The Examples of Vowels on Euphonic Combination in *Kāśikāvṛtti* and *Vaiyākaraṇasiddhāntakaumudī*: A Comparative Study

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Abstract:
Pāṇini was the brightest star in the firmament of Sanskrit Grammar. He was a great Sanskrit grammarian flourished in between 4th century BC and 6th to 5th century BC. He was very well known for his notable work *Aṣṭādhyāyī* (formulation of 3,959 rules of Sanskrit morphology, syntax and semantics on the Sanskrit grammar). *Aṣṭādhyāyī* means eight chapters. He has given the entire initial framework of Sanskrit grammar within these. After that Katyayana composed vartikas on the Pāṇinian sutras. Patañjali also wrote the Mahābhāṣya, the great commentary on the *Aṣṭādhyāyī* and Vartikas.These are called *Trimunivyākaraṇa*. Out of so many components of Sanskrit grammar this paper deals with only *Sandhi* section. As we know that *sandhi* (Euphonic Combination) is the very nearest combination of two letters. Basically there are three main divisions of Euphonic combination. They are *Svara-sandhi, Vyañjana-sandhi* and *Visarga-sandhi.* The paper is limited to Euphonic Combination of vowels only. There are two lucid commentaries available on Pāṇini's *Aṣṭādhyāyī* i.e., *Kāśikāvṛtti* in the middle of 7th century A.D. by Jayaditya and Vamana and *Vaiyākaraṇasiddhāntakaumudī* in the early 17th century by Bhattoji Diksita. Both the commentaries are fine in explanation. Both are providing number of examples while describing each sutra. This paper tries to focus on the examples of vowels on euphonic combination of both the commentaries with regards to their similarities and differences.

I
Introduction

Pāṇini's notable work *Aṣṭādhyāyī* is an excellent and outstanding foundational treatise on Sanskrit grammar. There are so many commentaries on

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Aṣṭādhyāyī, out of them *Kāśikāvṛtti* and *Vaiyākaraṇasiddhāntakaumudī* are very well known. *Kāśikāvṛtti* is the commentary written by Jayaditya and Vamana in the 7th century A.D. It is written in the sutra style which is very hard to follow for the users. On the other hand, another reputed and the most authentic commentary *Vaiyākaraṇasiddhāntakaumudī* is composed by Bhaṭṭoji Dikshita in the early 17thcentury. He re-arranges the sūtras of Pāṇini under appropriate heads which is easy to follow. He writes this book on the basis of *Prakriyākaumudī*.

Sandhi is a vital component of Sanskrit Grammar. Generally, the closest proximity or nearness of letters is called contact or *saṁhitā* as per the rule *paraḥsannikarshaḥsaṁhitā* (1.4.109: Sharma, 2004). For example, vidyā + ālaya – vidyālaya is formed. Primarily, there are three types of *Sandhis* viz., *Svara-Sandhi* (Combination of vowels), *Vyañjana-Sandhi* (Conjunction of consonants) and *Visarga-Sandhi*. The combination of vowels is called *Svara- Sandhi*. As in the case of *śaśa +aṅkaḥ* becomes *śaśāṅkaḥ*. The combination of consonants with consonants or vowels is called *Vyañjana-Sandhi. Dik +gajaḥ - diggajaḥ* is the example. The combination of visarga with vowels or consonants is called *Visarga-Sandhi* like *pūrṇaḥ +candraḥ - pūrṇaścandraḥ*.

In Euphonic combination, sometimes the changes occur in the former letter, sometimes in the later and in some cases both letters are changed. Furthermore, it is found that there are also certain case where there is no change occurs. It is called *prakṛtibhāvaḥ*. There are also certain cases where *Sandhi* is mandatory and in some other cases it is optional. In this background, a famous verse is told "*saṁhitaikapadenityānityādhātūpasargayoḥ / nityāsamāsevākyetusāvivakshāmapekṣate //*" (8.4.18: Sharma, 2004)

