



# **PART - I**

## **(STUDY)**

# CHAPTER 01

## Introduction

### I Importance of grammar

मुखं व्याकरणं स्मृतम् । (पाणिनीयशिक्षा ४२ )

“The grammar is the mouth of the Veda.”

The grammar of a language is of such a prime importance that one can not study the literature of that language in depth and in its entirety without it. There are many rhyme-like stanzas that bespeak the importance of the grammar.

The term व्याकरणम् is derived from वि+आ+कृ (करोति) and hence it means that text or treatise which exposes or explains analytically a word or words of any language.

Sanskrit is the sacred language as well as the language of the learned people of India. It is also called a refined language of the cultured people like Āryans. The meaning of the word संस्कृत is cultured.

The stanzas<sup>1</sup> adhering importance to the learning and study of Sanskrit grammar are as under:

(१) शब्दानुशासनं नाम ख्यातं व्याकरणं हि तत् ।  
प्रकृतिप्रत्यादीनां साधनेनोपकारकम् ॥ सु० ९ ॥

“The science dealing with the formation of words, which is well-known by the name the exposition (of words) i.e. grammar is helpful by way of operation (of application) of the base and suffixes.”

- (२) शब्दव्युत्पादनेनैव वेदानामङ्गमुच्यते ।  
मुख्यं व्याकरणं यस्माद्वेदः शब्दमयोऽखिलः ॥सु० १०॥

“The grammar is called an important limb, as it exposes the words of the Vedas. It is the mouth of the Vedas, as the whole Veda is made up of words.”

- (३) आसनं ब्रह्मणस्तस्य तपसामुत्तमं तपः ।  
प्रथमं छन्दसामङ्गमाहुर्व्याकरणं बुधाः ॥सु० १३॥

“Scholars designate the grammar to be the seat of the Vedic luster (ब्रह्मन्), the best of austere practices and the foremost limb of the Vedas.”

- (४) तस्माद् व्याकरणं पाठ्यं सर्वैरेव मुमुक्षुभिः ।  
गुर्वन्तिके यथान्यायं नरैः शान्तिसमन्वितैः ॥सु० १२॥

“Therefore all the liberation-wishers with their tranquil mind should learn the grammar at the feet of a master.”

Śrī Ādiśaṅkarācārya<sup>2</sup> also writes about the grammar along with the Śikṣā, as under:

- (५) शिक्षा शिक्षयति व्यक्तं वेदोच्चारणलक्षणम् ।  
वक्ति व्याकरणं तस्य संहितापदलक्षणम् ॥१/६॥

Śikṣā (science of pronunciation) teaches clearly the distinctive characteristics of pronunciation of the Vedas. Grammar gives out the characteristics of the words and their combinations.

The *Subhāṣitaratna-bhāṇḍāgāra*<sup>3</sup> (Gems of Sanskrit Poetry) gives the stanzas praising a person expert in the

grammar and the blame to a person having no knowledge of grammar. The verses of praise compiled in the *Subhāṣitaratna-bhāṇḍāgāra* are worthy to be noted here. They are in two groups: (1) praise of grammar in general and (2) praise of Pāṇini and Patañjali.

### (1) Praise of grammar in general :

The grammar brings boldness in the speech, because it provides and perfects words.

- (६) वैयाकरणकिरातादपशब्दमृगाः क्व यान्ति सन्त्रस्ताः ।  
ज्योतिर्नटविटगायक-भिषगाननगह्वराणि यदि न स्युः ॥सु°भा°१॥

“If there would have been no caves of the form of astrologers, lovers, singers and doctors, where the incorrect words of the form of frightened deer would escape from a hunter-like grammarian.”

The grammar is essential for learning the perfect pronunciation.

- (७) यद्यपि बहु नाधीषे तथापि पठ पुत्र व्याकरणम् ।  
स्वजनः श्वजनो मा भूत्सकलं शकलं सकृच्छकृत् ॥ सु°भा°२ ॥

“Even though you do not study much, O son, learn grammar so that (your statement about) a relative may not be (pronounced as) a dog, whole as a piece and one time as the cow-dung.”

The grammar makes a person intelligent and places him in the front row of scholars.

- (८) कृतदुरितनिराकरणं व्याकरणं चतुरधीरधीयानः ।  
बुधगणगणनावसरे कनिष्ठिकायां परं जयति ॥सु°भा°३॥

(१२) इदमाद्यं पदस्थानं सिद्धिसोपानपर्वणाम् ।  
इयं सा मोक्षमाणानामजिह्वा राजपद्धतिः ॥ वाक्य° १/१६॥

“This is the first step of the ladder leading to liberation, this is the straight royal road for all those who desire salvation.”

## (2) Praise of Pāṇini and Patañjali:

The grammar of Pāṇini helps the learners to use the proper words.

(१३) सूत्रं पाणिनिबद्धं कलयन्पुरुषः समुद्रहति सदृशम् ।  
वर्णादीनां धर्मान् बुद्ध्वा विधिवत्प्रयुङ्क्तेऽसौ ॥ सु° भा° ४॥

“A man understanding properly the rule composed by Pāṇini, acquires a fair vision and then having understood the properties of letters and so on, uses them perfectly.”

The grammar enables one to attain liberation.

(१४) पातजले विष्णुपदापगायाः पातज्जले चापि नयेऽवगाहम् ।  
आचक्षते शुद्धिदमाप्रसूतेराचक्षते रागमधोक्षजे च ॥ सु° भा° ५॥

“The diving (पात) in the water of river Gaṅgā and the deep study of the *Mahābhāṣya* of Patañjali are said to be a purifying one to a man born in this world and also evoke the devotional love in Lord Viṣṇu.”

The grammar provides the prime position in the assembly of scholars.

(१५) नृणामनभ्यस्तफणाभृदीशगिरां दुरापा बुधराजगोष्ठी ।  
अबुद्धचापश्रुतिपद्धतीनां युद्धक्षमेवोद्धृतयोद्धसार्था ॥ सु° भा° ६॥

“The scholarly assembly being beyond the men’s reach who have not mastered the speech (i.e. *Mahābhāṣya*) of Patañjali, the incarnation of Śeṣanāga, is like a war with the troupes (सार्थ) of warriors holding weapons against those inconvertant (अबुद्ध) in the science of archery.”

The grammar makes a learner bold and perfect in speech.

(१६) नाङ्गीकृतव्याकरणौषधाना-

मपाटवं वाचि सुगाढमास्ते ।

कस्मिंश्चिदुक्ते तु पदे कथंचित्

स्वैरं वपुः स्विद्यति वेपते च ॥ सु° भा° ७ ॥

“There lies a great ineloquence in the speech of those who have not taken the medicine of the form of grammar, hence their body perspires and trembles by itself wherever any (grammatically correct) word is heard.”

The grammar makes the learner powerful in speech.

(१७) शब्दशास्त्रमनधीत्य यः पुनान्वक्तुमिच्छति वचः सभान्तरे ।

बद्धमिच्छति वने मदोत्कटं हस्तिनं कमलनालतन्तुना ॥ सु° भा° ८ ॥

“A man who without learning the grammar wishes to speak in an assembly, is like one wishing to tie an uncontrollable elephant with the rope of lotus-fibres in the forest.”

The study of grammar is the most essential.

(१८) वेदस्याङ्गं प्रधानं मुखमिव निखिलज्ञानराशेर्निधानं

वाचां व्युत्पादकं व्याकरणमतिशयक्षेमदं पण्डितानाम् ।

शास्त्रारण्येऽप्यगम्ये कथमपि चलितुं तद्विहीनस्य पुंसः

सामर्थ्यं नैव कस्यापि भवति नितरां पाठ्यमेतत्सदैव ॥ सु° ८ ॥

“The scholars believe that grammar is an important limb like the face (of a man) of the Veda, the repository of all types of knowledge, the source of speech and extremely beneficial. None without studying well the grammar is able to go through the dense forest of the scriptures. Hence the grammar should be learnt well.”

Prof. K. V. Abhyankar & Prof. J.M. Shukla in their epoch making work A Dictionary of Sanskrit Grammar has explained in much details the meaning of the word व्याकरणम्. According to them<sup>5</sup> the word व्याकरणम् means:

- (i) Analysis or explanation by analysis.
- (ii) Rules of explanation.
- (iii) Specific rules explaining the formation of words.
- (iv) Explanation of the formation of rules.
- (v) A treatise in which such an explanation is given.
- (vi) A collection of such treatise.
- (vii) A systematic explanation of the formation of words in a language.

