some think that there is a little sneer here.

† The expression लोकिकवेदिकेषु is taken to mean in the smṛti and śruti texts by Kāliyāta and others. But on viewing this with शद्यमयेन it is better to take it in the sense ‘in the incidents of the world and Vedic rituals.’ In that case शद्यमयेन समनियम: is understood after लोकिकवेदिकेषु.
So with reference to the Vedic rituals it is said that during austerities Brāhmaṇa, if hungry, may take milk, Kṣattriya Yavāgū, and Vāśya curd of milk and whey; Vrata intends only food; Rice and meat may serve the same purpose; still restriction is made. So also it is said that the stake to which the sacrificial animal is tied should be of bilva tree or khadira tree; the stake is intended to tie the sacrificial animal; any piece of wood standing upright or otherwise may serve the purpose; there is the restriction made. Similarly kapāla’s—small pieces of mud—are put in fire and the mantra which means, ‘Heat them with the intense heat of Bhṛgus and Anśigiras’ is pronounced; the small pieces will be heated whether the mantra is recited or not; there is the restriction made that, if it is done so, it begets merit.

So here also though the meaning is understood both from the correct word and the corrupt one, still restriction is made that meaning is to be made out only from the correct word, since from it alone accrues merit.

The meaning of the first vārttika having been fully explained, there arises a doubt whether word that is not current in the world is correct or not, since it has been said there that it is used only in such meanings as are current in the world.
LECTURES ON PATAÑJALI'S MAHĀBHĀŠYA

अस्त्यप्रयुक्तः—

सन्ति वै शब्दः अपयुक्तः; तथाः, उप तेर चक पेच इति।

Is but not current—there are evidently words which are not current; viz, uṣa, tēra, cakra, pēca.

किमतो अस्त्यप्रयुक्तः? What if there are words not current?

प्रयोगादि भवान्वितनां सादृढःसत्वस्यति। व इत्यत्र अपयुक्तः नामी साधवः

स्थः। हिंदू जातिःशप्तिः—यद्वायं सन्ति वै शब्दः अपयुक्तः इति—, यदि सन्ति

नापयुक्तः, अभास्तुकस्य न सन्ति, सन्ति व अपयुक्ताथे इति विश्वासायम्॥

For only from usage you determine the correctness of words. Those which are not now in usage cannot be correct. This is at first contradictory to say that there are words but they are not in usage; if they are, they cannot have fallen out of use, and if they have fallen out of use, they cannot exist; they exist but they are not in use is contradictory.

प्रयोगादि पुनः स्थः भवानाह सन्ति शब्दः अपयुक्तः इति; कथेदानीमन्यो

भवजातिःकः पुरस्वः शब्दानां प्रयोगे साधुः स्यात्?

You use the words and say at the same time that they are out of use. Who else of your type can make correct use of words?

नेतद्वितितिदिः—सन्तीति तवेद् ब्रूम्; *यदेद्वानः शास्तविधः शास्तेवानुविधते।

अपयुक्तः इति ब्रूम्। यद्वायं कथेदानीमन्यो भवजातिःकः

पुरस्वः शब्दानां प्रयोगे साधुः स्याद्विति, न ब्रूम्भोद्माभिस्तुकः इति।

This is not contradictory; we first say that they exist since they are formed from the rules of grammar; then

*Note the use of the plural by the pupil. This shows that he has lost his balance.
we say that they are not in use since they are not used in the world. As regards the statement—who else of your type can make correct use of words?—we do not say that they are not used by us.

किं ताहि? What then?

लोके अपयुक्ता इति. They are not made use of in the world.

ननु च भवानायम्यतस्तो लोके? Are not you one in the world?

अपयुक्तोऽवः लोके, न लहो लोक: I am one in the world, but not the whole world.*

अस्त्यप्रयुक्त इति चेत, अथे शब्दप्रयोगात।—

अस्त्यप्रयुक्त इति चेत तत् I किं कारणम्? अथे शब्दप्रयोगात—अथे शब्द: प्रयुक्ते, सम्बन्धैः शब्दानानस्ते: येवथें प्रयुक्ते।

"Is but not current" cannot be said, for words are used to express ideas. If it is said, "Is but not current," it can be denied. How? On account of the use of words to express ideas—words are used to express ideas and there are ideas, to express which the words are used.

अप्रयोगः प्रयोगान्यत्वात्—

अप्रयोगाः सत्वप्रयोगाः शब्दानां न्याय्यः, कुसः? प्रयोगान्यत्वात, यद्देव शब्दानां न्याय्याः अन्यास्फाल्याः प्रयुक्ते; ततथा, अप्रयोगः शब्दवाच्यां क यूर्यं प्रयोगाः, तेनेक्ष्यां क यूर्यं तीर्णाः, चक्तेन्यां क यूर्यं इत्यं तत्वात्; पेनेक्ष्यां क यूर्यं पक्कात्: इति।

* He suggests that he uses such words to denote the form of the word, while ordinary people use words only to express ideas.

† The objection raised is successfully met by five reasons:—
1. artē śabdaaprāyogāt, 2. aprāyogāḥ prayōgānyatvāt, 3. aprayukte dirghasattravat, 4. sarvē desāntarē and 5. vēdē.
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Non-use on account of the use of other (synonymous) expressions—It is but proper that these words are not in use. Why? On account of other expressions—since other expressions are used to convey the idea of these words, *viz.* ‘Kva yūyam uṣitāḥ’ in place of ‘ūṣa,’ ‘kva yūyam tirṇāḥ’ in place of ‘tēra,’ ‘kva yūyam kṛtavantah’ in place of ‘cakra’ and ‘kva yūyam pākavantah’ in place of ‘piča.’

अप्रयुक्ते दीर्घसत्वत्—

यतप्रयुक्तः तथापि अवश्यं दीर्घसत्वतः शास्त्रानुविदेः। ततथा दीर्घसत्वतः वाप्यशतिकानि वाप्यहस्तिकानि। च न चाहते काव्यदिपि व्यवहारते। केवलमुणिसम्बद्धायें धर्मे इति क्रोण्या याज्ञिका: शास्त्रानुविदेः।

Though not current, to be treated like *dirghasattra*—Though they are not current, yet they should certainly be treated in grammar like *dirghasattra*. Dirghasattras are sacrifices performed in one hundred or one thousand days and they are not performed now-a-days. Still Yājñika’s enjoin them in the chapters dealing with sacrifices in the Vedas since it is considered that their study is a *nityakarma*.

संवेद्यान्तरे—

संवेद्यान्तरे जायं देशान्तरेपु याज्ञिके॥२॥ प्रयुक्ते

All in other places—All of these words are certainly in use in other places.

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* कालवाच्यः: दिवसपरः (Nāgōjibhaṭṭa)
† आहरति is the reading of Nāgōjibhaṭṭa.
‡ वेदार्थम् = वेदार्थम् (Kāiyaṭa).
§ Cf. भास्करेन: = विवर्धणसि; नियत इति वाक्य; वेदार्थम् नियतं मिति हत्या, याज्ञिका: आपस्तम्भाय:; सत्यन्यायमपि, शास्त्रे = सूत्रशः अनुविदेशसि इति योजना. (Uddyōtana)
** देशान्तरे is another reading.
PASPĀHNIKA

न चैवेऽपलम्यन्ते *
But they are not known.

उपलब्धि यत: क्रियताम्। महान हि शाब्दिक्य प्रयोगविश्वयं—सतत्राथ्या वसुमती,
त्वयो लोकं, चलारो वेदं: साज्जं: सर्दस्यं:† बुद्धं भिलं: एकशतमच्य्यूङ्गालं:, सहस- 
क्ष्याति सामास्तरं, एकविशारदि शाब्दक्रमं, नवमा आम्बोनि वेदं:, वायुवाक्यमितिहास:
पुराण वैद्यकमित्येवतावन्ध्रस्त्रण प्रयोगविश्वयं:॥

Let attempt be made to know them. Great is the range for 
the use of words—earth with its seven island-continents, 
three worlds, four vedas with their aśvag and upaniṣads 
with manifold varieties, Yajurveda with 101 recensions, 
Sāmaveda with 1000 recensions, Rgveda with 21 recensions, 
Atharvaveda with nine recensions, science of discussions, 
history, purāṇas, works on medicine.

एताद्वां शाब्दिक्य प्रयोगविश्वमनुनिहाय सम्यकस्य इति चार्रं केवलं 
सहसस्मात्रेयेऽऽऽ

Without noting such a range for the use of words, it is sim- 
ple impudence to say that words exist, but at the same time 
are obsolete.

एतस् शब्दशास्त्रायमहति शाब्दिक्य प्रयोगविषये ते ते शाब्दास्त्र तत नियतविश्वयम् हृथ्यवने 
—तथा शब्दविशिष्टिक्य कर्मोदकम् भाषितो भवति, विकार एनमार्यि भाष्यते शब्द 
इति । हृत्तिः सुराः, रहितिः प्राच्यमेवेः, गमिभेव चार्याः प्रवज्जते । दातिहेव- 
नाथे प्राच्येः, दानुश्त्रीष्ये ॥

In this vast range of the use of words, particular words in 
partial meanings are current in different places; viz. the

* न चैते is another reading.
† Rahasyam = Upanisad, Manvādismṛtayō vā (Uddyōta.)
root śav is used in the sense of ‘to go’ in Kambōja; Aryas make use of that root only in the word śava (which means a corpse); the root hamm in Surāṣṭra, and raṁh in east and midland countries are used in the sense of ‘to go’: Aryas use only the root gam. The word dāti is used in the eastern countries in the sense of ‘cutting’ and dātra in the northern countries.

Even such words as are in your opinion obsolete are in use. Where? In Veda—viz. saptasyē rēvati rēvad ūṣa, yadvō rēvati rēvatyām tam ūṣa, yan mē naraḥ śrūtyam brahma cakra, yatrā naścakrā jārasam tanūnām.

Next arises the doubt whether merit accrues from śabdajñāna or śabda-prayōga since it is said in the vārttika ‘lōkataḥ arthaprayuktē śabda-prayōgē, śāstrēṇa dharma-niyamah.’ Kāiyaṭa says that the following topic arises from the śrūti.

एक: शब्द: समयः श्रात: शाब्दान्वित: सुप्रयुक्त: स्वर्गोऽलोके कामधुर्ग भवति,

where it is doubtful whether the importance is upon jñāna or prayōga.*

किं पुनः शब्दस्य ज्ञाने भर्म: आहोस्विते प्रयोगे?

* Nāgōjibhaṭṭa says that jñāna may be considered important and prayōga accessory, as jñāta is read first in the s'ṛuti or jñāna may be considered accessory to prayōga, since all jñānas except ātma-jñāna are needed only for application.
Does merit accrue from the knowledge of correct words or from the use of correct words?

कैथार्थ विशेष?

What is the difference here?

ज्ञाने धर्म इति चेतन्थं अधर्मः:

ज्ञाने धर्म इति चेतन्थार्थमोऽधिप्रामोदि। ये हि शब्दाजानारिति अपशब्दानप्यसौ जानाति। यथैव शब्दाजाने धर्मं: एवमपशब्दाजानेद्वधर्मं: ||

If merit accrues from knowledge, so also will demerit. If it is considered that merit accrues from knowledge, demerit also will accrue; for he who knows correct words knows their corruptions also; as merit accrues from the knowledge of correct words, so also will demerit accrue from that of their corruptions.

अथवा भूषानथमि: प्रामोदि। भूषांसौ ब्रजचत्त्रः। अल्पायांसा: शब्दः। एकक्रस्य शब्दस्य बहुमूलप्रभाषः:—सत्था गोरित्स्थय गाथी गोपी गोता गोपेतलिका इत्येव-मादगौपायाः: ||

Or greater demerit will accrue; for greater in number are the corruptions and smaller in number are correct words. For every correct word there are many corruptions. viz. गाथी, गोपी, गोता, गोपेतलिका etc., are the corrupt forms of one single word गौः:

आचारे नियमः:

आचारे पुनःनिनिकमः वेद्यते—तेजसुरा हेजळ्यो हेजळ्यं इति कुवैत: परार्थः: इति

Injunction in use; Veda suggests injunction by the statement तेजसुरा...परार्थः: (Those Asuras met with disaster by using हेजळ्यो हेजळ्य:)
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अस्तु नादै प्रयोगे
If so, let the merit accrue from prayōga.

प्रयोगे सवैलोकस्य

यदि प्रयोगे धर्मः सर्वो लोकोम्युद्धयेन युज्येत
If it is from prayōga, it will be of the whole world. If merit accrues from prayōga, the whole world will get merit.

कथेदानीभच्चो मल्लसरी यदि सर्वो लोकोम्युद्धयेन युज्येत?
Why should you be envious if the whole world get merit?

न खड़ कष्टिनमसरः। प्रयाजानिष्कं तु भवति। फलवता च नाम प्रयत्नेन

भवित्वाय। न च प्रयतः। फलद्वमित्रिन्याः। ||

There is no envy. The effort will be fruitless. It is indeed necessary that every effort should bear fruit. Effort should not be deprived of fruit.

ननु च ये क्रस्तयज्ञाते साधीयः। श्रव्दनु प्रयोश्यंते। त एव साधीयोम्युधयेन

योश्यान्ते

Oh! Only those who have worked in grammar make use of words very correctly and hence only they can very well meet with merit.

व्याकरणिकोपि वै लक्ष्ये—दश्यन्ते हि क्रस्तयज्ञाधाम्बिणाः। अक्रस्तयज्ञाध

प्रवीणाः।; तत्र फलद्वमित्रिकोपि स्वातः

Reverse also is seen; It is seen that those who have worked in grammar are not able to use correct words and those who have not worked at it are able to use correct words. Hence the fruit also will be reversed.

एवं नादै नापि ज्ञाने एवं धर्मः। नापि प्रयोग एव।
If so, there is no merit in the knowledge alone nor in the application alone.

किं तत्हि?
Where then?

शास्पूर्वकं प्रयोगेः मयुदयस्ततुलयं वेदश्रद्धेन

शास्पूर्वकं यस्य शब्दान् प्रयुक्ते सोमयुद्धेन सुयुक्ते; तत्तुलयं वेदश्रद्धेन।

वेदश्रद्धा अपेक्षामभिवंदनिः ‘गोदियंद्रोणेन बल्लेत य उ चेनमेवं वेद’ ‘शोभिन्न नाचिके तु चिनुते य उ चेनमेवं वेद’।

Merit only from the *prayōga* after the study of grammar and it is similar to the sacrifices signified by the Vedic expressions. He who makes use of words after the study of grammar meets with merit. It is similar to those which are signified by Vedic expressions. They say thus:—He who performs *Agniştōma* and knows how it should be done; he who performs *Nācikētacayana* and knows how it should be done.

अपर आह तत्तुलयं वेदश्रद्धेनेति—यथा वेदश्रद्धा नियमयुद्भभिधा: पल्लवनो भवन्येयं यस्य शब्दान् प्रयुक्ते सोमयुद्धेन सुवर्धि इति

Another interprets the expression *tat tulyam vēda-śabdēna* thus:—As the Vedic texts studied according to the enjoined rules are fruitful, so also he who makes use of words after studying grammar meets with merit.

From the above it is clear that, according to the Vārttikakāra, merit accrues only from *prayōga* preceded by

*Vēdas'abdaḥ* is split in two ways: (1) *Vēdaḥ śabdaḥ* (*bōdhakaḥ, pramāṇam vā*) *yasya saḥ* and (2) *Vēdaś caśāu śabdaśca.*
vyākaraṇādhyayana. Mahābhāṣyakāra seems to differ from him and hence opens the same topic again.

अथवा पुनरस्तु ज्ञान प्रभृती इति

Or let the merit accrue only from knowledge.

नन्तु चौरुम्ब ज्ञाने प्रभृती इति चेतनार्थम् इति

Was it not said that if dharma is from jñāna, adharma will similarly accrue?

नैव दोषः; शम्भुप्रमणका कयम्, धच्छद्व आह तदस्मांक प्रमणम्। शम्भुश्च शम्भञ्जने प्रभृती, नामप्रभृत्नैर्प्रभृती। यथा पुनरीश्च्यतिविदं नैव तदृशे दोषय भवति, नामप्रभृति। तथार्थ हिंसितहिंसितकण्ठहितितति नैव दोषय भवति नामप्रभृति।

No, this harm will never be. We have sabda for our authority; whatever sabda says is authority for us; sabda says that merit accrues from the knowledge of words and it does not say that demerit accrues from the knowledge of corrupt words. That which is neither enjoined nor forbidden produces neither merit nor demerit viz., hiccough, laugh, and scratching produce neither demerit nor merit.

अथवा अभमुपय एवापश्रव्द्वञ्जने शम्भञ्जने | यो अपश्रव्द्वञ्जानाति शम्भञ्जानुप्पूर्वकेन शम्भञ्जाने प्रभृती। तदेवे ज्ञाने प्रभृती इति सुवतोम्बौद्धितं भवति—‘अपश्रव्द्वञ्जामुप्पूर्वकेन शम्भञ्जाने प्रभृती।’ इति

Or the knowledge of corrupt forms of words leads to that of correct ones; he who knows the corrupt forms knows the correct ones also. Hence the statement of him who says that knowledge gives merit leads of its own accord to the inference that knowledge of correct words preceded by that of corrupt forms gives merit.
Or this may be like a well-sinker. A well-sinker, though he is stuck in the mud and is covered with dust in the process of sinking the well, gets himself rid of the mud and dust with the water as soon as he reaches it, and gets plenty of good from it. So also here even though demerit accrues from the knowledge of corrupt words, yet merit accrues from that of correct ones, which destroys the effect of the former and leads to much good.

As regards the statement ācāre niyamah, it should be taken that the niyama holds only to sacrifice so that there may be aniyama elsewhere. For it is mentioned in the Vēdas that the revered sages named Yārvāna and Tarvāna who could see everything with their mind's eye, who could distinguish the infinite and finite, who had śravaṇa, manana and nididhyāsana of ātman and who had become one with paramātman used the words yārvānah and tarvānah instead of yadvānah and tadvānah (in ordinary conversation) and pro-

* This line of argument is taken on the maxim तुष्यतु हुँजे:
nounced the correct words in sacrifices. Those *asuras*, on the other hand, pronounced corrupt words in sacrifices and hence met with disaster.

Here it should be noted that the Vārttikakāra and the Mahābhāṣyakāra differ in their views on this topic. The former decides that one gets merit only when he uses correct words (in sacrifices and elsewhere) knowing them as such through his study of grammar. Hence the mere study of grammar does not bear any fruit and only those who have studied grammar and make correct use of them can get dharma. But on the other hand Mahābhāṣyakāra decides that the study of grammar brings *dharma* (शाने धर्मः:) and only correct words should be used in sacrifices whether they have studied grammar or not (यांने कौमाणिः नियमः:)

VIII

In the first *vārttika*, the statement शास्त्रेण धर्मनियमः: is found. There the word शास्त्रा denotes व्याकरण. This is evident from the following statements of Mahābhāṣyakāra रस्तार्थे वेदानांगे नामधे व्याकरणम्; तत्साद्वेदं व्याकरणम् न च वाच्यां व्याकरणम्; किं पुनरिदं व्याकरणेतिविविधज्ञानांत्सामाणेः; व्याकरणे स्माधीयते, अन्तर्वेक्य व्याकरणम्: etc.

Now begins the the discussion on the meaning of the word *vyākaraṇa*.

अथ व्याकरणभित्तिः शब्दस्य कः पदार्थः?
Now what is the meaning of the word *vyākaraṇa*?

सूत्रम् सूत्र.

सूत्रे व्याकरणे पदार्थायोऽसुप्रक्षण:

सूत्रे व्याकरणे पदार्थायोऽनौप्रक्षण-व्याकरणस्य सूत्रम् हति।किं तदन्तः सूत्रादेव व्याकरणम्, कस्यात् सूत्रं स्वयं?

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Vyākaraṇa being sūtra, unsuitability of the sixth case meaning. If Vyākaraṇa means sūtra, sixth case meaning in the expression "Vyākaraṇasya sūtram" won't suit. Is it then that vyākaraṇa is different from sūtra, so that it may be said that this sūtra is of that?

शब्दार्थितिपथिरः

शब्दां चार्थितिपथिरः भास्मोति, व्याकरणात् शब्दार्थितिपथामहे इति। न हि सूत्रं पूर्व शब्दार्थितिपथने।

Non-knowledge of śabdas. Knowledge of words cannot be had in the manner in which it is generally known that we get the knowledge of words from Vyākaraṇa; for words are not understood only from sūtras.

किं तत्त्वं? Whence then?

व्यास्त्विन किमः From the commentary also.

नन्दुच तदेव सुध्रुवं चिस्पीतिं व्यास्त्विनं भवति? Is it not that the same sūtra split into words becomes commentary?

न केवलानि चवचारणानि व्यास्त्विनम् ब्रूवि: अतु प्रेष्यं इति

The mere repetition of words composing a sūtra like vyṛddhiḥ, āt, ैć does not serve as commentary.

किं तत्त्वं? What then?

उदाहरणं प्रत्युदाहरणं वाक्यायामारं इत्येतत्स्थितं व्यास्त्विनं भवति

Example, counter-example, filling-up the ellipsis in the sentence—all these put together form the commentary.
If so, *śabda* is *vyākaraṇa*.

Śabda being *Vyākaraṇa*, the (unsuitability of the) meaning of the suffix *ana*. If *śabda* is taken to be *vyākaraṇa*, the meaning of the suffix *ana* in the word *vyākaraṇa* does not suit since it is derived as *vyākriyantē śabda anēna*; for nothing is analysed into *prakṛti* and *pratyaya* on the authority of *śabda*.

केन तद्हि? If so, by what?

सूत्रेण I By sūtra.

भवेच तद्वितः

भवेच तद्वितो नोपपद्वतं, व्याकरणभवेच योगो वैयाकरण इति | न हि शब्देच भवेच योगः

The unsuitability of the secondary suffix in the sense of *bhava*. The secondary suffix which has the sense of *existing* in the word *vaiyākaraṇa*, which means the sūtra in *vyākaraṇa*, does not suit; for sūtra does not exist in *śabda*.

क तद्हि? Where then?

सूत्रेः In the sūtra.

श्रोताद्यथ तद्वितः

श्रोताद्यथ तद्विता नोपपद्वतं, पाणिनिना श्रोतं पाणिनीयम्, आपि शब्दं

काशकृत्तम् इति | न हि पाणिनिना शब्दः: प्रोक्तः |
Besides, the unsuitability of the secondary suffixes used in the sense ‘said by’ etc. The secondary suffixes used in the sense ‘said by’ etc. in the words Āpiśalam, Kāsakṛtsnam do not fit in; for śabdas are not said by Pāṇini.

किं ताहि? What then?

सूत्रम् Sūtra.

किमथिमदुपुर्यते भवे प्रोक्तादयथ तद्विता इति, न प्रोक्तादयथ तद्विता: इत्येव, वेदविदं तद्वितिभोदित: स्यात्?

What for have the two—bhaevē, prōktādayaśca taddhitāḥ been said here instead of the latter alone, since it can include the former also?

पुस्तादिद्वाचार्येण हयम् भवे च तद्वित: इति, ततः पवितरः; तत उत्तरकाल-मिदं हयं प्रोक्तादयथ तद्विता: इति, तद्विति पवितरः; न चेदानीमाचार्य: स्त्राणि हल्वा निरर्त्ययितः ।

First this struck Ācārya ‘bhaevē ca taddhitāḥ’ and it was read; then was he struck with ‘prōktādayaśca taddhitāḥ’ and it was read. Ācāryas do not stop after writing the sūtras without revising them.

अयं ताबद्रोष: यथुच्चते श्रव्ये स्तुद्वर्ये: इति । नावतयं करणाध्यक्षणयो-रेव स्तुद्व विधीयते ।

The objection śabdē lyudarthaḥ does not stand, since the suffix ana is not invariably used in the sense of instrument or place of action.

किं ताहि? Where then?
In the meanings of other cases also; it is used to denote apādana as in the words praskandana and prapatana.∗

Or words are explained by words—viz. on saying the word gāuḥ, all doubts whether the object denoted is horse or ass are removed.

Then this defect ‘bhave prōktādayaśca taddhitūḥ’ stands.

If so, Vyākaraṇa consists of lakṣya and lakṣaṇa. Both lakṣya and lakṣaṇa form Vyākaraṇa.

What is lakṣya and what is lakṣaṇa?

Word is lakṣya and sūtra is lakṣaṇa.

∗ Praskandana = the place from which one has slipped; prapatana = the place from which one has fallen.

† Here vyākṛti does not mean the determination of prakṛti and pratyaya, but viparitadvārtti and sadṛśasāṅgraha.
Even then there is this defect that the word *vyākaraṇa* which denotes a whole cannot denote its part. But one who studies sūtras alone is taken to be a *vāiyākaraṇa*.

It is no defect, for words denoting wholes are used to denote parts also. *viz.* East Pañcāla, North Pañcāla, *tāila* is taken in, *ghṛta* is taken in; white, blue, brown, and black, objects. So also the word *vyākaraṇa* used here to denote the whole may denote a part also.

Vārttikakāra has thus closed the topic with the conclusion that Vyākaraṇa includes *laksya* and *lakṣaṇa*. Mahābhāṣyakāra is not satisfied with it and hence reopens the topic and decides that *lakṣaṇa* (sūtra) alone is denoted by the word *vyākaraṇa*.

Or let it denote only sūtra.

Has it not been said that if *vyākaraṇa* denotes sūtra, the meaning of the sixth case does not suit?

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* The word Pañcāla denotes the whole; but in the expressions Pūrvē Pañcālāḥ etc. it denotes a part. *Tāila* and *ghṛta* denote medicated oil and ghee, so that they refer to the ingredients also which form a part of them. Though the word *sukla* denotes only white object, yet it includes also the black border in a white cloth.
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It is no defect. It can be removed by adopting the principle of व्यपदेशिवान्वितः

...क्षणप्रयते शब्दत्र्विनिमित्तः इति, नहि सूचन एव शब्दानुभुति प्रतिपदते।
किं ताहिः व्याक्यानुभूति, परिपत्रितः, तदेव सूत्रे विग्रहीत् व्याक्यानुभवति।

The objection 'śabdāpratipattiḥ...vyākhyānataśca' was met by the statement 'tadēva sūtram vigrhitam vyākhyānam bhavati.'

...ननु चोरः न केवलानि चर्चित्वा वाक्यानुभवत् इति। किं ताहि, उदाहरण प्रख्यातहरण वाक्यायाहर इत्येतस्मिन व्याक्यानुभवति।

Has it not been said 'na kēvalāni...bhavati'?...अविजानते पत्तेव भवत्। सूचन एव हि शब्दानुभवति। अति सूचन एव। यो शुस्त्रून्तः कथयेनावें ग्रहेत्।

This is with the dullard; for words are learnt only from sūtras. If, on the other hand, one deviates from sūtra, the sound alone and not the substance will be taken to account.

Having thus discussed the meaning of the word Vyākaraṇa, and before handling the first sūtra of Ācārya Pāṇini, Mahābhāsyakāra has to deal with the Māhēśvarasūtras made use of by Pāṇini and discussed by Vārttikakāra. He does this in the next āhnika in detail. In order that this

*Cf. Nimittasadbhayāt mukhyavyapadeso yasya asti, sa vyapadesi, yastu vyapadesaheṭvabhāvāt avidyamānasyapadesah sa tena tulyam vartatē kāryam prati iti vyapadesāvad bhavati iti ucyatē (Kāṣāya 1.1-5 sūtra 21). Though rāhu and śīras are identical, yet there is the vyavahāra “rāhośśīraḥ” where mind takes rāhu to be a whole and śīras to be a part. So also tho' vyākaraṇa and sūtra are identical, yet in the prayōga 'vyākaraṇasya sūtram' the former is taken to be the whole and the latter a part.

† मात्र: may mean Sound or not this
āhnikā may lead to it, he closes this with the next topic which deals with the Māheśvarasūtras as a whole, and which was handled by Vārttikakāra.

IX

When sounds are known from mātrkāksa, why should Pāṇini have made use of the Māheśvarasūtras?

अब किमेऽं कर्णायामुपदेशः?

Now what for are the Māheśvarasūtras?

व्रतिसमावायं उपदेशः

व्रतिसमावायं कर्णायामुपदेशः

Upadēsa is for vṛttisamavāya. Māheśvarasūtras are intended to supply different groups of letters suited to Pāṇini’s method of composing sūtras.

किमिदं व्रतिसमावायं इति?

Here what is vṛttisamavāyārtha?

वृत्तेऽं समवायं व्रतिसमावायं; वृत्तेऽं वा समवायं व्रतिसमावायं; वृत्त्योजनं वा समवायं व्रतिसमावायं।

Samavāya for vṛtti, samavāya for the sake of vṛtti and samavāya having for its fruit vṛtti.

का पुनर्ध्रतिः What then is vṛttih?

शाखभ्रतिः

Method of composing sūtra (Pāṇini’s grammar).

* Even though the literal meaning is this, yet it should be taken to mean why should Pāṇini make use of Māheśvarasūtras when there is mātrkāksa.