It means *Sandhi* is obligatory in case of one word, prepositions coming before roots, and in the compounds. But, in case of a sentence, it depends upon the intention of a speaker. In one word, *nara + au –narau* and *bho + ati – bhavati* are examples. *Apa + īkṣate - Apekṣate* is the case of prepositions coming before roots. In compound it is necessary, *kuśa + āsanam* becomes *kuśāsanam*. But in case of sentences, you may speak *Rāmogacchati or Rāmaḥgacchati,* it depends on speaker's intention*.* Apart from that, sūtras like *Vṛddhirādaic* (1.1.1) etc. *Sandhi* is mandatory. In slokas also it is *compulsory like "dharmakṣetre Kurukṣetre samavetā yuyutsvaḥ / māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya||"* (Bhagavad Gita, 1/1: Goyandaka, 2011).

II
Similarities in the Examples of Vowels on Euphonic Combination of both the Commentaries

The rules of combination of vowels identical in examples are discussed below:

- The first rule connected to this is *Dhātostannimittasyaiva* (6.1.80: Sharma, 2004). It states that the *av* and *āv* are the substitutes for *'o'* and *'au'*respectively if a suffix beginning with *'ya'* follows provided thatthese*'o'* and *'au'* are caused by that suffix beginning with *'ya'. Lavyam (lūñ+yat)* and *avaśyalāvyam (lūñ+ṇyat)* are the examples of both the

commentaries. Apart from this *pāvyam* is given in *Kāśikā*. The substitution will not take place if *'o'* and *'au'*are not caused by that suffix beginning with *'ya'*. Hence in the case of *oyate* and *auyata*, there is no *av* and *āv* substitution.

- The second connecting rule is *Kṣayyajayyauśakyārthe* (6.1.81). In this rule the words *Kṣayya* and *jayya* are *nipātanasiddhas*. If a word is not justified by the standard rules, this style of *nipatana* rules is adopted by Pāṇini to show the correctness of that particular word. It has been told that *"Yallakṣanenānutpannam tat sarvamnipātanātsiddhamiti Bhāṣyam"* (Vasu,Varada Prasada). Here, the root *kṣi* and *ji* takes the suffix *yat* and becomes *kṣe* and *je* after the application of the *guṇa* rule *Sārvadhātukārdhadhātukayoḥ* (7.3.84). According to the rule *Kṣayyajayyauśakyārthe* (6.1.81) the '*aya*' is the substitution for '*e*' only when the meaning 'to be able to do the action' denoted by the verb. *Kṣetum śakyam Kṣayyam (kṣi+yat)* and *jetum śakyam jayyam (ji+yat)* are the instances in both the commentaries. If the meaning is different then *yāntādeśa* does not occur. It becomes *kṣeyam pāpam, jeyam manaḥ*.

- The third concerning rule is *Krayyastadarthe* (6.1.82). Here, *Krayya* is a *nipātanasiddha* word. It is derived from the root '*krīñ*'means 'to buy' with the suffix *yat* and becomes *kre* after *guṇa*. This rule speaks that *ayādeśa* for '*e*' is possible only when it expresses the sense of 'for the purpose of that' means for the purpose of being bought by the purchasers. So *Krayyam (krīñ+yat)* is the case in both the commentaries. Otherwise, it becomes *kreyam*.

- The fourth one is *Etyedhatyūṭhsu* (6.1.89). It formulates the *vṛddhirecādeśa*. It speaks when'*a*'or'*ā*' is followed by the roots (eti and edhati) beginning with diphthongs (*ec*) and ūṭh then *vṛddhi* is the single replacement for both the vowels. This rule prohibits *guṇa* and *pararūpam*. Thus *Upaiti(Upa+eti), upaidhate(upa+edhate)* and *praṣṭauhaḥ(praṣṭa+ūhaḥ)* are examples for this rule in both the commentaries. If the verbs (*eti* and *edhati*) are not beginning with *ec* then no *vṛddhi* occurs as in the case of *upetaḥ* and *predidhat*.

- The fifth linking rule is *Upasargādṛtidhātau* (6.1.91). It explains that if an upasarga ending in '*a*' or '*ā*' is followed by a root beginning with '*ṛ*' then *vṛddhi* is the single replacement for both the vowels. This rule debars *guṇa*. So *upārccati(upa+ṛcchati)* and *prārcchati(pra+ṛcchati)* are samples in both the commentaries.