*Pāṇiniya-Śikṣā* has rightly described व्याकरणम् as the mouth of the Veda. The same view is expressed almost in the same tone by Patañjali in his *Mahābhāṣya* as प्रधानं च सट्ष्वङ्गेषु व्याकरणम्. Bhartṛhari too, in his *Vākyapadīya* stresses on the supremacy of व्याकरणम् among the auxiliary sciences of the Vedas, saying प्रथमं छन्दसामङ्गं प्राहुर्व्याकरणं बुधाः ।

According to him, the knowledge of grammar is the shortest path for the attainment of the supreme essence of the world and is absolutely necessary for the attainment of liberation and purification of speech.<sup>6</sup>

## II Roots of grammar

M. Winternitz<sup>7</sup> remarks: “as a matter of fact, as early as the days of the *Ṛgveda*, the Indians were interested in divisions of words into syllables; they were particular about the number of syllables in a strophe.”

In the period of the *Brāhmaṇas* also the Indians discussed, “We inquire for the Omkāra. Which is its root? Which is the crude form? Which is the noun? Which is the verb? Which is the gender? Which is the number? Which is the case? Which is the suffix? Which is the accent? Which is the prefix or an indeclinable? What indeed is its analysis?”<sup>8</sup>

The *Prātiśākhya*s,<sup>9</sup> which belonged to particular branches of the four Vedas, were basically meant for preserving the correct and accented text of that particular branch of the Veda to which these *Prātiśākhya*s belonged. The period in question must be prior to the composition of the *Nirukta* of Yāska who flourished not later than 500 BC.<sup>10</sup>

Pt. Yudhiṣṭhira Mīmāṃsaka<sup>11</sup> holds the opinion that the *Prātiśākhya*s were written after Pāṇini composed his *Aṣṭādhyāyī*. Therefore it is difficult to hold that the *Prātiśākhya*s are anterior to Pāṇini. But his opinion seems to be questionable and hence unacceptable.

Yāska’s *Nirukta*, as every one knows is not a grammatical work but a commentary on the words found used in the four vedic *Samhitās* and these words are grouped under the name *Nighaṇṭu*.



The grammarians of the past age are duly remembered with great honor by Pāṇini in his *Aṣṭādhyāyī* and that the views of his predecessor-grammarians were also accepted by people, is evident from the following अकारादि list of scholars mentioned in the *Aṣṭādhyāyī-sūtras*:

- (1) आपिशलि - Pā. 6/1/92
- (2) काश्यप - Pā. 1/2/25 & 8/4/67
- (3) गार्ग्य - Pā. 7/3/99, 8/3/20 & 8/4/67
- (4) गालव - Pā. 6/3/61, 7/1/74, 7/3/99 & 8/4/67
- (5) चक्रवर्मा - Pā. 6/1/3
- (6) भारद्वाज - Pā. 7/2/63
- (7) शाकटायन - Pā. 3/4/111 & 8/4/50
- (8) शाकल्य - Pā. 1/1/16, 7/1/127, 8/3/19 & 7/4/51
- (9) सेनक - Pā. 5/4/112
- (10) स्फोटायन - Pā. 6/1/123

The above given list of the scholars quoted in the *sūtras* in unambiguous language, speaks of both the grammarians who were considered as authority on grammar and the reputed schools of pre-Pāṇinian period. In other words, Pāṇini inherited full-fledged but different systems of Sanskrit Grammar.

Pāṇini lived in 7<sup>th</sup> century BC (according to Saini R. S.).<sup>12</sup> He was born in Śālatura, a place now in Peshawar of Pakistan. According to the library sources Pāṇini was the son of Paṇin and Dākṣi. He was a wide-travelled and a well-read scholar. Pāṇini, due to the grace of Maheśvara, composed the unparalleled and the master-mind work on Sanskrit Grammar. *Aṣṭādhyāyī* consisting of 08 chapters (*adhyāya*) containing in all 3981 aphorisms, found in the additional recital method. It was current in the times of Vāmana and Jayāditya 7<sup>th</sup> century AD, the reputed authors of the *Kāśikāvṛtti*.

### III Ancient grammarians

Bopadeva, the author of the *Mugdhabodha-vyākaraṇam* (1243 AD) in his pays high homage to the eight grammarians of the ancient time the benedictory stanza of his Kavikalpadruma:

इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः ।

पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः ॥

“The eight ancient grammarians viz. Indra, Candra, Kāśakṛtsna, Āpīśali, Śākaṭāyana, Pāṇini, Amara and Jainendra are pre-eminent.”

(1) The case stands a little different with Indra or Indragomin. Pāṇini nowhere mentions this name except under the general appellation of the easterners. An of quoted passage from the fourth *tarāṅga* of the *Kathāsarit-sāgara* informs us that the school which Pāṇini supplanted was known as the Aindra school, and numbered among its adherents Kātyayana *alias* Vararuci, Vyādi and Indradatta. Hiuen Tsang the Chinese pilgrim (7<sup>th</sup> cent. AD), and Tārānātha the Tibetan historian, both relate a similar story, the latter adding that the *Cāndra-vyākaraṇam* agrees with Pāṇini, and the *Kālāpa vyākaraṇam* with the Aindra. Tārānātha also states that God Kārttikeya revealed the *Aindra-vyākaraṇam* to Sapta (not Śarva) varman. Further corroborative evidence is furnished by a passage<sup>13</sup> from the *Taitirīyasaṁhitā*, which speaks of Indra as the first of grammarians. Aindra was the oldest school of Sanskrit grammar and the Aindra treatises were actually known to and quoted by Pāṇini and others, and that Aindra treatises still exists in the *Prātiśākhya*s, in the *Kātantra* and in similar works, though they have been partly recast or

corrected. And again, the Aindra treatises belong to a system older than Pāṇini's, though there is perhaps reason to believe that not one of them is, as a whole, older than the grammar of the last.

(2) The Cāndra system of grammar is known after the name of its founder Candragomin. Bopadeva (1243 AD) has mentioned Candragomin as one of the eight ancient grammarians whose systems were considered authoritative in the 13<sup>th</sup> cent. AD. The *Cāndra-vyākaraṇam* now available, treats of the rules of Sanskrit grammar in 06 chapters.

The Cāndra school of grammarians is referred to in Bhartr̥hari's *Vākyapadīya*, while one of the latest is perhaps that of Mallinātha, who quotes a rule of his in his commentary on Kālidasa's *Meghadūtam*, (*Pūrva*. 25).

(3) Kāśakṛtsna the name and the work Kāśakṛtsna are no more available than in some references occurring in the treatises on grammar. The *Kāśakṛtsna vyākaraṇam*, as referred to in the *Kāśikāvṛtti* (5/1/58), comprised of three chapters (त्रिकम्). As he is referred to by Pāṇini to himself, he flourished prior to Pāṇini. He is also quoted by Patañjali in his *Mahābhāṣya* (पस्पशाह्निक) and Kaiyaṭa.<sup>14</sup>

(4) The case of Āpiśali is even more ambiguous, because he is also just referred to in occasion with Kāśakṛtsna at the same places of *Mahābhāṣya*, *Kāśikāvṛtti* and Kaiyaṭa's *Pradīpa*.<sup>15</sup>

(5) In the history of Sanskrit grammar there have been two grammarians, known as Śākaṭāyana who have contributed by writing their own independent systems

known after their common name, i.e. *Śākaṭāyana-Śabdānuśāsana*. One Śākaṭāyana was an early predecessor of Yāska and Pāṇini.

He is two centuries the Jainendra school or so older much allied to it in its object and the mode of treatment. He belongs to the Śvetāmbara Jainas. There is not much originality in the work itself to deserve this popularity.

(6) Pāṇini and his System are discussed at length in the following pages of this thesis.

(7) Amara *alias* Amarasiṃha, the author of *Ṣaṭkārakalakṣaṇam* flourished reign of king Vikramāditya (56 BC), which can be sufficed easily from the famous stanza enumerating 09 illustrious scholars (रत्नानि)<sup>16</sup> in the court of king Vikramāditya. He will be immortally respected as the author of a lexicon called *Amarakośaḥ* or *Nāmaliṅgānuśāsana*.

(8) The *Jainendra-vyākaraṇam* is in no way less significant than any other system of Sanskrit grammar. The Jainas, have made a notable contribution to the grammatical literature by writing the three systems of Sanskrit grammar: (1) The *Jainendra-vyākaraṇam*, (2) The *Śākaṭāyana-vyākaraṇam* and (3) The *Siddha Haima-Śabdānuśāsana*, popularly known as the *Haima-vyākaraṇam*.

The author of the *Jainendra-vyākaraṇam* was the first Jaina scholar with a zeal of studying Sanskrit grammar. The system acquired such a great popularity in the 13<sup>th</sup> cent. AD that Bopadeva, the author of *Mugdhabodha-vyākaraṇam* regarded the *Jainendra-vyākaraṇam* an

authoritative one and equal to the systems of Pāṇini and Candragomin.<sup>17</sup>

The traditional author is Jaina or Mahāvīra, the last *Tīrthaṅkara*. The tradition of the *Digambara* Jainas is, that Indra asked certain questions to Jina when of eight years and had the science of grammar revealed to him by way of answers. Hence the grammar in consequence came to be known by their name- Jina + Indra i.e. Jainendra.