† It should be noted that vṛttisamavāya should have for its vigraha, vṛtēḥ samavāyah, Besides it is clear from this statement that the 14 sūtras are not the work of Pāṇini.
अथ कः समवायः? What then is *samavāya*?

वर्णानामानुवृद्धेण सक्षेपः:
The grouping of letters in particular settings.

अथ कः उपदेशः? What then is *upadeśa*?

उच्चारणम् Mani estation (when dhakkā was beaten).

कृत पत्तम्? How is this?

दिशिलश्वरणिहः, उच्चाये हि वर्णानह, उपदिशः हमे वर्णी इति

The root *diś* means to pronounce; only by pronouncing the letters it is said that these letters are pronounced.

अनुवान्धकरणार्थत्वः

अनुवान्धकरणार्थत्व वर्णानामापदेशः, अनुवान्धानसध्यामि हि, न ह अनुवान्धितः

वर्णानुवृद्धः: शक्याय आसीज्ज्ञाम्।

For the sake of *anubandhakarana*. Māheśvaraśutras are intended for *anubandha* or indicatory letter, so that I may associate them (with other letters). Without the sūtras, the letters cannot be associated with indicatory letters (which are called इत्यौ by Pāṇini),

स एव वर्णानामायपदेशः उच्चिसमवार्थणं अनुवान्धकरणार्थत्वः; उच्चिसमवार्थानुवृद्धे

कल्याणा च प्रत्याहारस्याम्पत्तिः, प्रत्याहारो इत्यस्य:।

This list of Māheśvaraśutras is for *vṛttisamavāya* and *anubandhakarana*. *Vṛttisamavāya* and *anubandhakarana* are for *pratyāhāra* and *pratyāhāra* is to facilitate the making of the śāstra.

इद्दुद्दृश्यं

इद्दुद्दृश्यं वर्णानामापदेशः; इद्धानि वर्णनः भोक्त्यामहें हि इति । न ह अनुवादितः

वर्णनिश्चितः वर्णः: शक्य विज्ञातम्।

* Here भोक्त्यामहें and विज्ञातम् are causal.
For the sake of enumerating the needed ones. Māheśvarasūtras are needed to give expression to the needed letters so that we may enumerate the needed letters. Without the sūtras it is not possible to express the needed letters alone.

If it is said īṣṭabuddhyarthasca, upadēśa of letters with uḍātta, anudātta and svarīta, accent and the nasalised, long and plūta letters (is needed). If it is said īṣṭabuddhyarthasca, letters with uḍātta, anudātta and svarīta accents and the nasalised, long and plūta letters should be read in the 14 sūtras, since we need letters having these qualities also.

It is accomplished by taking that the genus of the letters is mentioned. The genus ‘a’ when pronounced includes the the whole ‘a-family’; so is the genus ‘i’ and the genus ‘u’.†

If it is said that it is accomplished by taking the genus, prohibition of sāṃvrta and others. If it is said that it is accomplished by taking the genus, the letters with the defects of sāṃvrta etc. should be prohibited.

† It must be noted that though the genus cannot be pronounced without individuality, yet prominence is given to the genus part of it.
They are sounds which are closed, pronounced in wrong place, lengthened, ambiguous, not clear, shortened, inaudible, harsh, sung, attached to the syllable that is sung, shaking, and superloud. In the opinion of another the defective sounds are those which are inaudible, harsh, mixed with another sound, unpleasant to the ear, not clear, lengthened, shaking, prolonged, ambiguous, shortened, quick and going into another sound. Distinct from these are the defective ways of pronouncing consonants.

नैष दृष्ट: This defect cannot stand.

The defects—samvära and others are avoided by gargādi-pātha and bidādipātha. The defects—samvära and others are avoided by Pāṇini's reading the collections of words headed by Garga and Bida.

* अबिलमित्रं निर्देशम् is another reading.
There is another purpose served by gargādibidādipāṭha.

किं? What?

समुदायानां साधृतं यथा स्यात् इति

So that the whole words like Garga may be taken to be correct (and not their parts).

एवं ताहि अद्यातात्वा भिलां निन्दुकलादिविकाम् अवर्णस्य प्रत्यापििवं कव्यामिः

If so, sūtras हृ, दउ etc., like अ घ will be read so that each letter may denote only one of the correct eighteen and not the defective ones.

सा ताहि वक्तव्या Then should it be read.

लिख्यार्थो तु प्रत्यापििवतः

लिख्यार्थी सा ताहि भवति

The repetition will signify something. It (repetition like हृ, दउ) will, then, have certain significance (that whatever defects each letter may have had in prakriyādaśā, it is free from them in prayogadaśā).

तताहि वक्तव्यम् Then should it be read.

यथायतुङ्गच्चते, अथवं ताहि अनेकमुनुञ्जतां नोचार्यम्, इत्यंज्ञा च न वक्तव्या,

The repetition will signify something. It (repetition like हृ, दउ) will, then, have certain significance (that whatever defects each letter may have had in prakriyādaśā, it is free from them in prayogadaśā).

तताहि वक्तव्यम् Then should it be read.

यथायतुङ्गच्चते, अथवं ताहि अनेकमुनुञ्जतां नोचार्यम्, इत्यंज्ञा च न वक्तव्या,

The repetition will signify something. It (repetition like हृ, दउ) will, then, have certain significance (that whatever defects each letter may have had in prakriyādaśā, it is free from them in prayogadaśā).

तताहि वक्तव्यम् Then should it be read.

यथायतुङ्गच्चते, अथवं ताहि अनेकमुनुञ्जतां नोचार्यम्, इत्यंज्ञा च न वक्तव्या,

The repetition will signify something. It (repetition like हृ, दउ) will, then, have certain significance (that whatever defects each letter may have had in prakriyādaśā, it is free from them in prayogadaśā).

* In the Benares edition it is conjectured that there should be a vārttika समुदायानां साधृतं यथा gargādibidādipāṭha:

† Cf. अवर्णस्य अध्या इति छत्रिव, तद्वतु तद्वत्तर्मन्येयामिष कारयामि इति भास्वः (Uddyōta)
If it is said so, then thousands of *anubandhas* (like कः and द in टट) need not be said, they need not be named and the sūtra तदन्त्ययम् which enjoins their lopa need not be read.

सिद्धवेयम्। अपाणिन्येऽभवति। यथान्यासमेवास्तु।

The object is then accomplished; but it goes against Pāṇini’s sūtras. Hence let the sūtras be as they are.

नन्तु चोक्कम् ‘आकर्ष्युपदेशात्सद्दद्दिधिति चेतसंज्ञातादीनां प्रतिष्ठेष।’ इति

Has it not been said that, if everything is accomplished by अक्र्युपदेशा, prohibition of samvrta and others is to be made.

परिह्यंमेत्—गर्गादिबिदिदीपाथाय संरक्षातादीनां निन्दृत्तिष्ठिति इति

That objection has been met by the statement that the defects—samvrta and others are avoided by gargādibidādi-pāthā.

नन्तु चान्यदे गर्गादिबिदिदीपाथेप्रथोजनमुक्तम्?

Oh! another was said to be the purpose served by gargādi-bidādi-pāthā.

किम्? What?

समुदायानां साधुलं यथा स्थानिति

So that the whole words may be taken to be correct.

एवं तत्तिन उमयमनेन कियते, पाठशैव विशेष्यते, कलादक्ष्य निवर्त्यते

If so, both are accomplished by it—the correct reading is understood and the defects are removed.

कथं पुरुषकें यत्तनोभयं तम्यम्?

How can both be accomplished through one effort?
Can be accomplished, says he.

कथम्? How?

There are causes which have two effects:—viz., Mango trees are watered and manes are satisfied. So also are sentences having two meanings—viz., śvētō dhāvati (white man cleans; dog runs from here); alambusūnām yātā. (He who goes to alambusā; one that can get the colour of straw).

Or he is to be put this question, “where can be heard the defective sounds like saṃvṛta?"

In augments.

Augments are correctly read.

If so, in ādēsas.

Adēsas also are correctly read.

If so, in pratyayas.

Even pratyayas are correctly read.

In roots then.

Even roots are correctly read.

In stems then.

* श्रुतानां = पञ्चलक्षणानां; (Annambhatta) पञ्चलक्षणानां (Nāgōjibhatta)
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Even stems are correctly read.

Those stems which are not derivable from roots?

 Enumeration of such stems also need be made so that the nature and order of sounds in them may be known and respective.

From the above it is clear that the objection "इङ्गुवर्य-िङ्गित...उपदेशः" does not stand. Hence need not be mentioned as a prayōjana.*

* Cf. कर्मविद्याधात्म सूक्ष्म फलोतु प्रयासारनिमिति: (Saabdakāustubha).

† Annambhaṭṭa in his Uddyōtana has quoted a verse which says that the word paspaṇa means upōdghāta or introduction.

He has mentioned the word फलशः in the masculine gender. But Nāgōjibhaṭṭa has mentioned पस्पशः in the feminine gender. Cf. अत एव पस्पशवायस्मान्यां (Laghumaṇjūṣa) under the topic वुद्वाकर्म न प्रमाणम in निर्देश-निहयण.
Having dealt with the use of the fourteen Māheśvarasūtras in toto at the end of the previous āhnikā, Mahābhāṣyakāra deals with the following eight sūtras in detail in this āhnikā: अइउण्, कट्टक, एमोष्ठ, पेघ्यांच, हयवर्म, लण्, अमढ़णनम् and इभमि. Hence this āhnikā is called प्रत्याहाराधिन्यम्.

अइउण्

There are three topics in this sūtra. There should be vivṛtōpadēśa (1) in of अइउण्, (2) in अ of roots, stems etc. and (3) in अ of the sūtras like अत्यचैध; यस्येति च.

I

अकारस्य विन्द्रोपदेशः आकारग्रहणार्थः

अकारस्य विन्द्रोपदेशः कर्तमः *कि प्रयोजनम्? आकारग्रहणार्थः:—अकारः सवर्भग्रहण आकारमिव यथा गृहीतात्

The vivṛtōpadēśa of akāra is to comprehend ākāra also. The vivṛtōpadēśa of akāra is necessary. Why? For the sake of comprehending ākāra—so that akāra may comprehend ākāra by the sūtra अगुण्डर्दशान्य चार्माय: which enables अप्य and उदित्त to comprehend savarnas.

* This sentence may be interpreted in two ways:—(1) The vivṛtōpadēśa suggested by the sūtra ‘अ अ’ is necessary. or (2) vivṛtōpadēśa must be enjoined to अ. In the latter case both vivṛtōpadēśa and its reason are enjoined and in the former case the reason alone.
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किचकारणनगृहीताः?
Why will it not comprehend?

विवारमेदात
By the difference in their ābhyantram-prayatna.

किमुच्चते विवारमेदातिनि न पुनः कालमेदातिपि, यथेव क्षमं विवारमिति: एवं कालमित्रोपपि?
How is it that mention is made of the difference in ābhyantramprayatna alone and not of the difference in mātrā also, since it (ākāra) differs from akāra in mātrā in the same way as it differs from it in ābhyantramprayatna?

सत्यमेवमेति; वश्यति "तुल्यायस्यप्रयलं सवर्णम्." इत्यत्र आस्यमहानस्य ध्रुवोजनम्
"As says verse Tulyasasyaprayalam savarnam." In this case, the word āsthyam in the sūtra is to suggest that only such sounds as have the same place of articulation and the manner of articulation within the mouth become savarṇās.

True, so is it; Mahābhāṣyakāra is going to say in the bhāṣya under the sūtra TulyAsyampryatam Svarāṇam that the need for the word āsthyam in the sūtra is to suggest that only such sounds as have the same place of articulation and the manner of articulation within the mouth become savarṇās. Quantity of a sound is determined outside the mouth. Hence one sound can comprehend another having different quantity but not having different ābhyantramprayatna.

किं पुनरिदम् विवदातसाध्यमानस्य प्रयोजनमन्त्रथायतेते, आहोस्वितं संवद्यो-पविवद्यमानस्य विवदातोपदेशाभ्रोष्टे?

@ नामिन्ध्रेष्व एव विवदातसाध्यमानस्य, दीर्घाधिनिःक्षष्य नामेष आस्यां वाच्यां वाच्यतान् कालम्य वाच्यम (Kaiyata), नामिन्ध्रेष्व एव बायों: प्रकारमानस्यमानस्य इति कालम्य वाच्यम्य अस्तेष्व (Pradhikā)
† इदम् = अत्र Cf. इदमत्ममुम्बवाच (शतपथब्राह्मणम् 1. 3. 5. 7).
Is it here that the purpose of *vivrtopadēṣa* is enumerated or that *vivrtopadēṣa* is enjoined to that which has *samvrtopadēṣa*?

बिंत्योपपतिस्य प्रमोऽन्वयनम् ग्राव्यायम्
The purpose of *vivrtopadēṣa* is enumerated.

कथे ज्ञाते? How is it so interpreted?

यद्रम् अ अ इत्यकारस्य विभूतस्य संब्रृतताभायापति शास्ति
Since the *Sūtrakāra* enjoins in the sūtra अ अ that the *vivṛta-akāra* becomes *samvṛta* by the *pratyāpatti*.

नैतदसित ज्ञापकस्य, अति बन्यदेतस्य वचने ग्राव्यानम्
This sūtra does not suggest it; for another purpose is served by it.

किम्? What is it?

अतिलवः अतिमालः इत्यत्र आन्त्येतो विभूतस्य विभूतः प्राप्नोति, संब्रृतः स्यादिवेवमर्थै प्रत्यायापति:
*Vivṛta-akāra* will replace *vivṛta-akāra* in the words अतिलवः and अतिमालः on account of similarity; the *pratyāpatti* is for the sake of *samvṛta-akāra* replacing *vivṛta-akāra* in them.

नैतदसितः; नैव लोके न च वेदे अकारो विभृतोऽसितः
No, that cannot be; there is no *vivṛta-akāra* either in ordinary usage or in Veda.

कस्तहि?
If so, which is it (that is found in लोक or Veda)?

* It may be interesting to note that *a* is now pronounced in Southern India only as an open sound and it may be due to the influence of the pronunciation of *a* in Tamil language.

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संबुधत: । रोमिति सं भविष्यति । तदेतत्त्वयापतिवर्गः ज्ञातकमेव भविष्यति विवर्तोपदेशाय यथायांकम संबुधताय विवर्तोपदेशाय यथायांकम संबुधताै।

Samvrta-akāra. That which is, appears there. Hence the statement of pratyāpatti suggests that the purpose of vivṛtōpadēsa is enumerated.

क: प्रभुत्र विशेष: विवर्तोपदेशाय यथायांकम संबुधताय विवर्तोपदेशाय वा विवर्तोपदेशाय: संबुधताय इति?

What is the speciality here whether it is taken that the purpose of vivṛtōpadēsa is enumerated or that vivṛtōpadēsa is enjoined to that which has samvrēpadēsa?

न खलु कथितदिशयः; नाहोपथिकामात्र तु; भवानाह संबुधतावय विवर्तोपदेशाय वा विवर्तोपदेशाय: संबुधताय इति

No speciality whatsoever; it is only conceit; you say that vivṛtōpadēsa is enjoined to that which has samvrēpadēsa and we say that the purpose of vivṛtōpadēsa is enumerated.

II

तस्य विवर्तोपदेशाय यथायांकम विवर्तोपदेशाय: स्थानग्रहणार्थः

On account of its vivṛtōpadēsa, there is need for vivṛtōpadeśa elsewhere to comprehend like sounds. Since there has been vivṛtōpadēsa in the akāra of अइ मेव of the Māhēśvarasūtras, there is need to declare vivṛtōpadēsa elsewhere also.

कान्यत्र ? Which does elsewhere refer to?

* प्रत्यापति: = Reversion to original state. Cf. स्वरूपिद्ध प्रत्यापय तुन: स्वरूप्येती अवस्थानं प्रत्यापति: (Uddyōtana).
The akāra in dhātu, prātipadika, pratyaya and nipāta.

कि भयोजनम्? Why?

सवर्णश्रेणायः, आकाशसमााङ्गीनाय श्राण्य यथा स्त्रात्

So that it may comprehend like sounds. So that this may be comprehended by the akāra of Māheśvarasūtras.

कि न कारणं न स्त्रात्? Why will it not be comprehended?

विवर्मेवादेव

Evidently through the difference in the abhyantaraprayatna.

आचार्यभ्रस्तविचारयति भवलालवसमाश्र्विलक्षण धातवस्थिति भ्राणमिति, यदयम्

अक: सवर्णं द्वीर्यं: इति प्रत्याहारे अको भ्राणं करोति

Acārya's usage suggests that the akāra of dhātu, etc., is comprehended by that in Māheśvarasūtras since he uses the word akāḥ in the sūtra अक: सवर्णं द्वीर्यं:

कथं कूटवा जापकम्? How is it to be interpreted so that it may become a jñāpaka?

न हि द्वाराश्रमाश्र्विक्योङ्गपत्समवस्थानमिति

For two akāras do not exist simultaneously in Māheśvara-sūtras.

नैतत्वस्ति जापकम्, अस्ति ब्रम्हदेशस्य वचने भयोजनम्

This cannot become a jñāpaka, for there is another purpose served by the use of this akāḥ.
What is it?

It is used where it can be applied to the ākāras comprehended by a in the Māheśvarasūtras—viz., ākāras mahādākaṃ.

If there is a prayōjana, it does not become a jñāpaka and hence there is need for vivṛtōpadeśa.

What for is this attempt about vivṛtōpadeśa? Let vivṛtōpadeśa be made or samvṛtōpadeśa; what is the difference?

All this attempt is made for the sake of non-derivable stems. If this vivṛtōpadeśa is not made, all such stems will have to be read and it will be a stupendous task. Hence the akāra of dhātu etc., should have vivṛtōpadeśa.

To ward off samvṛtatva in the long and pluta sounds. There is need for vivṛtōpadeśa to ward off samvṛtatva in long and...
pluta sounds (i.e.) that long and pluta sounds in words like वृश्च्यम्, देवत्सता 3 may not become samvṛta.

Neither in usage nor in Veda are long and pluta sounds closed ones.

कौ ताहिः? What then?

विद्वृत्तोऽ, यौ सत्: तौ भविष्यत्:
Open ones; those that are will certainly appear.

स्थानी प्रक्तन्येदेवतानुभवः यथा यण्म्
संब्रत: स्थानी संब्रत: दीर्घपल्ली प्रक्तन्येव, अनुभवः यथा यण्म्, ततः सम्ब्रत: सम्ब्रतिसः, यल्लोकम्, तल्लोकम् हि; अनुभवः स्थानी यण्मनुभविक्षं प्रक्तन्येव.

Sthānin will produce these two as anusvāra brings in nasalised semivowels. The closed sthānin will bring in closed long and pluta sounds as anusvāra brings in nasalised semivowels. viz., सम्ब्रत, सम्ब्रतिस:; यल्लोकम्, तल्लोकम्. The sthānin which is anusvāra brings in nasalised semivowels.

विषम उपन्यास: युक्त: विकस्ततात्र प्रक्तन्येविभवतः; सति हि यण: सानुनासिक्या निरनासिकायां; दीर्घपल्ली पुनर्रवेध लोके न च वेदे संब्रत: सत्:

The reasoning is not sound. It is but just to bring in what exists; there are semivowels both nasalised and non-nasalised; but the long and pluta sounds are closed ones neither in usage nor in Veda.

कौ ताहिः? What then?

विद्वृत्तोऽ, यौ सत्: तौ भविष्यत:
Open sounds. Those that are will appear.
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Granting this, how is it that only those that have the same organ of articulation but different prayatnas are taken to be like sounds and not those who have the same prayatna but different organs of articulation, like $i$ and $u$?

He is going to say in the bhāṣya under the sūtra स्थानेउन्त्तरम् that, though the word स्थाने can be taken there to follow from the sūtra पञ्ची स्थानेयोग, the mention of स्थाने there suggests that, of the many kinds of relationships, that from the organ of articulation predominates.

III

वत्वानुवितिनिदेशः सवर्णग्रहणमन्नवल्तः

तत्र अनुवितिनिदेशो सवर्णाः अञ्च न प्रामोति—अस्य च्वी, यस्येति च |

कि कारणम्? अनञ्चत, न खेल्ते अञ्च: वेदःनुविदाः

There in the akāra as in अहृण there cannot be savarṇa-grahaṇa since it is not an an. There in the sūtras अस्य च्वी, यस्येति च where there is the mention of akāra as in अहृण of the Māheśvarasūtras, it cannot comprehend like sounds. Why? Since it does not come under the pratyāhāra an. Those which are in anuvṛtti are not anah.

* स्थानत एवान्त्वकळीयो यथा स्थानः is another reading.

† अनुवितिनिदेशः—श्र्लि बधिप्रमादायम् अचुच्यत: तत्सद्यः अनुविति: अस्तादि:, तत्स्य निर्देशः स्थानेय उच्चारणम् इत्ये: (उच्चोत under अयुर्वितावण्या वाक्यवः)
If so, which are anah?

Those that are read in Mahēśvarasūtras.

The point is achieved on account of oneness of akāra. This akāra is one whether it is in अइउण, अत्य बच्चा etc., or in dhātu etc.

Confusion in the effect of anubandhas. There will arise confusion in the effect of the different anubandhas. For instance, the operation of the sūtras कर्णयण and आतोसुपसि कः will be so confused that the effect of णित्व will be found in कित्.

Also the inapplicability of the sūtras dealing with ēkac and anēkac. There will arise inapplicability of the sūtras dealing with words having one vowel and those having many vowels.

What will be the harm there?

*भविष्यति is another reading. The word एकाचू generally means a syllable, but here it means a vowel.
In the words किरिणा and गिरिणा the final syllable will be accented since there is only one vowel i in both. So also the pratyaya ika (स्थान) which is enjoined after a word having two vowels cannot appear after the word घट so that the word घटिक used in the sense of one who crosses with the help of a pot cannot be formed.

The three objections raised against the statement एकत्रा-दक्षर्य सिद्धम् are answered as follows:

The point is achieved on account of the different indications in each place. Since the Açārya makes different indications in each place like ‘ष’ in कर्मण्यं and क in आतोऽस्तुपस्सं क, it is learnt that there is no confusion in the effect of anubandhas. Had there been any confusion, the reading of different indications will be of no avail; he would have read only one akāra with all anubandhas.
This is not a *jnāpaka* since it is intended to enable them get the designation of *ṛta*; for it is not possible to heap *anubandhas* like porcupine (its quills), since in such a case there will be difficulty in getting the designation of *ṛta*; all being put together, the designation of *ṛta* is possible only for two. For which two? For the initial and the final sounds.

एवं तदि,

**विषयेण तु पुनर्लिङ्गकरणालिगिद्रम्**

यदं विषये विषये पुनर्लिङ्गकारं क्रोति—आम्रीव्यतोषण, विभारितियोषण
इति। तेन जायते नातुन्यसंडरोऽस्तीति। यदि हि त्वात्पुनर्लिङ्गकरणमन्यथकस्मात्।

If so, the point is achieved on account of the repetition of the same indicator in different places, like अण in प्रग्रीव्यतोषण, विभारितियोषण. Hence it is understood that there is no *anubandha-sankara*. If it were, the repetition of the same *anubandha* will be of no avail.

* अथवा पुनर्लु

**विषयेण तु नानालिङ्गकरणालिगिद्रम्**

इत्येव

Or let it be that the point is achieved on account of the different indicators in each place.

* This argument is perhaps Mahābhāṣyakāra's own.
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ननु चोकम्—इस्मंज्ञानविद्यमेतत् स्वात् इति?

Has it not been said that it is intended to enable them get the designation of इति?

न्यप दोषः। लोकत एतस्मिद्द्रमः। तथथा लोके कशिवदेवं देवस्तमादः—इत्य

No, that objection cannot stand. The purpose is achieved as it is in the world. For instance we see in the world one telling Dēvadatta, “Appear here with a shaven head, appear here with matted hair, appear here with a tuft” and Dēvadatta coming there with that particular mark. So also it is only that akāra having the mentioned indicator appears on the scene.

बहथूच्चे। एकाजनेनकाः भोहेपु चासुपपच्छि। इति,

एकाजनेनकाः भोहेपु चासुपपच्छि। इति,

एकाजनेनकाः भोहेपु चासुपपच्छि। इति,

एकाजनेनकाः भोहेपु चासुपपच्छि। इति,

The objection that was raised about the inapplicability of the sūtras dealing with ēkāc and anēkāc is met thus — by counting the repeated sound in the sūtras dealing with ēkāc and anēkāc. Anēkāctva is accomplished in the sūtras dealing with ēkāc and anēkāc by counting the repeated sounds. For instance sāmīdhēṇi rks are counted as seventeen (though they are only thirteen in number) by reading the first and the last rks thrice each. So also anēkāctva is accomplished here by the repetition of the same sound.
Pratyaharâhnikâ—अद्वैत

The objection was met with by saying that the desired object is achieved by the repetition. But here in the words किरिणा and मिरिणा, only the final syllable will be accented since there is only one vowel ई in both.

एतदिपि सिद्धम्

Here too the desired object is achieved.

कथम्? How?

लोकतः—तथा त्रिपसहस्रमेका कपिलामेकैकशः सहस्राद्यो दृश्या तथा सवेते सहस्रदक्षिणा: संपशा: | एवमिहापि अनेकाच्चत्वं भविःप्रयति

From the world. A thousand of seers get the fruit of having given away in charity thousand cows though there is only one brown cow, each giving her thousand times (by purchasing it back every time from the recipient). So also anēkācta is accomplished here.

* यद्युन्ध्वते 'द्राव्यचोपचारः प्राप्तुविन्ति' भवेदु यद्वसंभवि कार्य तत्रात्मको युगपत्रियां; यथाः लघु संबधि कार्य अनेकोपिति तद्गुपत्रित्ति | तथाः भवस दशां दशांम वा | संबधि चेंद्र कार्यवाकासत्वारणां नाम; अनेकोपिति तद्गुपत्व करिःप्रयति

The objection that was raised that the applications are as in the case of dravyas is met thus:—it is true in the case of that

* It deserves to be noted that there is no vārttika answering the objection raised by द्राव्यचोपचारः. Perhaps the same vārttika was read here also and was interpreted by Mahābhāṣyakāra in a different way, but was omitted by the scribe.
which is not possible for many to handle simultaneously, but in cases where many can handle the same thing at the same time it is not true. For instance the seeing of a pot or the touching of it. The pronouncing of akāra is thus possible; many pronounce it at the same time.

From the above it is clear that all the objections raised against the statement पक्कादकारस्य सिद्धम् have been satisfactorily answered. Henceforth another set of objections is thrown against the same statement.

आन्यभाववेत तु काल्यांकारस्यनामात्

आन्यभाववेत त्वकारस्य, कुल: काल्यांकारस्यनामात्—काल्यांकारस्य शब्द-नामावच्; काल्यांकारस्य द्रष्टः अग्रम्; शब्दावचारस्य—द्रष्टः। न च चक्षुस्यात्मनो व्यवास्ते भविष्यत्; भवति चेतुत्त्वान्यभावायमकारस्य

No, there is the state of being different on account of the intervention of time and sound. There is the state of being different in akāra. Why? On account of the intervention of time and sound — on account of the intervention of time and on account of the intervention of sound—viz. द्रष्टः—अग्रम्, द्रष्टः: There is no intervention for the same sound. If there is intervention, they are different.

युगपच्छ देशपृथक्कर्तव्यानात्

युगपच्छ देशपृथक्कर्तव्यानानमन्यामहे आन्यभावायमकारस्य इति, यदवं युगपृथक्कर्तव्यानानमन्यात्ते अथ: अर्थे इति। न शेषेऽयं लोको युगपत्तेऽच भवति महुरादा च॥

On account of its being found simultaneously in different places. Since the akāra is found in different places at the same time,
we think they are different. It is found in different places at the same time in the words अथः, अर्थः, अर्थः. The same Dēvadatta cannot remain at the same time at Srughna and at Mathurā.

यदि पुनरिमेव वर्णोः:

शकुनिवस्यः *

तथथा शकुनय आधुरामिच्यात्परस्तात्तुत्त्यत्तितता: पश्यामृद्धयन्ते, एवमयमकारो दु स्त्रयत्र ह्यो ण्ड ह्यत्र ह्यत्ते

If these sounds are like birds. Just as the birds that seat themselves first in a row quickly fly from their places and seat themselves last, so also the akāra is first found after ‘द’ and then after ‘ण्ड’

नैवं शक्यम्, अनित्ययेवं स्थात्। नित्याय शार्यः, नित्योऽयु च शान्तेयु कृत्यकेरिविभाजित्यवेगेनेविवित्यमन्योप्यज्ञनविक्रियारिमिः। यदि चाराय दु ह्यत्र ह्यो ण्ड ह्यत्र ह्यत्तेत नायः कृत्यः स्थात्।

No, this is not possible, for in that case words will become anitya. They are, on the other hand, nitya and so words should have sounds which do not move, change and which are neither replaced nor augmented. If the ‘a’ which is seen after ‘d’ is afterwards seen after ‘ण्ड’, it cannot be considered kūṭastha.

यदि पुनरिमेव वर्णोः:

* This is in answer to the objection कालशार्यवाचारत
If these sounds are taken to be like the sun. The one sun in different places is seen simultaneously.

