CHAPTER II

LAGHUPĀṆINĪYA

Laghupāṇinīya an abridged recast of Aṣṭādhyāyi is the creation of the mastermind of A.R. who belonged to Kerala. It is intended to impart the knowledge of Pāṇinīan grammar through a simple and easy method of presentation. Though we got a detailed description of the rules of Ast in works like Kāsika, Śidhāntakoumudi etc., they are not within the easy reach of an ordinary student. LP. helps the student to enter the superb sutras of Pāṇinī's Aṣṭ, even without a teacher. LP. is the latest attempt in this field and as such, it has succeeded well by making the study of the Pāṇinīan grammar easier.

It is quite relevant here to view the ancestry of Vyākaraṇa in Kerala, before dwelling on the LP. of A.R.

ANCESTRY OF VYĀKARAṆA IN KERALA

Kerala has played a significant role in promoting Sanskrit studies by creating a number of sublime literary
works and authoritative scientific treatises that have won high acclaim in the world of scholarship. In particular, Kerala's remarkable contribution in the fields of grammar and Pūrvamīmāṃsa has been greatfully acknowledged by scholars. Vyākaraṇa sāstra was always venerated and cultivated in Kerala and it enjoyed a status second, if at all, only to that of Pūrvamīmamsa. In places like Covannur, Īṟakulatur, Kumbalam and Udayatungesvaram, there were sāstra Sabhāmata-s or schools providing facilities for the study of Sastra up to a high standard and vyākaraṇa was one of the important subjects of study in them. There were eighteen sangas or academies for specialised studies in Sastra, of which six were for Vyākaraṇa, the others being for Prābhakara and Bhāttamīmamsa-s. In the Sastra sadas conducted regularly in mediaeval times by the Zamorin of Calicut, nine prizes were set apart for Vyakaraṇa. All this shows the recognition and encouragement given to grammatical studies. The existence here of a large number of manuscripts bearing on Pāṇinī as well as non-Pāṇinī systems and of well known as well as of little known, works, ranging from elementary accounts to advanced tratises indicates the interest of the people in
the subject and broad basis and wide range of the study. Creative output in the field was also of no mean order, though in the main it took the form of commentaries. Nārāyaṇa Namputiri of Veṅganād wrote Kaṭhinaprakāśika on Kāyyaṭa’s Bhāṣyapratīta and the Īīpprabha on the Vararucasaṅgraha and Śankaraśārya wrote the Nīvi on the Rūpavatāra. A different Śankara wrote the Sarvapratyayamāla and Śankara of Mahiṣamangalam the Rūpānayanapaddhati. Rāmasalidvija metrically interpreted Pāṇiniyasutras in his Pāṇiniyabhadvivṛti and Paniniyalaghuvivṛti, Narayaṇa of Tīruvegappura composed the Vyākaraṇakāvyya Subhadraḥaraṇa and Vāsudeva another like poem, the Vāsudevavijaya. A different Vāsudeva wrote the Paryayapadāvali and Acyutapiṣaroti the Vyākaraṇapravēśaka, both general introductions to Sanskrit grammar. Prakriyāsarvasva, Dhātukāvya and Apāṇiniyaprāmāṇyasādhana of Melpattur Nārāyaṇabhaṭṭatiti, Laghupāṇiniya and Maṇidīpika of A.R. Rajarāja Varma are significant works of Vyākaraṇa in Kerala. Prakriyabhāṣya of Rev. F.John Kunnappilly, Prayōgadīpika of Sahityapaṇcananana P.K.Narayanapillai, Pāṇiniyapradiyota of I.C. Chacko are later works which follow the path trodden by A.R. in Maṇidīpika.
AIM AND SCOPE OF THE WORK

The aim and scope of the work is explicitly mentioned by the author in the introductory verses and concluding verses of the पुर्वकांड dub पूर्वकांड and उत्तरकांड of LP.

व्याकरण दुर्गमार्गेष्यप्रोढान् बालकान् प्रचारितिः प्रणीयते राजराजेन ॥
लघुपाणिनीयमेकतर्गत् प्रणीयते राजराजेन ॥
ये शब्दशुद्धे परमाचरणति समाप्तवं व्याकरणमबुराशोऽ ॥
सुखावगहक्षम एवं तेष्व मयेह सोपानपथो निबद्धः ॥
समुद्रतं नाखिलवेम सूत्रं समुद्रतत्ववृन्दोत्स्फुटस्य ॥
बालानुरोधेन यथाशृंगारार्थं मयात बालानुरोधेन ॥
कुरुदश्च सौयं नम मन्त्ररुत्वाणिप्रवीरेन्नु ॥
शर्मवेदः दर्शिनरीतिविश्वे मयादृता यत् सुखोधनाय ॥
अचरुण्तीर्हणिर्मिष्टे सालातुरीस्यवचोरस्य ॥
अपूर्वसंज्ञापरिराषस्य वचोरहस्य ॥
प्रवेशशिरार्त्तच यमव स्थायक्ष्य एवाय परिश्रमो मे ॥
आयुर्मितं जेयमिष्टायं च तत्तं त्वपारं मणिपालवास्य ॥
व्युत्पत्तिन्यथोदितं च सर्वरित्र स्वरूपानुविषयम् ॥
प्रकाशकार्यात् सहजाद्य यमथं न कोमुदी सा विश्वाकर्षिती ॥
तमेष सौम्यः लघुपाणिनीस्वल्पातः सुमहावमानोऽनु ॥
Significance Of The Title Laghupāññiniya

A.R. has given a significant title to his work. Unlike his predecessors in the grammatical field, A.R. was able to cut a profile of his own by viewing the Pāññinian rules from a quite different angle. It is in order to bring the
accomplished forms within the easy reach of student and enable him to enter the Aṣṭ that he has written this work. Hence the name Laghupāṇinīya the simplicity of the interpretation is also matching with the title Laghupāṇinīya.