#### IV Popular grammarians

(1) **Pāṇini & his school** - He is the illustrious ancient grammarian who is well-known by his *magnum opus*, the *Aṣṭaka* or *Aṣṭādhyāyī* which has maintained its position as a unique work on Sanskrit grammar unparalleled up to the present day. His mighty intelligence grasped, studied and digested not only the niceties of accentuation and formation of Vedic Literature, but also those of classical words in the classical literature and the spoken Sanskrit of his time, the various provinces and districts of the vast country. The result of his careful study of the Vedic Literature and close observation of the classical Sanskrit, gave rise to the wonderful and monumental work, the *Aṣṭādhyāyī*. It gives an authoritative description of the Sanskrit language. The work is of a linguist and not of a language teacher. For this reason some Western scholars have described it as a wonderful specimen of human intelligence, or as a notable manifestation of human intelligence.

Very little is known unfortunately about his native place, parentage or personal history. The account given in the *Kathāsarit-sāgara* and other books is legendary only

and hence, it has very little historical value. The internal evidence supplied by his work shows that he lived in the 6<sup>th</sup> or 7<sup>th</sup> century BC in the north-western province of India of those days. Jitendrabuddhi (8<sup>th</sup> cent. AD), the author of the *Kāśikāvivaranaṇapañjikā* or *Nyāsa*, has stated that the word शलातुर mentioned by him (Pā. 4/3/94) refers to his native place and the word शलातुरीय derived by him was, in fact his own name, based upon the name of the town which formed his native place. Pāṇini has shown in his work his close knowledge of and familiarity with the names of towns, villages, districts, rivers and mountains in and near *Vāhika*, the north-western Punjab of the present day, and hence it is very likely that he was educated at the ancient University of Takṣaśilā. Apart from the authors of the *Prātiśākhya* works, who preceded him and out of whom he has mentioned ten, the grammarian Indra has not been mentioned although tradition says that he was the first grammarian of the Sanskrit language. It is very likely that Pāṇini had no grammar work of Indra before him. The mention of several *Gaṇas* as also the exhaustive enumeration of all the 2200 roots in the *Dhātupāṭha* can very well testify to the existence of systematic grammatical works before Pāṇini. His exhaustive grammar of a rich language Sanskrit has not only remained superb in spite of several other grammars of the language written subsequently, but its careful study is felt as a supreme necessity by scholars of philology and linguistics of the present day.<sup>18</sup>

(2) **Kātyāyana & his *Vārttikas*** - The well-known author of the *Vārttikas* on the *sūtra* of Pāṇini. He is also believed to be the author of the *Vajasaneyī Prātiśākhya* and many *sūtra* works named after him. He is believed to be a resident of South India on the strength of the remark

प्रियतद्धिता दाक्षिणात्याः made by Patañjali in connection with the statement यथा लौकिकवैदिकेषु which is looked upon as Kātyāyana's *Vārttika*. Kātyāyana refers to Śākaṭāyana and Śākalya. The authorship of *Pratijñāsūtra* and *Bhāsikasūtra* is attributed to him. He is called *Vaiyākaraṇa* and *Madhyamamuni*. Some scholars say that Vararuci was also another name given to him, in which case the *Vārttikakāra* Vararuci.<sup>19</sup>

(3) **Patañjali & his *Mahābhāṣya*** - He is the reputed author of the *Mahābhāṣya*, known as the *Pātañjala Mahābhāṣya* after him. His date is fixed definitely as the 2<sup>nd</sup> cent. BC on the strength of the internal evidence supplied by the *Mahābhāṣya* itself. The words *Gonardīya* and *Goṇikāputra* which are found in the *Mahābhāṣya* are believed to be referring to himself and, on their strength, he is said to be the son of Goṇikā and resident of the country called Gonarda (Modern Goṇḍa). Patañjali received his education at Takṣaśilā and that he was, just like Pāṇini, very familiar with villages and towns in and near Vāhika and Gāndhāra countries. Tradition says that he was the foster-son of a childless woman named Goṇikā to whom he was handed over by a sage of Gonarda, in whose hands he fell down (पतत्-पतित) from the sky in the evening at the time of the offering of water-handfuls (अञ्जलौ) to the Sun in the west.<sup>20</sup>

Apart from anecdotes and legendary accounts, it can be said with certainty that Patañjali was a thorough scholar of Sanskrit grammar by observing the methods of explanations given there. His *Mahābhāṣya* supplies an invaluable fund of information on the ways in which the grammar rules of Pāṇini were explained in those days. Such information is supplied by him in the *Vārttikas* which he has exhaustively given and explained. He had mastery over

Sanskrit Language which was a spoken one at his time and in respect of style, the *Mahābhāṣya* excels all the other *Bhāṣyas* in the different branches of learning. Scholars believe that he was equally conversant with other *śāstras*, especially Yoga and Vaidyaka<sup>21</sup> on which he has written learned treatises. He is said to be the author of the *Yoga-sūtras* and the redactor of the *Carakasamhitā* according to the statements of Cakradhara, Nāgeśa and others. There is a direct reference to Patañjali's proficiency in Grammar, Yoga and Medicine in the work of King Bhoja of the 11<sup>th</sup> cent.<sup>22</sup>

**(4) Bhartrhari & his *Vākyapadīyam*** - He is a very distinguished grammarian who lived in the 5<sup>th</sup> cent. AD. *Kāśikā* (on Pā. 4/3/88) mentions his work viz. *Vākyapadīya* as शब्दार्थसम्बन्धीयं प्रकरणं वाक्यपदीयम्. *Vākyapadīya* is divided into three books (*Kāṇḍa*) viz. *Brahmakāṇḍa*, *vākyakāṇḍa* and *prakirṇakāṇḍa*. The work is very widely quoted by Brahmanical, Buddhist and Jaina philosophers beginning from Dinnāga till Nāgeśa (18<sup>th</sup> cent.). It is an authoritative and scholarly work on philosophy of grammar. He has written an auto-commentary (*Svopajñavṛtti*) on the first two *Kāṇḍas* of *Vākyapadīya*. He is different from Bhaṭṭi, poet Bhartrhari or yogi Bhartrhari. Nothing is known about his birthplace or personal history. Another important work of Bhartrhari is *Mahābhāṣyadīpikā*, a scholarly commentary on *Mahābhāṣya* upto 07 *Āhnikās*. He was a great scholar of *Veda*, *Mīmāṃsā* and *Vedānta*. *Mīmāṃsābhāṣya*, *Vedantasūtravṛtti* and *Śabdadhātusamikṣā* are also ascribed to him. A number of modern Indian scholars have edited and studied his works.<sup>23</sup>

**(5) Vāmana Jayāditya & their *Kāśikā*** - They are the joint authors of the wellknown gloss (वृत्ति) upon the



Pāṇini aphorisms. They lived in the 7<sup>th</sup> cent. It can not be ascertained which portion of the *Kāśikā* was written by Vāmana and which by his colleague Jayāditya.<sup>24</sup>

*Kāśikā* is mentioned by It-sing, the Chinese pilgrim, who has also mentioned Bhartrhari's *Vākyapadīyam*, as a grammar treatise written some 40 years before his visit. The time of *Kāśikāvṛtti* is thus fixed as the middle of the 7<sup>th</sup> century AD. Some scholars believe that Jayāditya was the same as Jayāpīḍa, the king of Kashmir and Vāmana was his minister.

It-sing also speaks of Jayāditya of Kashmir as the author of a grammatical work called *vṛttisūtra*, died in 660 AD.

Bhaṭṭojidīkṣita clearly distinguishes between their views. The concurrent testimony of Mss. from all parts of India assigns to Jayāditya the authorship of the first five chapters.

Regarding the personality of the authors of the *Kāśikā* little definite is known. Neither of them begins his work with any *Maṅgala*, both exhibit an unorthodox tendency to introduce changes into the wording of the aphorisms. These reasons tend to show that the author or authors were Bauddhas. It is supposed that Jayāditya is to be identified with king Jayāpīḍa of Kashmir, whose minister, (as mentioned by Kalhaṇa, too) was Vāmana. This may not be strictly accurate.

The *Kāśikā* is a running commentary on Pāṇini's *Aṣṭādhyāyī*, and its merit consists in the lucid manner in which it explains the aphorisms of Pāṇini, clearly

indicating all the successions (*anuvṛtti*) and giving numerous illustrations for each rule.