- Next connecting rule is *vāsupyāpiśaleḥ* (6.1.92). In this rule, the name of the great grammarian Apisali is mentioned for the sake of reverence. The word vā shows that the rule is optional. According to Apisali, if an upasarga ending in '*a*' or '*ā*' is followed by a Denominative root beginning with '*ṛ*',then *vṛddhi* is optionally the single replacement for both the vowels. Thus *prārṣabhīyati* and *prarṣabhīyati* are instances given in *Siddhāntakaumudī* but in *Kāśikāvṛtti upārṣabhīyati* and *uparṣabhīyati* are noticed. Here the Denominative root beginning with '*ṛ*' is same but the preposition is differing.

- After that the rule *Sarvatravibhāṣāgoḥ* (6.1.122) informs that if the word '*go*'(cow) ending in '*eṅ*'which is the final of a word, is followed by '*a*' may be optionally retained everywhere, both in the vedic and in the classical literature. The illustrations like *go agram* and *gogram* are found in both the commentaries.

- Then the concerning rule *Abaṅsphoṭāyanasya* (6.1.123) comes. It means according to the view of *Sphotayana* when the word '*go*' becomes final of a *pada* and is followed by a vowel then *avaṅ* is the substitution for '*o*' of the word '*go*' optionally. So *gavāgram (go+agram)* is an example mentioned by both the commentaries. In other side, it is '*go agram*'.

- The last rule relating to *Svara-Sandhi* is *Indreca* (6.1.124) in *Siddhāntakaumudī*. It states that if the word '*go*' is followed by the word '*Indra*' then *avaṅ* is the substitution for '*o*' of

the word *'go'*. Thus *gavendraḥ(go+Indra)* is an example indicated by both the commentaries. But in *Kāśikāvṛtti* the rule is *Indrecanityam* (6.1.124). The word *nityam* is included here. Hence, it informs that the replacement of *avaṅ* is obligatory.

These are the cases of similarity in examples of Vowels on Euphonic Combination of both the Commentaries.

III
Differences in the Examples of Vowels on
Euphonic Combination of both the Commentaries

The rules of combination of vowels vary in examples are discussed below:

- The first rule related to this is *ikoyaṇaci (*6.1.77). The semi-vowel *yaṇ (y,v,r,l)* is the replacement for *ik (i,u,ṛ,ḷ)* when followed by a vowel *(ac)* as stated in this rule. But here *sthānis* and *ādeśas* are not applied correspondingly. As the *paribhāṣā* rule *yathāsaṁkhyamanudeśaḥsamānām* (1.3.10: Sharma, 2004) is not applied here. *Padamañjarī*, the commentary on *Kāśikāvṛtti* defines "*saṁkhyāśabdenātrakramolakṣyataiti| katham? Avyabhicārāt Sācakramaṁ na vyabhicarati*" (Shastri, 1965). Another commentary on *Kāśikāvṛtti*, Nyāsa says "*yatrānekeuddeśinonudeśinaśca,tatrāniyamenasambandheprāpteniyamārthamidamārabh yate| Ataḥsāhacaryātsaṁkhyāśabdenakramolakṣyata*" (Shastri, 1965). In this context Balamanoramā, the commentary on *Siddhāntakaumudī* tells that "*guṇānāmabhedakatvepi yavalāḥ ṣaṭrephaścetisaptagṛhyante| Ikśabdenatuṣaṭṣaṣṭirgṛhyatitiviṣamasaṁkhyākatvāt kathamihayathāsaṁkhyasūtrapravṛttiriti*"(Sharma, 2004). Tattvabodhinī, another commentary on *Siddhāntakaumudī* also speaks "*Atonāstiyathāsaṁkhyam*" (Sharma, 2004). Thus, here the paribhāṣā rule *'Sthānenentaratamaḥ'* (1.1.50: Shastri, 2001) is applied. *Suddhyupāsyaḥ (sudhī+upāsyaḥ), maddvariḥ (Madhu+ariḥ), dhāttraṁśaḥ (dhātṛ+aṁśaḥ)* and *lākṛtiḥ (ḷ+ākṛtiḥ)* are the examples specified in *Siddhāntakaumudī* but in *Kāśikāvṛtti dadhyatra (dadhi+atra), madhvatra (Madhu+atra), kartrarthaḥ (kartṛ+arthaḥ) and lākṛtiḥ (ḷ+ākṛtiḥ)* are stated (Tripathi, 1995). Here, we see for *'ḷ'* the example is same in both but for *'i,u,ṛ'* they are different.

