CHAPTER VI

OBSERVATIONS
(Based on Maṇḍipika)

The cultural and spiritual treasures of Ancient India, is embedded in the Sanskrit language and the literature composed in it. Almost all the vernacular languages of India had either their origin or development from the Sanskrit language which lavishly nourished these languages giving the vital energy for their existence. There is no wonder that languages like Hindi, Bengali, which belong to Aryan Branch of Indo-European family, have got a vocabulary, the majority of which, is exactly the same or derived from the Sanskrit language. What deserves special mention is that Sanskrit was able to exert a great influence on Malayalam language which genealogically belonged to an entirely different family i.e., The Dravidian family of language.

The earliest known work in Malayalam viz Kāṇṇassārāmāyaṇam shows evidence of the influence of Sanskrit language in Malayalam. Though in works like
Kaṇṇassarāmāyaṇam, Bhāgavatam, Bhāratamāla etc. the language used in Malayalam mixed with Tamil, it can be seen that Sanskrit words are also interwoven in it. Even in the work Krishṇagātha which is treated as a work in pure Malayalam language, the influence of Sanskrit is not negligible. With the advent of Manipravāla period, Sanskrit words with Sanskrit suffixes began to appear in works like Kāvyā, Campū etc. It can even be stated that in the Malayalam language of the Manipravāla period, the number of Malayalam words became decreasingly few in number. The fluent usage of Sanskrit words is widely seen in the Ramayana of Ezhuthaccan and in what are known as the Attakkatha literature and Tullal literature. In the works of later period also Sanskrit words were abundantly used, but of course devoid of Sanskrit suffixes. Hence a knowledge of Sanskrit language and its grammar is an essential requirement for the appreciation of the Malayalam literature both of ancient and modern origin.

When we speak of the Sanskrit language the science of grammar expounded by Pāṇini is quite intrinsic and not very easy to comprehend all on a sudden. Among the efforts calculated to achieve the purpose of familiarising Sanskrit grammar to the student of Malayalam language,
the work बालपाठामृतम् written by Velutheri Kesavan Vaidyan is the earliest one. This work, consisting of 224 verses in Malayalam language, deals with Sanskrit grammar under various titles as Padaprakaranam, Vibhaktiprakaranam etc. A.R does not make any direct reference to this work. But he admits the fact that native scholars like Neduriṇḍi, Pāccu Mūthatu etc. have initiated a scheme in this direction. A.R. felt that a work on Sanskrit grammar written in Malayalam language itself, is an urgent need of his period. According to him a general knowledge of the whole Sanskrit grammar is more helpful and hence desirable in the case of a student of Malayalam, than the mere study only a few sarga-s of a Sanskrit kāvya. Since there was no such text, in Malayalam language, dealing with Sanskrit grammar, A.R. set himself upon the task of writing a work in Malayalam, with this objective in his mind. Hence in an attempt to study Maṇḍipika with a view to assessing the magnitude of A.R's contribution, the criterion is to be the specification of the extent to which this work is helpful to
the student of Malayalam, in understanding the grammar of Sanskrit language. Hence an attempt is made here to highlight the characteristic features of Maṇidīpika and to point out the innovations introduced in it.

CHARACTERISTIC FEATURES OF MAṆĪDĪPIKA

As a work written to complement the knowledge of Sanskrit to the learners of Malayalam language it can be seen that Maṇidīpika has got certain characteristics of its own. Prominent among them are (i) Description of Sanskrit grammar in comparison with Malayalam language and its grammar. (ii) Presentation of the topics of grammar with an apt and lucid introduction (iii) Illustration of rules with examples enlisted in tables and schedules and (iv) citation of the relevant views of grammarians other than Pāṇini.

(i) Description of Sanskrit Grammar in comparison with Malayalam language and its grammar.

The purpose behind the composition of M.D. being the supplement of the knowledge of Sanskrit gram-
mar to a learner of Malayalam, A.R resorts to the description of Sanskrit grammar in comparison with the grammar of Malayalam language and usages found in it. This characteristic features is evident although the work.

While familiarising the alphabets of Sanskrit language, he narrates their division and subdivisions. Then he points out the difference of Malayalam and Sanskrit in regard to the alphabets. The \( वर्ण \) varieties of \( संस्कृत \) \( वर्ण विभक्ती \) viz \( ओ, औ, व, व्य \) and the pairs of letters viz \( ओ, औ, व, व्य \) \( ए, ओ, ए, बा \) \& \( ज, घ \) and the letter \( झ \) are peculiar to Malayalam alone. (Sanskrit does not have \( ओ, औ, व, व्य \) \& \( ज, घ \))

While dealing with letters known as \( ओष्ण \) A.R. says that Sanskrit grammarians treat the sounds \( श, ष, स, ह \) and \( ह \) as \( ओष्ण \). With regard to the grammar of Malayalam language also, this is the accepted view. He then remarks that modern linguistic studies do not favour the grouping of \( ह \) under \( ओष्ण \). Hence he names the former three only as \( ओष्ण \) and says that this is quite relevant and applicable to grammar of Malayalam language also.
While dealing with नामपद, A.R points out that they are of two fold in nature as भेद (विशेष्यनामन) and भेदक (विशेषणामन). He adds that what is known as भेदनामान् in Sanskrit is what is known as नामन् in Malayalam language. A.R continues saying that as in the case of Malayalam grammar, the qualifying words viz. भेदनामान् of भेदनामान् and क्रिया are known as नामविशेषण and क्रियाविशेषण respectively, in Sanskrit also. Though there is thus a similarity in naming भेदनाम as नामविशेषण or क्रियाविशेषण as the case may be, Sanskrit grammar differs from Malayalam grammar in the respect that Sanskrit has separate लिङ्ग, विभक्ति and वैक्रम for भेदनाम unlike in Malayalam. He then illustrates this peculiarity of Sanskrit language with suitable examples.