The reasoning is not sound. The same observer does not see the sun in different places at the same time; but he sees so akāra, on the other hand.

He does not see akāra also.

Why?

śabda which is heard by the ear, understood by the mind and exhibited by the sound has for its place only ākāśa and ākāśa is one.

The ākāśadēśas also are many. Since they are many, the many-ness of akāra should be conceded.

* This is in answer to the objection युगपत्न कालप्रकट्वदर्शनात्

Cf. आदित्यवाचागवर्गम् (Jāminīya sūtra 1–1–15); आदित्यनेत्राशिकरणस्य युगपत्न—

आदित्य: (Vārttikās under सहस्रप्रभावक एकविबंधै 1–2–64)
The object is achieved by taking it to refer to genus. The genus \textit{a} when pronounced comprehends the whole family of the individuality \textit{a}. So is the genus of \textit{i} and so is the genus of \textit{u}.

The association of the \textit{anubandha सू} has it (आकृतिपक्ष) in view.

Are they not associated with सू to avoid the comprehension of like sounds?

It is refuted thus सवर्णश्रुभ्रणमपरिभाषणार्थातिरिहःहःदनन्यत्वान्तः

In the sūtras dealing with consonants.

\textit{क्रिम्? What?}

... शरो शालि अवाचाम्, अवाचम्, अवाच, यत्र-चासि अणसवणान् गृहाति इति} \textit{I}

The object is achieved by taking them refer to genus. The words अवाचाम् अवाचम् अवाच will be formed from अवाच् - सू - ताम्,

\textit{Cf. आकृतिभाषान्तः विभागायनः (Vārttika under सहस्रांत्रिकशेष एविभिभिन्नी 1—2—64.)}
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अवास्–स्–तमू, अवास्–ल्–त by the application of श्रोत्र श्रुति where there is no room for the principle अष्ठ स्वर्णान् गृहाति to operate.

रूपसामान्यायाः

रूपसामान्याया सिद्धमेतः। तथावः ‘तानेव शास्त्रानांच्चादयां: ये मथुरायाम्’ ‘तानेव शालीनु सुन्नम्हे ये मगधेपु:’, ‘तत्वेवेंद्र मवत: काशीपणं कमधुरायां गृहीतम्’, अन्यस्मांत्रास्यस्यां रूपसामान्यायाच्छेदेवमिति भवति। एवमहि पूर्वसामान्याः सिद्धम्॥

Or by the similarity of shape.

This is achieved even by the similarity of shape. For instance even though objects are different, they are taken to be one from similarity of shape and hence we see the following usage:—We dress ourselves with the same dress as at Mathura; we eat the same rice as at Magadha; this is the same coin as was received at Mathura. So also our object is achieved here by taking the akāras to be one from similarity of shape.

The topics II and III are based on व्यक्तिप्रक्ष्. The objections raised in the third topic were finally answered by first taking recourse to जातिप्रक्ष् in the statement आकृतिग्रहणालिङ्गम् and then to व्यक्तिप्रक्ष् in the statement रूपसामान्यायाः.

Nāgojibhaṭṭa says ‘अकृतिक्रियानामाण्यालाङ्क्षिप्तय वार्तादिककृता वर्ण-समास्यास्यास्य विचुतंवचुदयपि धात्वान्दिश्चर्यापि विचुतंवचुदयपि नेतिव:; भावं तु प्रकृत्वां मू मू अविवाहारस्यै: प्रहणाय तत्त्र जातिनिर्देशे आचार्य्ये कार्त-विचुतत्वप्रतिबन्धसैनिक सर्वसिद्धे: स पौरोष्याय: तारित:। But on looking at the vārttika “स्वर्णेद्वे गंधर्मपरिष्चर्यालाङ्क्षिप्तम्” under the sūtra अष्ठि गोद्रित्वान्गस्य चाप्रक्ष्: it seems that Vārttikakāra himself has given expression to जातिप्रक्ष्. Perhaps the statement रूपसामान्यायाः may be Mahābhāṣyakāra’s own, since, wherever he deals with the interpretation of the word आकृति, he takes it in both the senses of jāti and shape.

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What for is the mention of ल (in कल्क)?

Why is the mention of the letter ल alone specially discussed and not that of other letters? If there is any use in the mention of other letters, the same may be for that of ल. What is the speciality?

There is this speciality. There is but a little use of this in words. The only place where it is found is in the formations having the element कल्प. The लत्व in कूप is non-existent† and hence the अकृया will happen to श. Hence there is no use in the mention of ल.

Thus does he read the answer.

Mention of ल is for the sake of यहच्छशास्त्र, अशक्षितानुकरणशास्त्र and पद्यादि.

* कल्पस्व उपदेशः is another reading.
† कूपे रौ स्: 8-2-18
Mention is made of ल for the sake of यद्दच्छावत्त, अशात्तिरानुकरण- दाव्य इ प्लुत्यादि. First for the sake of यद्दच्छावत्त (i.e.) word coined at random to name a person or object without its being formed from any root. One is named लूतक. When that word is used, the vowel-laws have to operate, viz. द्व्युत्तरतकाय (द्व्यी+लूतकाय) वेढी, मध्युत्तरताय (मधु+लूतकाय) वेढी, उद्द्व्युत्तरतक: (उद्दु+लूतक:) अगमत, प्रत्युत्तरतक: (प्रत्यय+लूतक:) अगमत. The flow of words is fourfold — जातिशार्या: (words denoting genus), गुणशार्या: (words denoting quality), कििशार्या: (words denoting action) and यद्दच्छावत्त:.

अधित्तिरानुकरण-दाव्य: अशाक्या द्वाचित्र शाल्ग्या चतुर्व्य इति प्रयोजने लूतक इति प्रयोजने, तस्त्तानुकरणं शाल्ग्यं चतुर्व्यं इत्याह कुमार्युल्लकं इत्याह इति.

For the sake of imitating the word mispronounced on account of incapacity. On account of incapacity ऽतुक was mispronounced as लूतक by a brahman women and it was quoted thus शाल्ग्यं चतुर्व्यं इत्याह, कुमार्युल्लकं इत्याह.

स्युत्तरर्थें—के पुनः स्युत्त्रय:, प्लुत्यादि:-क्लटस्तशि, क्लटस्त , क्लटस्तस्तस्त; प्लुत्यादि, कार्येण न्यप्तिः सिंधु, तस्स सिर्द्वाचार्यापर्ण्यस्ति न सिन्ध्वन्ति। तस्मात् लूतकारोपदेश: कियते.

For the sake of प्लुत्यादि. What are प्लुत्यादि?: प्लुतं, हिष्ठेनम् and स्वरित: viz. क्लटस्तशि, क्लटस्त, क्लटस्तस्त. In the operations प्लुति etc. the लू इन्दुप इ siddha and hence the vowel-rules will not operate. Hence the letter लू should be read in the sūtra.
These are not the benefits.

In the case of designations mention of correct ones.

Since there is the correct form in अतक, it is considered that only the correct forms should be used thus—he is अतक and not ल्युतक. Another thinks that, on hearing the word ल्युतक, the hearer should consider that it is the corrupt form of the grammatically correct word अतक.*

This अतक or ल्युतक: cannot be avoided.

This too is अफिड or आफिड.

कथा? How?

In the word the root अत is used. फिड and फिड़ are formatives that come under the unādi. The flow of words is only

* The word अतक is derived from the root अत.
threefold—ज्ञातिश्च, गुणश्च तथा क्रियाश्च। There are no yadrechāsabdhas.

अन्यथा इत्या प्रयोजनजनुकम् अन्यथा इत्या परिहारः। सति यहच्छाश्च इति इत्या प्रयोजनजनुकत्वं न सति परिहारः। समाने चार्येषु शास्त्रान्वितोक्षीर्ष्ट्रान् निर्देशकर्तव्योऽभवति, तथात् देवदत्तश्च देवदिनश्च निर्देशकर्तव्यं न गायकादिन्।

The benefits were enumerated on the basis of one view and refutation is made on the basis of another view (i.e.) the benefits were enumerated on the strength of the view that there are yadrechāsabdhas and the refutation is on the strength of the view that there are no yadrechāsabdhas. A grammatically correct word can make one avoid another considered to be incorrect only if both have the same प्रत्ययनिमित्त* ; for instance the word Dēvadatta can be the correct form of Dēvadīna and not gāvyādi.

नैपं दोषः। पश्चात्तरे परिहार भवनि

This is no harm, for refutations are made even on the basis of different views.

Having refuted the first point that the mention of इति is for the sake of yadrechāsabdhas he takes the second point* for review.

अनुक्रमं शिष्यादिष्ठाप्रतिपाद्य पथं लोकिकनैदिकेषु

Imitation in the case of those that are enjoined or in the case of those neither enjoined nor prohibited—as in instances found in the world and the Vēdas.

* In the previous argument त्थतक, लघुरुप्ति etc. were considered to be सहस्त्राश्चाद्वस in the पुराणेय and to be गुणश्चवयी or क्रियास्चवयी in the सिद्धांत.
Imitation is either of the enjoined ones, which is good, or of that which is neither enjoined nor prohibited, which brings in neither demerit nor merit. As is found in those of the world and the Védas— as is found in the incidents of the world and the Védas. First in the world—he too who, seeing that another gives away in charity, performs sacrifices and studies the Védas, imitates him and gives away in charity, performs sacrifices and studies the Védas gets merit. In the Védas also—he who seeing Viśvasṛpta performing sattras imitates them and performs sattras, he too gets merit. That which is neither enjoined nor prohibited is illustrated thus—he who seeing another hiccupping, laughing or scratching in a peculiar fashion imitates him and hiccoughs, laughs or scratches in the same way gets neither merit nor demerit. Similarly he who seeing another killing a brahmin inpeculiar fashion imitates him, kills a brahmin and drinks wine is, in my opinion, an apostate.

विषम उपयुक्तः। यथे व हनि यथानुपन्निति उमी ती हतः, यथापि पिथिति
यथानुपन्निति उमी ती पिथितः। यस्तु खलु प्रभु आक्रमण हनि प्रभु लुरां वा
The argument is not sound. He who kills thus and he who kills in imitation both kill; he who drinks (wine) and he who drinks (wine) in imitation, both drink (wine). But, on the other hand, he who seeing another killing a brahmin cuts a plantain tree in the same way after taking a bath besmearing himself with sandal and wearing a garland in his neck or he who seeing another drinking wine drinks milk in the same way is not, in my opinion, an apostate.

So also here he who seeing another using ungrammatical words uses the same gets demerit. This word is another which connotes the ungrammatical word, for which *upadēṣa* is necessary.

* This refers to *kakali-vivāha*. Cf.

(Bođhayana’s *Grhyasūtra*—5th praśna—5th Chapter.)

_and_

Sāmaveda *Grhya-pariṣiṣṭa, prapāṭhaka* 1—24.
The word which connotes an incorrect word is not incorrect. This should be clearly understood that he who thinks that the word which connotes an incorrect word is incorrect should have to say that the word अपशाच्य is ungrammatical, which is not the case.

Mahābhāṣyakāra, taking recourse to the nyāya तुष्टतु दुर्जनः proceeds thus:—

अरं खल्विष्णुयोजपकणविश्वकर्मयायोऽपरिर्हाय: यद्घः उपदेश: क्रत्तवः—साध्वत्तकारमिथिते मध्यत्तकारमिथिते इति

Again this अनुकरणश्च cannot be avoided for which लः should be read in the sūtra—साध्वत्तकारमिथिते मध्यत्तकारमिथिते.

कल्पस्य पुनरेतेनुकरणम्?

Where is this लः which is imitated found?

कल्पिज्ञाय

In the word कल्पः.

यदि कल्पिज्ञाय, कल्पेश्च लक्ष्मणसिद्धम्, तत्त्व असि द्विवचारेण ज्ञा एवाचकार-योंिणि मविचारिति

If it is of कल्पः, the l of कल्पः is asiddha and hence the vowel-laws operate to अः.

* Granting that the imitation of an incorrect word is also incorrect, he says that when one has to say that one studies लः well and that one studies लः in a fine manner, the sūtra इक्री यष्टि has to operate and hence लः should find a place in the sūtra कल्पः.
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महत्वैरन नाथ य: स्वात्। अन्य तथा: केः ख्यािस्वारे: शान्: यद्य प्रेमा: कृतियकः

It may be that it may not be useful on that behalf; but this word is one which connotes the letter in the word क्लेष, for which there is need for the upadeśa.

न कृतिय:। इत्मवद्य कृतिमृ: ‘क्रिह्वितिवदकरणम् भवलिः’ इति

This need not be done. This should be accepted that the imitator is like the imitated.

कृति प्रयोजनम्? Why?

कृति: पचन्तु नवथ, तिह्वितित्त इति निचातो हुथा स्वात्, असी इत्याह इदूदेविनिहराचाचन् प्रग्रहाम्। इति प्रग्रहासंजा वथा स्वात्

In the expression कृति: पचन्तु नवथ the verb पचन्तु should have all its syllables unaccented by the operation of the rule तिह्वितित्त. In the expression असी इत्याह, असी should get the प्रग्रहासंजा by the operation of the rule इदूदेविनिहराचाचन् प्रग्रहाम्.

यदि प्रक्षितिवदकरणम् भवतिव्यक्ते अपशाब्द एवासी भवति कुमार्यश्लाक इत्याह अपासब्दक शर्य प्रकृति:। न चापशाब्द: प्रकृति:। न शापशाब्द उपदेश्यने, न चाणुतीर्थ शर्य भवतिः।

If the principle प्रक्षितिवदकरणम् is conceded, the word लतैक in the expressions कुमार्यश्लाक इत्याह, अपासब्दक शर्य प्रकृति:। न चापशाब्द: प्रकृति:। न शापशाब्द उपदेश्यने, न चाणुतीर्थ शर्य भवतिः।

If the principle प्रक्षितिवदकरणम् is conceded, the word लतैक in the expressions कुमार्यश्लाक इत्याह, अपासब्दक शर्य प्रकृति:। न चापशाब्द: प्रकृति:। न शापशाब्द उपदेश्यने, न चाणुतीर्थ शर्य भवतिः।

If the principle प्रक्षितिवदकरणम् is conceded, the word लतैक in the expressions कुमार्यश्लाक इत्याह, अपासब्दक शर्य प्रकृति:। न चापशाब्द: प्रकृति:। न शापशाब्द उपदेश्यने, न चाणुतीर्थ शर्य भवतिः।

* कृतिमृ is another reading.
† इदूदेविनिहराचाचन् प्रग्रहासंजा भवति is another reading.
From the above it is clear that, according to Vārttikakāra, imitator also is _apaśabda_ and hence ल् need not be read in the _sūtra_ on that score. According to Mahābhāṣyakāra, imitator of an _apaśabda_ is not an _apaśabda_ and the principle _prakūṭita-vardhita_ cannot operate here and hence ल् should be read in the _sūtra_.

Having refuted the first two, he takes the third point for review.

_एकदेशविकृतमन्यवद्वितीयतः_:

_Pluti_ and others on account of the principle _एकदेशविकृतमन्ययत्_.

_एकदेशविकृतमन्यवद्वितीयतिः प्लुताद्वितीयोऽपि बविश्यन्ति_.

An object which is maimed a little is nothing but the same and hence _pluti_ and others will appear.

_यथेकदेशविकृतमन्यवद्वितियुक्तः राजः क च राजकीयम्, अछोपैस्य_ इति ओपः शामोति।

If the principle _एकदेशविकृतमन्यवद्वितिः_ is conceded, the अ after ज in राजकीयम् which is the result of राजः क च will have to be dropped on account of the operation of the _sūtra_ अछोपैस्यः:

_एकदेशविकृतमन्यवद्वितीयिण्यित्रिश्च_ *

The principle _एकदेशविकृतमन्यवद्वितीय_ applies to that which is indicated by the genetive case.†

* _एकदेशविकृतमन्यवद्वितीयिण्यित्रिश्च_ इति बश्यामि is another reading.

† In the _sūtra_ राजः क च, only the word राजः is indicated by the genetive case, while the elision of अ is enjoined only to अन on the _sūtra_ अछोपैस्यः:
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यदि पद्धतिनिदेशाः वैच्छिकते क्लोञ्जसिष्ट इति पञ्चो न भाषोतिः न भाषा कलाकारः
पद्धतिसिद्धः

If it is said that it holds good only to that which is indicated by the genitive case, *pluta* of *I* in क्लोञ्जसिष्ट cannot be got, since here (in the *sūtra* घंशो रे लः) *r* is not indicated by the genitive case.

कःतः? What then?

रः: *r*.

कलारोञ्जसिष्ट पद्धतिसिद्धः।

*R* also is here indicated by the genitive case.

कथम्? How?

अविमाचिको निरेष्मः: कृप उ: र: लः कृपो रे लः इति।

Mention of the stem with the case-suffix elided so that कृपो रे लः is split thus — कृप, उ:, र: लः:*

अधिवा युनस्तु अविशेषेय

Or. *let the nyāya* एकदेशाविक्रमन्यवस्थ भवति apply without any reservation.

नन्तु चोर्ण राजः क च राजकीयम्। अञ्ज्योपायन: इति लोः भाषोति इति

Has it not been said that the *sūtra* अञ्ज्योपायन: will operate in the word राजकीयम् which is got by the operation of the *sūtra* राजः: क च?

* The word कृप is split as कृप and उ: where कृप is the stem without the genitive case-suffix and उ: is the genitive case of उ.
It is no harm. He (Vārtikakāra) is going to say this—that the comprehension of nākāraṇānt in the sūtra śāyugvamadhyoṣāyamastadānaḥ (VI.4–133) dealing with the sāmśāśoṣ of śvān etc. is to prohibit those which are not nākāraṇānt. The same nākāraṇāntasya is repeated in the following sūtra adhāpeṇa:

इह ताहि कष्टसशिष्य, अनुत इति प्रतिपेद: प्रामोति

In the case of कष्टसशिष्य:, then, the prohibition by अनुत: (in the sūtra gūrotvottamānāntasya . . . VII.2-86) will operate.

रक्तप्रतिपेधाच

By the prohibition of those which have r.

रक्तप्रतिपेधाचैतासिद्धि गुरोरस्य: इति वद्यामि

Then the desired object is accomplished by prohibiting those which have r and hence I shall read अरवत: instead of अनुत: in that sūtra.

यदर्स्य हस्तुच्यत होत्तृककार: होत्तृककार: अन्त्र न प्रामोति

If अरवत: is read, the plūta in होत्तृककार: which is the result of the combination होत्तृ and अकार: will not take place.

गुरोरवतो हस्तवत्य इति वद्यामि

Then shall I read गुरोरवतो हस्तवत्य.

स पूर्ण स्त्रुतपेदन लक्ष्योपदेश: पुत्तयाभ्य: सन्र प्रत्यास्यायते, देशा महतो वाणास्तम्भात् लट्टवानुकुष्यते
This लक्षारेपदः which is for the sake of pluti is rejected by taking recourse to the remodelling of the sūtra गुरुपूर्वेत् ...; this is like taking hold of a small bird called द्रव्य from bamboo-bush.

From the last sentence it is clear that the Mahābhāṣyakāra favours the view that the upadēsa of लक्षार is necessary and that the flow of words is fourfold. Some think that this is a sort of satirical utterance of Māhābhāṣyakāra against Vārttikakāra. From the preface it may be learnt that it is not so, but it is only a fact stated in a humorous fashion.

एआँ हेआँ, एआँ हेआँ.

There are only three topics that are dealt with here:—(1) whether the purpose is served by reading the sūtras as एआँ हेआँ, and एआँ हेआँ or whether they have to be read as प्रत्य आत्म इ and प्रत्य आत्म इ (2) whether the word द्रव्य is to be read in sūtras which enjoin प्रत्य as ēkādēsa and (3) whether such sounds as form part of diphthongs, long vowels, r and l, and as are similar to others are to be taken as their limbs or not.

I

इदं विचारायते इमानि सन्ध्यक्षराणि तपाराणि वा उपदिश्येरन्तु प्रत्य आत्म इ, प्रत्य आत्म इ हदि अतपाराणि वा यथान्यासम् हदि

This is discussed whether these diphthongs have to be read with न following each as प्रत्य आत्म इ, प्रत्य आत्म इ or without न as they are now.

कथान्त विशेषः?

*What is here the difference?*
PRATYAHARAHNIKA—प्रत्याहारसिद्धान्तम्

सन्ध्यकोषम् तपोपौदेखकं तपोचरणम्

Need for reading य at the end if the diphthongs have to be followed by य.

सन्ध्यस्यगुष्ट्या तपोपौदेखकं तपोचरणं कर्तिम्

If the diphthongs have to be followed by य, य has to be read at the end.

पुत्रादिविचित्रः

Rules relating to अचू (will not apply) to pluta and others.

पुत्रादिविचित्रः जाण्यथे विद्विन्न सिद्ध्यति, गोष्ठ्यात् नीःश्चात् इत्यत्र अनविच च

इति अनु उत्तरसं वरो ते भवति इति द्विविन्नं न प्रामोदि, इति च प्रत्याहारशिद्धान्तम

उद्वृहृदिश्वागाव इति अनविच इति व्युत्कामो न प्रामोदि

In the case of pluta and others the rules relating to अचू will not operate. For instance the doubling of य in गोष्ठ्यात् and नीःश्चात् by the application of the rule अनविच च cannot take place; so also the doubling of य in प्रत्याहारशिद्धान्तम and उद्वृहृदिश्वागाव cannot take place since य should be followed by an अचू.

पुत्रसंज्ञा च

Even the symbol पुत्र.

पुत्रसंज्ञा च न सिद्ध्यति, पैश्चित्काश्च, औःश्च, उक्कलोक्ष्यस्वदीर्घश्चतः

इति पुत्रसंज्ञा न प्रामोदि

Even the symbol pluta cannot operate. For instance in पैश्चित्काश्च and औःश्च, औः and औः cannot get the designation

* The reason is that औः and औः are not comprehended by the pratyahāra अचू.
pluta since *plutasamjña* is enjoined only to an *अच्छ* in the *sūtra* उक्कालोपज्ञक्षस्वाकिच्चिप्पूतः.

सन्तु तद्भ अतपराणि

If so, let them be not followed by तः.

अतपर एच इग्नस्वादेशे

If they are not followed by तः, there is the need for the *sūtra* एच इग्नस्वादेशे.

यथातपराणि एच इग्नस्वादेशे हिति वकवम्

If they are not तपर, the *sūtra* एच इग्नस्वादेशे has to be read.

किं प्रयोजनम्? Why?

एचौ हद्वादेशाशास्त्रनेपर्यं एकारौंध ओकारो वा मा भुत्तैति

So that ‘half e’ and ‘half o’ may not be used when the rules relating to the shortening of long vowels operate.

नन्तु च यथापि तपराणि तेनात्येवद्वक्वयम्; इधावचै तमाहारवणीं मात्रावर्णावर्णावर्णाओऽि। तद्भविद्यादेशाशास्त्रेऽऽु कदाचिदस्वं: स्यात् कदाचिदिवर्णावर्णां, मा कदाच्छि कः असं भुतैति

Oh! this has to be read even when one reads the diphthongs with तः at the end. The two letters which come under the *pratyāhāra* प्रत्य हाः are diphthongs having one *mātrā* for *a* and another *mātrā* for *i* or *u*. Hence when rules relating to shortening operate, sometimes *a* may be substituted and sometimes *i* or *u*. They have to avoid the substitution of *a*.
This will be set aside by the *vārttika* प्रत्यहाराह्निकः*.

If the view that it may be rejected is held, this too is rejected by the *vārttika* लिखेत: साधनात्वात्।

Is it not that ‘half e’ and ‘half o’ have their organ of articulation closer to that of i and u?

They two do not exist. If they were to exist, he would have read them alone.

Oh Sir, those who belong to साधन्यमुखियाणिनिया अध्यानार्थमार्थमार्थिकाः चापोययक—

* This *vārttika* means this:—when ā or āu is shortened, only i and u will be substituted since only those two elements predominate in them.

† This means thus:—The desired object is achieved since i and u have the same organ of articulation as i and u and hence if they are shortened, only i and u will take their place.
It is the work of a class of revered people. Neither in ordinary usage nor in any other Veda do we find 'half e' or 'half o'.

From this it is evident that there are three defects if the sūtras एमः and एमः are read with त at their end and there is no defect if they are read as एमः and एमः in both the cases whether the sūtra एम इग्नास्वेदेशः is pratyaśākhya or not,*

* There are two points of view regarding the organ of articulation and three points of view regarding the composition of ए and ओ.

Kātyāyana Prātiṣākhya and Taittiriya Prātiṣākhya take ए to be a palatal vowel like ह and ओ a labial vowel like उ.

Cf. Vāratiṣākhya (Sat. Ma. 1, 66) उवोपथम ओऽह (ibid 1, 70):
तत्वेऽविशालपश्चिमः (सत. म. II 22);
एकरे न (ibid. II 23) ओऽप्रसंहरे उवर्म (ibid. II 24).
ओऽकरे तृतीया दुपसंहरती (ibid. II. 13 & 14.)
Kātyāyana seems to favour this view.

Cf. the vāratiṣākhya - एकःस्थानान्वयः.
But Pāṇiniya śikṣā takes ए and ओ as gutturo-palatal vowel and gutturo-labial vowel respectively.

Cf. ए पृ एः कच्छास्त्र्योऽः ओऽ ओऽक्राश्वौः स्तुतीः.
As regards ए and ओ some consider that the ए element is one mātrā and i or u element is also one mātrā.

Cf. मात्राः अधर्मीयम् मात्राः इग्नास्वेदेशाः: The grammarian वार्तिक seems to take this view. [M. B. under एकमात्रेण प्रेयती (VIII—2—106,)] Some consider that the ए element is half a mātrā and i or u element is 1½ mātrās. Taittiriya-prātiṣākhya, and Kātyāyana favour this view.

Cf. अकारान्धूः एकाकाराकर्णोपि: (सत. म. II. 26.):
इग्नास्वेदेशः पूर्वस्य शेषः (ibid II. 28);
उवसत्सङ्कः (ibid II. 29);
धृतोस्तरस्वेदात् (Vāratiṣākhya under एम इग्नास्वेदेशः).
II

एकादेशे दीर्घमहनम्

Mention of the word दीर्घे in एकादेशे.

एकादेशे दीर्घमहनं कर्त्तव्यम्, आद्दुगधो दीर्घे:, ब्रृद्धिरैचि दीर्घे इति

In the sūtras enjoining the substitution of one letter for two, the word दीर्घे should be mentioned as आद्दुगधो दीर्घे:, ब्रृद्धिरैचि दीर्घे:

किं प्रयोजनम्? Why?

आन्तर्यतिष्ठितमात्रायुक्तमात्राणां खणिनां त्रिमात्रायुक्तमात्राणां आद्दुगधो मा भूणितः, 
लूब्धवी-इन्द्रः=लूब्धवी-, लूब्धवी+उद्धवः=लूब्धवी-उद्धवः, लूब्धवी+ 
उद्धवः=लूब्धवी-, लूब्धवी+एकः=लूब्धवी-, लूब्धवी+गौदः=लूब्धवी-, लूब्धवी+ 
ऐतिहिकः=लूब्धवी-ऐतिहिकः, लूब्धवी+आपनः=लूब्धवी-आपनः: इति

The sūtra एकादेशे दीर्घमहनम्: कस्मव पूर्वी मात्राः तत्त्वावधेयंतरर (क्ष. शा. 1, 73) seems to mean that अ in ऐ and आ is one mātrā and इ or आ is one mātrā. But the commentator has commented upon it in different ways. Some consider that the a element is 1½ mātrās and i or u element is half a mātrā.

Cf. अक्षरेमात्रा अक्षरेस्त्रा अर्थात्स्त्रा इत्यादिप्रज्ञेयोः [M. B. under पुनःवैच इत्या 
(VIII. 2—106.)]

Philologists favour this view since ऐ and आ are represented by the symbols ā and āu. That this should have been the original pronunciation is seen by the fact that they change to āy and āv in sandhi. The modern pronunciation with a having one mātrā and i or u also having one mātrā may have been due to the influence of Dravidian Languages.

Cf. Akara ikara m-aikāra m-ākum. (Tolkāppiyam I. 54.)

Akara ukara m-aukāra m-ākum (ibid. I. 55.)

Dr. A. A. MacDonell says that ऐ and आ were pronounced as ai and au even at the time of Prāttiśākhyās (M. V. G. 15-4.) But the Prāttiśākhyās which have been published till now do not seem to express this definitely.

According to the second view favoured by Kātyāyana the sūtra-एक इम्प्रात्रे दीर्घमहनम् is unnecessary.
Adēśas of three and four mātrās may not, by the principle of similarity, replace sthānīn with three or four mātrās in the following:—खद्वा+इन्द्रः...खद्वौपगच:

तत्तत्त् दैविकम् हेयम् कर्त्त्व्यम्

Then the word दैवी should be read.