- Another associating rule *ecoyavāyāvaḥ* (6.1.78: Vagisha) explains that *ay,āy,av* and *āv* are substituted for *e,ai,o* and *au* respectively when a vowel follows. *Haraye(Hare+e), viṣṇave(viṣṇo+e), nāyakaḥ(nāi+akaḥ)* and *pāvakaḥ(pau+akaḥ)* are the examples stated in *Siddhāntakaumudī* but in *Kāśikāvṛttinayanam (ne+anam), lavanam (lo+anam), nāyakaḥ (ne+akaḥ)* and *lāvakaḥ (lau+akaḥ)* are given in which *nāyakaḥ* is common in both .

- The next connecting rule *vāntoyipratyaye*(6.1.79) says that the *av* and *āv* are the substitutes for *'o'* and *'au'* respectively if a suffix beginning with *'ya'* follows (Vasu, 2003). In *Siddhāntakaumudī gavyam (go+yat)* means 'milk'and *nāvyam (nau+yat)* means 'what can be crossed by a boat' are the examples for this. But we find *bābhravyaḥ (babhru+yañ), māṇḍavyaḥ, śaṅkavyamdāru* and *nāvyohradaḥ* samples in *Kāśikā*. It is mentioned in *Kāśikāvṛttivṛtti* that "*yoyamecaḥsthānevāntādeśaḥ, sayādaupratyayeparatobhavati*" (Tripathi, 1995). Here *vāntādeśaḥ* is in the place of *'ec'* not for *'o'* and *'au'.*

- Śākalya says if at the end of a *pada'v'* and*'y'* coming after a or ā and followed by *aś*are optionally deleted by the rule *lopaḥśākalyasya* (8.3.19: Jha, 2017). The forms like *haraehi-harayehi (hare+ehi), viṣṇaiha-viṣṇaviha (viṣṇo+iha), śriyāudyataḥ- śriyāyudyataḥ (śriyai+ udyataḥ)* and *gurāutkaḥ- gurāvutkaḥ (gurau+utkaḥ)* are sampled in *Siddhāntakaumudī* but in *Kāśikā* the instances are totally different like *kaāste-kayāste(ke+āste),asmāuddhara-asmāyuddhara(asmai+ uddhara) .*

In the above case it is found that there is one substitute for one *svaravarṇa* means one *ādeśa* for one *sthāni* but there are certain instances where a vowel (*svaravarṇa*) is the single substitute for both the vowels means one *ādeśa* for two *sthānis*. This is called the *ekādeśaprasaṅga* in *ac* sandhi. There are five kinds of *ekādeśas*such as: *guṇaekādeśaḥ, vṛddhirecadeśaḥ, pararūpamekādeśaḥ, dīrghaekādeśaḥ* and *pūrvarūpamekādeśaḥ'*.

- Guṇaekādeśa means a *guṇavarṇa* is the single substitute for both the vowels. The Pāṇinian rule *ādguṇaḥ* (6.1.87) defines when a vowel (*ac*) comes after '*a' or 'ā'*, then a *guṇavarṇa* is the single substitute for both the vowels (Ballantyne, 2005). *Upendraḥ (upa+Indraḥ), Rameśaḥ (Ramā+īśaḥāḥ)* and *gaṅgodakam (gaṅgā+udakam)* are the instances available in *Siddhāntakaumudī* but in *Kāśikā tavedam (tava+idam), tavodakam (tava+udakam), tavarśyaḥ (tava+ṛśyaḥ)and tavalkāraḥ (tava+ḷkāraḥ)* are seen.