The expression Laghupāṇinīya can be derived as pāṇininaṇaprōktham Pāṇinīyam, lakhu ca tad Pāṇinīyam ca Lakhupāṇinīyam" meaning Pāṇini’s grammar, simplified. The fact that out of the nearly 4000 rules of Aṣṭ, only 1959 rules alone are taken from for detailed interpretation, justify the significance of the title.

Nature and contents

Laghupāṇinīya is the most important work of A.R. in the field of Sanskrit grammar. This work, as its name suggests and as the author himself has verbally expressed in his preface, aims is to give in Sanskrit an elementary grammar of that language. The main purpose of the author is to create a work, on the basis of Pāṇini’s unmatched aphorisms by simplifying his principles and interpreting them in accordance with modern tendencies.

The work is divided into two parts viz. Pūrvakhaṇḍa and Uttarakhanda. The author took about five months to complete the first part of the work. It was published in
1911. 1765 rules are interpreted in the Pūrvakhandā. Here the author has taken only those rules which deal with classical Sanskrit. The Pūrvakhandā of LP. is divided into four sections namely Śikṣākānda, Parinīśthākānda, Niruktakānda and Ākaṃśākānda, which correspond closely to phonology, Morphology, Etymology and Syntax. The Pūrvakhandā of the work LP. begins with the Samēja Prakarana of Śikṣākānda and ends with the Dvīruki of Ākaṃśākānda.

In the Śikṣākānda stāṇpratyayatnavivecaṇa, relating to the pronunciation of varṇās, euphony and the parts of speech have been explained. The Parinīśthākānda deals with the rules of formation of words. The Prakriyaprakaraṇa which describes the unique gender structure of Sanskrit language has been given prime importance in the same Kānda. Needless to say that the major part of the Parinistakānda is devoted to the process of formation of Subanta and Tiṅanta. In accordance with convention, the construction of roots originating from nouns and the Ātmanēpada and Parasmaipada of the verbal roots have been listed alongside the Tiṅantaprakriya-s. Then the Kṛtprakaraṇa follows. The Parinīśṭākānda ends with the description of the Vidhisutra-s necessary for grasp-
ing the meaning of the Lakara-s and the Vibhakti-s.

The Taddhitaprakaraṇa constitutes the content of the Niruktakāṇḍa. The fourth and last section of Pūrvakhanda is Ākāṅkṣākāṇḍa. It is an expert exposition of the general exceptional enunciation of samasās and the various related prakriyās. Then follows the elucidation of the Dviruktiprakaraṇa. The Pūrvakhanda of LP. ends with Dviruktiprakaraṇa.

Uttarakāṇḍa is the second part of LP. Uttarakāṇḍa of LP. is small in size when compared to the Pūrvakhanda, but is not less important than the other. The Utarakāṇḍa is also comprised of four sections named Vaidikakāṇḍa, Svarakāṇḍa, Tantrapratiṣṭha and Bhāṣcaritra its just like the Pūrvakhanda. Of these the first, Vaidikakāṇḍa is divided into different sections namely Samjñāprakaraṇa, Sandhiprakaraṇa, Plutavidhi, Vyañjanavikāra, Subantaprakaran, Tinantaprakarana, Dīrghavidhi, Akhyataprakaraṇa, Kṛtparakaraṇa, Taddhitprakaraṇa, and Prakeerṇaka.

In Svarakāṇḍa we get a description of the trinity of svara-s, which is the speciality of vedic language. Here the author has interpreted the Pāṇiniya sutras dealing with the svara-s. The Uttarakāṇḍa of LP. consists of 189
Pañinīyasūtras distributed in the Vaidika and Svarakānda. Of the nearly 4000 rules of Pañini A.R has taken only 1959 sūtras for LR and has omitted the rest whereby also he justifies the title Laghupāniniya.

In the third section Tantrapratiṣṭha, A.R has tried to give a critical evaluation of Ast., and the lofty place occupied by both the Ast. and its author Panini, in the world of languages in general and in the world of Sanskrit literature in particular,\textsuperscript{13} in Bhaṣācastram, the fourth section of Uttarakhanda A.R. attempts to make a glimpse of the history of Sanskrit grammar from the linguistic point of view, adopted by the western scholars.\textsuperscript{14}

REFERENCES

1. Vide Iyer S.Venkidasubrahmanya, Narayanabhatta's - Prakriyasarvasva a critical study
3. Vide LP pp 438 & 439
4. Vide LP p 558
5. Vide LP pp 1 to 439
6. Vide LP pp 6 to 61
7. Vide LP pp 62 to 365
8. Vide LP pp 366 to 399
9. Vide LP pp 400 to 439
10. Vide LP pp 441 to 558
11. Vide LP pp 443 to 480
12. Vide LP pp 481 to 504
13. Vide LP pp 505 to 515
14. Vide LP pp 516 to 518.