न कर्त्त्व्यम्। उपरिषाद्योगविभागः कारिग्यते—अकः सवर्ण, एको भवति, ततो
दैवीः, दैविकः स भवति यः स एकः पूर्वपरयोगिस्येवं निर्दिष्ट इति

It need not be read; for the sūtra अकः सवर्ण दैवीः which comes later on is split into two sūtras अकः सवर्ण and दैवीः. The former means that when ak is followed by a like letter, it is replaced by one letter; and the latter means that the letter which has replaced two letters is the long letter.

इहापि तत्त् भावोति, पथुम विद्धम् पचनिनु इति

If so, the same will happen in the words पथुम, विद्धम् and पचनिनु.

नेष्ट्रोषः; इह तावत् प्रकृतिः—अस्येकः इत्तित्वता सिद्धम्, सोध्येवं
सिद्धे सति यत्सर्वेश्चरणेन क्रोौति तस्येत्तत्त्वोजनं यथा जातियणः पूर्वस्थानात्तिके उमयो-
ध्येक्ष्यो यात्र इति; विद्धमिति—पूर्वः इत्तित्त्वानुमतति; अथवा आचार्यप्रवृत्तिज्ञाप्तदि
नालन संप्रसारणस्य दैवीः भवतीति, यद्यथा हि उच्चरस्य संप्रसारणस्य दैविकं शास्ति;
पचनि इति—अतो गुणे पर इत्तित्वता सिद्धम्, सोध्येवं सिद्धे सति यथाप्रभुणेन
क्रोौति तस्येत्तत्त्वोजनं यथा जातियणं परस्य रूपं तथा जातियणकाममभेद्वेष्यथा यात्र इति

No, here is no harm. First we shall take पथुम—the result will be achieved by reading the sūtra अमिपूर्वः (6—1—107) as अमिएकः. That being so, the Sūtrākāra has read the word पूर्वः, which suggests that the ādēśa of both the letters will be of the same type as the former of the two. We shall then take विद्धम्—The word पूर्वः is taken here [in the sūtra संप्रसारणस्य
(6—1—108)]. Or the mention of the sūtra हल: (6—4—2) by the Sūtrakāra enjoining the lengthening of the samprasāraṇa after a consonant suggests that the lengthening does not operate upon the samprasāraṇa resulting from this sūtra. Then shall we take पछन्नि. The object is achieved by taking in the sūtra अतो गुणे (6—1—97) the word पर alone. When such is the case, the word परहृपम् is taken here [from the sūtra परहृपम् (6—1—94)] which suggests that the ādēśa of both the letters will be of the same type as the latter of the two.

इह तार्नो स्तवन्यं मालवः हनि दीर्घवचनादकारो न, अनान्तयादिकारो-कारो न

Here then in स्तवन्यं: (स्तव्वा+आद्यं), मालवः: (माल्या+आद्यं), a cannot be the ādēśa since it has been said that a long letter should come there and ē and ṝ cannot be the ādēśa since they are not similar.

तत्र को दोषः?

What will be the harm there?

विमूढ्यत्स्य अर्थं प्रस्वयेत

There will be the possibility for the absence of sandhi.

न बृमो वयं यत् कित्यमाणे दोषः: तत्र कर्तव्यम् हनि

We do not say that we shall take recourse to it where we meet with difficulty.

कं तार्नो? What then?

यत्र कित्यमाणे न दोषः: तत्र कर्तव्यम् हनि

We should take recourse to it where we meet with no difficulty by it.

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Where do we not meet with difficulty by taking recourse to it?

In *samjñāvidhi* like चूँदरादेव दीर्घः, अदेशः गुणो दीर्घः इति

Then the word दीर्घः should be read.

No, it need not.

How will not the *ādēsas* of three or four *mātrās* replace the *sthānin* with three or four *mātrās* by adopting the principle of similarity?

The *guna* and *vrddhi* letters are associated with नूँ.

Is not तपः a *bahuvrihi* compound?

No, says he. It is also a *tatpurūṣa* compound.
If it is taken as a *tātpuruṣa* compound, the *sūtra* सूत्रसू will operate only with respect to यव: and स्तव: and not with respect to रच: and पच:

नैष तकार:

This is not *takāra*.

कस्ताहि?

What then?

दकार: *Dakāra*.

कि दकारे प्रयोजनम्?

What is the use of reading दकार?

अथ कि तकारे? यवसन्देहार्थस्तकार: दकारोपिप, अथ मुक्लसाेक्ष्टस्तकार: दकारोपिप इति

What is the use of reading *takāra*? If it is to avoid doubt, *dakāra* also serves the same purpose; if it is for euphony, *dakāra* also is for the same.

III

इति विचार्यां—य एतोऽय वर्णवर्णकः वर्णरसमावाञ्चिताय एतपामनवयम्—ह्रहेऽन ह्रहेऽ स्थानः न वा इति

This is discussed whether in these letters (अ, इ, ऊ, क, ल. य, ए, ओ and ओण) their parts which resemble other letters operate like the latter (in *sandhi* etc.) or not.

कुत: पुनरिदम विचारणा?

Wherefrom does this discussion arise?
LECTURES ON PATAṆJALI’S MAHĀBHĀṢYA

इति समुदाया अणुपृतिस्यन्ते अत्यन्तं अपि अत्यन्तरस्त्व समुदायश्च तथा—द्रवश: प्रचलनः सहाययः प्रचलितत: तत्र समुदायस्थायकस्य अवध्यमणने अवध्य स्पाधा न वैचित्य जाप्ते विचारणा।

Here (in the Māheśvara sūtras) are read both wholes (like न, ओ, ऋ, etc.) and parts (like अ, इ, ई, etc.). Part is evidently within the whole. viz. A tree, when it moves, moves with its parts. Now the need for the discussion whether the parts of the whole operate or not like those which they resemble, arises.

कथात्व विशेषः?

What is the difference here?

वृत्तिकत्वशा वर्णमण्येन चेत् सन्त्यकारे समानारघयो विधि: प्रामोदति, स प्रति-पैथ्यः—अगे+इन्नः, वायो+उद्ध्रमः अक: सर्वं दीर्घं हिति दीर्घिच्च प्रामोदति

If the parts of letters operate like those which they resemble, the rules relating to अ, आ, इ, ई, उ, ऊ, will operate with diphthongs. For example in the sandhi of अगे+इन्नः and वायो+उद्ध्रमः, the sūtra अकः सर्वं दीर्घं: will operate.

दीर्घं इस्तवविशिष्टतिपातेशः

Prohibition of rules relating to short letters with long ones.

दीर्घं हस्थत्वायो विधि: प्रामोदति, स प्रति-पैथ्यः—आल्ल्य, प्रलय, हस्थत्वं पिति कृतं तुक्कं अर्तिति तुक्कं प्रामोदति

Rules relating to short letters will have chance to operate with reference to the corresponding long ones and it is to be prohibited. For example in the words आल्ल्य and प्रलय the sūtra हस्थत्वं पिति कृतं तुक्कं will chance to operate and तुक्कं will appear there.

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It is no harm, for the ācārya's procedure suggests that the long letters are not to be affected by the rules relating to short ones since he reads the sūtra दृष्टि which enjoins तुः after a long letter.

This is not a jñāpaka, for there is another use of this sūtra.

What?

To introduce the reader to his sūtra पदान्ताद्रा where he enjoins the optional use of तुः.

Since he has read them as two sūtras, (we have to take the former to be a jñāpaka); for, otherwise he would have read दृष्टि as one sūtra.

If so, in the words खदवाभि: and मालाभि:, the case-suffix āis will come on the operation of the sūtra अतो मिस एक्स.

It does not come on account of तपरकरण.

If so, in the words याता and वाता, the elision of अक्ष्य will take place on the operation of the sūtra अतो लोप आर्धाथानुकः.
Oh! even here it does not come on account of तपस्करण itself.

अस्ति श्रन्यतपस्करणे प्रयोजनम्

No, for there is another benefit accruing from तपस्करण...

किस? What?

सवेस लोपे मा भूर्विति

So that the elision of the whole may not take place.

अथ क्रियागोपः तपो परस्य लोपे कुसे पूर्वस्य कसाज सहिति?

Even if there is तपस्करण, why is not the preceding letter dropped after the elision of the succeeding letter?

परलोपस्य स्थाननिविद्वादसिद्धताच

On account of the स्थाननिविद्वाद of the elision of the succeeding element and its being अस्तित.

एवं तद्भ आचार्यमुप्रक्ष्विणित्वान् न आकारस्याकारस्य लोपे भवतीति, यद्यपि आलोकुपस्यैः कः इति कक्षमुकत्वमेव करोति

If so, ācārya’s procedure suggests that a in ā is not elided since he reads the anubandha ्क in the sūtra आलोकुपस्यैः कः.

कथं कृत्वा नापकम्?

In what manner should it be understood so that it may be taken as a jnāpaka?

किकरणे एतत्वोजनम् किनीत्याकारलोपे यथा स्वात् इति | यथाकारस्याकारस्य लोपः स्वात् किकरणंसम्वन्धं स्वात्—परस्य अकारस्य लोपे कुसे द्वयोकारायोऽपरस्ये हि सिद्धो रूपं यथात् गोदः क्षेतलदः इति— | पश्चात्ति त्वाचायो नाकारस्याकाराकारस्य लोपः स्वादिति; अतः कक्षमुकत्वमेव करोति
This is the benefit of किर्करण that the elision of ā may take place on account of the mention of किर्कर. If the a in ā can be elided, किर्करण will be of no use—when the succeeding a is elided, and when there is परकृष्य with respect to the two a's the forms गोद्र and कम्बल्द्र are formed.—The ācārya sees that a in ā is not elided and hence uses the anubandha कृ.

This is not a jñāpaka. This is for the sake of the following sūtra तुन्दशोक्योऽपि परिमुज्जापुदो: इति.

If so, he reads the अकार with the anubandha कृ in the sūtra गायोपस्थितयत्र इत्यादि मनविन्यं in the sūtra गायोपस्थितयत्र which serves no other purpose.

एकक्रणीवच

As one letter too.

एकक्रणीवच दीर्घो भवतीति वक्तव्यम्

It should also be said that long letter is taken as one letter.

फिक्योजनम्? Why?

वाचा तरतीति वाचक्षणाद्वा भूतिति; इह च वाचो निमित्तं तत्स्य निमित्तं संयोगोपताति इत्यविन्यमात् गो यथा: . . . इति वाचक्षणो यथा भूतिति

So that the suffix than which takes place after a disyllable by the sūtra नौध्यञ्चातन्य may not appear in the word वाचिक which means वाचा तरति and so that यथा which comes after a disyllable by the sūtra गो यथा: . . . in the sense of निमित्त of संयोग or उत्पाद which is taken there from the sūtra तत्स्य निमित्तं संयोगोपताति may not come after the word वाचा when the meaning वाचो निमित्तम् has to be conveyed.
Even here the mention of the two words गो and नौ suggests that the *sūtras* dealing with disyllables do not operate in a long vowel.

अथ तु सर्वशास्त्रम् परिहारः —

This will serve as an answer to meet all the points raised against.

नायपुष्क्तस्यावपेयस्य तद्विचिन्दता त्रयोपयु

Their rules do not operate in the case of those which resemble them and form part of other letters but are not taken cognisance of as separate from the whole, as in *dravyas*.

नायपुष्क्तस्यावपेयस्य अवयवाश्र्यो विषिर्मित्वं यथा त्रयोपयु। तथा — त्रयोपयु

The rules of those letters do not operate in the case of those which resemble them and form part of other letters, but are not taken cognisance of as such, as in *dravyas*. For instance in the case of *dravyas*, the purpose of the rule सत्तदशस्याश्र्यो मन्वन्ति is not satisfied when a wood seventeen cubits long is thrown on fire.

विषाम उपन्यासः; प्रत्युष्ठ च द्व तत्त्वम् चोचः, असम्वन्धाश्र्या नेवान्च

The argument is not sound. The *karma* is enjoined with reference to every *rk* and it is impossible either for the fire or for the altar to hold it.

यथा तत्त्वः सत्तदशस्यावपेयारावर्त्या: सामिग्रोऽव्यापरिण्यत इति न सत्तदशप्रावपेयारावर्त्या: काष्ठमांक्षावपेयारावर्त्ये

If so, the purpose of the rule सत्तदशस्यावपेयारावर्त्या: सामिग्रोऽव्यापरिण्यत is not satisfied when a wood seventeen spans long is thrown into the fire.
Even here the *karma* is enjoined with reference to the recital of *pranava* each time and it is impossible for the fire or the altar to hold it.

If so, as, when it is said that oil should not be sold and that meat should not be sold, they are not sold when they are separated from the whole, but the cows and mustard wherein they are not separated are sold, and as, when it is said that one should purify himself on touching hair and nail, it is *obligatory* to do it on touching them when they are separated from the body and it does not matter whether one touches them or not when they are not separated from the body, (so is here also),

What will be the case where there is *vyanavargi*?

Where is *vyanavargi*?

In diphthongs.

(Not) in diphthongs, on account of openness.

**Bhadrakāla** अयोध्यास्मात् आभूषिन् विव्रताः तदन्वस्त्राय अवणात्, वे अपि इव वर्णवाक्यां विव्रतामृ ते अन्यायामित्वादिवर्णांभवाम्**
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No, there is no व्यपवर्ग in diphthongs on account of विवृत्त्व. The a here is more open than a elsewhere and the i and u here are more open than i and u elsewhere.

अथवा पुनर्मी मूक्षते

Or वर्णकदेश are not considered to be those which they resemble.

अग्रहणं चेत नुदविवित्त्वादविनामेव ऋकारायणम्

If it is not taken so, the reading of the letter r after the सूत्रas enjoining दुर्य, गादेश and गत्य.

अग्रहणं चेत नुदविवित्त्वादविनामेव ऋकारायणम् कर्तवयम् । तस्मान्युद द्विहलः । ऋकारे चेति विकल्पम्, इधापि यथा स्त्यात् आनुपलु: आनुधुः: इति । यस्य पुनर्मी मूक्षते द्विहल इत्येव तस्य सिद्धव

If वर्णकदेश are not considered to be those which they resemble, the letter r should be read after the सूत्रas enjoining दुर्य, गादेश and गत्य. After the सूत्र तस्मान्युद द्विहलः; ऋकारे च should be read, so that the forms आनुपलु: and आनुधु: may be got. By him who holds the वर्णकदेशायणपक्ष, it is achieved by the word द्विहल: itself.

यस्यापि न मूक्षते, तस्याक्षापि न दृष्ट: । द्विहलायण न करिष्यते, तस्मान्युद्र भवतीतव्रव

It is no harm even to him who holds the अग्रहणपक्ष. The word द्विहल: is not read and the सूत्र becomes तस्मान्युद.

यदि न क्रियते आद्व: आद्व: इत्यतःपि प्रामौति

If it is not read, दुद will appear in आद्व: and आद्व:

अभैर्तिः भूखं नियमायेऽत्वं महत्त्वति, अभैर्तिः अभूखं भूखं भूखं नान्यायं अवर्णो-पक्ष्यति

132.
The mention of अमलाति (in the sūtra अमलाति 7-4-72) is to restrict its application that जुद occurs only to अष्ट which has अ as its penultimate and not to similar roots which have अ as their penultimate.

आदेशे च औकारधर्यं कर्तव्यम्—क्रुषो रे लः; औकारस्य च इति वक्तव्यम्—हहापि यथा स्यात् कल्पः कलसवान् इति। यथा पुनर्देशने र इत्येव तस्य सिद्धम्

R should be read after sūtras dealing with लादेश thus—क्रुषो रे लः; औकारस्य च so that लादेश may take place here also—in कलसम् and कलसवान्. By him who holds the प्रहणपक्ष, it is achieved by the word र: itself.

वस्त्यापि न गृह्वान्ते तथापेयेन न दोषः। औकारोप्तथा निदिन्त्यते

It is no harm even to him who holds अग्रहणपक्ष. The word औकार also is read here.

कस्म? How?

विविधस्त्रूणं निदिन्त्यते, क्रुष उ: र: लः क्रुषो रे ल इति

Mention without case-suffix thus—क्रुष उ: र: लः:

अथवा उभय: स्फोतमालं निदिन्त्यते—र्ष्ट्रेतेनस्वतिनिविद्धि इति.

Or the genus is denoted in both—र becomes l *

विनामे औकारधर्यं कर्तव्यम्—र्षाम्यां समानपदे औकाराच हि ति वक्तव्यम्—हहापि यथा स्यात् मातृणां पितृणाम् हि ति। यथा पुनर्देशने र्षाम्याम् इत्येव तस्य सिद्धम्

* र in श्र of क्रुष becomes श्र found in ल so that कल्प is formed from क्रुष and र: becomes श्र so that कल्प is formed from क्रुष.
should be read after the *sūtra* dealing with णत्व thus—रपाभ्यां नो ण: समानपदे, तत्काराव so that णत्व may occur even here—in मातृणम्, पितृणम्. To him who holds the ग्रहणपश्च, the object is achieved by the word रपाभ्याम.

न सिद्धिति, वचनीपार्यं भक्ते,—तेन व्यवहित्त्वायं भावीति

No, it is not achieved since न (in मातृणम् and पितृणम्) is separated from र the former part of क्र by its latter part.

मा भूतेव, अहंन्यवांहं हृदेव सिद्धम्

Let it not be so; it is achieved by the *sūtra* अद्कुप्यातुसम् व्यवहयेशपी.

न सिद्धिति No, it is not.

वर्णक्रेदिः के वर्णग्रहणेन गृहान्ते?

Which वर्णक्रेदिः are taken like वर्णs?

ये व्यपुक्रा अपि वर्णी भवनि

Those which exist as वर्णs even outside them.

यथापि विन्या परं भक्ते,—न तत्कविद्या व्यवहुक्रणी हक्ष्याते

That element which is after र in क्र is not found anywhere as a separate letter.

एवं ताहि योगविभागः कथिते—रपाभ्यां नो ण: समानपदे ततो व्यवाये व्यवाये च ग्राम्यां नो णो भवतीति, तत: अद्कुप्यातुसमिः इति

If so the *sūtra* is split thus—रपाभ्यां नो ण: समानपदे and then व्यवाये (even when separated by others ण becomes ण after र and च in a single word)—and then अद्कुप्यातुसमिः.
What is this for now?

For the sake of *niyama*, so that (it may take place) only when they are separated by only these letters of वर्णसमाज्य and none else.

It is no harm even to him who holds the अग्रहणपक्ष. — The use of *ācārya* suggests that *ṛ* becomes र after *ṛ* since he reads the word नुनमन in भुजायण.

No, this is not a *jñāpaka*. It is there for the sake of *vrddhi* in नार्मनमिन:

*If so, he reads त्रोमोलत*. 

Or as he reads नुनमन.

Has it not been said that it is for the sake of *vrddhi*?

*त्रोमोलत* is found only in पाठन्तर.
Vṛddhi is बहिर्ग्रहः and natva is अन्तरग्रहः and बहिर्ग्रहः is usiddha when अन्तरग्रहःकार्यः is to be done.

अथवा उपरिष्ठावोगविभागः करिष्यसे—क्रत:—नो पो भवति, तत:—छन्दः—
स्यवग्रहात्—क्रत इत्येव

Or the sūtra छन्दस्यावर्गवग्रहात् which comes later on is split into क्रत: and छन्दस्यवग्रहात्; the former is taken to mean क्रतो नो पो भवति and the word क्रत: is taken to follow in the succeeding sūtra also.

फळतावच इटुती

The sūtra पुत्रावच इटुती (is necessary).

एतच कक्ष्यमुः यथौ पुनर्गृहस्तते गुरोषे: इत्येव पुत्र्या तत्थ सिद्धस्

The sūtra पुत्रावच इटुती has also to be read. For him who holds अगृहणपक्षः, its purpose is served by गुरोषे:.

यस्यापि न मृणान्ते तत्वापषे न दोषः, क्रियते न्यास एव *

It is no harm even to him who holds अगृहणपक्षः since the sūtra itself is read (by the Sūtrakāra).

तुल्यरूपे संयोगे दिव्यवानविषिः

Rules relating to two consonants in the case of one consonant followed by the same.

तुल्यरूपे संयोगे दिव्यवानाभायो विधिसे सिद्धति—कुक्कुटः, पिपली, पित्त्री

इति। यथौ पुनर्गृहस्तते तत्थ द्वौ कक्कारो, द्वौ पक्कारो, द्वौ तकारी

Rules relating to two consonants in the case of one consonant followed by the same will not take place, as in कुक्कुटः.

* क्रियते एतन्यास एव is another reading.
For him who holds the अग्रपक्ष there are two ककार्य, two पकार्य and two तकार्य.

Even for him who holds अग्रपक्ष, there are two ककार्य, two पकार्य and two तकार्य.

How?

The time taken by mātrās is here taken into account. There is no consonant which has one mātrā. How is it possible for one to take cognisance of a thing which has not been read and to know a thing which does not exist?

Even though it is possible to say so where the principle अग्रपक्ष does not operate, how can it be here in संवृष्टस्त, संवक्षस्त, यद्वोक्षम, तद्वोक्षम, इति येत्रात्त्व अस्त्यां संवृष्टस्त मृगालति इति?

Even here the time taken by mātrās is taken into account. There is no consonant which has one mātrā. How is it possible for one to take cognisance of a thing which has not been read and to know a thing which does not exist?
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हयवर्देः

Six topics are dealt with here. They are (1) the need for reading ह in two sūtras (2) which is better—हयवर्देः or हर्यवर्देः? (3) since अनुवंशाहs are not read in प्रत्याहारसूत्रs, where are they to be taken to have been read? (4) do letters have meaning or not? (5) why are not anubandhas in प्रत्याहार taken as अच्छे? and (6) why should semi-vowels be mentioned in the sūtra अणुदिवसस्वर्णस्य चापत्यः.

I

सर्वे वर्णे: सक्तुपदिष्टाः; अर्थ हकारो द्रिपृष्ठदिश्यते पूर्वेण्विन परश्वः। यदि पुनः पूर्वेण एषपदिश्यते पर एव वा, कथाम विशेषः?

All letters are read once; this हकार is read twice before * and after †. If it is read either before or after, what would have been the difference?

हकारस्य परोपदेशे अहिन्नेणु ह्राहणं

Hakāra being read after, mention of hakāra in sūtras mentioning अच्छे;

हकारस्य परोपदेशे अहिन्नेणु ह्राहणं कर्तन्यम्, आतोषिति नित्यम्, शश्चोषिति दीर्घादि समानपादेह हकारे च इति कल्यन्यम्, ह्यापि यथा स्वात् महां हि स:

If hakāra is read after, mention has to be made of hakāra wherever the pratyāhāra अच्छे is mentioned. For instance in the sūtras आतोषिति नित्यम्, शश्चोषिति, दीर्घादि समानपादेह, हकारे च must be read so that the rule may operate here also—in महां हि स:

* In the sūtra हयवर्देः † In the sūtra हल्द
Also in sūtras dealing with uttva.

Hakāra has to be read also in sūtras dealing with uttva. For instance in the sūtra हस्ति च after अतो रोपतुतात्तुते, हकारे च must be read so that the rule may operate here also—in पुष्पो हस्ति, ब्राह्मणो हस्ति.

If so, let it be read before.

If it is read before, कित्रव्य has to be enjoined in cases like स्रिहित्वा ब्रेहित्वा, स्रिहित्वारी, स्रिहित्वारी since they cannot be operated upon by the sūtra रलो व्युपाप्त्तादलादे, (for ह cannot be included under the pratyahāra रलो) कस्त has to be enjoined in cases like क्रिक्रिया अविशेषत्त्व, अविशेषत्व since they cannot be operated upon by शाल्र इपुपाप्तादलार्कः: कस्त (for ह cannot be included under the pratyahāra शालर) हस्त has to be enjoined in cases like सदित्व, स्वित्वित्व since they cannot be operated upon by श्रुद्धर्द्य: सार्वंत्तुके (for ह cannot be
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included under the pratyāhāra चन्द्र. Sūtras dealing with छल also. Why? They will not include ह. What is the harm there? The sūtra छलो श्रद्धा cannot operate in अवर्गायम्, अवर्गायम्.

Therefore it has to be read before and after. If there be any use of its being read elsewhere, there too should it be read.

II

इसे विचारणे अवर्ग एवोपदेशे यच्यार्थार्थम् पूर्वे एवोपदिश्येत हर्षवर्धृ इति, पर एव वा यथार्थाययाम् इति

This is to be discussed whether रेक is to be read before य and च as हर्षवर्ध or after them as it is in the sūtra.

What is the difference here?

रेक य एवोपदेशे अनुसारक्रियेचनपरस्वण्यप्रति: इति, रेक being read after, prohibition of अनुसारक्रियेचनपरस्वण्यप्रति: इति.

रेक एवोपदेशे अनुसारक्रियेचनपरस्वण्यप्रति: इति, अनुसारक्रियेचनपरस्वण्यप्रति: इति, अनुसारक्रियेचनपरस्वण्यप्रति: इति.

If रेक is read after य and च (as it is in the sūtra), nasalisation, doubling and likening to the following letter should be prohibited. As regards nasalisation, in cases like अनुसारक्रियेचनपरस्वण्यप्रति: इति, अनुसारक्रियेचनपरस्वण्यप्रति: इति, अनुसारक्रियेचनपरस्वण्यप्रति: इति.

As regards doubling, in cases like मद्रहः मद्रहः doubling...
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will take place by the sūtra अनचिन्त (since रक्त is included under the pratyāhāra यथ.) As regards the likening to the following letter, in cases like कुण्ड रथेन, वरं रथेन, the sūtra अनुस्वारस्य यथि यथि परस्वनि: will operate so that परस्वनि will take place.

अर्थ तत् पूर्णपदेशः

If so, let it be read before them.

पूर्णपदेशो किस्मप्रतिपदो व्यलोपवचं च

It being read before, prohibition of किस्म and mention of व्यलोप.

यदि पूर्णपदेशः किस्म प्रतिपदं—देविवि, दिरेविपति—रलो व्युपधात्...

इति किस्म श्रामोटि

If it is read before, किस्म has to be prohibited, otherwise किस्म and रल् will become optionally किस्म in देविवि and दिरेविपति by the sūtra रलो व्युपधात्... (since व् will be included in the pratyāhāra रल).

नेप दोष: नेवं विज्ञायते रलो व्युपधात् इति

There will be no room for this flaw since it is not understood thus—रल: व्युपधात्...

किं तत्? How then?

रल: अवृत्तुपधात् इति

Thus—रल: अवृत्तुपधात्.

किमिदं अवृत्तुपधात् इति?

What does अवृत्तुपधात् mean here?
After व्युप्त which does not end in च.

Mention of the elision of च and च. The elision of च and च should be mentioned in the following cases गौयरेन, पत्तरम, यजिरम, जीवे रदानुः—जीवे रदानुः; वलीति लोपे न प्रायोगिति इति.

There is no room for this flaw. रेफ also is mentioned here thus लोपे व्योपेति, रेफे च बलि च इति.

Or let there be परोपदेश itself.

Has it not been said that, if there is परोपदेश prohibition of nasaliation, doubling and likening to the following letter should be made?

First there is no need for the prohibition of अनुपासिक and परसवर्ण since रेफ and fricatives have no like letters. Even

* The defect in this case is that र has to be read which is not in the sūtra.
in दिर्घचन, रूफ and हकार are not the recipients of दिर्घचन. What then? They are लिमिच्स of दिर्घचन. It is analogous to this—when it is said that brahmins may be fed and माठर and कौण्डिन्य may serve, they two do not dine then.

III

इदं विचारये—इसे अयोगवाहा * न कचिचुपसद्यन्ते श्रूयन्ते च, तेषां कार्यानि उपदेशः करत्वः

This is discussed that these अयोगवाहस are read nowhere but heard (in words) and they have to be read to be operated upon by the sūtras.

केवः पुनर्योगवाहः?

What are अयोगवाहस?

विसर्जनीयंजिह्लामूलेयोपवभार्यानुसारः

They are visarga, jihvāmūliya, upadhmāniya, anusvāra and yama.

केवः पुनर्योगवाहः?

How are they called अयोगवाहस?

यद्युक्तं वहन्ति, अनुपदिश्यादः श्रूयन्ते

Since they being heard without being read are operated upon without being included in any pratyāhāra.

* It is interesting to note that Kannada grammarians began to use the term योगवाहा in place of अयोगवाहa; this is perhaps due to false etymology that those letters are found only in the company of others or metanalysis.

Cf. Jihvāmūliyopadhmāniyabinduvisargangalam vañjansanājayayalli yogavāhatejgelun pēḷvar (Śabdamanidarpāna 1,22 commentary)
Where are these to be read?

**अयोगवाहानामसः पञ्चमः**

Reading of अयोगवाह among अद्व for the sake of पञ्चः.

अयोगवाहानामसः उपदेशः कर्तव्यः। किं प्रयोजनम्? पञ्चमः—उर्वः उर्वः, उर्वः उर्वः, उर्वः उर्वः।

Reading of अयोगवाह among the letters included in the pratyāhāra अद्व is necessary. What is the use? पञ्चः, as in उर्वः, उर्वः, उर्वः and उर्वः. पञ्चः can be accomplished since there is उर्वः।

श्रीम जश्वाकपत्वे

Their reading among शारः for the sake of जश्व्य व पञ्चः.