- *Vṛddhirecadeśa* means a *vṛddhivarṇa* is the single substitute for both the vowels. According to the rule *vṛddhireci* (6.1.88) if *a* or *ā* is followed by a diphthong (*ec*) then *vṛddhivarṇa* is the single replacement for both. This prohibits *guṇa. Kṛṣṇaikatvam (Kṛṣṇa+ekatvam), gaṅgaughaḥ (gaṅgā+oghaḥ), devaiśvaryam (deva+aiśvaryam) and Kṛṣṇautkaṇṭhyam (Kṛṣṇa+autkaṇṭhyam)*are the illustrations found in *Siddhāntakaumudī.* But in *Kāśikā* the instances are *Brahmaiḍakā (Brahma+eḍakā), Brahmaitikāyanaḥ (Brahma+aitikāyanaḥ), Brahmaudanam(Brahma+odanam) and Brahmaupagavaḥ(Brahma+aupagavaḥ).*

- *Pararūpamekādeśaḥ* means the succeeding vowel becomes the single substitute for both the vowels. The connecting rule *eṅipararūpam* (6.1.94) explains if an *upasarga* ending in 'a' or 'ā' is followed by a root initial with *'e' or 'o'*, the vowels coalesce and the subsequent vowel becomes the single replacement for both. This debars *vṛdhi. Prejate(pra+ejate)* and *upoṣati (upa+oṣati)* are the instances of this in *Siddhāntakaumudī. Upelayati (Upa+elayati)* and *preḍakīyati (pra+eḍakīyati)* are given in *Kāśikā*. Here, the prefixes and roots are different. We also find here in *Kāśikā* a Denominative verb beginning with *'e'* is given.

Another linking rule *omāṅośca* (6.1.95) tells that if the syllable *'om'* or the preposition *'āṅ'* follow the final *'a' or 'ā'* of a preceding word then, the subsequent vowel becomes the single substitute for both. This debars *vṛdhi. Śibāyoṁnamaḥ (Śibāya+oṁnamaḥ)* and *Śivehi (Śiva+ehi)* cases are given by Dikshita. But we find *Komityabocat(Kā+om+ityabocat), and adyoḍhā [adya+oḍhā(ā+ūḍhā)]* in Kāśikā. There is variation in examples.

- *Dīrghaekādeśaḥ* means a long vowel is the single substitute for both the vowels.The concerning rule *akaḥsavarnedīrgha* (6.1.101) speaks when a homogenous vowel follows *'ak'* then the corresponding long vowel is the single substitute for both the vowels. This rule is not applied if a homogenous consonant follows as in *kumārīśete. Daityāriḥ (Daitya+ariḥ), śrīśaḥ (śrī+īśaḥ),viṣṇūdayaḥ(viṣṇu+udayaḥ) and hotṛkāraḥ(hotṛ+ṛkāraḥ)* are examples found in the texts of *Siddhāntakaumudī, Balamanoramā and Tattvabodhinī.* But in *Kāśikā, Nyāsa and Padamañjarī* the examples like *daṇḍāgram (daṇḍa+agram), dadhīha (dadhi+iha), madhūcchiṣṭam (madhu+ucchiṣṭam) and hotṛkāraḥ (hotṛ+ṛkāraḥ)* are found. We find here that *hotṛkāraḥ (hotṛ+ṛkāraḥ)* is the common example in all texts. But in the combination of vowels like *(a-a),(i-i)* and *(u-u)*, dissimilar examples are given by them.

- The word '*pūrvarūpamekādeśaḥ'* defines that the precedent vowel is the single substitute for both the vowels. The relating rule *eṅaḥpadāntādati* (6.1.109) describes that if '*eṅ'* is final in a *pada* followed by a short *'a'* then the precedent vowel is the single substitute for

> both the vowels (Shastri, 2017).This rule debars the *'ay-av'*replacement. *Hareva (Hare+ava) and viṣṇova (viṣṇo+ava)* are instances for this in *Siddhāntakaumudī, Balamanoramā and Tattvabodhinī*. But *Agnetra (Agne+atra) and vāyotra (vāyo+atra)* are illustrations for this in *Kāśikā, Nyāsa and Padamañjarī.*

These are some of the rules discussed above where we locate the differences in examples between the commentaries.