(6) **Jinendrabuddhi & his *Nyāsa*** - He is a reputed Buddhist grammarian of the 8<sup>th</sup> cent. AD who wrote a scholarly commentary on the *Kāśikāvṛtti* of Vāmana and Jayāditya. He calls himself *Bodhisattva-deśīyācārya*. The commentary is called *Nyāsa* or *Kāśikāvivarāṇapañjikā* and the writer is referred to as *Nyāsakāra* in many later grammar works. Some scholars identify him with Puṣyapāda Devenandi the writer of the *Jainendra-vyākaraṇam*, but Puṣyapāda Devenandi was a Jaina grammarian who flourished in 5<sup>th</sup> cent. AD.<sup>25</sup>

(7) **Kaiyaṭa & his *Mahābhāṣyapradīpa*** - He was the son of Jaiyaṭa the younger brother of the wellknown erudite author Mammaṭa and the elder brother of Uvaṭa, the famous commentatre of the *Śukla Yajurveda*.<sup>26</sup> He is the renowned commentator on the *Mahābhāṣya* and lived in the 11<sup>th</sup> century. He was a resident of Kashmir. The commentary on the *Mahābhāṣya* was named *Mahābhāṣya-pradīpa* by him, which is believed by later grammarians to have really acted as a torch (*pradīpa*), as without its light the *Mahābhāṣya* of Patañjali would have remained unintelligible at several places. Haradatta's *Padamañjarī* is indebted to this work. Many commentary works are written on the *Pradīpa* out of which Nāgeśa's *Uddyota* is the most popular.<sup>27</sup>

(8) **Haradatta & his *Padamañjarī*** - He is a reputed grammarian of Southern India who wrote a very learned and scholarly commentary, named *Padamañjarī*, on the *Kāśikāvṛtti*. It is held as the standard gloss on the Pāṇini's aphorisms. Haradatta was a Draviḍa Brahmin, residing in

a village on the Bank of Kaveri. His another name was Sudarśana. His father's name was Padmakumāra. He was a pupil of Aparājita. He lived in the beginning of the 12<sup>th</sup> century after Kaiyaṭa. His scholarship in grammar was very sound and he is believed to have commented on many grammar works. The credit of popularising Pāṇini's system of grammar in Southern India goes to Haradatta to a considerable extent.<sup>28</sup>

(9) **Purṣottamdeva & his works** - He is a famous grammarian believed to have been a Buddhist, who flourished in the reign of Lakṣmaṇaśena of Bengal in the latter half of the 12<sup>th</sup> cent. (according to Mehta Rashmikant, 1172 AD, P 178). Many works on grammar are ascribed to him. The prominent ones are the *Bhāṣāvr̥tti*<sup>29</sup> and the *Paribhāṣāvr̥tti*, the *Gaṇavr̥tti* and the *Jñāpakasasamuccaya* a commentary on the *Mahābhāṣya* called *Prāṇapaṇā* (only a fragment is available) and a commentary on *Uṇādisūtras*. Besides these works on grammar, he has written some lexicographical works like *Hārāvalī*, *Trikāṇḍaśeṣa*, *Dvirūpakōśa* and *Ekākṣarakōśa*.<sup>30</sup>

(10) **Dharmakīrti & his *Rūpāvatāra*** - Dharmakīrti is a Jaina grammarian of the 12<sup>th</sup> century. He has written a well-known work on word formation. It is the first work of the form of topics which was taken as a model by the authors of the *Prakriyā-kaumudī* and the *Siddhānta-kaumudī*.<sup>31</sup>

(11) **Rāmacandraśeṣa & his *Prakriyā-kaumudī*** - Rāmacandraśeṣa of the 15<sup>th</sup> century has written a well-known grammatical work. The subject matter of Pāṇini's *Aṣṭādhyāyī* is arranged according to topics. It is believed that *Siddhānta-kaumudī* has followed its foot-steps. Hence

he is the predecessor of Bhaṭṭojidīkṣita. The work was very popular before *Siddhānta-kaumudī*. There is about a dozen commentaries of which *Prasāda* of Viṭṭhala (16<sup>th</sup> cent. AD) and an abridgement of *Prakriyā-kaumudī*, called *Tattvacandra* by Jayanta (1631 AD), a pupil of Rāmacandra.<sup>32</sup> There are glosses like *Prakriyārañjana* by Viśvanātha, *Prakriyāvyākṛtti* by Viśvakarmā, *Prakriyāratnamāṇi* by Dhaneśvara (other than the preceptor of Bopadeva).<sup>33</sup>

**(12) Bhaṭṭojidīkṣita & his works** - He was a stalwart grammarian of the Pāṇinian school. He flourished in the first half of the 17<sup>th</sup> century and wrote many independent books and commentaries, like *Vaiyākaraṇa-siddhāntakaumudī*, *Praudhamanoramā*, *Vaiyākaraṇa-siddhāntakārikā*, *Śabdakaustubha* and others. The most reputed work out of these, however, is the *Vaiyākaraṇa-siddhāntakaumudī* or *Siddhānta-kaumudī* or *Kaumudī*, which is very popular even today and which has almost set aside other works of its kind. Bhaṭṭoji was a Telugu Brahmin and although he belonged to the South, he lived in Varanasi where he prepared a school of learned grammarians. It is said that he carried on his work silently in Varanasi, yet he was envied by Paṇḍitarāja Jagannātha, the reputed rhetorician of his time who criticised Bhaṭṭoji's *Manoramā* very severely. The *Siddhānta-kaumudī* has got many commentaries. *Tattvabodhinī* written by Bhaṭṭoji's pupil Jñānendrasarasvatī (later half of the 17<sup>th</sup> cent.) is appreciated much.<sup>34</sup>

**(13) Paṇḍitarāja Jagannātha & his work on grammar** - He is well-known as a poet and scholar of *vyākaraṇam* as well as Rhetorics. He wrote many excellent poetical works. He lived in the first half of the

17<sup>th</sup> century. He was a pupil of Vireśvara, son of Kṛṣṇaśeṣa and he severely criticised the views of Appaya Dīkṣita and Bhaṭṭojidīkṣita. He wrote a sort of refutation of Bhaṭṭoji's commentary *Praudhamanoramā* (on the *Siddhāntakaumudī*), which he named *Praudhamanoramā* which is popularly termed *Manoramākucamardana*. His famous work is the *Rasagaṅgādhara* on *Alaṅkāraśāstra*. He has also written *Sārapradīpikā*, a commentary on the *Sārasvata-vyākaraṇam*.<sup>35</sup>

**(14) Koṇḍabhaṭṭa & his *Vaiyākaraṇabhūṣaṇasāra* -** His work is also known as a slightly abridged name of the *Vaiyākaraṇabhūṣaṇa* by the author himself. It is for the beginners. He was a nephew of Bhaṭṭoji Dīkṣita and hence flourished in the later half of the 17<sup>th</sup> cent. AD. It consists of the same number of 14 chapters called *Nirṇaya*.<sup>36</sup>

**(15) Varadarāja & his works -** He was the scholar of grammar and a pupil of Bhaṭṭoji Dīkṣita. He flourished at the end of the 17<sup>th</sup> century and wrote abridgments of the *Siddhāntakaumudī* for beginners. They are *Laghusiddhāntakaumudī* and *Madhyasiddhānta-kaumudī*. He has also written *Dhātukārikāvali* and *Gīrvāṇapadamañjarī*.<sup>37</sup>

**(16) Jñānedrasarasvatī & his *Tatvabodhinī* -** He has written the well-known commentary *Tattvabodhinī* on Bhaṭṭoji's *Siddhānta-kaumudī*. He was a pupil of Bhaṭṭoji and lived at Benares in the later half of the 17<sup>th</sup> cent. AD. He was a monk disciple (परमहंसपरिव्राजकाचार्य) of Vāmanedrasarasvatī. The *Tatvabodhinī* is looked upon as the most authoritative and at the same time very scholarly work. It is supplemented by Jayakṛṣṇamuni's *Subodhinī* on the topic of the rules of Vedic accents.<sup>38</sup>

(17) **Nāgeśa & his works** - He is the most reputed modern scholar of Pāṇinian school. He was well-versed in other śāstras also. He lived at Benares in the latter half of the 17<sup>th</sup> century. He wrote many masterly commentaries known by the words *Śekhara* and *Udyota* on the authoritative old works in the different śāstras. The total number of his small and big works together comes to more than a hundred. He was a bright pupil of Hari Dīkṣita, the grandson of Bhaṭṭoji Dīkṣita. He was a renowned teacher also, and many of the famous scholars of grammar in Benares and outside at present are his spiritual descendants. He was a Maharashtriya Brahmin. Due to his cleverness in leading debates in the various śāstras he won the title Sabhāpati. Out of his numerous works, the *Mahābhāṣya-pradīpodyota*, the *Laghuśabdenduśekhara*, *Laghumañjūṣā* and the *Paribhāṣenduśekhara* are quite well-known.<sup>39</sup>

(18) **Svāmī Dayānanda Sarasvatī & his work** - He was a brilliant Vedic scholar and a great reformer of the 19<sup>th</sup> century belonging to Gujarat. He encouraged and firmly established on a sound footing the study of Vedas and grammar especially of *Aṣṭādhyāyī*, *Mahābhāṣya* and *Kāśikāvṛtti*. He has written many works on Veda and grammar. In a major work called *Vedāṅgaprakāśa*, intended for the uplift of *Vedāṅgās*. He wrote small treatises like *Nāmika*, *Avyayārtha*, *Uṇādikoṣa*, *Ākhyātātīkā* and so on in the very words of Pāṇini and Patañjali, which he got them translated into Hindi.<sup>40</sup>

## V Kātantra School of Sanskrit grammar

The Kātantra or the *Kālāpaka vyākaraṇam* by Śarvavarmā is the oldest among the post-Pāṇinian systems of Sanskrit grammar. Before the composition of the

*Kātantra-vyākaraṇam* the *Aṣṭādhyāyī* of Pāṇini was the only complete and authoritative system of Sanskrit grammar. All the post-Pāṇinian grammarians who wrote different systems of Sanskrit grammar, are indebted to Śarvavarmā, because he was the first grammarian who undertook a daring task of challenging the traditional entitled the Kaumāra, as according to the traditional and the most authentic system by writing a new system of grammar, beliefs, the *sūtras* of this school were first uttered by Kaumāra Kārttikeya. Later on, Śarvavarmā compiled those *sūtras* and presented them in the form of a system.