श्रीवृङ्खलाः कर्तव्यः। किं प्रयोजनम्? जश्वाकपत्वे। अयुग्मिङ्गाध्यायोपयोपः पञ्चः; तस्य जश्वः इति उद्धिता उद्धितम् हलेतत्रूपं यथा स्वातः।

They have to be read among शारः. What is the use? For the sake of जश्व्य व पञ्चः. This root उद्धः is read with upadhmaniya for its penultimate. If it takes जश्व्य, the forms उद्धिता और उद्धितम् may be got.

युग्मिङ्गाध्यायोपथः पञ्चः उद्धितितिति इति उपध्यायादेव द्विवचनं प्रामोति, दकारोपये पनः नन्दः: संयोगाद्वः।

If the root उद्धः is read with upadhmaniya for its penultimate, the doubling of that commencing with upadhmaniya (i. e.) विष्ठ in उद्धितिति takes place. If, on the other hand, the penultimate is दकार, prohibition of its doubling takes place by the sütra नन्दः: संयोगाद्वः.
PRATYĀHĀRĀNIKA—हनवर्द्ध

यदि दक्रारोपण: पत्त्वा का रूपसिद्ध: उद्रिज्जता, उद्रिज्जतम् हि हि!

If it is read with दक्रार for its penultimate, how are the forms उद्रिज्जता and उद्रिज्जतम् to be got?

असिद्ध म उद्रोऽऽ—हनवर्द्धवस्ती स्तो: श्रुणा श्रु: हि हि, तलो वक्त्यामि म उद्रोऽऽ, उद्रोऽऽ: श्रुणा सचिपते भो भवतीति

In the asiddhaprakaranā the reading of म उद्रोऽऽ. Here is the sūtra: स्तो: श्रुणा श्रु: ; then shall I read म उद्रोऽऽ: so that द of उद्रोऽऽ will become म when it is followed by श्रु and चवगे.

तत्तवहि वक्त्याम्

Then it is to be read.

न वक्त्याम्, निपातनात्वेव सिद्धम्

No, it need not be read since it is accomplished by nipātana.

कि निपातनम्?

Which nipātana?

भुजन्युज्जी वायुपतापयोः हि हि

The nipātana is भुजन्युज्जी वायुपतापयोः:

इहापि तहि प्रामोति, अभ्युदः समुद्र: हि हि

Even here in अभ्युदः and समुद्र: will it come.

अक्षुस्विषय तक्षिपतनम् । अथवा नैतुद्वै रूपं, गमरेतृ द्रुपसमांहं विषी-मते, अभ्युदतः अभ्युदः, समुद्रतः समुद्र: हि हि

The nipātana is where there is no कुत्त्व. Or this is not derived from the root उद्रज, but from गम् where द: takes place when
the root गम्म is preceded by two prepositions. अभ्युदत्त: becomes अभ्युदः, and समुदत्त: becomes समुदः.

पत्व्याच प्रयोजनम्—सप्तिः, अनु:,-शर्य्यवाय इति पत्व्य सिद्ध, मवती, नुमिनिनयशर्य्यवायेपिः इति विशर्य्यनीयप्रहणं न कर्त्वयः मवती

पत्व्य is the benefit as in सप्तिः and अनु:,-. It is achieved since there is शर्य्यवाय. So the word विशर्य्यनीय in नुमिनिनयशर्य्यवायेपिः is unnecessary.

नुमिनिनय ताहि मप्पय शक्यम्कर्त्त्यूप

In that case even the word नुम is unnecessary.

कथं सप्तिः, अनुः?

How are the forms सप्तिः and अनुः to be got?

अनुत्वारे क्रुः शर्य्यवाय ह्येव सिद्भः

After the anusvāra is brought in, पत्व्य is accomplished by शर्य्यवाय.

अवश्यं नुमो भ्रह्मण कर्त्त्यम्, अनुत्वारीविशेषणं नुममह्याम्, नुमो येंनुत्तार:

तत्र बतस स्तात, इह मा भूत:-पुंस इति

Reading of नुम is necessary. It is taken as the विशेषण of anusvāra so that पत्व्य may take place where anusvāra has replaced नुम and may not take place in पुंस.

अथवा अविशेषपैपेश: कर्त्त्यः

Or they have to be read wherever necessary.

क्ष व्यायोजनम्?

What is the use?
PRATYAHARĀNIKA—हयवर्धक

अविशेषण संयोगसंज्ञारस्मात्रेत्यथार्थितस्थास्थानवद्वारध्यतप्रतिपादः

Reading—wherever necessary for the sake of the संज्ञा, संयोग and उपाध्य and for the operation of आलोचनाविधि and विवेचनाविधि and for the prohibition of स्थानवद्वार.

अविशेषण संयोगसंज्ञा प्रयोजनम्—उष्णक्तक: हलोजन्ततः संयोगः इति संयोगसंज्ञा, संयोगे गुरु इति गुरुसंज्ञा, गुरोऽ इति पुरुषो भवति। उपाध्य-संज्ञा च प्रयोजनम्—दुष्कर्तम्, निप्पत्तम्, दुष्कर्तम्, निप्पत्तम्, हदुदुपधस्य चाप्रत्यययस्य इति यत्र सिद्धि भवति

By reading it wherever necessary, संयोगसंज्ञा is one prayōjana. In उष्णक्तक, the letter उ is prata संयोगसंज्ञा and गुरुसंज्ञा are got by the operation of the śūtras हलोजन्ततः संयोगः and संयोगे गुरु and it becomes prata after being operated upon by the śūtra गुरोऽ... उपाध्यसंज्ञा also is another prayōjana. The पत्र is achieved in दुष्कर्तम्, निप्पत्तम्, दुष्कर्तम् and निप्पत्तम् by the operation of the śūtra हदुदुपधस्य चाप्रत्यययस्य.

नैतद्वित प्रयोजनम्; न हदुदुपधारश्च विस्तरनीयो विशेष्यते

This is not a prayōjana, for the penultimate उ and उ do not qualify the visarga:

कि ताहि? What then?

सकारो, विशेष्यते, हदुदुपधस्य सकारस्य गों विस्तरनीय इति।

सकार is qualified thus—the visarga which has replaced सकार in the word having for the penultimate उ and उ.

अथ उपाध्याग्रहनं न करिष्यते। हदुद्रां तू परं विस्तरनीयं विशेषयित्वाचः हदुद्रागुतरस्य विस्तरनीयम् इति.
Or उपचा is not read there. We shall qualify the visarga as followed by ईत्त and उत्त thus—रुद्धथथापुत्रस्य विसाजीनीयस्य.

अलोकन्त्वविचिद्ध प्रयोजनम्—पुष्करस्तिति, पुष्करस्तिति,—अलोकन्त्वविचिद्ध विचिद्ध भवतीति अलोकन्त्वविचिद्ध सतिः सिद्धं मभवति.

The operation of अलोकन्त्वविचिद्ध also is a prayोजana. In the examples दुःखस्तिति and पुष्करस्तिति, सकार takes the place of visarga by taking recourse to the rule अलोकन्त्वविचिद्ध विचिद्ध भवति.

एतदपि नान्ति प्रयोजनम्। निर्देश्यमानस्य आदेशा मभवति इति विसाजीनीय-सैव मभविष्यति.

This too is not a prayोजana. Since ईदेशस replace only what is mentioned; सकार replaces only the visarga.

द्विजेचनं प्रयोजनम्—उरःक्; उरःप्; अनाचि च अच उत्तस्य यसो द्वे भवति इति द्विजेचनं सिद्धं मभवति.

Doubling is another benefit. In the examples उरःक् and उरःप्: doubling is achieved by the operation of the sītra, अनाचि च which means that यथा following a vowel is doubled.

स्थानिक्षास्थापतिपेश् प्रयोजनम्, यथेऽह मभवति उरःकेण, उरःपेण, इति अह यथाय इति पात्रम् एवमबिधापि स्थानिक्षास्थापतिपेश्, व्य्बोसेक्केन महोर्स्केन इति; तत् अनविन्धो इति प्रतिपेशः सिद्धो मभवति.

स्थानिक्षास्थापतिपेश् also is a prayोजana; just as वायु may come by अह यथाय in उरःकेण and उरःपेण, so also the ज्ञात् may come by स्थानिक्षास्थापतिपेश् in व्य्बोसेक्केन and महोर्स्केन and it is prevented by अनविन्धो.

IV

किं पुनर्मे कर्णि अर्थक्षतः; आहैस्वित्त अनविन्धकः?

Do these letters have meaning or no?
Letters have meaning, since there is meaning in one-lettered roots, stems, affixes and nipātas.

Letters have meaning. Why? Since meaning is found in one-lettered roots, stems, affixes and nipātas. One-lettered roots having meaning are found. * Root द्र., † Root द्रक., ‡ Root द्र.

On account of change in meaning by the change in letters.

* Root द्र. † Root द्रक. ‡ Root द्र.

§ अन्यां गृहेः सक्कारस्यतिः; त एवमाहः सह कक्षमेण अर्थेन्त इति (Pradipika)
We think that letters have meaning since meaning changes in words if one letter is replaced by another. *viz.* कूप:, सूप:, गूप:.

The word कूप: is seen to have one meaning when it is with ककार; another meaning is seen in the word सूप: where क is removed and श is placed in its stead; and another meaning is seen in the word गूप: where both क and श are removed and य is placed instead. Therefore we think that the meaning of the word कूप is in its ककार, that of सूप is in its सकार and that of गूप is in its यकार.

वर्णानुपलब्धी चानर्थगते:

On account of the absence of that meaning in the absence of one letter.

वर्णानुपलब्धी चानर्थगते ते मन्यथे अर्थवतो वर्ण इति-ब्रूक्षः; कक्षः काण्डीरः, आण्ड्धिः—ब्रूक्ष इति सकविरुग्ण कध्विधायं गम्भिरः, कक्ष इति बकरारपावे सौध्योऽन गम्भिरः। काण्डीर इति सकविरुग्ण कध्विधायं गम्भिरः, आण्ड्धिः इति बकरारपावे सौध्योऽन गम्भिरः

We think that letters have meaning since, in the absence of one letter, that meaning is not found. *viz.* ब्रूक्षः, ऋक्षः; काण्डीरः, आण्ड्धिः. The word ब्रूक्ष is found to have a meaning when it is with the letter ब and when that letter is removed, the same meaning is not found in the word ऋक्षः. The word काण्डीरः is found to have a meaning when it is with the letter क and when that letter is removed, the same meaning is not found in the word आण्ड्धिः.

कि तत्तुष्ट्वे अनर्थगते? हति, न सार्थियो ब्यारथमेस गतिर्भवति?

Why is it said अनर्थगते? Is not its meaning well understood?

एवं तद्हि इति पठितं स्त्त वर्णानुपलब्धी चानर्थगते: इति

If so, it should be read thus वर्णानुपलब्धी चानर्थगते:
What is meant by अत्तर्थगते:?

तस्याः तदर्थः, तदर्थस्य गतिः तदर्थस्य गति, न तदर्थगति; अत्तर्थगति, अत्तर्थगते। अथ तस्याः सोदवः तदर्थः, तदर्थस्य गति तदर्थस्य गति; न तदर्थगति; अत्तर्थगति; अत्तर्थगते।

The word अत्तर्थगते: is taken to be the ablative case of अत्तर्थगति: which is the compound of न and तदर्थगति:. तदर्थगति: is taken to be the tatpurusa compound of तदर्थ and गति:, where तदर्थ: is the compound of तस्य and अर्थ:. Or अत्तर्थगते: is taken to be the ablative case of अत्तर्थगति: which is the compound of न and तदर्थगति:. तदर्थगति: is taken to be the tatpurusa compound of तदर्थ and गति:, where तदर्थ: is the compound of स: and अर्थ:

स ततोः तथा निर्देशः कर्तव्यः.

Then it should be read so.

न कर्तव्यः; उत्तरपदलोपेतः दश्यः—तथा उप्पुमुखमिव मुखम् अस्य उप्पुमुखः, स्वास्थः। एवः अत्तर्थगते: अनर्थे इति

No, it need not be read. Here it is to be construed that the following word has been dropped. Just as in the word उप्पुमुख: whose विम्रहवाच्य: is उप्पुमुखमिव मुखम् अस्य the word मुखम् after उप्पु is dropped and also in स्वास्थः, so also in the word अनर्थे इति: the word तस्य after अ is dropped *.

संभातार्थवचचाच

On account of the collection having meaning.

* न between अ and अर्थे इति: should be taken as intervocalic.
LECTURES ON PATAÑJALI'S MAHĀBHAŚYA

संपादनात्वकत्राच मन्यामहे अर्थवन्तो वर्णं इति, येशां संपादना अर्थवन्तं: अव- यवा अपि तेषां अर्थवन्तं:। येशां ब्यववास अर्थवन्तं: समुदाया अपि तेषां अर्थवन्तं:— तथा, एकश्रुत्तमान दशैन समार्थ: तत्समुदायवर्षभ शतमपि समार्थम्; एकश्र तिलस्तेल- दाने समार्थ: तत्समुदायवर्ष्य ज्ञानिपि तैवदाने समार्थी; येशां पुनर्बववास अनार्थका: समुदाया अपि तेषामानार्थका:—तथा, एकश्रृंभो दशैन असमार्थ: तत्समुदायवर्षभ शत- मय्यसमार्थम्, एका च सिक्का तैवदाने असमार्थी तत्समुदायवर्षभ खारीशतमुप्यसमार्थम्

We think that letters have meaning since their collection has meaning. If the collections of letters have meaning, their parts too, have meaning. If the parts have meaning, their wholes also have meaning. *viz.* If one man with eyes is able to see, a collection of hundred such men is able to see. If one gingelly seed is capable of giving oil, 64 marakkat of gingelly seed is capable of giving oil. If the parts have no meaning, their wholes also cannot have meaning. *viz.* If one blind man is not able to see, a collection of hundred such men cannot see; if one particle of sand cannot give oil, hundred *khāri* of the same cannot give oil.

यदि तहिं हे वर्णं अर्थवन्तं: अर्थवन्तं खर्दिन्य श्रुत्तिन्।

If then these letters have meaning, they will be operated upon by the rules which operate on those that have meaning.

कानि? What are they?

अर्थतत्त्वातिपदिक्षमू इति प्रातिपदिक्षणः, प्रातिपदिक्षणः इति स्वन्तं पदमू इति पदसंज्ञा

† एतदृश भवति—प्रत्येके अर्थवन्ताण तत्त्वां, तद् पदिक्षण विषयम् नात्र विषयम्

(Pradipitkā)

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They will get the designation प्रातिप्रदिक्षम by अर्थत्त्वात्त्विप्रदिक्षम, will receive the case-suffixes after them by प्रातिप्रदिक्षान्... and will get the designation पद्म् by सुचन्ते पद्म।

तत्त को दोष?:

What is the harm there?

पद्मश्रेणी नशेश्याय्यविनिष्ठि प्राप्तुवानि बन्ध वनमू इति

The elision of न and others will take place in the words धनम् and वनम् by the operation of पद्मश्रेणी.

संग्रहस्यकाथ्यजातः सूचिकतो वाणित

Collection having one meaning, absence of case-suffixes after letters.

संग्रहस्य फलत्वमयिः, तेन वाणितवुद्वत्चिनी मन्त्रिष्यति

Since the collection has one meaning, case-suffixes will not come after each letter.

अपर्यथक्ष्या प्रतिवर्णमर्थानुपलब्धः:

Letters, on the other hand, have no meaning since meaning is not had for every letter.

अपर्यथक्ष्या वाणिः। कुत: ? प्रतिवर्णमर्थानुपलब्धः। न हि प्रतिवर्णमर्थाः उपङ्ख्यान्ते। किमित् प्रतिवर्णममिति? वाणिः वाणिः प्रति प्रतिवर्णम्

Letters have no meaning. Why? Since meaning is not found for every letter. Meanings are not for every letter. How is प्रतिवर्णम derived? प्रतिवर्णम is derived thus—वाणिः वाणिः प्रति.

वाणिव्यस्त्यापायोपज्ज्वतिकारेण पर्यथेद्यवनात

Since the same meaning is present though there is metathesis, elision, augment or substitution of letters.
We think that letters have no meaning since the same meaning is found though there is metathesis, elision, augment or substitution of letters. In metathesis, तक्कः is from कुतुं, सिक्तता is from कुतुं and सिंह is from हिंदुः; here is metathesis only of letters and no change in meaning. अपाय means elision—viz. हतः, ब्र्नितं, भ्रज, अभ्रज. Here is elision of letters and not of meaning. उपजन means augment viz. लविता, लवितम्. Here is only augment of letters and not of meaning. बिकाम means आदेश viz. घातयति, घातकः. Here is only substitution of letters and not of meaning. As there is metathesis, elision, augment on substitution of letters, so should there be change, elision, augment and substitution in meaning. It is not so here. Hence we think that letters have no meaning.

उमयमिदं कर्णपूतम्—अर्थवतोनर्थका इति च, किम् न्यायम्?

Both has been said with regard to letters that they have meaning and that they have not. Which is right here?

उभयमिद्यां

Both, says he.

कृत?: How?
By nature. For instance, of those persons who study equally with the same hope (of getting money), some get it and others do not.* Because one gets money, it is not necessary that all have got money and because one has not got money, it is not necessary that all have not got money.

तत्र किमस्माति: शक्यं कर्तुं?

If so, what are we to do here?

यदातुपत्यमातिपित्रपिनिपता एकवर्णी अर्थवंतो अतोन्येवानर्थका इति।

Sthāmaātipikametat

Such single letters as stand as roots, affixes, stems and nipātas have meaning and the rest have no meaning. This is quite natural.

कथं य एष भवता वर्णीनाममथ्यवचाये हेतुसक्तिः— अर्थवंतो वर्णो धातु-

पातिपित्रपिनिपितानामेकवर्णीनाममथ्यवचाये चार्यानंतरमनादानेवथायो चार्यानंतरनादानेवथायो जातीयकानि अर्थान्तरेऽपि

अवगते: सहालथ्यसत्ताच इति। सहालथ्यथेतानथेतवातायातीयकानि अर्थान्तरेऽपि

वर्णस: सुपे गृह इति। यदि हि वर्णानन्तमाक्षमानंतरपतं स्थात् मुनिष्ठ: कुप्पास्त: सुपे स्थात्, सुपार्थवं गृहे, कुपार्थवं गृहे, सुपार्थवं गृहे, सुपार्थवं गृहे, सुपार्थवं गृहे; जस्ततु वल्ल नः फळिताक्षस्य वा सुपे, सुपस्य वा कृपे, कृपस्य वा युपे, युपस्य वा

* This sentence is interpreted also thus:—Of those who equally strive after (wealth), some get it and others do not; of those who equally study, some get the desired object and others do not.

† कथित is another reading.
What about the reasons enunciated by you to comprehend that letters have meaning—अर्थवन्तो वर्णः...सहात्तार्थवस्तवाच्? The words of the type कृपः, घृपः and यूपः are different letter smaller groups having different meanings. If the change in their meaning is due only to the change of a single letter, the major portion of the meaning of कृपः should lie in यूपः, that of घृपः in कृपः, that of कृपः in यूपः, that of यूपः in कृपः, that of घृपः in यूपः and that of यूपः in घृपः. Since there is nothing of the meaning of कृपः in यूपः, that of घृपः in कृपः, that of कृपः in यूपः, that of यूपः in कृपः, that of घृपः in यूपः and that of यूपः in घृपः, we think that these are different groups having different meanings. Even this has been very well suggested by you that letters have no meaning while proving that letters have meaning. He who thinks that the meaning of कृपः is in ककारः, that of घृपः in सकारः, and that of यूपः in यकारः, has to decide that उपः has no meaning.

तत्रेद्वमपरिहतः सहात्तार्थवस्तवाचेि

There this—सहात्तार्थवस्तवाच—has been left unanswered.

एतत्स्यापि प्रातिपदिकसंज्ञायां परिहारं वच्यति

Answer for this also will be given later while dealing with प्रातिपदिकसंज्ञा.

* The answer is this:—सूपोऽ घ्रन्त्यवेदेन गुणेन गुणिमोद्धैशंभय: गुरुज्ववद्या, रघुज्ववचः. It is seen that wholes have meaning unconnected with the meaning of the parts, as wine and chariot are unconnected with the quality of their parts.
V

अहुण्, कल्कु, एओइ, एओच्

प्रत्याहारसुचवन्यानां काथमाहिरणेषु * न

Why is the non-inclusion of anubandhas in the pratyahara अच्छ्र ?

य एते अच्छ्र प्रत्याहारार्थः अनुबादनः कियम्वते प्रतेकमाहिरणेन अर्हणं कसाल 

मवतिः?

Why are not the anubandhas (ष ष ह और च्र) which are read in the sutras अहुण्, कल्कु, एओइ and एओच् to form प्रत्याहाराः 

included under अच्छ्र?

किं च यवत्र?

What if they are included?

द्रवि णकार्यरति, मधु णकार्यरति, इति इको यणचि इति यणादेशः प्रसज्येत 

ह and च of द्रवि and मधु in द्रवि णकार्यरति and मधु णकार्यरति will respectively be replaced by ष्र and च्र on the strength of the 

sutra इको यणचि.

आचारात्

By अचारा.

किमिद्माचारात्?

What is here meant by आचारात्?

आचार्यवासुचारात्। नेतेपाध्यायाः अच्छार्यांगि क्रतवतः:

By the application of अचार्या।† अचार्या has not treated them as अच्छ्र.

* अच्छ्र is another reading. It means अच्छ्रप्रत्याहारोऽच्छ्रम्.

† The अचार्या here refers to the author of the sutra भुपमघिप्रयेनः:

कालघम्यस्य.

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On account of their secondary nature.

Since they are secondary here, they are not read in these four sūtras primarily.

Where then are they read primarily?

In the sūtras which enable us to form the pratyāhāra.

How is it so understood?

This is the procedure of Acārya that he reads the letters of the same family together. The vowels in the sūtras forming the pratyāhāra and consonants in those forming the pratyāhāra.

The elision is stronger.

The elision (by the sūtra) takes place before the formation of pratyāhāra by the sūtra आविर्रत्येन सहेता.
The sūtra is split as उकालोज, so that the designation अच्छ may come only to such sounds as have their quantity and so that it may not come to these.

अथवा योगविभागः कपिले, उकालोजः-उ उ उ ३ इत्यकलोजः भवति-तत्त: हस्यदीर्घन्तः हस्यदिर्घन्तसंज्ञाः भवति उकालोजः.

Or the sūtra is split thus उकालोजः, meaning that अच्छ is that which has the quantity of उ, उ and उ ३ and then हस्यदीर्घन्तः meaning that अच्छ having उकाल get the designation of हस्य, दीर्घ and न्युनत.

एवापि कुकुट हस्यार्थि प्रामाणि

Even then the designation अच्छ will come to कुकुट of कुकुट.

तस्मात् पूर्वकृ एवं परिहारः

Hence the answer has already been given. *

पप्प पवभः

The same is the conclusion.

अपर आहं

Another says.

हस्यदीर्घं वचनात् प्रामाण्यावचावदेव योगोस्तु

अन्नमाणिणि यथा स्युस्तकवङ्गकु कायोणि

Let the sūtra be as it is before—हस्यदीर्घन्तः—so that the rules dealing with अच्छ may operate upon such अच्छ as have that quantity.

* At the end of ऐश्वर्य bhāṣya.

† This shows that Mahābhāṣyakāra commented upon vārtikas of different authors, some of which were in śloka form.
Now why are the semi-vowels so mentioned as to be operated upon by the *sūtra* अणुविन्दस्वरेण्य चाप्रत्ययः.

Since, in the examples सर्व्यत्वतः सर्व्यत्वतः, यलिंटलोकम्, तलिंटलोकम्, परसवर्ण (by the *sūtra* अणुस्वरस्य यथि परसवर्णः) is *asiddha*, the doubling will be to the अनुस्वरः alone. When the second is made परसवर्ण there, the first too may be made परसवर्ण taking the second to be यः.

No, this is not the benefit. He is going to say that परसवर्णतत्त्व in the case of द्विवेचन is to be considered सिद्ध. Since it is stated सिद्ध, परसवर्णत्त्व first takes place.

If then परसवर्णतत्त्व is made, doubling will take place since it may be considered यः.

Let there be no doubling.

*Cf.* किमर्थमदिष्टस्वरेण्य इति गक्षरेण प्रख्यातः: कुमारः, यत्र अन्तस्य अन्त्यन्तरमाण्याः, न पुनःकर्तिताः प्रख्यातः: किमत् (Pradipikā).

अणुविन्दस्वरस्य कल्लमाचर क्लान्तिति प्रभः: (Kāiyāṭa.)

अणुः सुपर्यक्षेदः... अण्मू उप्योगः इति तु नामः: (Nāgēśa).
Oh, difference will there be? When there is doubling, there will be three yakāras and when there is no doubling, there will be only two yakāras.

No, there is no difference; since even when there is doubling, there are only two yakāras.

How?

One should be dropped on the operation of the sūtra. Even then there will be difference. When there is doubling, there will be sometimes three yakāras and sometimes two yakāras. If there is no doubling, there will be only two yakāras.

How will there be no such difference?

(It will be so) if the elision is nitya; but it is vibhāṣa.

Let it be taken in that way wherein there will be no difference.
Since he prohibits doubling by the sūtra श्रोऽचि, Ācārya suggests that विभाषा follows.

कथं कैल जापकम्?

On what interpretation will it become जापक?

निषेण हि तथ्य लोपे प्रतिपेधायां न कथित्स्वात

If the लोप is निष्ठ, there will be no use of prohibition.

यदि निष्ठो लोपः त्यात् प्रतिपेधवचनमनर्थं त्यात्। अस्त्रत्र द्विचनं त्यो झरे झरे स्वव प्रि तत्त्वम् श्रोऽचि लोपे भविष्यति। पश्यति त्याचार्यः विभाषा स लोप इति। ततो द्विचनप्रतिपेधं शास्ति.

If the elision is निष्ठ, the sūtra enjoining prohibition will be of no use. Let there be doubling. Elision takes place by the sūtra झरे झरे स्ववम्. Ācārya sees that the elision is optional and so reads the sūtra prohibiting doubling.

नैतदस्ति जापकम्। निषेधपि तथ्य लोपे स प्रतिपेधोवचनं वक्तव्यः, यदैव अत्यो रहाम्याम् इति द्विचनं लोपपवादः स विभाषते.

No, this is not a जापक; for the sūtra of prohibition need be mentioned even when the elision is निष्ठ since the doubling enjoined by the sūtra अत्यो रहाम्याम् is considered to be the लोप.

कथम्? How?
Yah itubhcyate, pataveendha yah: yudata saro va yamho va. Yadha chaatra lope:

Yah: is said; both saro: and yam: are yah:. If there is elision here, doubling will be of no use.

Kyu tahhi tayobhogyoreduharanau?

What then are the examples for those two sutras?

Yathra te dhvajana trivajjana: sanoge: pratamam abhataam adityam: iehdaanii karta: hartha: iiti dhvajanastramabhagyopaye n bahitya: paurbhahapu lopane n satha-kshati

Varnati iiti: tusaalihapu lopane abhunya s pratiyopaya vahitya:

Where, in the absence of doubling, there are three consonants together viz. pratamam abhataam adityam:. Here now in the examples karta: and hartha: there is no elision on the strength of the enjoining of doubling. So also here in the examples kshati and varna: there is no elision. Hence even when the elision is nitya, that prohibition should needs be said.

Hence it is extremely doubtful whether viama: is taken to follow or not.

This pankara is used twice at the end of the pratyahara sutras one before and the other after. There in the sutras having anus and un is arises the doubt whether the pratyahara is with the former un or with the latter un.
In which *ṣūtra* mentioning अष्ण does the doubt arise?

In the *ṣūtra* ठ्ठोपे पूर्वेय दीर्घोऽणः.

It is beyond doubt that it is with the former and not with the latter.

कुते पतुः?

How is it so understood?

पराभावात्

On account of the absence of those with the latter ष.

न हि ठ्ठोपे परेणः सन्ति

When there is ठ्ठोप, there are no letters which are included in the *pratyāhāra* अष्ण with the latter ष.

ननु चायमस्ति आत्राद आइवः इति!

Oh there is आत्राद: आइवः:

एवं तर्थं सामाध्यात् पूर्वेण न परेण। यदि हि परेण स्वात् अण्णहमनर्तकः स्वात्, ठ्ठोपे पूर्वेय दीर्घोऽणः इत्येव ब्रूयात्। अथ वैतदपि न ब्रूयात, अथो क्षेत्रङ्गवति इत्योऽं दीर्घः पुल्लत इति

If so, by सामध्याय it is with the former and not with the latter. Had it been with the latter, the mention of अष्ण would have been of no use since he would have read ठ्ठोपे पूर्वेय दीर्घोऽणः.
Or he would not have read even अच: since हस्तत्व, दीर्घत्व and प्रतित्व can belong only to अचः.

अस्मास्त्राः अच्छेण सन्ते: केश्व: इति

If so, there is doubt in the sūtra केश्व: where अच्छ् is found.

अस्माकः पूर्वेण, न परेण

It is, beyond doubt, with the former and not with the latter.