We present both similarities and differences in the Examples of Vowels on Euphonic Combination of both the Commentaries in tabular formats (See Table 1 and Table 2).

Table 1
Similarities in the Examples of Vowels on Euphonic Combination of both the Commentaries:

Sl. No.	Name of the Sutras	Examples in *Kāśikāvṛtti*	Examples in *Vaiyākaraṇasiddhāntakaumudī*
1	*Dhātostannimittasyaiva* (6.1.80)	*Lavyam, pāvyam* and *avaśyalāvyam,*	*Lavyam* and *avaśyalāvyam*
2	*Kṣayyajayyauśakyārthe* (6.1.81)	*Kṣayyam* and *jayyam*	*Kṣayyam* and *jayyam*
3	*Krayyastadarthe* (6.1.82)	*Krayyam*	*Krayyam*
4	*Etyedhatyūṭhsu* (6.1.89)	*Upaiti, upaidhate* and *praṣṭauhaḥ*	*Upaiti, upaidhate* and *praṣṭauhaḥ*
5	*Upasargādṛtidhātau* (6.1.91)	*Upārcchati* and *prārcchati*	*Upārcchati* and *prārcchati*
6	*vāsupyāpiśaleḥ* (6.1.92)	*upārṣabhīyati* and *uparṣabhīyati*	*prārṣabhīyati* and *prarṣabhīyati*
7	*Sarvatravibhāṣāgoḥ* (6.1.122)	*go agram* and *gogram*	*go agram* and *gogram*
8	*Abaṅsphoṭāyanasya* (6.1.123)	*Gavāgram*	*Gavāgram*
9	*Indreca* (6.1.124)	*gavendraḥ*	*gavendraḥ*

(Sources: Prepared by author, following Tripathi, 1995 and Sharma, 2004)

Table 2
Differences in the Examples of Vowels on Euphonic Combination of both the Commentaries:

Sl. No.	Name of the Sutras	Examples in *Kāśikāvṛtti*	Examples in *Vaiyākaraṇasiddhāntakaumudī*
1	*ikoyaṇaci* (6.1.77)	*dadhyatra, madhvatra, kartrarthaḥ*	*Suddhyupāsyaḥ, maddvariḥ, dhāttraṁśaḥ*
2	*ecoyavāyāvaḥ* (6.1.78)	*nayanam, lavanam,* and *lāvakaḥ*	*Haraye, viṣṇave,* and *pāvakaḥ*
3	*Vāntoyipratyaye* (6.1.79)	*bābhravyaḥ,māṇḍavyaḥ, śaṅkavyam* and *nāvyaḥ*	*Gavyam* and *nāvyam*
4	*lopaḥśākalyasya* (8.3.19)	*kaāste- kayāste, asmāuddhara-asmāyuddhara*	*Haraehi-harayehi, viṣṇaiha- viṣṇaviha, śriyāudyataḥ- śriyāyudyataḥ* and *gurāutkaḥ- gurāvutkaḥ*

5	*ādguṇaḥ* (6.1.87)	*tavedam, tavodakam, tavarśyaḥ and tavalkāraḥ*	*upendraḥ, Rameśaḥ and gaṅgodakam*
6	*vṛddhireci* (6.1.88)	*Brahmaiḍakā, Brahmaitikāyanaḥ, Brahmaudanam and Brahmaupagavaḥ*	*Kṛṣṇaikatvam, gaṅgaughaḥ, devaiśvaryam and Kṛṣṇautkaṇṭhyam*
7	*eṅipararūpam* (6.1.94)	*Upelayati and preḍakīyati*	*Prejate and upoṣati*
8	*omāṅośca* (6.1.95)	*Komityabocat, and adyoḍhā*	*Śibāyoṁnamaḥ and Śivehi*
9	*akaḥsavarnedīrgha* (6.1.101)	*daṇḍāgram, dadhīha, andmadhūcchiṣṭam*	*Daityāriḥ, śrīśaḥ, and viṣṇūdayaḥ*
10	*eṅaḥpadāntādati* (6.1.109)	*Agnetra and vāyotra*	*Hareva and viṣṇova*