The *Kātantra-vyākaraṇa* is the result of gradual efforts of the grammarians from Śarvavarmā onwards. The *Kātantra-vyākaraṇa* up to the *Ākhyāta* section is considered to have been written by Śarvavarmā and it consists 855 aphorisms only. As a matter of fact, it was written not only for king Sātavāhana alone, but also to meet the need of student, desirous of acquiring the working knowledge of Sanskrit grammar. Later on Kātyāyana wrote the *Kṛdanta* portion fillup the deficiency in the *Kātantra-vyākaraṇa* in order to give it the form of a complete system.<sup>41</sup>

It ignores many Pāṇinian unimportant rules for the beginners, adjusts many, and altogether omits the Vedic rules of accentuation. It is also explained as Kāśakṛtsnatantra. It lays down the *sūtras* in an order different from that of Pāṇini dividing the work into four *Adhyāyas* dealing with technical terms, *sandhi* rules, declensions, syntax, compounds, affixes of secondary derivatives (तद्धित), conjugation, voices and verbal derivatives. The total number of rules is 1412 supplemented by many

corrective statements (वार्त्तिक). The treatise is believed to have written by Śarvavarmā, called Sarvavarmā or Sarva or Śarva, who is said to have lived in 1<sup>st</sup> cent. AD during the reign of the Sātavāhana kings.

The work was very popular especially among those who wanted to study spoken Sanskrit with ease. It attained for several years a very prominent place among text-books on grammar, especially in Behar, Bengal and Gujarat. It has got a large number of glosses<sup>42</sup> and commentaries, many of which are in a manuscript form at present. Its last chapter is ascribed to Vararuci.

As the arrangement of topics is entirely different from Pāṇini's order, inspite of considerable resemblance of aphorisms and their wording, it is obvious that the work was based on Pāṇini, but composed on the models of ancient grammarians viz. Indra and others.<sup>43</sup>

## VI Hemacandrācārya's School of Sanskrit grammar

Hemacandrācārya wrote a well-known work *Siddhahemacandrābhidhā-svopajñā-śabdānuśāsana*, *Siddhahaimaśabdānuśāsana* or *Haimavyākaraṇam* in the 12<sup>th</sup> cent. AD. Ācārya Hemacandrasūri was a versatile writer of his age and because of his proficiency in all the branches of learning he was honored with the title *Kalikālasrvajña* by Siddharaja Jayasimh, the ruler of Anahilapatana. The life account of Hemacandrācārya is recorded by Merutungācārya in the *Prabandhcintāmaṇi* dated 1304 AD. On the basis of the material available in *Prabandhcintāmaṇi* and other works in the *Prabhākacarita* of Prabhācandrasūri (1277 AD), Dr. Buhler has published the life account of Hemacandrācārya in 1889. As per the



account given by Dr. Bulher, Hemacandrācārya was born in 1088 AD at Dhandhuka near Ahmedabad. His father's name was Cāciga and his mother's name was Pāhani. He became a monk at an early age and devoted his whole life in preaching the doctrines of Jainism. Siddharaja Jayasimh was very much attracted by his profound learning and scholarship. Under the patronage of Siddharaja Jayasimh and later on, his son Kumarapala, he wrote a large number of works. He died in 1172 AD.

It consists of 08 chapters (*adhyāya*) of 04 quarters (*pāda*) each. The total number of the aphorisms (*sūtra*) comes to nearly 4500. The 4<sup>th</sup> quarter of the 8th chapter deals with the grammar of Prakrit languages current in his time.

The 01<sup>st</sup> chapter consists of technical terms and the *Sandhi* rules, followed by *Kāraka* and Feminine suffixes in the 02<sup>nd</sup> chapter, while the 03<sup>rd</sup> discusses Compounds and commences the verbal conjugations till the end of the 04<sup>th</sup> chapter. The 05<sup>th</sup> gives the rules regarding the Agentive affixes (*kṛdanta*), followed by the rules regarding the Secondary derivatives (*taddhita*) in the 06<sup>th</sup> and the 07<sup>th</sup> chapters.<sup>44</sup>

## **VII A brief survey of the Sārasvata School of Sanskrit Grammar**

This School of Sanskrit grammar was once very popular on account of its brevity and simplicity. It is believed to have been written in the *sūtra* form by the ancient grammarian named Narendrācārya (=NC) or Narendrasarasvatī. Who on receiving the inspiration of Sarasvatī, the goddess of learning, composed 568 *sūtras*. Later on 90

corrective statements (वार्त्तिक) where written on them. He is also known as Narendrasūri.

As an old grammarian he is the original writer of the *Sārasvata-vyākaraṇa*, on the strength of references to him in the commentaries (on the *Sārasvata-vyākaraṇam*) written by Viṭṭhaleśa (1525 AD) and Kṣemendra (later half of 16<sup>th</sup> cent.) lived. He is believed to have lived<sup>45</sup> in the 10<sup>th</sup> cent.,<sup>46</sup> though Belvelkar puts him in the 13<sup>th</sup> cent.<sup>47</sup> The exposition of his aphorisms by Anubhūti-svarūpācārya (=AS), who flourished in the 13<sup>th</sup> cent., is known by the name *Sārasvata-prakriyā* (the topic of the present thesis), which has remained as a text-book on grammar till the present day in some parts of India. This work is popularly known as *Sārasvata-vyākaraṇam*. The technical terms in this grammar are the currently popular ones.<sup>48</sup>

Shastri Navala Kishor,<sup>49</sup> the editor of Candrakīrti Muni's commentary *Subodhikā* holds the opinion that AS is the original author of the *Sārasvata-vyākaraṇam* and hence he clearly asks the scholars to find out and to prove AS as the original author, because some people opine NC to be the original author.<sup>50</sup>

Among all these popular systems of Sanskrit Grammar (mentioned above) the anecdote regarding the origin of the Sārasvata school of Sanskrit grammar is interesting. Though it is an anecdote, it is narrated here below.

The Sārasvata school of Sanskrit grammar is popular and as such, all established scholars are aware of its author AS as Anubhūtisvarūpa who was an exalted hermit of Varanasi (Kāśī).<sup>51</sup>

Once during a scholarly discussion AS instead of पुंसि (regarding the Supreme Person uttered पुंश्च Loc. Plural) out of slip of tongue. The scholars asked him to justify the usage grammatically. AS promised to justify it the next day, went home and propitiated Goddess Sarasvatī.<sup>52</sup> The goddess being pleased by the virtue of meditation, revealed herself immediately before AS and uttered, “Choose a boon.”<sup>53</sup> AS narrated like a son to the mother the event and being desirous of making something great, asked for a new grammar.<sup>54</sup> The goddess gave 700 aphorisms<sup>55</sup> from the necklace round her neck and disappeared. Then AS composed this grammar. AS obtaining a new grammar proved the usage पुंश्च expressing the meaning “regarding or in case of the Supreme Person who is the unborn (अ-सम्भव).”

There arises a little contradiction in the above narrated anecdote, because the Goddess Sarasvatī offered 700 aphorisms from her necklace, but not a single Ms of the Sārasvata aphorisms contains 700<sup>56</sup> aphorisms and whether AS composed the grammar. This must be taken to mean clearly that AS wrote the commentary called *Sārasvata-prakriyā* on the aphorisms handed down in the tradition of Sārasvatas i.e. Sarasvatī and that too, must be NC *alias* Nārendrasarasvatī (who might have been a direct recipient of the original 09 प्रत्याहार aphorisms,<sup>57</sup> who is the author of the *Sārasvata-sūtrapāṭha*).