कुत् एतत्?

How is it so understood?

परामावल्: न हि के परे अच् सन्ति

On account of the absence of those with the latter अच्. For there are no letters included in the pratyāhāra अच् with the latter अच् before the pratyaya ‘ka.’

ननु चायमस्ति गोङ्का नौका इति!

Oh there is this गोङ्का नौका!

एवं ताह्य सामवित्तू पूर्वेण न परेण: यद्रि हि परेण स्यायं अच्छेणमनवेत्यकं स्यायं, केश्व इत्येव ब्रूयात्। अथ वैतद्रिप्न न हृयात्, अतो बैलद्रिप्सतं हस्ते दीर्घः प्रजः इति

If so by सामवित्तू it is with the former and not with the latter. Had it been with the latter, the mention of अच्छ् would serve no purpose since he would have read केश्व: . Or he would not have read even अच्: since हस्तत्व, दीर्घत्व and प्रतित्व can belong only to अच्छ्.

अस्मास्त्राः अच्छेण सन्ते: अच्छोग्राहस्यायुणानिसि: इति
If so, there is doubt in this sūtra अणोःप्रगृह्याय अनुनासिक: which contains अण्.

असन्दिग्धं पूर्वेण, न परेण

It is, beyond doubt, with the former and not with the latter.

कुत पतल्?

How is it so understood?

परामावत्। न हि पदान्ता: परेणः सन्ति

On account of the absence of those with the latter ष. There are no letters in the pratyāhāra अण् with the latter ष which are finals of padas.

ननु चायमति करूः हरूः!

Oh there is this करूः हरूः!

पवं तत्त्वात सामध्येऽत्येव न परेण । यदि हि परेण स्यात् अण्महायमनन्तरेकं स्यात् अनेकायप्रगृह्यायानुनासिक: इत्येव ब्रूयात् । अथ वैतदयि न ब्रूयात् अच एव हि प्रगृह्या भवति

If so, by सामध्ये it is with the former and not with the latter. Had it been with the former, the mention of अण् would serve no purpose since he would have read अनेकायप्रगृह्यायानुनासिक:. Or he would not have read even अच: since only vowels can be प्रगृह्या.

अस्ममस्ताहि अण्महणे सन्देह: उरण् रपर इति

If so, there is doubt in this sūtra उरण् रपर: which contains अण्.

असन्दिग्धं पूर्वेण, न परेण

It is, beyond doubt, with the former and not with the latter.
How is it so understood?

On account of the absence of those with the latter श. There are no letters in अष्ण with the latter श which can come as अदेःस of अष्ण.

Oh there is this कर्तिक्य हर्तिर्यम्!

What if?

If the रे́फ here is followed by रे́फ, there is the possibility for two रे́फs.

The elision of one of the two will take place by the सुत्रा हर्ले यमं यम्मि लोपः.

That elision is optional. Hence optionally there is the possibility for two रे́फs.

If so, the elision by the सुत्रा रे́फ is नित्या.

It applies only to that which is at the end of पदा.
LECTURES ON PATAÑJALI’S MAHĀBHĀŚYA

न शक्य: स पदान्तस्येवं विज्ञातुम्, इह हि कोणो न स्वात—जग मेघस्वरः
अजयाः, पास्पदेः, अपास्पदाः: इति

It is not possible to take it to refer only to the स्वात which is
पदान्त, for, otherwise there will be no elision in अजयाः (imper-
fect of जगमेघ), पास्पदेः, अपास्पदाः:

इह तांहि मातृणां पितृणाम् इति रपर्तवं प्रसज्जेत

If so, there will be रपर्तव in मातृणाम् and पितृणाम्:

आचार्येश्वरचिन्त्रित्वाति नात्र रपर्तवं भवतीति यदवम् खृत्तं इत्यादातः: इति धातु-
प्रहणं करोति

The use of Acārya suggests that there is no रपर्तव here since he
reads the word धातु: in the sūtra खृत इत्यादातः:

कथं कौना ज्ञापकम्?

How is it to be interpreted to become a ज्ञापक?

धातुप्रहणस्येवाद्यानम्, इह सा सूत मातृणाम् पितृणाम् इति; यदि चात्र
रपर्तवं स्वात् धातुप्रहणमस्येवं स्वात् | रपर्तवं कौना अनन्तवादित्वम् न भवतीति |
पहितं त्वाचायाः नात्र रपर्तवं भवतीति ततो धातुप्रहणं करोति

This is the benefit of the mention of धातु that रपर्तव may not
happen in मातृणाम् and पितृणाम्. If रपर्तव is here, धातुप्रहण will
be of no avail; for after रपर्तव is brought in, there will be no
इत्व since there will be no अन्तव. Acārya sees that there is no
रपर्तव here and hence reads धातु in the sūtra.

इहापि ताहि इत्यं न प्रामोति—चिकित्षेषिति जिहीपिति

If so, there will be no इत्व here also—in चिकित्षेषिति and जिहीपिति.

ना भूतचेव: उपधायाक्षेयेवं भविष्यति

Let it not be so; इत्व comes there by the sūtra उपधायाक्षः.
If so, it will come here also in मालूमाण्यम् and पितृणाम्. Hence there is the need for the mention of धातु in the sūtra.

If so, by सामथ्यम् it is with the former and not with the latter. Had it been with the latter, the mention of अण् would be of no avail since he would have read उर्जपरः.

If so, there is doubt in the mention of अण् in the sūtra अणुदिस्त-वण्यथा चाप्रत्ययः.

असांतिगं परेण न पूर्वेण

It is, beyond doubt, with the latter and not with the former.

कैत एत?

How is it so understood?

सन्ते तु परं हुमेन् *

अण् in the सन्ते महाकसूत्र is with the latter since there is अत् in the sūtra उर्जपरः.

Since he reads अण् with न at the end, he suggests that अण् here is with the latter and not with the former.

* सन्ते तपरं हुमेन् is another reading.

† अकार तपरम् is another reading.
LECTURES ON PATAÑJALI'S MAHĀBHĀṣYA

इण्यमहेण मत्तिः सन्देहः

There is, then, doubt in the sūtras having इणः.

असन्दिग्धं परेण न पूवेण

It is, beyond doubt, with the latter and not with the former.

कुते पुत्रः?

How is it so understood?

स्वोर्यग्रं परेण खात्

इणः is with the latter in all places, on account of the mention of खोः.

यथेच्छति पूवेण, संमृष्य श्रवणं तल करोति खोः: इति। तच्च गुरु मभति

Where he wants it with the former, he combines इ and उ and reads खोः. It becomes heavier.

कथे कृत्वा नापकम्?

How is it to be understood to serve as नापक?

तत्र विभासिनिषवे संमृष्य श्रवणं अर्थचतुष्टो मात्रा:। प्रत्याधारश्रवणं पुनस्तिस्मृतः मात्रा:। सौववें वधिचयस्य न्यासेन सिद्धे सति यद्यिंससं यज्ञमारम्येत तच्चाप्यत्याचारः। परेण न पूवेण इति

If there is mention of them in combination with case-suffix, there are अर्थचतुष्टो मात्रा: and if, on the other hand, there is mention through प्रत्याधार, there are only तिस्सो मात्रा:. Since Acārya has mentioned so heavily where there is a lighter course, he suggests that इणः is with the latter and not with the former.
PRATYĀHĀRĀNIKA—ममणम्—शम्भू

किं पुनःरागवतांविवां गृहरो द्विनुव्रम्यते?

How is it that ष is read twice as अनुवर्ध्य as if there is paucity of letters?

एतत्त्रापवस्यायाम भवत्येषा परिभाषा व्याख्यानो विशेषःप्रतिपरिचिन हि सन्देहाद्वादश्यं प्रां सतः

Acārya suggests from this the परिभाषा that a sūtra has to be clearly understood from the commentary when it is not clear and it should not be thrown out on that score.

अण्यःदिस्तस्वर्णः परिहारय पूर्णःप्रस्वर्णः प्रेणःप्रस्वर्णः इति व्याख्यायम्.

We comment that all अण्य except in अण्यःदिस्तस्वर्णः चापत्यः are with the former and (all) ष are with the latter.

अमणवम्—शम्भू

किमभेषेमि मुखसास्त्रवचनावभावनुव्रम्ये ते, न ज्ञार प्रवाहवते?

What for are these two nasals (मु and ष) used as अनुवर्ध्य? Will not ज्ञार alone do?

करे यानि सकारेण प्रत्याहारवर्णानि हलो यम्म यम्म लोप: इति?

How will then be formed the pratyāhāras with मु at the end as in हलो यम्म यम्म लोप:?

सन्तु ज्ञारेण हलो यम्म यम्म लोप: इति

Let them be with ज्ञार thus—हलो यम्म यम्म लोप:.

नैनं शक्यम्, ज्ञारकारणपर्योपि ज्ञारकारणोलोप: प्रसज्येत

This is not possible since the possibility will arise for the elision of ष and मु when they are followed by ष and मु.
LECTURES ON PATAÑJALI'S MAHĀBHĀSYA

न शकारभकारः शकारभकारपरी स्त:

शु and भ are not followed by शु and भ.

कथं पुमः खग्यम्परे हंति!

How will then the sūtra पुमः खग्यम्परे be?

एतद्यस्तु अकारेण पुमः खग्यम्परे हंति।

Let this also be with the anubandha शु thus—पुमः खग्यम्परे

नेवं शक्यम्। शकारभकारपरेष्यपि हि लथि रः प्रसज्येत।

This is not possible since the possibility of र will arise even when खग्य is followed by शु and भ.

न शकारभकारपरं लघू अति

There is no खग्य which is followed by शु and भ.

कथं हमो हस्ताद्वि क्रमणित्यम् हंति?

How will then the sūtra हमो हस्ताद्वि क्रमणित्यम् be?

एतद्यस्तु अकारेण हमो हस्ताद्वि क्रमणित्यम् हंति।

Let this be with the anubandha शु thus—हमो हस्ताद्वि क्रमणित्यम्

नेवं शक्यम्। शकारभकार्येष्यपि हि पदान्त्यो: शकारभकारावागमो स्थाताम्।

This is not possible since the final शु and भ will get शु and भ as augment.

न शकारभकारी पदान्तः स्त:

There are no final शु and भ.

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Even then, there are five आगमम् and three आगमिनम् and so there will be difficulty in the operation of यथासंस्कृत्यशाखा.

Let such be the आगमम् which have आगमिनम्. Since तथा and भगवता are not final, they do not get आगमम्.

अथ किमिदमकरमि त ? *

Now what is meant here by अक्षरम्?

अक्षरं न शरं विधाता

अक्षरं should be taken to mean न शरं.

न श्रीयते न शरीरति वा अक्षरम्

It should be derived in either of the two ways—न श्रीयते and न शरीरति.

अभोजेतृणि संरेशशरम्

Or it may be derived from the root अश्र with the suffix सर.

अभोजेतृणि पुनरन्यैतीतिकः सरनृ प्रतीतिः। अश्रुते इत्यशरम्

The root अश्र is followed by the suffix सरनृ. अक्षरम् is derived from the root अश्र.

* Since the 14 sutras are called अक्षरमालावः, he gives the meaning of अक्षर.
In earlier works अक्षर was explained as letter.

अधर्वा पूर्वसूत्रे वर्णस्य अक्षरमिति संज्ञा कियते

Or in earlier works वर्ण is given the designation अक्षर.

किमर्थसुपदिष्टयते?

What for are those read?

अथ किमर्थसुपदेशः कियते?

Then what for is their mention made?

वर्णानं वातिनयो यत्र च ब्रह्म वर्तते।
तद्धिमिषितुर्धश्च लघवर्णे चोपदिष्टते॥

* This suggests that there was a Vyākaraṇa in the form of sūtras before Āśṭādhyāyī. There are many places where Mahābhāṣyakāra makes mention of पूर्वमुख Cf. पूर्वसूत्रेमुष्ट्यां न तैर्हेत्तकायाणि कियते (VII, 1, 18) etc.

† यद्वेषोऽवातिनकारेण विनिमयायायेश उपदेशः इति, तदेव चोक्षवातिनकारोपयाह (Pradigikā). From this it is clear that the two verses—

अक्षरं न च न संज्ञानापेतति सरोवकायाम्।
वर्णं वां: पूर्वसूत्रे किमर्थसुपदिष्टते॥
वर्णानं वातिनयो यत्र च ब्रह्म बर्तते।
तद्धिमिषितुर्धश्च लघवर्णे चोपदिष्टते॥

are the vārttikas of a चोक्षवातिनकार other than Kātyāyana.
The śāstra through which the knowledge of वर्ण is got has for its subject वाक् where resides प्रज्ञ. For its sake, for knowing the needed ones and for the sake of simplicity is it (aksara-samāmnāya) read. This collection of letters which is the collection of speech should be taken to be प्रश्रारम्भ when it blossoms, fructifies and shines like moon and stars. Its knowledge leads one to realise the fruits realised by the study of all Vēdas and his parents thrive well in Heaven.

प्रत्याहारार्थिकम् ends.
In this āhnikā two sūtras, vrddhirāḍāic and ikōgunavrddhi are discussed at length. This is called vrddhyāhnikā since the first word of the first sūtra is vrddhi.

Here eight topics are dealt with. They are (1) why was the sūtra not read as vrddirādēc? (2) is vrddirādēc uddēśya or ādēc alone? (3) need for the adhikārasūtra at the sātva at the beginning. (4) is this sūtra saṁjñāvidhāyaka or saṁbādānāvādīvidhāyaka? (5) of the two vrddi: and ādēc: which is sātva and which is saṁbān? (6) aneyonāyāyatāvāram (7) the need for the word pratyakṣam in this sūtra and the next and (8) what is the need for tāparāyana in ādēc?

I

कुत्र अक्षाय भवति, च: कु: पदस्येति? फँ
Why is not the final च of the word ādēc replaced by क as is sanctioned by the sūtra चो: कु:?

* That this sūtra consists of 2 words श्रद्धि: and ādēc is known from the word अति: in the statement of Bhāṣyakāra later on in this sūtra kūṭamāsāsāyātām. That it may be considered to be made up of three words is known from the bhāṣya श्रद्धि: आदि एत्य in the first āhnikā. When ādēc is one word, it has not taken the form ādēc since samāsāntavidhi is considered to be anitya.

† कुत्र here does not refer to all the five letters of कर्म, but to क alone.

‡ If one thinks that this point does not arise since Pāṇini's sūtras are intended for the lāukika and vādika words and ādāic is neither, he should be given this answer:—Since the samijñā, vyādhi, which is enjoined here may be considered to be lāukika and its relation to samijñā is considered to be nitya, the samijñā ādāic should also be considered a lāukika word. Or it may be considered to be the anukaraṇa of what is found in the pratyākāra. Those who uphold the theory चर्च शब्दां प्रकृतिः should take ādēc to be jātivācaka.
Because it is taken to be bha (and not pada).

On what authority is it bha?

By the sūtra अयस्मायादीनि छन्दसि इति

The word chandasi is found there and this is not chandas.

छन्दोवसृष्टाणि भवन्ति *

Vyākaraṇa sūtras are treated like Vedic expressions.

If it is bha and not pada, it will not change to च as is found in छन्दोरादेजेवेकुणि.

Vedic expressions are found to have both the samjñās viz. स चुः चुः चुः चुः चुः चुः चुः in the word अक्षक्ता. Similarly here च is changed to च on account of pada-samjñā and क is not changed to च on account of bhasamjñā in the word अक्षक्ता. Similarly here च is changed to च on account of pada-samjñā and it is not changed to क on account of bha-samjñā.

* Since Vyākaraṇa is said to be an important limb of Vēdas in the first āhnikā, it may be treated like Vēdas. The reason for not having read ऐहु as ऐहु may be said to be for the sake of clearness. ऐहु alone can make the reader understand easily that Pāṇini refers to the pratyāhāra.
LECTURES ON PATAÑJALI'S MAHĀBHAŚYA

II

Is it in this sūtra tadbhāvitagrahamā* (i.e.) reference to the letters ā, āi and āu got by the sūtras enjoining vrddhi or reference to the letters ā, āi and āu alone. (In other words, does the designation vrddhi refer to only those letters ā, ai āu qualified by the term vrddhi or to all ā, āi and āu?)

What if (whether it is tadbhāvitagrahamā or no)?

If it is tadbhāvitagrahamā, the pratyaya ‘cha’ by the sūtra vrddhāt chaḥ cannot be suffixed to the words शाल्या and माला to get the forms शालीय: and मालीय:; the pratyaya ‘mayot’ by the sūtra ‘nityam vrddhāsārādíbyaḥ’ cannot be suffixed to the words आच्छ and शाल्या to get the forms आच्छमयम् and शालमयम्, and the pratyaya ‘phiṇ’ by the sūtra ‘udicam vrddhāt agōṭā’ to the words आच्छुत and शाल्युत to get the forms आच्छुतयानिनि: and शाल्युतयानिनि:

अथ आच्छमयमयम्म श्राहण सवं भास: सवमास हिति उत्तरपद्वृद्भृ सवं च इत्येष विषे: प्रामोति, इह च ताबति भार्य तस्य ताब्दर्यश्च यावदार्य: व्रद्धिनिनिमितस्य... हिति पुंजर्भ्राक्ष्तिपश्चिनि: प्रामोति

* In tadbhāvitagrahamā there is āvṛtti of the word vrddhi. The reason for this doubt is both tadbhāvitagrahamā and atadbhāvitagrahamā are found here. Where elision is enjoined, there is atadbhāvitagrahamā in lōpa and tadbhāvitagrahamā in luk, lup etc.
If, on the other hand, there is reference only to ā, āi and āu, the sūtra ‘uttarapada vrddhāu sarvaṇca’* will be applied to the word सर्वभास which is the compound of सर्वो भास: (when the word will have its final syllable udāta), and when तावरी भाया यथा, यावरी भाया यथा are compounded, there will be no pumvadhāvā so that the forms तावरी, and यावरी: cannot be formed, (but they would become तावरीभाया: and यावरीभाया:, which forms are not current in the world).

अस्तु दैव आदेवमात्रायेः भ्रमणम्
In that case, let the reference be only to ā, āi and āu.

ननु चोरस सर्वो भास: सर्वभास इति उत्तरपदक्षेठा सर्वच इत्येपनिः
Has it not been said that, in that case, the sūtra उत्तरपदक्षेठा . . .

नयं दोषं: नवं वित्तायते उत्तरपदस्य ब्रूहिः उत्तरपदक्षेठ: उत्तरपदक्षेठावतिः
It is no harm; the word उत्तरपदक्षेठा is not the locative of उत्तरपदक्षेठ:, the compound of उत्तरपदस्य ब्रूहिः:

कथं दैव? How then?

उत्तरपदस्य इत्येव प्रकृत्य या ब्रूहिः: तद्वतत्त्वपदे इत्येवमेतविज्ञायते। अवश्यं
It is understood in this way:— उत्तरपदस्य इत्येव प्रकृत्य या ब्रूहिः: तद्वतत्त्वपदे.

* Bhattacharji’s vṛtti—उत्तरपदेश्यालिक्या या ब्रूहविनिहिता तद्वतत्त्वपदे परे सर्वभासो विद्यक्यन्यथा अवश्ये द्वितीयतिः: सर्वभासाकारः: अविद्विगत्वाः किमूः? सर्वभासाः.
And the other point that was raised that puṁvadbhāva-pratisēdha will happen by the sūtra "vrddhinimittasya..." in the case of tāvartā, the compound of tāvartā भायर्य and यावर्त्ताय: cannot stand, for the word व्रddhinimittasya is not taken to be the genitive of व्रddhinimittam, the compound of व्रddhinimittam.

कथैः तत्ति ? How then?
व्रddhinimittam यस्मिन्सोच्य व्रddhinimittam: व्रddhinimittasyetा
It is the genitive of व्रddhinimittam, the compound of व्रddhinimittam.

कि च व्रddhinimittam?
What is the nimitta of vrddhi?
योज्यं कुःया, अकारो णकारो वा
Kakāra, ṇakāra or ṇakāra.

अथवा वं: कुःया: व्रddhinimittam
Or that which is the nimitta of all vrddhi.

कथैः कुःया: व्रddhinimittam?
What is the nimitta of all vrddhi?

यक्ष्याणामाकारौकारौकाराणाम
That which is (the nimitta) of ā, āi and āu.
Since there is no vārttika in the first two topics, it is clear that they are Mahābhāṣyakāra’s own.
Samjñāadhikārasūtra for clear conception of samjñā.

अथ संज्ञा इथे मधु संज्ञांतः शब्दः पञ्चत्वाः; किं प्रयोजनम? संज्ञा-
संस्मर्त्यांस्यः; हस्यवादीनां शब्दानां संज्ञा इथे संस्मर्त्यां यथा स्थानः

There should be a sūtra अथ संज्ञा before vrddhi etc. What for? Samjñāsampratyaśyārthaḥ, so that there may be clear
conception that the words like vrddhi are samjñās.

इतरथा इसम्यांन्यो यथा लोके

For otherwise, absence of clear conception, as in the world,

अभिध्याये हि संज्ञाधिकारां हस्यवादीनां संज्ञाते संस्मर्त्यां न स्थानः। हस्यम-
मानीं बहुमूलमन्तरं स्थानः। अन्तर्याचल्याः। कथम्? | यथा लोके, लोके इत्यवन्तः
चान्तर्कानि च वाक्यानि। इत्यथाये। अवस्थनतात्त्वकः—देवदत्त गाम्भीर्यां शुक्लं
दण्डेन, देवदत्त गाम्भीर्यां कृष्णां इति; अन्तर्कानि—दश दाहिमानि पञ्चपुष्पः
कृष्णमानां पञ्चपुष्पं। अवशेषमत्तत्कामाः। स्वेयकृत्य पिता प्रतिशीन:।

If samjñāadhikāra is not done, one cannot have a clear conception of vrddhi etc. to be samjñā. Then many chapters
may become meaningless. Meaningless, says he; how? As is in the world. There are sentences in the world both with
meaning and without meaning: those that have meaning are at first, देवदत्त... कृष्णां; those that are meaningless are
दश... प्रतिशीनः।

* Note that the word वाक्यानि is used in the sense of groups of
words whether they make a sense or no.
Removal of the doubt of *samjña* and *samjñin*.

Even when the *samjña-dhikārasūtra* is read, doubt should be cleared as to what is *samjña* and what is *samjñin*. For how does one know that the word *vṛddhi* is *samjña* and ā, āi and āu are *samjñins* and not ā, āi and āu are *samjñās* and *vṛddhi*, *samjñin*?

The first point raised that *sāṅgābhikācarā*: *kṛta*: *sāṅgābhikācarā*: *kṛta*: *sāṅgābhikācarā*: need not be.

The conception of *samjña* from Ācārya’s use.

One can have a definite conception of what is *samjña* from Ācārya’s using them.

What is here the meaning of Ācārya’s using them?

By the *vyavahāra* of Ācārya.

As is found in those related to *lōka* and *vīda*. 
It is like the happenings in the world and in the védas. First in the world the parents name the child that is born as Dēvadatta, Yajñaadatta in a closed room and by their use, others understand that it is his name. In the védas too yājñikas name sacrificial utensils as spha, yāpa, caṣāla etc. and from the use of those words made by those venerable men, others understand them to be their respective संज्ञा.

एवमिहापि; इति तावतं कैवित्रयणां आः श्रृद्धिन्द्रः संज्ञा, आदैचः संज्ञन इति; अपे पुन: सिचि ध्रुविः:....इत्युत्तरं आकृत्तिकारारुदाहरसि; तेन मन्यामहे यथा प्रत्यायने सा संज्ञा, ये प्रतीयने ते संज्ञन इति

So also here; Even here some comment that the word vrddhi is samjñā and ā, āi and āu are samjñins; others read the sūtra सिचि ध्रुवि:.... and illustrate it with ā, āi and āu; thence do we understand that with which another is denoted is samjñā and those that are denoted are samjñins.

कृत्ययुच्यते क्रियमाणेपि संज्ञाधिक्रोः संज्ञासंज्ञिनोरसन्देहो वक्रयव्य इति

As regards the statement कृत्यमाणेपि.... वक्रयव्य:

संज्ञासंस्यसन्देहाः

There is no doubt about संज्ञा and संज्ञन।

* संज्ञा: = यज्ञक्षणद्रासः ऋषय: (Uddgōta)
LECTURES ON PATAÑJALI’S MAHĀBHĀSYA

संज्ञासंज्ञितीच्छादिप्रख्येदः सिद्धः; कुतः? आचार्याचारादेव, उक्त आचार्याचारानBLACK

Evidently there is no doubt with regard to संज्ञा and संज्ञित. How? From Acārya’s acāra; acāryācāra has been explained.

अनाक्ष्रितः

That which has no ākṛti.

अथवा अनाक्ष्रितः संज्ञा, आक्ष्रितमय: संज्ञितः। लोकेषु ब्राह्मणिनमयां मांसशिल्पे देवदत्त इति संज्ञा किन्यो

Or samijnā is that which has no ākṛti and samijnins are those which have ākṛti. Even in the world the name Dēvadatta is given to the mass of flesh having ākṛti.*

Since it is not easy here to decide which is ākṛtimān and which is anākṛtimān, Vārttikakāra gives another reason thus:—

विशेष च

Or with particular distinguishing mark.

अथवा किंचिच्छिप्रमाणस्य वश्यमि इत्यक्ष्रितः संज्ञेति; वृद्धिशान्ते च तत्त्वां धृष्टे कर्ष्यते, नादेवच्छन्ते

Or for using a particular distinguishing mark, I shall say that samijnā is that which has a particular mark; and that mark is added to vrddhi and not to ādāic.

इत्यद्यावधुमूल: यदूच्चते आचार्याचारार्दित

The statement acāryācārāt is inappropriate.

*Ākṛti though generally means jāti here means manyness; hence anākṛti means oneness.
How is it here inappropriate?

Having found fault with him that his sūtra is not clear it is inappropriate to take his sūtra as the authority. Only not being satisfied with it have you given other reasons anākṛtiḥ lingēna vā.

That distinguishing mark will have to be mentioned.

If it is said, then there is no need for enjoining it-saṁjñā and its elision. The distinguishing mark is attached to anubandhas (found in roots etc.) and no sūtra enjoining its disappearance need be said; as the saṁjñā enabling us to understand the saṁjñīn disappears of its own accord, so also the anubandhas disappear.

The desired object is thus accomplished. But it goes against Pāṇini’s plan. Let the sūtras remain as they are.

* saṁjñā: saṁjñīn: pratyāpya nyātānāt in another reading.
Has it not been said that *samjñādhikāra* is for clear conception of *samjñā* and otherwise there will be no clear conception, as is found in the world?

The same is not the case in grammar as is in the world. The *Acārya* who is an authority for us composed these *sūtras* with great effort, having seated himself in a clean place with face turned east and with a ring made of kuśa grass worn on his fourth finger. Not even a single letter there can be found to be meaningless. What about this whole *sūtra*?

किमतः? What from that?

**IV**

इत्यतः न सत्थेत्वम् संज्ञासंज्ञावेत्तिते, न पुनः साध्वनुसारे असिन् शास्त्रे साधुत्तममेव किबे?

How is it that it is decided that they are *samjñā* and *samjñin* and not that they are decided to be correct from this *śāstra* intended to decide the correctness of words?
The correctness of these two* has been ascertained.

How?

The root vrddh is read in prakṛtipātha and the pratyaya ‘ktīn’ is suffixed to it. Āt and āic are read in Māhāšvarasūtras.†

Let then this be to decide the order of words that ādāicah should be used after the word vrddhiḥ.

The restriction of the order of words is not commenced here.

What then?

Words are formed here. They may be connected in any way one likes, as in āhara pātram and pātram āhara.

* Two refers to vrddhiḥ and ādāic.

† This sentence means that the letters denoted by āt and āic are read or comprehended in Māhāśvarasūtras:—अद्वां and ऐवैचः

† This clearly shows that Pāṇini does not deal with syntax but only with Phonology and Morphology.
Then may these be adēsas; ādaicah are the adēsas of the word vṛddhiḥ.

Adēsas are for it that is in the sixth case (explicit or implied). We do not see here the sixth case.

Then may these be augments; ādaicah are the augments of the word vṛddhiḥ.

Agamas also are for it that is in the sixth case or they are denoted to be such by some distinguishing mark. We do not see here either the sixth case or the āgamlīṅga.

*Erd* kālapī mūrya: sāmanādhi-karaṇya eva sāmāna-viśeṣāḥ svṛddhiḥ. Sāmanādhi-karaṇya and ākaviḥkātkatva are here; this happens only in two cases.

In which two cases?

In the cases wherein they are the word qualified and the qualifying word or saṃjñā and saṃjñīn.
Of the two, let this be the case of viśeṣana and viśeṣya.

No, it is not; for viśeṣana-viśeṣya-bhāva happens in the world only in the case of two whose meaning is definitely known. Here the meaning of ādāic is not clear. Hence they are samjñā and samjñin.

V

There, it is only this doubt, which is samjñin and which is samjñā.

Where then does that doubt arise?

Where both have the same number of syllables. Where, on the other hand, one has smaller number of syllables and another larger number of syllables, the former is samjñā and the latter is samjñin.