(Sources: Prepared by author, following Tripathi, 1995 and Sharma, 2004)

IV
Conclusion

From the above discussion we came to know that there is number of examples which are common in both the commentaries. The rules are like *Dhātostannimittasyaiva* (6.1.80), *Kṣayyajayyauśakyārthe* (6.1.81), *Krayyastadarthe* (6.1.82), *Etyedhatyūṭhsu (6.1.89),Upasargādṛtidhātau* (6.1.91), *vāsupyāpiśaleḥ* (6.1.92), *Sarvatravibhāṣāgoḥ (6.1.122), Abaṅsphoṭāyanasya* (6.1.123) *and Indreca* (6.1.124) *in Svara-Sandhi* are elaborated. One thing is marked here that the last rule in *Svara-Sandhi* is *Indreca* (6.1.124) in *Siddhāntakaumudī*. There it is mentioned that the replacement of *avaṅ* for '*o*' of the word '*go*' happens if the word *Indra* follows. But in *Kāśikāvṛtti* the rule is *Indrecanityam* (6.1.124). The word *nityam* is included here. Hence, it tells the replacement of *avaṅ* is obligatory. The instance of this rule is same in both the commentaries. But in case of other rules such as *ikoyaṇaci (*6.1.77), *ecoyavāyāvaḥ* (6.1.78), *vāntoyipratyaye* (6.1.79), *lopaḥśākalyasya* (8.3.19), *ādguṇaḥ* (6.1.87), *vṛddhireci* (6.1.88), *eṅipararūpam* (6.1.94), *omāṅośca* (6.1.95), *akaḥsavarnedīrgha* (6.1.101) and *eṅaḥpadāntādati* (6.1.109) the instances are quite dissimilar. It is found that in the explanation of the rule viz., *vāntoyipratyaye* (6.1.79), there is a variation in the interpretation of both commentaries. In *Siddhāntakaumudī,* the *av* and *āv* are the substitutes for '*o*' and '*au*'respectively if a suffix beginning with '*ya*' follows but we find in *Kāśikāvṛttivṛtti* ʻ*yoyamecaḥsthānevāntādeśaḥ, sayādaupratyayeparatobhavatī* . It means *vāntādeśaḥ* is done in the place of '*ec*'. As'*ec*'means the four vowels like '*e,o,ai,* and *au,*'among them *vāntādeśaḥ* is applied for '*o*' and '*au*'. Therefore it is better to define '*o*' and '*au*'. We also found dissimilarity in another rule i.e. *Abaṅsphoṭāyanasya* (6.1.123) with regards to its explanation. *Kāśikā* says in it's vṛtti "*aci pare goḥ ʻAbaṅʼādeśaḥsphoṭāyanasyāchāryasyamatena*". But in *Siddhāntakaumudī* we found "*aci pare padāntegoravaṅvāsyāt*". It means according to the view of *Sphotayana* when the word '*go*' becomes final of a *pada* and is followed by a vowel then *avaṅ* is the substitution for '*o*' of the word '*go*' optionally. The word '*vā*' means optionally is present in the vṛtti of Siddhāntakaumudī but not

in the *Kāśikāvṛtti.*So the explanation given in *Siddhāntakaumudī*is very much authentic and appropriate. Because we found three optional forms of it like *go agram (Sarvatravibhāṣāgoḥ)* (6.1.122)*, gogram (eṅaḥpadāntādati)* (6.1.109) and *gavāgram (Abaṅsphoṭāyanasya)*(6.1.123). Thus, we assumed that most of the times Bhaṭṭoji follows Kāśikā but in some cases also he does not follow it. He expresses his own view. We found that most of the examples in *Siddhāntakaumudī* are somehow related to lord Viṣṇu. It is assumed that perhaps the commentator is a vaiśṇava in religion. But we observed that the samples taken in *Kāśikā* are from day-to-day life i.e., common words.

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