Further Shaṣtri Navala Kishora gives an opinion that NC must have written an extant commentary<sup>58</sup> of *Sārasvata-vyākaraṇa* and the same was rendered short, easy and simple (ऋजु) by AS.<sup>59</sup> But such an opinion can now be simply put aside, because there are ample references to prove NC as the original author of the Sārasvata aphorisms.

Thus AS composed the method of grammatical formations. His commentary perfect in discussing the solutions of the doubts shines with illustrations.<sup>60</sup>

### VIII Works on the Sārasvata grammar

The following authors have contributed to the Sārasvata school of Sanskrit grammar by writing commentaries on the *Sārasvata-prakriyā* of AS or independently on the Sārasvata aphorisms of NC.

This school also enjoys two traditions of topic-wise analysis (*pāṭha-paramparā*) and the operational analysis (*prakriyā-paramparā*) like those of *Mahābhāṣya*, *Kāśikā*, etc. and *Rūpāvatāra*, *Prakriyākaumudī*, etc. of the Pāṇinian school.

They are as under:-

- 1 Anubhūtiśvarūpācārya (13<sup>th</sup> cent.): *Sārasvata-prakriyā*.
- 2 Mādhava (14<sup>th</sup> cent.): *Sārasvatasiddhānta-ratnāvalī*.
- 3 Amṛtabhāratī (1497 AD): *Subodhikā* or *Subodhinī*.
- 4 Satyaprabodha Bhaṭṭāraka (1498 AD): *Sārasvata-dīpikā*.
- 5 Puñjarāja (1500 AD): *Sārasvata-prakriyā*.
- 6 Candrakīrti (second quarter of 16<sup>th</sup> cent.): *Subodhikā* or *Dīpikā*.
- 7 Kṣemendra (later half of 16<sup>th</sup> cent.): *Sārasvata-ṭīppaṇa*.
- 8 Megharatna (1556 AD): *Sārasvata-vyākaraṇa-dhūṇḍhikā* or *Sārasvata-Dīpikā*.
- 9 Maṇḍana (later half of 16<sup>th</sup> cent.): The name of his commentary is nowhere available.

- 10 Vāsudevabhaṭṭa (1577 AD): *Sārasvata-prasāda*.
- 11 Rāmabhaṭṭa (1593 AD): *Vidvatprabodhini* or *Rāmbhaṭṭi*.
- 12 Dhaneśvara (he comes after Kṣemendra and before 1595 AD): *Kṣemendraṭippaṇaka-khaṇḍanam*.
- 13 Jagannātha (1550 - 1595 AD): *Sārapradīpikā*.
- 14 Kāśīnātha (1610 AD): *Sārasvatabhāṣyam*.
- 15 Sūrasimha (1595 – 1619 AD): *Sārasvatākhyātadīpikā*.
- 16 Mahopādhyāya Vinayasāgara (16<sup>th</sup> - 17<sup>th</sup> cent.): *Bhojavākaraṇam* and *Vidvaccintāmaṇi*.
- 17 Bhaṭṭa Gopāla (1615 AD): The name of his commentary is nowhere available.
- 18 Sahajakīrti (1623 AD): *Sārasvata-prakriyāvārttika*.
- 19 Hansavijayagaṇi (1652 AD): *Śabdārthacandrikā*.
- 20 Raghunātha (17<sup>th</sup> cent.): *Laghubhāṣyam*.
- 21 Rāmasrama *alias* Rāmacandrasrama (1684 AD): *Siddhāntacandrikā*.
- 22 Lokeśakara (last quarter of 17<sup>th</sup> cent.): *Tattvadīpikā*.
- 23 Jinacandra (1850 AD): *Siddhāntaratnam*.

The date of the following three commentators is nowhere recorded.

- 24 Kṣemaṅkara (—): The name of his commentary is nowhere available.
- 25 Dayāratna (—): *Sārasvataparibhāṣa*.
- 26 Harideva (—): *Mitākṣara*.

In addition to these names there could be mentioned a few others, such as Ratnākara, Nārāyaṇabhārati, Mahīdhara, etc. but the above list, of them is sufficient to indicate the course of development of this school since its origin in the 10<sup>th</sup> century. It is necessary, however, to

mention a few more writers (in the above given list) who wrote commentaries on the Sārasvata School independently of the *Sārasvata-prakriyā*, although none extant is older than that work.<sup>61</sup>

## IX Modern authors on grammar

(1) Belv<sup>o</sup>lkar Shripad Krishna - He is the pioneer historian of the schools of Sanskrit grammar, as he has attempted to furnish the data (as much available to him) in his epoch-making work called Systems of Sanskrit Grammar.<sup>62</sup> It has proved itself to be a source (उपजीव्य) of multifarious research, especially in the field of historical research in Sanskrit.

His work Systems of Sanskrit Grammar was prepared as an essay for the Vishwanath Narayan Mandlik Gold Medal Prize for 1909.

The work begins with the half-poetic grammatical speculations in the Vedas. It treats in a chronological order of the rise, growth and decay of some 12 different schools of Sanskrit grammar, bringing the history down to quite recent time. It is the first work of its kind and puts together all that was known about the grammarians like Indra, Candra, Kāśakṛtsna, Āpiśali, Śākaṭāyana, Pāṇini, Amara, Jainedra and others with their works.

Belvelkar deals with the subject matter as follows:

The 1<sup>st</sup> chapter discusses early grammatical speculations in the Vedas, *Brāhmaṇas*, Yāska's *Nirktam* (as an allied text) followed by a short study of the Aindra School.

The 2<sup>nd</sup> chapter deals with the school of Pāṇini with *Vyākaraṇa Mahābhāṣya*, *Kāśikā*, *Padamañjarī*, etc. and also includes *dhātupāṭha*, *gaṇapāṭha* and so on.

The 3<sup>rd</sup> - 11<sup>th</sup> chapters discuss respectively the schools of Cāndra, Jainendra, Śākaṭāyana, Hemacandra, Kātantra, Sārasvata, Bopadeva, Jaumara and Saupadma.

The 12<sup>th</sup> chapter discusses the later sectarian schools like *Harināmāmṛita* and *Prabodhaprakāśa*.

The 13<sup>th</sup> chapter discusses the lesser manuals and school books such as *Prabodhchandrikā*, *Bhoj<sup>o</sup>-vyākaraṇa*, *Bhāvasiṃha-prakriyā*, *Dīpavyākaraṇam*, *Kārikāvali* and *Bālāvabodha*.

At the end he gives three appendices regarding *Cāndra-varṇa-sūtrani*, Jogarāja's *Pādaprakaraṇasaṅgati* and a Chronological Conspectus of the different schools, followed by the General Index of authors and works on Sanskrit grammar.

(2) Yudhiṣṭhira Mīmāṃsaka-He is a reputed scholar on grammar and his work is also extremely important, because he has presented elaborately the systems of Sanskrit grammar in his व्याकरणशास्त्र का इतिहास in three Parts.<sup>63</sup> The Part-I deals with the matter in the following manner:

- Ch.01: संस्कृत भाषा की प्रवृत्ति, विकास और ह्रास<sup>64</sup>
- Ch.02: व्याकरण-शास्त्र की उत्पत्ति और प्राचीनता
- Ch.03: पाणिनीयाष्टक में अनुल्लिखित १६ प्राचीन आचार्य
- Ch.04: पाणिनीय अष्टाध्यायी में स्मृत १० आचार्य
- Ch.05: पाणिनि और उसका शब्दानुशासन
- Ch.06: आचार्य पाणिनि के समय विद्यमान संस्कृत वाङ्मय

- Ch.07: संग्रहकार व्याडि
- Ch.08: अष्टाध्यायी के वार्तिककार
- Ch.09: वार्तिको के भाष्यकार
- Ch.10: महाभाष्यकार पतञ्जलि
- Ch.11: महाभाष्य के २४ टीकाकार
- Ch.12: महाभाष्य-प्रदीप के १५ व्याख्याकार
- Ch.13: अनुपदकार और पदशेषकार
- Ch.14: अष्टाध्यायी के ४६ वृत्तिकार
- Ch.15: काशिका के ८ व्याख्याता
- Ch.16: पाणिनीय व्याकरण के प्रक्रिया-ग्रन्थकार
- Ch.17: आचार्य पाणिनि से अर्वाचीन १८ वैयाकरण

The Part-II discusses with the following:

- Ch.18: शब्दानुशासन के खिलपाठ
- Ch.19: शब्दों के धातुजत्व और धातु के स्वरूप पर विचार
- Ch.20: धातु-पाठ के प्रवक्ता और व्याख्याता (पाणिनि से पूर्ववर्ती)
- Ch.21: धातु-पाठ के प्रवक्ता और व्याख्याता (पाणिनि)
- Ch.22: धातु-पाठ के प्रवक्ता और व्याख्याता (पाणिनि से उत्तरवर्ती)
- Ch.23: गण-पाठ के प्रवक्ता और व्याख्याता
- Ch.24: उणादि-सूत्रों के प्रवक्ता और व्याख्याता
- Ch.25: लिङ्गानुशासन के प्रवक्ता और व्याख्याता
- Ch.26: परिभाषा-पाठ के प्रवक्ता और व्याख्याता
- Ch.27: फिट्-सूत्र के प्रवक्ता और व्याख्याता
- Ch.28: प्रातिशाख्य आदि के प्रवक्ता और व्याख्याता
- Ch.29: व्याकरण के दार्शनिक ग्रन्थकार
- Ch.30: लक्ष्यप्रधान वैयाकरण कवि

The Part-III furnishes the following appendices:

- App.01: अपाणिनीय प्रामाणिकता-नारायण भट्ट
- App.02: पाणिनीय व्याकरण की वैज्ञानिक व्याख्या का निदर्शन
- App.03: भाष्यसम्मत अष्टाध्यायीपाठ-नागेशभट्ट
- App.04: भाष्यसम्मत अष्टाध्यायीपाठ-अनन्तरामशर्मा



- App.05: सूत्रात्मक पाणिनीयशिक्षा के बृहत् और लघु पाठ  
App.06: पाणिनि के जाम्बवती-विजय काव्य के उपलब्ध उद्धरण  
App.07: प्रथम भाग के परिवर्तन-परिवर्धन  
App.08: द्वितीय भाग के परिवर्तन-परिवर्धन  
App.09: प्रथम भाग में निर्दिष्ट ग्रन्थकारों की सूची  
App.10: प्रथम भाग में उद्धृत ग्रन्थों की सूची  
App.11: द्वितीय भाग में निर्दिष्ट ग्रन्थकारों की सूची  
App.12: द्वितीय भाग में उद्धृत ग्रन्थों की सूची  
App.13: तृतीयभाग में निर्विष्ट ग्रन्थ वा ग्रन्थकारों की सूची

(3) Abhyankar K. V. & Shukla J. M. - The joint work of these grate scholars is - A Dictionary of Sanskrit Grammar. They have prepared a comprehensive dictionary of Sanskrit grammar. It's subject is that which has been developed fully by Sanskrit grammarians for the last two thousand years and is certainly a stupendous work which can only be done by a band of grammarians who have got a sound footing in the subject. In the light of this, the dictionary is an honest and humble attempt in that direction. The number of entries is more than 4000 some of which are in the form of short articles supplying very briefly the necessary information from the different sources with quotations or references to the original works.

All the standard works in grammar have been consulted. The Kātantra, the Śākaṭāyana, the Jainendra, the Haima and other grammars, the different *Paribhāṣā* works have been consulted. The grammatical importance and significance, and only such words and such sense of a grammatical significance, have been included along with affixes, augments, substitutes and technical terms mostly given in Pāṇini's grammar. Names of authors and books, printed as well as found in a manuscript form, have been included. The scholarly index-works of Dr. Bohtlingk (in

German) and Dr. Renou (in French) were found useful in providing references to standard grammar works.

(4) Dr. R. S. Saini - His work Post Pāṇinian System of Sanskrit Grammar contains a detailed information about the Post-Pāṇinian systems which were written from 1<sup>st</sup> cent. to 16<sup>th</sup> cent., mainly with a view to presenting the rules of learning Sanskrit grammar in the easiest but comprehensive way. He has tried to elucidate and evaluate the method and technique adopted in the various systems. He has included the following systems of Sanskrit Grammar in this work, viz. Kātantra, Cāndra, Jainendra, Śākaṭāyana, Sarasvatīkaṇṭhābharāṇa, Sārasvata, Mugdhabodha, Haima, Saṁkṣiptasāra and Supadma, and at the end he gives the bibliography.

(5) Prof. Dr. Jani Jaidev Arunoday - His work Mahopādhyāya-Vinayāsāgara viracitam *Bhojavayākaraṇam*, edited<sup>65</sup> by my guiding teacher was published by Shri Arya-Jaya-Kalyana kendra (Mumbai) in 1985. The work contains the critical introduction, translation and the exhaustive notes in Gujarati with 06 important appendices.

The two works viz. the two thesis works must be mentioned here, because some of their important points and discussions are incorporated in the presence thesis.

(6) Dr. Pathak Kishorchandra Bhanushankar - The *Aṣṭādhyāyī* of Pāṇini - A topic-wise Analytical Study. It was submitted for the degree of Ph.D. in Sanskrit in September, 1981 under the able guidance of Late Prof. Dr. A.N. Jani (MSU).

(7) Dr. Vaidya Kishor Ramakant : *Pāṇinīya Bhoja Vyākaraṇayoh Tulanātmakam Adhyayanam*. It was submitted for the degree of Ph.D. in Sanskrit in June, 1999 under the guidance of my guiding teacher Prof. Dr. J.A. Jani (MSU).

## **X Other works on grammar**

(1) Wilson H.H. His work Essay, analytical, critical philological on subjects connected with Sanskrit literature<sup>66</sup> - “The lover of science, the antiquary, the historian, the moralist, the poet, and the man of taste will obtain in Sanskrit books an inexhaustible fund of information and amusement. It may not be uninteresting to the student to be informed of the manner in which this treatise has been compiled.”

He found a *Pandit* to assist in the pursuit; but as at that time there did not exist, in any language any elementary book, he was compelled to form such for himself as he was able to make extracts, and at length entire translations of grammars into English, the greatest part of three very popular grammars viz. the *Sārasvatī-prakriyā* of Anubhūtiśvarūpācārya, the *Mugdhabodha* of Bopadeva and the *Ratnamālā* of Puruṣottama with which the celebrated *sūtras* of Pāṇini, the *Siddhānta-kaumudī* of Bhaṭṭoji-dīkṣita and the *Siddhānta-chandrikā* of Rāmac andrāśrama (of the Sārasvata school), with several useful commentaries, all of which have been either used, or consulted in his compilation.

His effort is highly praiseworthy, because he himself prepared the letters & script of the *Devanagarī* to print and publish his work. He has dealt with the subject matter as follows :

Ch.01	The Elements
Ch.02	Orthography
Ch.03	Declension of Nouns
Ch.04	Declension of Pronouns & Pronominals.
Ch.05	Conjugation of Verbs
Ch.06	The formation of Participles & Participle Nouns
Ch.07	The Formation of Derivative
Ch.08	Indeclinable words
Ch.09	The formation of compounds words
Ch.10	General nouns
Ch.11	Syntax

The naming of the chapters shows very clearly the discussion carried out by the author in his book.

(2) Whitney W. D. - In the preface of his work History of Sanskrit Grammar stresses on the Systems of Sanskrit grammar as an important auxiliary text, saying, "There are six systems of primary rank, and reckoned as orthodox. A grammar is necessarily in great part founded on its predecessors, and it would be in vain to attempt an acknowledgement in detail of all the aid received from other scholars."<sup>67</sup>

"Pāṇini, whose text-book containing the facts of the language casts into the highly artful and difficult form of about 4000 algebraic-formula. The chief and most authoritative commentary on his work is that called the *Mahābhāṣya* (great comment), by Patañjali."

His book deals with the subject matter in the chapters as follows :

Ch.01	Alphabet
Ch.02	System of Sounds; Pronunciation

Ch.03	Rules of Euphonic Combination
Ch.04	Declension
Ch.05	Nouns and Adjectives
Ch.06	Numerals
Ch.07	Pronouns
Ch.08	Conjugation
Ch.09	The Present-System
Ch.10	The Perfect-System
Ch.11	The Aorist-Systems
Ch.12	The Future-Systems
Ch.13	Verbal Adjectives and Nouns: Participles, Infinitives, Gerunds.
Ch.14	Derivative or Secondary Conjugation.
Ch.15	Periphrastic and Compound Conjugation
Ch.16	Indeclinables
Ch.17	Derivation of Declinable Stems
Ch.18	Formation of Compound Stems

The text-books of Wilson H. H. and Whitney W. D. are the elementary presentation of the rules of Sanskrit grammar. It is obvious that the effort of both of these European scholars is to introduce and propagate the rise-growth of the interest of the Europeans in Sanskrit language and literature.

## **XI Method adopted in the present thesis**

In the present study includes the text of *Sārasvata-sūtrapāṭha* edited critically with the help of 01, Pune Ms. (P) and 03, Baroda mss. (B, B1 & B2). It also contains a brief out line of NC's *Sārasvata-sūtrapāṭha* as well as of AS's *Sārasvata-prakriyā* is presented for the first time in Chapters 02 and 04 respectively. Each of them follows their own numbering i.e. in the serial order.

The exhaustive list of authors and their works is presented chronologically, after reading, deciding and fixing their being prior or posterior, with the help of the 03 important works by (1) Belvalkar S. K., (2) Abhyankar K. V. & Shukla J. M. and (3) Saini R. S. The general survey of the works of Sārasvata School is prepared from the published texts of (1) *Sārasvata-prakriyā*, (2) *Siddhāntacandrikā*, (3) *Subodhikā*, (4) *Siddhāntaratnam* & (5) *Bhoja-vyākaraṇam*.