Wherefrom is this?

For indeed it is for brevity that samjñās are made!
There too it does not invariably signify the gurutā and laghutā.

क्या ताहि? What then?

अनाकृतिस्तिकापि। अनाकृति: संज्ञा, आकृतिमन्तः संज्ञी:, जोकेकापि इत्याकृतिमन्तो मांसपिण्डस्य देवदत्तं इति संज्ञा कियते

The state of being without ākṛti also. That which has no ākṛti is samijnā and those that have ākṛti are samijnīins. In the world too the name Dēvadatta is given to the mass of flesh which has ākṛti.

अथवा आवृत्तिः संज्ञा भवति। इवर्यावद्दश्चावतेतेऽसंज्ञा: न तथथा इतरापि देवदत्तं इति। आवतेतेऽपि न मांसपिण्डः:

Or those which are repeated are samijnās. The word vṛddhi is repeated and not ādāic. The same is the case elsewhere also—the word Dēvadattaḥ is repeated and not the mass of flesh.

अथवा पूवृत्तिः संज्ञी:, परोचारिता संज्ञा

Or the first-mentioned is samijnīin and the next-mentioned is samijnā.

कुत पत्त? Whence is this?

सतो हि कार्यिणः कार्यिणम भवित्तिमुः, तथथा इतरस्ति सतो मांसपिण्डस्य देवदत्तं इति संज्ञा कियते

For operation comes only when there is an operator. The same is seen even elsewhere—the name Dēvadattaḥ is given only to the existing mass of flesh.
Then how is it *vṛddhirādāīc*? (in other words, why is the order inverted here?)

This one used by Ṛcārya for the sake of *maṅgala* may be passed over. Ṛcārya, eager of *maṅgala*, used at the commencement, the word *vṛddhiḥ* to serve as *maṅgala* for his great work; for, only such works have *maṅgala* at the commencement thrive well, making the readers strong, long-lived and prosperous. In the whole *vyākaraṇa*, the first mentioned is *saṁjjñin* and the next mentioned is *saṁjjñā* cf. *adēṇi gunah*.

Having definitely mentioned the criterion to decide which is *saṁjjñā* and which is *saṁjjñin*, he reopens the topic of *saṁjjñādhihikāra* which he closed by saying *n ca yatha thoṣe tatha vṛyaśkarणe*.

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*Cf.* मात्रिक्क आचार्यां महत: शास्त्रां शास्त्रां वकारामामम प्रयुक्ते । महालादीनि महालादीनि महालादीनि हि शास्त्रां प्रथमे वीरुपक्षकाणि च भवन्ति आकारतपुरुषकाणि चापेतास्तः महालादीनि च सः । (Bhāṣya under मुक्तायो भक्तस्मान: 1-3-1) एवं सुतकारणपि विद्यवाचकारस्य हिन्दुकारणम् हि: विद्यवाचकारस्य महालादीनिन्तमु किम् ‘आकारो है सत्त्व वाक्सः स्वयंबोध्येवस्वयमाना नानारूपं भवति’ इति पुरूसः आकारस्य सर्वश्चाद्धारकः प्रकटिकारणात् ‘अ’ इति ‘रूपा’ इति शब्दश्रुपाल्यस्यः महामहामः यथा। वाचिनिक्षतपि ‘भवत: पाणिनि: सिद्धम्। इति सिद्धशास्त्रवारणे कुलम महालम (Uddyōta under अ अ VIII-4-68).
Samjñādhikāra will be defective too; for there is samjñā sūtra like tasya paramāṣeṣhātmā in the eighth chapter. There too this samjñādhikāra should have its influence.

Or this attempt is inopportune, for this is not different from what is met in the world. If this is different from what happens in the world, then it deserves to be specially treated. For example, one takes hold of a cow by its thigh or ear and tells another ignorant of it, 'this is a cow'; but he never tells him that it is her samjñā. Correct impression is formed in the mind of the hearer.

There, this may be said that the samjñā–samjñī bhāva was determined by the forefathers.

Here too the relation has been determined by the forefathers.

By whom?

By the Ācāryas.
In the world too he who is taught does not know it. If he knows it there, here also it should be taken that he knows it.

VI

सतो वृद्धचारिणु संज्ञामात्रत् तदाध्य इतरतंत्रयत्वादयसिद्धः

On account of inter-dependence, samjñā coming in when samjñin exists and samjñin being comprehended through samjñās, there is no clear comprehension in the words vṛddhi etc.

सत: संज्ञिन: संज्ञामात्रत: तदाध्ये संज्ञामात्रे संज्ञिनी, वृद्धचारिणिनितरत-राज्यत्वादयसिद्धः

When samjñin exists, there is need for naming it; the samjñin is comprehended through samjñā. Hence there is inter-dependence. On that account there is no clear comprehension of the words vṛddhiḥ etc. (In sūtras like mṛjēh vṛddhiḥ.)

क्या इतरतराश्रयता?

How is interdependence?

सतामादिच्यां संज्ञयं भवितत्वम्, संज्ञयं चादृशो मान्यते । तदेत-दितरतराश्रयं भवति; इतरतराश्रयाणि च कार्याणि न प्रकट्यन्ते; तथा नौनीवि ब्रह्म नेत्रश्राणाय भवति

There should be ādāic so that samjñā may be given to it; and through samjñā they are made to exist. This is interdependence. Deeds which are interdependent are not accomplished. For instance ship attached to another ship is not able to come to its rescue (while sinking).
Oh! we see even the interdependent deeds being accomplished. For instance ship carries cart and cart carries ship.

Another thing is there, water or land; cart carries ship on land and ship carries cart on water.

So then a holder (of books) made of three planks (may serve as an example.)

There too exists the string (which keeps them together). Here there is only interdependence.

Our object is gained on account of the nityatva of śabda.

Our object is gained.

How?

(It is so) since śabda is nitya. Śabdas are nitya; when śabdas are nitya, sāmījñā is given to ādāic which already existed; their existence is not brought out by the sāmījñā.
If śabdas are nitya, what for is the śāstra?

If it is asked what for the śāstra is, its existence is established on account of its warding capacity.

Śāstra has the capacity to ward off.

The root mṛj is read generally. Hence it is taken that it comes everywhere. Then this sūtra (mṛjēḥ vṛddhiḥ) prohibits it. It says that, when it is followed by pratyayas which are neither hit nor hit, mārj is the correct form in the place of mṛj.

VII

Need for the word pratyēka in the first two sūtras. The word pratyēka should be read in the first two sūtras.

It should be said that the samśāna, vṛddhiḥ and guṇaḥ apply to each (of ādāic and adēn respectively.)

* The Portion marked [ ] is not found in certain editions.
What is the benefit?

So that they may not apply collectively.

The word *saha* being found elsewhere, no possibility for the *samjña* collectively.

Since the word *saha* is read elsewhere, there is no possibility for the *samjña*, *vrddhiḥ* and *gunah* to be applied collectively. Where he wants anything collectively, he reads the word *saha*: *viz.* *Sāha supā, ubhē abhyastam saha*.

On account of the fruit of the meaning of the sentence being seen individually.

The fruit of the meaning of the sentence is seen individually. For instance, in the sentence *devadattaḥ kṣatriyāḥ sādā pratyekam* the word *pratyekam* is not used. The fruit of eating is seen individually.

Oh! the other *nyāya* also is found that the fruit of the action is found collectively. *viz.* *Gargāḥ satam dāndyanām*. Kings want money and they do not fine them individually.
If, in the presence of this nyāya, the word saha is read, here too the word pratyēkam should be read. If, without the use of the word saha, action may take place collectively, here too can it take place individually without the use of the word pratyēkam.

Here it may be noted that there is slight difference in their views between Vārttīkaśāra and Mahābhāṣyakāra; the former does not take cognisance of the nyāya samuḍāyē वाक्यपरिसमाति: and hence thinks that there is need for the word saha in that case and there is no need for pratyēkam in the other case. Mahābhāṣyakāra, on the other hand, wants saha there and pratyēkam here, if one does not take recourse to the nyāyas or does not want them both, since the same can be determined by the application of the two nyāyas mentioned above.

VIII

अथ क्रियावस्था करण्तपरः कियते?

Now what for is आ provided with हः?

आकार्य तपरकरण्त सवर्णार्थम्

Taparakaṇa of ākāra is for savarṇa.

आकार्य तपरकरण्त कियते। कि प्रयोजनम्? सवर्णार्थम्। तपरस्तत्तकालस्य इति तत्कालनां सवर्णानां अहं यथा स्यात्

A is provided with t. What for? For the sake of savarṇa—So that it may denote savarṇas of the same quantity by the sūtra तपरस्तत्तकालस्य.
Lectures on Patañjali's Mahābhāṣya

केषाम्? For what (savarṇas)?

उदातानुदात्तसितानाः?

For ā with udātta, anudātta and svarīta accent.

किं च कारणं न स्यात्?

Why could they not be denoted?

मेदक्तवात्सरस्, मेदका उदातानामः

On account of the differentiating capacity of accent. Udātta etc. are differentiating elements.

कथं पुनर्जन्यते मेदका उदातानाम इति?

How is it understood that udātta etc. are differentiating elements?

एवं हि हर्षते लोके—य उदाते कर्त्तव्येनुदात्तं करोति कणिडकोपाष्ययतस्मै

चपेण ददाति अन्यत् लं करोष्टिति

For thus is seen in the world—him who mispronounces anudātta for udātta, the teacher of pupils who learn section by section of a work gives him a blow with open hand saying that you are mispronouncing.

अति प्रयोजनमेतत्—

There is this benefit, but —

फ्रं तहृति?

Then what is suggested by but?

 मेदक्तवादुण्यस्य

Bhedakatvād gunasya.
It should be said bhédakatvād guṇasya (i.e.) svarasya in the previous vārttika should be replaced by guṇasya.

What is the use?

Nasalisation is a guṇa; so that it may apply to that differentiated by it.

Why should it not refer?

On account of the differentiating capacity of guṇa. Guṇas are differentiating elements.

How is it known that guṇas are bhēdakas?

For thus is seen in the world. The one object—water—becomes different with different qualities—this is cool and this is hot.

Oh! there are guṇas which do not sometimes differentiate. For instance as Dēvadatta is not bereft of his name

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whether his head is completely shaven, full of clotted hair or has tuft, so also an ox is not bereft of its name whether it is young, middle-aged, old, a calf or a tamed animal.

उमयमिदं गुणोऽक्षमं भैदकः अभेदकः हि | कि पुनः वन्यायम्?

Here both have been said with reference to gunas that they are bhēdaka and abhēdaka. Which is right here?

अभेदकः गुणः इनेव न्यायायम्

It is right to take that gunas are abhēdaka.

कै च पतनः? Why is it?

यदं अस्यद्विक्षितसन्त्यक्षणांसन्तुदातः: इन्द्रात्मकांश्च करोति, तत्स्या- पवयत्याचार्योऽभेदकः गुणः हि। यदि हि भैदकः गुणः: स्य: उदात्तमर्गः सारः

Since the Ācārya mentions the word udātta in the sūtra asthi..., he indicates that gunas are abhēdakas. If gunas are bhēdakas, he would have pronounced the words with udātta accent.

यदि तत्र हि अभेदकः गुणः अनुदात्तेऽनुदात्तात्रात्र यदुच्यते तत्वरितादः: स्वरितान्ताचा स्मार्यति

If, then, gunas are abhēdakas, that which is said for a word which has its first syllable anudātta, or its last syllable udātta, will be applied to a word which has its first syllable svarita or the last syllable svarita.

नैप दोषः, आश्रितमाणो गुणो भैदको भवति, तद्वत शुक्कमालमेत

This is no defect. Theguna that is specifically mentioned along with the object serves as a differentiating element. For instance when it is said ‘Tie to the stake the white’; ‘Tie to the stake the black’, if one ties the black when the white has to be tied, he has not done as is ordained.
Takāra is then to avoid the doubt. If āic alone is read, there is the doubt, whether the prayāhāra āic alone is referred to here or ā also.

There is this doubt alone. In all cases of doubt we take recourse to this that detailed knowledge arises from the commentary and hence doubt does not enable the śāstra to be neglected. We comment that āic refers to all the three. He has not made any attempt in similar cases of doubt (to remove the same), viz. āttomāṣasāḥ.

This is the benefit—ādēsas of three and four mātrās may not, by the principle of similarity, replace sthānin with three or four mātrās in the following:—ख्र्वः इन्द्रः . . . . ख्र्वपापवः.

Even when takāra is read, how cannot ādēsas of three and four mātrās replace sthānin with three and four mātrās?

* It should be understood that ञ is not for ञ but for ञ
By the sūtra–taparastatkālasya.

Is not tapara a bahuvrīhi compound?

No, says he; it is also a tatpuruṣa compound.

If it is taken as a tatpuruṣa compound, the sūtra will operate only with respect to and and not with respect to and.

This is not takāra.

What then?

Dakāra.

What is the use in reading dakāra?

What is it in reading takāra? If it is to avoid the doubt, dakāra also serves the same purpose; if it is for euphony, dakāra also is for the same.
Eight topics are dealt with in this sutra:—(1) the need for ikaḥ in this sutra (2) the need for the anuvṛtti of the words guṇa and vrddhi from the previous sutras (3) whether this sutra and alōntyasya have the relationship of śīśaśīśita (4) whether this sutra and alōntyasya are in the relationship of utsargāpavāda (5) whether this sutra and alōntyasya are not at all connected with each other (6) wherever guṇa or vrddhi is enjoined, the word ikaḥ appears there (7) what will be the harm if the word vrddhi is not in this sutra? (8) whether this sutra is a vidhi-sūtra or a paribhāṣā.

I

Ismṛhan kṛimānem?

What is the need for the word īkṛ (in this sūtra)?

Ismṛhan ātśaṃśaḥśravāyaḥ-jānañātāyaḥ

The use of īkṛ is to ward off guṇa to ā, diphthongs and consonants.

Ismṛhan kriyate | kṛiḥ apratjanas? | ākārañātāyaḥ | sānōṣṭhañātāyaḥ | ākārañātāyaḥ

Ismṛhan ātśaṃśaḥśravāyaḥ-jānañātāyaḥ

The word īkṛ is used. What for? To ward off guṇa (a) in the place of ā, diphthongs and consonants. First as regards the warding off ā from being sthānīṇa of guṇa, guṇa may replace ā by the sūtra (sārvadhātu-kārdhaḥ-dhātukāyuḥ) while the words yātā and vātā are formed; it does not take place on account of the use of īkṛ. As regards diphthongs, guṇa (i) may replace āi while the words glāyati and mlāyati are formed; it does not take place on account of the
use of \textit{ṛṣ}. As regards consonants, \textit{guna} \textit{(a)} may replace consonants while the words \textit{umbhītā}, \textit{umbhitum}, and \textit{umbhitavyam} are formed; it does not take place on account of the use of \textit{ṛṣ}.

\begin{flushright}
\textbf{Akaaraṇitṛṣṭhṛṣṭ李先生 nāvamāṣṭ}: \textit{Acaāryapaditamūryaṃ} nākāraṣṭ \textit{guna} bhavatīti, \textit{yaduḥ} \textit{Aatōrgapūtaṃ} \textit{k}: ēti kākārmanuvaṃ cāroti
\end{flushright}

First it is not to\textsuperscript{*} ward off \textit{guna} to \textit{ā}. \textit{Acaārya}'s use suggests that \textit{guna} does not replace \textit{ā}, since he uses the \textit{anubandha} \textit{‘k’} in the \textit{sūtra}—\textit{ātōrgapūta kah}.

\begin{flushright}
\textbf{Kvam kṛtvā gāpakā?}
\end{flushright}

In what manner should it be understood so that it may be taken as \textit{jñāpaka}?

\textit{kitkaraṇa} \textit{ātāyavojanā} \textit{vidvētyākārayo} \textit{yatha sāya}; \textit{yādi} \textit{nākāraṣṭ} \textit{guna}; \textit{sāya}; \textit{kitkaraṇamāṃśe}; \textit{sāya}; \textit{guna} \textit{kete} \textit{jāvyavārayo}; \textit{paraspaṃ} \textit{sindu} \textit{ṛupa}; \textit{sāya}; \textit{gād}; \textit{kānala}; \textit{ēti}; \textit{pataḥ} \textit{tu} \textit{Acaāryaṃ} \textit{nākāraṣṭ} \textit{guna} bhavatīti, \textit{tatt}; \textit{kākārmanuvaṃ cāroti}

This is the benefit of \textit{kitkaraṇa}, that \textit{ā} may be elided by the \textit{sūtra} \textit{vīḍītī}.\textsuperscript{*}; if \textit{guna} can replace \textit{ā}, \textit{kitkaraṇa} will be of no use; for, in the formation of the word \textit{gōdāh}, \textit{go-dā-a} will become \textit{gō-da-a} if \textit{guna} replaces \textit{ā}, and then \textit{gō-d-a} if \textit{pararūpā} comes (by the \textit{sūtra} \textit{‘atō gunē’}). So also is \textit{kambalada}. But \textit{Acaārya} sees with his mind's eye that \textit{guna} does not replace \textit{ā} and hence uses the \textit{anubandha} \textit{‘k’}.

\begin{flushright}
\textbf{Śanvākaśaśnityaṃ nātāḥ}; \textit{upadeśaśāmsthānt \Śanvākaśaśa} \textit{guna} \textit{n}
\end{flushright}

It is not also to ward off \textit{guna} to diphthongs since \textit{guna} cannot replace a diphthong on account of the significance of their being read separately.
It is not also to ward off guna to consonants since the use of dit by Acārya in the sūtra 'saptāmyām janēr ḍah' suggests that guna does not replace a consonant.

In what manner should it be understood so that it may be taken as jñāpaka?

The use of dit-karaṇa is that the final syllable may be dropped if it is followed by a dit. If consonant were to be replaced by guna, dit-karaṇa will be of no use; for after guna replaces the consonant, the forms upasarajah and mandurajah* will be got by applying the sūtra dealing with pararūpa twice. But Acārya sees with his mind's eye that guna does not replace a consonant and hence uses dit in the sūtra 'saptāmyām janēr ḍah'.

These are not jñāpakas. What was first put forth that kit-karaṇa in atonupasargā kahi suggests that guna does

* mandura - jan - a : mandura - jaa - a : mandurajā
not replace á does not stand; for it is useful in the interpretation of the sūtra `tundásōkayōḥ parimṛjāpanudōḥ`.*

If so, kitkarana in the sūtra `gāpōṣṭak` serving no other purpose suggests it.

The other point that was put forth that guna cannot replace a diphthong on account of the significance of their separate updeśa, if acceded, will lead to this:— whatever takes places to diphthongs, it will be warded off by the separate updeśa and hence (the ādēśa) āy etc. cannot function.

This (objection) cannot stand; for the vidhi in respect of which updeśa is of no use is warded off and that in respect of which it is only nimitta, it is not warded off; in respect of guna, it is of no use and in respect of āy etc., it is only nimitta.

The third point that dit in janēr ḍah suggests that guna does not replace consonant does not stand; for a vidhi, only

* Kit is useful to prevent guna in the words tundaparimṛjah and śokāpanudakh.
when it is proved to be of no use, is taken to be ķāpaka and the desired form is not obtained by replacing \( n \) in \( jan \) by \( guṇa \). How is it that, when it is taken that \( guṇa \) replaces \( n \) in \( jan \), it should be only \( a \) and not \( ē \) or \( ō \)?

By closer similarity the consonant having half a \( māṭrā \) is replaced by \( a \) which has one \( māṭrā \).

एवमथ्यनुनासिकः प्रामोति

If so, the nasalised \( a \) may come.

परस्परेण शुद्धे मविप्यति

It becomes non-nasalised by \( pararūpa \) (since the \( a \) that follows it is a non-nasalised one.)

एवं तद्र सम्र्वपर्यं हो वक्तव्यः, गमेश्व शुद्ध उच्चमान आन्तर्यं: ओकारः प्रामोति। तस्मादिस्रहणं कर्तन्यम्

If so, this \( dit \) should be read for \( gam \) also; \(^*\) for if it is said that \( guṇa \) replaces \( m \) in \( gam \), \( ō \) will replace it by closer similarity \(^\dagger\). Hence \( ik \) should be read in this \( sūtra \).

From the foregoing part it may be clear that, according to the \( pūrvaśaṅga, ikāh \) need not be read here and so the two \( sūtras—ikō guṇavṛddhī \) and \( na dhātulāpī ārdhadhātukī \) may be read together. The \( siddhānta \) says that the word \( ikāh \) is needed here to prevent \( ō \) replacing \( m \) in \( gam \) and hence \( ikō guṇavṛddhī \) should be read as a separate \( sūtra \).

\(^*\) After the \( sūtra—saptamā samā janēr ṣaḥ (III, 2, 97), the \( sūtra \) \( anyēcapi dṛṣyate (III 2, 10) \) is read. If the root \( gam \) is taken under the word \( anya \), this answer holds good.

\(^\dagger\) Similarity referred to here is that both are labials.

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If the word इक्ष्क्ष is read in the sūtra, āu etc. (enjoined by the sūtras चिन भौत, प्रतिमित्यमुष्टामत, भवावालाम) to form the words जृृ, पन्था, स, ह्रम्य will replace only इक्ष्क्ष.

संज्ञाविधाने नियमः

Restriction on the injunction with the samjñā.

संज्ञावे विषयमेते तेषु नियमः

Only those which are enjoined with the appellation guna or vrddhi come under this sūtra.

कि कल्यामेतू?

Is there any need for this to be said?

न हि

No, certainly not.

कथमनुच्यमानं संस्यते?

How can it be understood if it is not so said?

गुणव्रद्धिव्यज्ञानसामयानि

On account of the significance of having read gunavrdhi in this sūtra.

कथं परस्तरे गुणव्रद्धिभ्यज्ञानम् इभ्रो गुणव्रद्धी स्त्याताम्?

How then can guna and vrddhi replace इक्ष्क्ष if the expression gunavrdhī is not read here?

* Since ā, āu and a are either vrddhi or guna letter, this pūreapakṣa arose.
The expression gunavṛddhi mentioned before is supplied here.

Where is it mentioned before?

In the sūtras—vṛddhirādaic and adēṇ guṇah.

If it (vṛddhi) follows from the first sūtra, the second sūtra will have to be read as adēṇ guṇah vṛddhāc, so that a, ē and ō will get the appellation vṛddhi also.†

Connected element ‡ follows thus—vṛddhirādaic, adēṇ guṇah vṛddhirādaic, ikō gunavrddhi. Then the expression gunavrddhi is supplied and the expression ādāijadēṇ is made to recede.

Or anuvṛttis are like frog-leap. As frogs skip over intermediate things, so are adhikāras.§

* The objection raised here is that, tho' vṛddhi and guṇah have been already mentioned, the compound gunavrddhi has not been mentioned.

† This statement is based on the assumption that a word in the first sūtra cannot be supplied in the third unless it is taken to follow in the second.

‡ vṛddhi connected with its samjñin is taken to follow.

§ This suggests that the word vṛddhi may be made to follow in the third sūtra without passing through the second.
LECTURES ON PATANJALI'S MAHĀBHĀṢYA

अथवा एक्योगः करिष्यते ज्वरादेशज्ञातसः। तत्त इको गुनवृद्धि इति
न चक्रयोगेन्न्युनिचिन्मध्याः

Or the first two sūtras are made into one as vrddhi-rādāj-adhi guṇah. Then is read ikō guṇavṛddhi. There is no anuvrtti within one and the same sūtra.

अथवा अन्यवचनात् चक्रार्करणाय प्रकृतापायादे विज्ञाते, यथोत्सर्गेण प्रसक्तासपायादे बाध्यको भवति

Or on account of giving another samājā and the absence of ca, it is understood to be an exception to what has been said before, in the same way as a special rule prevents the application of a general rule.

अन्यस्या: संज्ञाया: वचनात् चक्रार्क प्रकृतासपायास्य अक्षरार्क प्रकृताया
ब्रह्मसंज्ञाया गुणसंबंधा बाध्यका भविष्यति, यथोत्सर्गेण प्रसक्तासपायादे बाध्यको

Since another appellation is given, and since the word ca which denotes grammatical attraction is not read, guṇa-samājā sets aside the vrddhi-samājā mentioned first, in the same way as a special rule sets aside what will, otherwise, happen by the general rule.

अथवा वक्त्येबलतः अनुवेष्टे च नाम विज्ञायः, न चानुत्तराक्षदेव भवति। कि
ताहिः? च यथायति इति

Or he is going to say this—that, though rules have the capacity to be supplied later on, they do not do so only on account of it. By what then? By the effort.

* This is the vivaraṇabhāṣya to the previous one.
† Cf. अत्तर्त्यालकेतिकिषुपुरुषणेवस्यमहं (Uddyota).
Or both are not taken by anuvṛtti, but we take them by adhyāhāra.

It may be noted here that the anuvṛtti of the words vrddhi and guṇa is dealt with in seven ways. First the word vrddhi is taken to the third sūtra through the second. The objection raised therein was that a, ē & ō will get the appellation of vrddhi also. (2) It was met by the statement that the word vrddhi alone is not taken to the second, but vrddhi attached to adāic. The defect here is how adāic alone was made to recede. (3) Then the principle of ‘Frog-leap’ was applied. Recourse is taken to it only in cases where there is no other go. (4) Hence he wishes to take the sūtras one and two as one. It was so done on the idea that there will be no anuvṛtti in one and the same sūtra. But sometimes it is seen that there is anuvṛtti even in one and the same sūtra. (5) Hence he takes recourse to the point that the appellation guṇa serves as an apavāda to the appellation vrddhi to a, ē and ō. The defect here is this:—The uddēṣya in the apavādasūtra is that which is otherwise qualified to be the uddēṣya in the utsarga- sūtra. Here the uddēṣya of the utsarga is adāic and that of the apavāda is adēn. (6) Then he says that yatna and not anuvṛtti alone serves the purpose. Here the defect is this:—the expression guṇavṛddhi in the third sūtra suggests that the expression supplied from the previous two sūtras is sanvijñāpara and that suggests that this is arthapara. (7) Hence the author takes recourse to the practice found in the world that we take in only those that we want.

* Both refers to guṇa and vrddhi.
Is this sūtra alōntyaśēṣa or alōntyāpavāda? (i.e.) Do this sūtra and the sūtra ‘alōntyasya’ form a whole sentence, one serving as part of another or are they antagonistic to each other?

कथं चायं तत्त्वं: खाद्, कर्थं वा तदपवादः?

How is this sūtra tacchēṣa† or how is it tadapavāda?

यथे काव्यं—तथ इति च, अलोक्यस्य विचयो भवन्ति, इको गुणवद्धी अलोक्यस्य इति—ततोऽयं तत्त्रं:। अथ नाना काव्यं—तथ इति च, अलोक्यस्य विचयो भवन्ति, इको गुणवद्धी अन्त्यस्य चानन्त्यस्य च इति—ततोऽयं तदपवादः:

If they are one sentence—vidhis happen to the final al and the guṇa and vṛddhī happen to the ik which is the final al—this sūtra is tacchēṣa. If they are different sentences—vidhis happen to the final al and guṇa and vṛddhī happen to ik which is both final and non-final, it is tadapavāda.

क्षणात्र विचेष:?

What is the difference here?

गुणांलोकगत्विस्यमति चेतनिदृश्यमुपपल्लवमहीनिकोशाकुदेशान्यप्रमत्वम्

If guṇa and vṛddhī are taken to happen to the final al, the word ik has to be read where guṇa or vṛddhī is enjoined to mid, mrj, pugantalahūpadha, rech, drś, kṣipra and kṣudra.

* In the interpretation of the sūtra sārvadhatukārthadhatukāyoh there is anuṣṭiti of anāgasya and guṇah. Since the former is in the genitive case, alōntyasya appears on the scene. By the mention of the latter, ikah appears on the scene; Hence arises this doubt.

† The word tacchēṣa may be taken here as bahuvrihi and tatpurusa. Sēṣa-sēṣi-bhāva is here paricchēṣya-paricchēṣaka-bhāva.
If it is taken that guna and vṛddhi happen only to the final al, the word ik has to be read where guna or vṛddhi is enjoined to mid, mrj, pugantalaghūpadha, rech, drś, ksipra and kṣudra; midēr guṇah, ikah should be added, for i cannot be replaced by guṇa since it is not final; mrjēr vṛddhiḥ, ikah should be added, for r cannot be replaced by vṛddhi since it is not final; pugantalaghūpadhasya guṇah, ikah should be added, for it cannot be replaced by guṇa since it is not final; rechēr liṭi guṇah, ikah should be added: for r cannot be replaced by guṇa since it is not final; rdrśōni guṇah. ikah should be added, for it cannot be replaced by guṇa since it is not final; ksiprakṣudrāyōrguṇah, ikah should be added, for i or u cannot be replaced by guṇa since it is not final.

Svarādēśaśārayānāgntāś

Possibility of sarvādēśa to the anāga which do not end in ik.

Svarādēśa guṇośārayānāgntāś prāmōti, bāta bātā

Guna will replace the whole if the anāga does not end in ik as in yātā, vātā.

Kī kāraṇā? Why?

