Duplication of Ṇ

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Duplication of N

I.

Māheśvarasūtra

a i u Ṇ
ṛ ḷ K
e o Ṅ
ai ao C
h y v r T
l Ñ

$aṇ == > \{$a i u $\}$; $aṇ == > \{$a i u ṛ ḷ e o ai ao h y v r t l$\}$
$iṇ == > \{$i u $\}$; $iṇ == > \{$i u ṛ ḷ e o ai ao h y v r t l$\}$

5 sūtras with aṆ

- ḍhra lope pūrvasya dīrghaḥ aṇaḥ 6.3.110
- ke aṇaḥ (añgasya hrasvaḥ) 7.4.13
- aṇaḥ apragṛhyasya anunāsikaḥ (vā) 8.4.56
- uraṇaḥ raparaḥ 1.1.50
- aṇudit savarṇasya apratyayaḥ 1.1.68

sāmarthya (Ability to convey proper meaning)

- ḍhra lope pūrvasya dīrghaḥ aṇaḥ 6.3.110
- ke aṇaḥ (añgasya hrasvaḥ) 7.4.13
- aṇaḥ a -pragṛhyasya anunāsikaḥ (vā) 8.4.56

hrasva and dīrgha properties of a vowel.
Only Vowels can get pragṛhya saṇjñā
In other words, there are no cases where they qualify any of the phonemes from the set $\{h\ y\ v\ r\ l\}$
Therefore in all these three sūtras, **Ṇ** refers to the first one.

Prasiddhi (frequency of usage)

In the next sūtra *ur aṇ raparaḥ* (1.1.50), the possibility of the 2^{nd} *ṆN* is ruled out on the basis of unavailibility of any example which involves bigger set $\{a\ i\ u\ ṛ\ ḷ\ e\ o\ ai\ au\ h\ y\ v\ r\ l\}$.

Liṅga (marker)

The 5^{th} sūtra that uses *aṆ* is

aṇudit savarṇasya cāpratyayaḥ (1.1.68)

From this sūtra alone it is not obvious which *aṆ* is meant. However, with the help of other sūtras, the commentator shows that it is the second **Ṇ** and not the first one.

Lāghava (economy)

In the case of *iṆ*, it is observed that when Pāṇini wanted to mention the 1^{st} *Ṇ*, only two phonemes *i* and *u* being involved, he used *yvoḥ* instead of *iṆaḥ*.