The names of the authors and their works are mentioned fully at the first occurrence which are mentioned with the surname in the subsequent occurrences, even in the footnotes.

The arrangement of the three parts (वृत्ति) is maintained, though the serial number of aphorisms follows the style adopted in *Vaiyākaraṇa-siddhānta-kaumudī* of Bhaṭṭojidīkṣita.

The English version of the grammatical terminology follows mostly the translation of S. C. Vasu's *Aṣṭādhyāyī* of Pāṇini (Vol. I & II) and *Siddhānta-kaumudī* (Vol. I & II).

Wherever the aphorism of the *Sārasvatasūtra-pāṭha* is referred to in the discussion, the number of the chapter and the aphorism from the *Sūtra-pāṭha* is given, and wherever the aphorism is cited in the discussion of AS, the serial number of *Sārasvata-prakriyā* is given.

Shastri Navalkishor, the editor of *Sārasvata vyākaraṇam* with the *Subodhikā* of Muni Candrakirti has tried to edit the book on the line of *Vaiyākaraṇa-siddhānta-kaumudī* of Bhaṭṭojidīkṣita, dividing into the Former Part



- 8 ओमकारं पृच्छामः को धातुः किं प्रातिपदिकं किं नामाख्यातं किं लिङ्गं किं वचनं को विभक्तिः कः प्रत्ययः  
कः स्वरः उपसर्गो निपातः किं वै व्याकरण ।
- 9 Saini R.S. : Post - Pāṇinian System of Sanskrit Grammar, Pub. Parimal Publication, Delhi, 1999, P 05, enlist 09 *Prātiśākhya*.
- 10 The *Nighaṇṭu* & The *Nirukta*, The oldest indian treatise on Etymology Philology & Semantics by Lakshman sarup, Pub. Motilal Banarsidass, Delhi, 1962, Intro. pp. 53-54.
- 11 संस्कृत व्याकरणशास्त्र का इतिहास (भाग १-३), प्र. पं. श्री भगवतदत्तजी, वैदिकसाधन आगम देहरादून, दिल्ली, वि.सं. २००७, पृ. ३२५-३९१ ।
- 12 Saini, P 05.
- 13 वाग् वै पराच्यव्याकृताऽवदत् । ते देवा इन्द्रमब्रुवन्निमां नो वाचं व्याकुर्विति ।.....। तामिन्द्रो मध्यतोऽवक्रम्य व्याकरोत् ॥ तै.सं. ७/४/७॥
- 14 आपिशलकाशकृत्स्नयोस्त्वग्रन्थ इति वचनादन्यत्र प्रतिषेधाभावः ॥५/१/२१॥
- 15 Belvalkar, pp. 9-10.
- 16 धन्वन्तरि-क्षपणकामरसिंहशंकु-वैतालभट्ट घटकर्परकालिदासाः ।  
ख्यातो वराहमिहिरो नृपतेः सभाया रत्नानि वै वररुचिर्नव विक्रमस्य ॥
- 17 The stanza already quoted at the outset of this section on P 11.
- 18 For details. See Pāṭaṅjala *Mahābhāṣya*, D.E. Society, Poona Vol. VII, pp. 151-154.
- 19 For details. See *Mahābhāṣya* Vol. VII, Pub. D. E. Society, Poona, pp. 193-223.
- 20 पतत् + अञ्जलि the derivation of the word given by the commentators.
- 21 The popular stanza of salutation to Patañjali run as under:  
योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।  
योऽपाकरोत् तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥
- 22 Abhyankar & Shukla, pp. 231-232.
- 23 *Ibid* P 290.
- 24 *Ibid* P 348.
- 25 *Ibid* pp. 161-162.
- 26 Vide. Gasendragadkar A.B. : *Kāvyaprakāśa*, Intro. pp. XI-XIII  
महाभाष्यार्णवावारपारिणि विवृतिप्लवम् ।  
यथागमं विद्यास्येऽहं कैयटो जैयटात्मजः ॥ - Introductory stanza 5 to the *Pradīpa*
- 27 Abhyankar & Shukla, pp. 128-129.
- 28 *Ibid* pp. 443-444.



- 29 A remarkable work on Puruṣottamadeva is done by the famous scholar Prof. Dr. Bhatt Vasantkumar M., Pub. Gujarat University, Ahmedabad, 1987.
- 30 Abhyankar & Shukla, P 254.
- 31 *Ibid* P 327.
- 32 Belvalkar, P 51, FN 01.
- 33 Abhyankar & Shukla, P 260.
- 34 *Ibid* pp. 289-290.
- 35 *Ibid* pp. 158-159.
- 36 *Ibid* P 371.
- 37 *Ibid* pp. 339-340.
- 38 *Ibid* pp. 215-216.
- 39 *Ibid* P 179.
- 40 *Ibid* P 196.
- 41 Saini, pp. 18-19.
- 42 Ācārya Merutunga's *Kātantra-bālāvabodha-vṛtti* is critically edited by Prof. Dr. N. M. Kansara and is published by Shree Arya Jaya Klyana Kendra Trust, Mumbai, 1998.
- 43 Abhyankar & Shukla, pp. 114-115.
- 44 Shah Shivrāl Nemchand Pandit, pp. 20-24.
- 45 Saini does not mention his date.
- 46 Abhyankar & Shukla, P 161.
- 47 Belvalkar, pp. 101-102.
- 48 Abhyankar & Shukla, P 426.
- 49 Pub. Chaukahamba Sanskrit Sansthan, Varanasi, 3<sup>rd</sup> Edition, 1985.
- 50 Shastri Navala Kishor, *Bhūmikā*, P 09.
- 51 Here onwards the stanzas from the *Bhūmikā* by Shastri Navalkishor are noted. The numerical at the end indicates the serial number of that stanza.
- सारस्वतं व्याकरणं प्रसिद्धं जानन्ति सर्वे विबुधाः प्रसिद्धाः ।  
कर्तास्य काश्यामनुभूतिरूप आसीदुदासी महतां वरेण्यः ॥१९॥
- 52 सरस्वती यस्य हि सूत्रकर्त्री संराधिता देव्यनुभूतिना सा ।  
पुंक्षुप्रयोगं विदुषां सभायां प्रमार्ष्टुकामेन यतात्मनैव ॥२०॥
- 53 तुष्टा तदा ध्यानगुणेन तस्य स्वकीयमातेव कृपावशा सा ।

- आगत्य देवी त्वरयानुभूतिं वरं वृणीष्वेति जगाद वाणी ॥ २१॥
- 54 ततोऽनुभूतिर्निजगूढवृत्तं मातुः समक्षं तनयो मुदेव ।  
उक्तान्वयाचन्महनीयचेष्टः सरस्वतीं व्याकरणं नवीनम् ॥२२॥
- 55 स्वकण्ठसंराजितहारगर्भात् सूत्राणि सा सप्तशतानि दत्त्वा ॥२३॥
- 56 568 *Sūtra* + 90 *Vārttika* = 658  
अन्तर्दधे व्याकरणं ततः सोऽनुभूतिरूपो रचयाश्चकार ॥२३॥
- 57 These प्रत्याहार aphorisms are supplied at the commencement of the  
Part II, P 198.
- 58 मन्येऽहं प्रकृता यात्र वृत्तिरस्ति सुविस्तरा ।  
तत्कर्ता कुशली श्रीमान्नेन्द्राचार्यपंडितः ॥२६॥
- 59 प्रणम्य परमात्मानं बालधीवृद्धिसिद्धये ।  
सारस्वतीमृजुं कुर्वे प्रक्रियां नातिविस्तराम् ॥१/१॥
- 60 प्राचीनवैयाकरणेन तेन विनिर्मिता साधनपद्धतिश्च ।  
शंकासमाधानविचारचारुः सोदाहृतिवृत्तिरलं विभाति ॥२४॥
- 61 Belvalkar, pp. 101-102.
- 62 Pub. Self, with the permission of the University of Bombay,  
Poona, 1915.
- 63 संस्कृत व्याकरणशास्त्र का इतिहास (भाग १-३), प्र. पं. श्री भगवदत्तजी, वैदिकसाधन आगम देहरादून,  
दिल्ली, वि.स. २००७ ।
- 64 The titles are so perfect that they need no comment or explanation  
or any addition to them.
- 65 It's exclusive outline is furnished in this thesis, Ch. 06, pp 169-191.
- 66 Wilson H. H.: Essays, analytical, critical and philological on sub-  
jects connected with Sanskrit literature, Edit. Dr. R. Rost, Pub.  
Trubner & Co., London, 1864.
- 67 Whitney W. D., Preface pp. III - VIII.