Ālojntāś yātī pārī chaiv śaṇyamikmūpyasāhanta, ājñyānītī ch sthānāpāri

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The genitive mentioned in alôntyasya goes with the final ik. The genitive in aṅgasya is sthāṇaśaśṭhī. Hence if guṇa is enjoined to an aṅga which does not end in ik, it should replace the whole of it.

The objection does not stand; just as the genitive mentioned in alôntyasa goes with the final ik, so also is sthāṇaśaśṭhī in aṅgasya; for there is no genitive in the aṅga which does not end in ik. Hence where is the possibility of guṇa or sarvādēśa?

If so, they are not two coordinate defects.

What then?

The second is subordinate to the first; the word ca is read in the sense of hi. Ik should be read in the sūtras—mider guṇah etc; for the aṅga which does not end in ik will be wholly replaced by ādēśa.

The sūtra, ‘mider guṇah’—by the sūtra ‘ikō gunavṛddhi’ guṇa does not replace the final; by the sūtra ‘alôntyasya’, it does not replace ik. But guṇa is enjoined and hence it should be a sarvādēśa. So also elsewhere.
If so, let it be tudapavāda.

As guṇa occurs in ajuhavuh, abībhauḥ etc. by the application of the sūtra ‘jusi guṇah’ so also will it occur in anēnijuh, puryavēviduh etc. As guṇa occurs in kartā, hartā, nayati and tarati by the application of the sūtra ‘sārvadhutukārdhadhutakayōḥ’ so also will it occur in īhitā, īhitum and īhitavyam. As guṇa occurs in agṇe, vāyō by the application of the sūtra ‘hrasvasya guṇah’, so also will it occur in the vocatives agnicītah, sōmasutaḥ etc. As guṇa occurs in agnayāḥ, vāyavaḥ etc. by the application of the sūtra ‘jasī guṇah’, so also will it occur in agnicītah, sōmasutaḥ, etc. As guṇa occurs in kartari, kartārāu, kartārāḥ etc. by the application of rtō
ni sarvanāmasthānayoh guṇah, so also will it occur in sukrīti, sukrātu and sukrātah: As guṇa occurs in bābhrevyāḥ, māṇḍavyāḥ etc., so also will it occur in sāyuṣrūtaḥ derived from suṣrut.

नेष दोषः:

This objection cannot stand.

पुगन्तलघुप्रधानमन्नथानियमार्थम्

The expression pugantalaghūpadha is to restrict the cases of ik which are not final.

पुगन्तलघुप्रधानमन्नथानियमार्थः भविष्यति — पुगन्तलघुप्रधानस्यान्त्रान्त्यस्य नान्यस्यान्त्यायेति

The expression pugantalaghūpadha is to restrict (their application to ik which is not final) (i.e.) to restrict it only to such anantya iks as are pugantalaghūpadha.

प्रकृतसैव नियमः स्वातः *

The niyama will be only to that already mentioned.

कि च प्रकृतम्?

What is it that has been already mentioned?

सार्वधातुकार्याधानुसारोरिति। तेन भवेदित्व नियमात् स्वादू ईहिता ईहितुं ईहितत्वम् ईति, हस्तायथोरुपूणस्वत्त्वनियतः सेवन्त्यस्यापि आमोदति

The sutra ‘sārvadhātukārdhadhātukayoh’. Therefore prohibition of guṇa will occur by the niyama in the cases of ihiha ihitum and ihitavam; but not in the cases which come under the operation of the sutras like hrasvasya guṇah; and hence the guṇa will occur there to ik which is not final also.

* प्रकृतसैव नियमः स्वातः is another reading.
If the *niyama* is taken in this form that *guna* will occur to *pugantalaghūpadha* only when *sārvadhātuka* and *ārdhadhātuka* follow, the *guna* enjoined by the *ṣūtra* ‘*sārvadhātukārdhadhātukayōh*’ will become unrestricted, so that it will occur to *anantya ik* in *iḥitā*, *iḥitum* and *iḥitavyam*.

If the *niyama* is done both ways *pugantalaghūpadhasyāīva sārvadhātukārdhadhātukayōh* and *sārvadhātukārdhadhātukayōrēva pugantalaghūpadhasya*, even then the *guna* enjoined by *jusi gunah* becomes *aniyata* so that *guna* will occur in *anēnjīh*, *paryavēvīṣuḥ* etc.

If so, this is neither *tacchēṣa* nor *tadapavāda*; but a different *paribhāṣā* not at all connected with it (*alōntyasya*).

* *Niyama* is the name to the *ṣūtra* ‘*alōntyasya*’ by the previous grammarians.

* † It is worth while to see if there is another reading "भवति."
Thinking that it is another paribhasa, krśtriya read that
the sūtra 'ikō guṇavṛddhi' operates against alōntyasya by pūrva-
vipraśiṣṭādha.

If it is tacchēṣa, there is no occasion for vipraśiṣṭādha, or if
it is tadapavāda, then too there is no occasion for vipraśiṣṭādha
between general rules and exceptions. Of them
alōntyasya operates when the word rājakīyam is formed by
the sūtra 'rājñāḥ ka ca' and ikō guṇavṛddhi operates when
the words caṇyanam, caṇakah, lavanaṁ, lāvakaḥ etc. are
formed, while the words mēdyati and mārśti are formed, both
begin to operate; but ikōguṇavṛddhi operates prohibiting
the latter.

This vipraśiṣṭādha is not proper; for it is said that, in conflict
between two rules, the latter prohibits the former and this
sūtra is the former and alōntyasya is the latter.

The word para means the needed one. In conflict, that which
is needed operates.

* It means the conflict between two sūtras where the former
prohibits the latter.
Even then the vipratiṣėdha is not proper; for there is occasion for vipratiṣėdha only if one thing is to be operated upon by two sūtras and here there is none which is to be operated by two.

नावदं द्विकार्योऽपि विप्रतिषेधः

Vipratiṣėdha does not invariably occur when one alone is to be operated by two.

किं ताहि?  What then?

असम्भवोऽपि; स चास्त्रविन्दनवः

Non-happening too; that asAMBhAVA is found here.

कोः असावसम्भवः?

What is that asAMBhAVA?

इह तावदू बुसेम्यः  पुक्षेम्यः इति एकः स्थानी श्रवादेशो, न चास्त्रि सम्भवः अदेक्रूय स्थानिनो श्रवादेशी श्यातां; इहेदानी भेषमिति भैशतः भेषमिति इति द्वौ स्थानिनो एक आदेशः; न चास्त्रि सम्भवः यत् द्वम्; स्थानिनोरेक आदेशः

At first in the examples vrksēbhyaḥ, plaksēbhyaḥ there is one sthānin and two ādeśas and it cannot be that one sthānin has two ādeṣas; on the other hand, in the examples mēdyati, mēdyatam, mēyanti there are two sthānis and one ādeśa and it cannot be that two sthānis can have one ādeśa; this is asAMBhAVA and when there is this asAMBhAVA, vipratiṣėdha can fit in.

एवम्यथुको विप्रतिषेधः;  द्वौहि साधब्योः; समवस्थितयोऽविप्रतिषेधाः

भवति, अनवक्राश्यं योगः:

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Even then *vipratiṣēdana* cannot fit in; for there is opportunity for *vipratiṣēdana* only when the two *sūtras* have room to operate elsewhere; and this *sūtra* has nowhere else to operate.

Is it not then that its operation is settled in the cases of *cayanam, cāyakaḥ, lāvanam,* and *lāvakaḥ* etc.?

Even here *'alōntyasya'* begins to operate.

This *sūtra* is read when *'alōntyasya'* invariably begins to operate.

If, then, this *sūtra* is read when *alōntyasya* begins to operate, this becomes its *apavāda* and there is no *vipratiṣēdana* between *utsarga* and *apavāda*.

Even if, with difficulty, room is found for *ikō gunavṛddhi* to operate, *guna* will occur by *vipratiṣēdana* in *anēnijuh, parya-vēvisuḥ* in the same way as it occurs in *mēdyati, mēdyataḥ, mēdyanti* etc.
If so, whenever it is said that *vrddhi* occurs, and *guna* occurs, one should understand that the word *ikah* presents itself.

कि कृति सहवति?

What happens then?

द्वितीय पदी प्रारम्भिते। तत्र कामचारिः गुञ्माणेन देवं विशेषविन्दुम्। इन्द्र व गुञ्माणम्। यावता कामचारः, इव तावन्मिद सिद्धिन्वीणु कामचारी विशेषक्षिपु गुञ्माणेनकं विशेषविन्ध्यः। एतेऽयं इव इक् इति; हेद्यानि जस्तु सार्ववहातुकार्पाध्यक्षावल्लासाः। गुञ्माणं विशेषविन्ध्यं:। एतेऽयं गुञ्म सहवति इक्ते इगान्तानाम् इति

Another word in the genitive case appears. It is our pleasure to take it as an adjunct to the already existing word in the genitive case or to take the latter qualifying *ikah*. Since it is our pleasure, we take the word in the genitive case to qualify *ikah* in the case of *midimrjjipuganta-laghugpadharcchidrskiśiprapaksdra*, and in the case of ‘*jusisaśravadvahātukārdhādhātukahrasvādi* we allow the word, to be qualified by *ikah*—*guna* replaces these which are *iganta*.

Having dealt with the six topics, *Mahābhāṣya-kāra* tries in a way to meet the objections raised in the *tacchēṣapakṣa*.

अथवा संवेदनाल स्थानी निर्देशस्यतः। इह तावन्मिदरिष्टिविविषयिको निर्देशः—मिदूः। मिदिरिति; अथवा पदीसमासो भविष्यति—मिदूः। मिदिरिति। मुग्न्तालथथवस्थिति, नेंवं विज्ञापो पुग्न्ताक्रमस्य लघूपशस्य वेदित; कथं ताहि? पुक्क अत: पुग्नतः। रघुवा उपाधा लघूपा, पुग्न्तः लघूपा च.
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Or in all these places sthānin is mentioned. First in the sūtra—mider guṇah the word midēḥ is made up of two words mid and ēḥ where mid is in the genitive case without the case-suffix; or it is the genitive of midēḥ which is a sāsthītātpurusā. The sūtra—pugantalaghūpadhasya is not interpreted as pugantāṅgasya and laghūpadhasya. How then? it is taken as the genitive of pugantalaghūpadham which is a dvandva compound made up of pugantaḥ and laghūpadhā which are respectively split as puki antāḥ and laghī upodhā. This needs be said; for, otherwise guṇa will appear in the words bhīnattī and chinattī. In the sūtra—rechatyṛtāṁ r is separately mentioned so that it may be split as rechati, r, r, rīm. As regards rādṛṣonī guṇah, it is split into two sūtras, urānī guṇah and druṣah, so that guṇa replaces r when it is followed by aṁ and guṇa replaces r of druṣ when it is followed by aṁ. With respect to kṣiprakṣudra, since, though the desired object is won by reading the word guṇah after the word yanādirayam in the sūtra—stāla-pūra-yuada-hrasva-kṣipra-kṣudrāṇām yanādirayam pūrvasya ca guṇah, he needs the word pūrva, it has this prayojana that guṇa replaces ik and does not replace anik. Hence it must be noted that nothing has been said about mṛjēvṛddhiḥ and the sūtra—rādṛṣonī guṇah is split in a different order. Hence this topic is intended only to serve as a supplementary discussion to try whether tucchēṣapaksā can stand.
What is the need of the word *vrddhi* in the *sūtra*?

Why is the mention of the word *vrddhi* particularly objected and not that of *guna*. If there is any use in the mention of *guna*, the same holds good for *vrddhi*. What is the speciality here?

There is this speciality that nowhere is *sthānin* mentioned in *sūtras* where *guna* is enjoined and hence there is the need for the mention of the word *guna* to determine the *sthānin* and that, on the other hand, everywhere is *sthānin* mentioned in *sūtras* where *vrddhi* is enjoined viz. *acā īniti, ata upadhāyāḥ, taddhitēsvacām ādeḥ*.

Hence he gives the reply.

The use of *vrddhi* is for what follows.

The word *vrddhi* is used. What for?
For what follows.

So that the prohibition which he is going to enjoin when the following *pratyaya* is *kit* or *nīt* may apply to *vrddhi* also.

Where is the possibility for *vrddhi* to appear when the *kit* and *nīt* *pratyayas* follow, since it appears only when the *nīt* and *nīt pratyayas* follow?

That too is for the sake of *mrj*.

*Vrddhi* that is generally enjoined to *mrj* may not take place when it is followed by *kit* *pratyaya* and *nīt pratyaya* as in the case of the words *mrṣṭah* and *mrṣṭavān*.

The word *vrddhi* should be read for the sake of this *sūtra* also to enable the formation of words from *mrj*, so that the *vrddhi* that is enjoined to *mrj* as a whole without specifying the part to be replaced by it, may replace *ik* and not an *anik*.

*Here uttara refers to the sūtra ‘kniti ca’
† Tat refers to the previous vārttika.
‡ iha refers to the sūtra ‘ikō guṇavrddhi’
§ anik refers to the final consonant since alōntyasya may operate.*
If it is for the sake of \( mṛj \), the end is achieved by \( yōgavibhāga \).

If it is for the sake of \( mṛj \), the sūtras (\( mṛjē vṛddhiḥ \) and \( acō īṇiti) are split in a different way—\( mṛjē vṛddhirucaḥ \) and then īṇiti. \( Vṛddhi \) appears when the following pratyāya is īṇ or īṇi and it replaces only an \( ac \).

If \( vṛddhi \) is said to replace \( ac \), it may replace \( ṛṣi \) also in \( nyamārṇi \).

* I am not certain that this is a sārtika though it is found to be so in some editions.
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इद्धेतु प्रतिपेधो नौपपत्ते

The prohibition of *vṛddhi* (in *mrśta* etc.) won’t apply.

किं कारणम? Why?

इक्षुमकरणात; इम्बुक्ष्यणयोगुरूपंबहुदृष्टं: प्रतिपेधः

(it is so) since the prohibition is only for that enjoined to *इक्षु*; the prohibition is only to such *guna* and *vṛddhi* as could replace an *ik*.

न चैवं सति मृजेज्ञिनिवणा ब्रह्मिन्न्वति

If so, *vṛddhi* will not replace *ik* in *mrj*.

तस्मान्मृजेज्ञिनिवणा ब्रह्मिन्न्वित्वाः

Hence we should try to get in *mrj*, the *vṛddhi* enjoined with the term *ik*.

एवं तद्विर, इहान्वे वैयाक्षरणा मृजेज्ञाती सहक्रेम्य *विभाषा ब्रह्मिवारभने, परिभज्ञाय वरिमार्जेन्त्रि परिभुज्यतु परिमार्जेन्त्रि परिभुज्यतु: परिमार्जेतू: इक्षत्थतः; तद्विरहिपि साध्यस्य, तस्मिन् साध्ये योगिवभागः करिष्यते मृजेज्ञामण्यः भवति; ततं अभि किंकर्तित, अजायो न किंकर्तित मृजेज्ञामण्य, परिभज्ञाय परिमार्जेन्त्रि परिमार्जेतू:। किंमथिषमः नियामत्थम; अजादायेव किंकर्तित नान्यत्व। कामयत मा मृजेज्ञां इति। ततो वा, वा अभि किंकर्तित मृजेज्ञामण्यथित परिभज्ञाय परिमार्जेन्त्रि परिमार्जेतू: इति

If so, other grammarians wish *vṛddhi* optionally for *mrj* when it is followed by *kit* and *nīt* viz. *parimrjanti, parimārjanti, parimrjantu, parimārjantu, parimamrjatuḥ, parima-mārjatuḥ*. The same is wanted here also and hence the sūtra—split is done in this way—‘*mrj evrddhiracah*’ and then ‘aci

*Sāṅkrama is the saṃjñā of old grammarians denoting *kit* and *nīt.*
which means that \( mṛj \) takes \( vrddhi \) when it is followed by a \( kit \) or \( nīt \) beginning with a vowel, viz. \( parimārjanti, parimārjantu, parimāmārjatuḥ \). What is this for? For the sake of \( niyama \), so that it takes place only in those places where \( kit \) or \( nīt \) begins with a vowel and not in other places. What are those places where it should not be? They are \( mṛśṭāḥ, mṛśṭavān \). Then the sūtra ‘\( vā \)’ is read, which means that \( mṛj \) takes \( vrddhi \) optionally when it is followed by a \( kit \) or \( nīt \) beginning with a vowel, viz. \( pari-mṛjanti, parimārjanti: parimāmrjatuḥ, parimāmārjatuḥ \).

If so \( vrddhi \) should be mentioned for the sake of this sūtra on behalf of \( sic \) so that the \( vrddhi \) that is enjoined before \( sic \) may replace an \( ik \) and not an \( anik \).

For which \( anik \) is there the possibility to be replaced by \( vrddhi \)?

\( akāra, acikirṣīt, ajikirṣīt. * \)

No, the \( lōpa \) (enjoined by \( atō lōpah \)) prevents its operation.

If so, there is that possibility for \( ākāra \) viz. \( ayāsit, avāsit. \)

\* In \( acikirṣa—it, a \) is dropped by \( atō lōpah. \)
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नास्यत् विशेषः, सत्यं वृद्धावस्यां वा

Here is no difference whether there is *vrddhi* or not.

सन्त्यक्षरस्य तत्त्वः प्रामोति

If so, there is that possibility for diphthongs.

नैव सन्त्यक्षरमन्त्यमस्ति

There is no diphthong which is final.

ननु चेत्तमस्ति द्वेपोऽवृत्ते उदवोढम्, उदवोढाम्, उदवोढ इति!

Oh, here it is when द is elided *viz.* *udavōḍham, udavōḍhām udavōḍha!*

नैतदस्ति, असिद्वः द्वेपः, तत्स्यासिद्वत्वः नैतदस्ति भवति

No, it is not; *dhalāpa* is taken to be non-existing; since it is *asiddha*, diphthong is not the final letter.

व्यञ्जनस्य तत्त्वः प्रामोति, अमेत्तीतः, अच्छैत्तीत

If so, there is that possibility for consonants—*abhāilsīt, acchāilsīt.*

हठत्तक्षणः *वृद्धवायुः सन्धिपर्यः भविष्यति

*Vṛddhi* that is enjoined to the vowel of the *āṅgas* that end in consonants prevents its operation.

यत् तत्त्वः सा प्रतिपृथ्याते, नेत्री इति अकोषात्त अमोषात्त

*(What do you say) where it is prohibited by the śūtra—

नेत्री विशेषः, akōṣīt, amōṣīt?*

*This means that which is enjoined to the vowel of the *āṅga* that ends in a consonant by the śūtra—*vadavrajahalantisasyācaḥ.*

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This is the prohibitive rule also for the sūtra—sici vṛddhiḥ...

कथम?  How?

लक्षणं हि नाम व्ययतः, भमति, सुहृत्तानि नावतिश्चते
For niśēdha suggests vaguely, wanders everywhere and does not stand still even for a moment.

अथवा सिचि वृद्धि: परस्मपदेहु इति सिचि वृद्धि: प्राप्तिः, तस्मा हलन्तलक्ष्या वृद्धिभाविभिः, तस्मा अपि नैति इति प्रतिपेधः:
Or vṛddhi before sic is enjoined by the sūtra—sici vṛddhiḥ parasmāvipadēśu; it has its apavāda in the sūtra—vadārajāhalantasyācaḥ and it has its apavāda in nēti.

अस्ति पुन: कचिदन्यात्रापि अपवादे प्रतिपदेः उत्साहिनिः न भवति?
Is there another place where the general rule does not operate when there is an exception to the exception?

अस्तीत्वाद; सुजाते कथमुपर्य: अथवा अत्रिभि: सुतम्, सुकं ते अन्तः इति; पुर्वेपेश्च प्रतिपदेः अपवादिनिः न भवति
Yes, says he: viz. sujātē aśvasūntē, adhvaryō-adribhīḥ sūtam, sukam tē anyat; here though pūrvarūpa is prohibited, the ādēsas ay etc. have not replaced è etc.

उत्तरामेव ताहि सिचि वृद्धिप्राप्तं कर्तव्यम्, सिचि वृद्धिविशेषोप्यथे, सा निन्दित मा मूत, न्यानुवित न्यधवित
If so, let the use of the word vṛddhi be intended for the the next sūtra to prohibit vṛddhi enjoined by sici vṛddhiḥ:... vṛddhi before sic is enjoined in general and let it not operate when it is followed by kit or nīt viz. nyanuvit, nyadhuvit.
NAṬDATATTI PRAYOJANAM, ANANTAKSVADATRI UFWADADESE KUÑTE ANANTAYAVADU VRIĐINANTA

No, this is not the purpose to be served; for, after uvañādaśa which first operates by antarangaaparibhāśā, there is no occasion for vṛddhi since the vowel is not the final element of the aṅga.

YADTI TADHI SVACCHANDRAŚA BHAVITI, ACAŚAYANTA AVARANTAM, GUNE KUÑTE RUPARTE

CHANAṬYAVADU VRIḌINĪN PRAMOṬI

If, then, antarangaaparibhāśā prevails in sīcivṛddhi, the words akārsit, ahārsit cannot be formed since the final element of the aṅga is not a vowel after the operation of the sūtras enjoining guna and raparatva.

Mā MUDEVAM; HULANTASYA ... ĀLĒVĀN PRAMOṬI

Let it not be in that manner; the sūtra—halantasya... operates (and the desired form is obtained).

IH TADHI NYASTARAŚA NYPARITA, GUNE KUÑTE RUPARTE CHANAṬYAVADUḌINĪN PRAMOṬI

HULANTALKSAṆAYASTHA NĪṬI ĀṬIT PRATIṢEṆAVĀ:

Then in the words nyastārīt, nyādārīt, vṛddhi cannot come in after the sūtras enjoining the guna, and raparatva operate since the vowel is not final and the sūtra ‘vadavrajahalan-

TASYA...’ cannot operate since it is prohibited by the sūtra ‘nēṭi’.

MĀ MUDEVAM, LŪANTASYA ĀLĒVĀN PRAMOṬI

This cannot be, for it will happen by the sūtra—alō brāntasya.

IH TADHI AVARANTA APARIVANA, GUNE KUÑTEJWADADE C.CHANAṬYAVADU VRIḌINṆīN

PRAMOṬI | HULANTALKSAṆAYASTHA NĪṬI ĀṬIT PRATIṢEṆAVĀ:
Then in the words *alāvīt, apāvīt, vrddhi* cannot* come in after the sūtras enjoining guṇa and avāḍēśa operate, since the vowel is not final and the sūtra—vadavrajahalantasyācaḥ is prohibited from operating by the sūtra—nēṭi.

मा मृदेवम्, ल्यान्तस्य इत्येवं महिष्यति

This cannot be, for it will happen by the sūtra—atō lrāntasya.

ल्यान्तस्य इत्युच्चते, न चेदे ल्यान्तम्

It is said when the final is *l* or *r*, and this is not having *l* or *r* as its final.

ल्यान्तस्य इत्यत्र क्योरोधी निविष्यते

*V* also is mentioned in *lrānta*.

किं ककारा न श्रूयते?

*Why is not* *v* *heard?*

प्रसनिष्यः ककारा:

*Vakāra* has been dropped.

वेदेवं मा महात्ववितः मा महान् मवितः, अन्यपि श्रामान्ति

*If so, vrddhi* might come in *mā bhavān avīt* and *mā bhavān mavīt*.

अविप्रयोगंति कद्भामि

*I shall say that it does not come in the case of avī and mavī.*

तद्भक्तयम्

*It should be said.*
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न वक्तव्यम्, गिथ्यमां तौ निमात्तव्यी

No, it need not be said; they should be exchanged by ni and śvi.

यद्यप्येतदथते, अथवैतत्ति गिथ्यम्: प्रतिपेधो न वक्तव्यो भवति, गुणे
कुलेऽयादश्च य यात्तानां नेत्स्येव प्रतिपेधो महिप्यति

Though this is said so, there is no need for the mention of ni and śvi in the sūtra ‘hmyāntakṣaṇaśvasajāgrniśvyāditām’; for, after they take guṇa and ayātēṣa, they are prohibited from taking vrddhi since they end in y.

एवं तथाचार्ययुचित्विपयति न सिच्यन्तरां भवति इति, यदयं अतो
हलोददेशेऽ: इत्यकारयहां करोति

The nyavahāra of Ācārya suggests that the antaraṅguparibhāṣā does not operate in the application of the sūtra ‘sici vrddhiḥ parasmāipadiṣu’.

कथं कुतव ज्ञापकम्?

How is it to be interpreted to make it a jñāpaka?

अकारमहायुसन्तलयोजनम्, इह मा भुत्त अकषोंतु अमोषतु; यदि
सिच्यन्तरां स्थात अकारमहायुसन्तलयोजनम् स्थात, गुणे
kutēśaśvādūrdvidāḥ महिप्यति, पश्यति त्वानां न सिच्यन्तरां भवतीति, ततोकारमहायहां करोति

The mention of akāra has this use that it may not happen in akōṣit, amōṣit; if antaraṅgusāstra prevails in sici vrddhiḥ, the use of akāra will be of no use since there is no short penultimate after guṇa comes. Hence seeing that antaraṅga-
sāstra does not prevail there, he uses akāra.

नेतद्वस्तिः ज्ञापकम्, अत्यन्तयुत्तस्य कचने प्रयोजनम्

No, this is not a jñāpaka, for there is a purpose in having said it.

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किम? What?

यन्त्र गुणः प्रतिपद्धते तद्यथे सत्वान् न्यकृति न्यपूर्वी इति
Where guna is prohibited, it is used to prohibit vrddhi viz. nyaktuṣṭ, nyapuṣṭ.

यत्तादि शिर्सोऽपि प्रतिपद्ध शास्त्राः, तेन नेहान्तरश्च मस्ति इति दश्यायति
Then since prohibition is enjoined for ni and śvi, Ācārya suggests that antaraṅgaparībhāṣā does not prevail here.

यथा करौत्खरभाष्यं कथोपितत् कृतेव
And since akāra is read even though there is the word laghoḥ.

तस्यादिक्षा वृत्ति:
Therefore vrddhi should be enjoined to ik.

VIII

*पञ्चमः स्थाने योगतत्वादिक्षितः
Genitive being supplemented by sthānē, all iks will disappear.

पञ्चमः स्थाने योगतत्वात सत्त्वाधिकां निवृत्तिः प्रामोदितः अस्यापि प्रामोदी
Since the genitive (whose meaning is not defined) is supplemented by the word sthānē, all iks will disappear. The ik of dadhi and madhu will also disappear.

पुनर्वचनमिदानी किमथ स्यात्?
What for, then, is the repetition?†.

* The pūrva-paṇḍita says that this is a vidhāyacasūtra and the siddhānta is that it is a parībhāṣā.
† As in midēr gunah.
LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

अन्यतरायध पुनर्वेचनम्
The repetition is to choose one of the two.

अन्यतरायधमेतत्स्यात्—सार्वभावार्थप्रार्थभावार्थं एवम् इति
This is to choose either of the two viz. guṇa alone in the operation of the sūtra—sārvadhātukārdhadhātukayōḥ.

* प्रसारणे च
In the case of the sūtra dealing with samprasāraṇa.

प्रसारणे च सर्वेण वणां निद्रुति: प्रामोदति, अखापि प्रायोगिति याता वाता
When the sūtra dealing with samprasāraṇa operates, all yāns will disappear. The y and v in yātā and vātā also will disappear.

पुनर्वेचनमिदानी किमथ स्थात्?
What for is, then, the repetition?

विषयार्द्ध पुनर्वेचनम्
Repetition is to decide the circumstances.

विषयार्थमेतत्स्यात् चतुस्तूणियार्यादीनां कियेवेतु
This is to decide the circumstances viz. samprasāraṇa takes place to vac, svap, yaj etc. only when they are followed by kit.

उत्तरू प्रये च
In the sūtra 'uraṇ raparaḥ' also.

* This takes places when yaṇah in ig yaṇah samprasāraṇam is taken to be a sthānasasāthi, which is always the case.
In the application of the sūtra, all ṛkāras will disappear; it will disappear in the words karitr, hariṭ also.

The end is achieved by reading it after ṣaṣṭhī sthānēyōgā.

This is achieved. How?

These sūtras have to be read after ṣaṣṭhī sthānēyōgā. One—Uraṇ-raparaḥ is read there and the other two are taken there.

Or we require them in ṣaṣṭhyadhīkāra.

Or he should first be put this question why guṇa does not take place in yātā and vātā by the sūtra ‘sārvadhātukārdhādhatukayōḥ’.

This sūtra ‘ikō guṇavṛddhi’ is read along with it.
LECTURES ON PATAÑJALI'S MAHĀBHĀSYA

As it is read with it there, so also it is read with sārvadhātukārdhadhātukayoh in interpreting its meaning.

Hence it must be noted that प्रस्तारणे च and उरण्यपरे च have been mentioned as parallel cases. Mahābhāsyakāra first mentioned the difficulties met with, if this sūtra is taken a vidhisūtra and finally suggested three ways to avert the difficulties, of which the last is the best, where he takes the sūtra only as a paribhāṣā.

Vṛddhyāhṇika ends.
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