Again, while dealing with the क्रदान्त forms of Sanskrit language, A.R cites side by side, the Malayalam terms ചാരണം, പ്ര്ഥാനം, മുഖാന്തരം, ധാതുപതിയം etc. which is readily intelligible to the student of Malayalam. A.R clearly points out the discrepancy between the अव्यय of Sans-
skrit language and that of Malayalam language. In Malayalam, अव्यय is described as अव्युष्टा meaning a word standing out separately within a class or group, is termed as अव्युष्टा. But in Sanskrit अव्यय means a word which has no variant declensional or conjugational forms like राम रमदलि, भवत etc. He clearly illustrates this by citing a number of examples. MD abounds in such instances of dealing Sanskrit grammar in connection with Malayalam language, its grammar and usages found in it. One such instance is quoted here 

(ii) Presentation of the topics of grammar with an apt and lucid introduction:

A.R. is an expert in the elaboration of details pertaining to rules. His method of elucidation is characterised by an initial introductions of a topic of grammar before going into the details of the various rules connected with it.
After the two Madhukarabhadra AR gives a concise introduction in which he informs the reader of the four sections of M.D and says that this four-fold division is in accordance with the same in Keralapanineeyam. At the beginning of सन्धिप्रकरण coming under शिक्षाकाण्ड, A.R introduces the same by describing as to what is meant by सन्धिकार्य. He then educates the reader of the three types of सन्धि viz पदान्तसन्धि, पदमध्यसन्धि, and उम्यसन्धि and specifies that he is to deal with पदान्तसन्धि and उम्यसन्धि. He informs the reader that पदमध्यसन्धि will be dealt later on when it is required in the context.

While beginning the second section, परिनिष्ठाकाण्ड, A.R. gives an introduction in which he states that formation of both the declensional and conjugational forms, constitutes the contents of this section. So also, at the beginning of निरस्ताकाण्ड, A.R. gives detailed introduction in which he clearly points out that the subject matter of this section is derivation of the stem portion named प्रातिपत्तिक. He then points out that निरस्ताकाण्ड is thus, conceived of two sec-
tions of which are deals with प्रतिपत्तिक which are derived from roots by the addition of Krt suffixes and the other section deals with प्रतिपत्तिक which are derived from nouns by the addition of तद्वित suffixes.

Introducing the fourth section आकाल्काण्ड A.R states that in the निष्टकाण्ड, he has dealt with the formation of nominal stews( तद्वितकाण्ड) and verbal stems कृद्दन्तप्रतिपदिक. In परिनिष्टकाण्ड he has dealt with declensional forms and conjugational forms. Hence it is quite appropriate on his part to deal with the connection of these fully formed words. Hence in the fourth section he deals with the sense conveyed by case endings and conjugational endigns and their semantic combination known as समास.

Such an introductive style of explanation on topics of grammar is definitely, of great help to the student in understanding the grammar of the language.
(III) Illustrations of rules with examples enlisted in classified tables and schedules:

A noteworthy feature of MD is the method of illustration of rules and grammatical points. In addition to giving numerous examples for the function of rules, A.R has adopted a method using tables and schedules not only for citing examples for rules but also for the correct comprehension of certain grammatical points by the student. In MD, one can meet with a number of such tables and schedules which go to make the work more and more readable and intelligible.

The शिक्षाकण्ड begins with a table in which the alphabets of the Sanskrit language are exhibited on the basis of their classifications as स्वर and व्यज्ञान and the varieties of these two groups are noted here with reference to their place of articulation. Additional sanjña-s like विकारि (to the vowels इ, आ, ऋ, and लू), सन्ध्यकर to the diphthongs ए, ओ, ऐ, and औ, छुट and शिरिल(pertaining to consonants) can also be understood from this table. By means of this table.
A.R. has given a clear picture of classification of sounds of Sanskrit, to the beginners on Sanskrit grammar.

In the subsection titled शब्दविभाग of शिक्षाकण्ड A.R gives a broad schedule wherein the classification of Sanskrit words, is represented in agreement with the classification of words in Malayalam language. After thus giving an idea to the student about the classifications of words, A.R remarks that such a classification is not relevant to Sanskrit, though this table would help the student in this direction. Hence he gives another schedule in which words of Sanskrit language are tabulated in accordance with the grammar of Pāṇini.

In the midst of सन्धिप्रकरण of शिक्षाकण्ड, after dealing with the general rules of अच्छन्धि, A.R presents a table in which अच्छन्धि is shown with reference to preceding vowels, following vowel, the specific vowels which gets the substitution and the number of related rules in MD. Since A.R has given a number of such tables on various points in the course of the work, this table is reproduced here for citing
one of them. At the end of A.R gives a table which pinpoints the substitutes that replace the final स of a pada. This helps the learner in discriminating the substitutes of स and the condition under which the substitution takes place.

While dealing with the sounds known as स्वर्णि A.R presents a table in which sounds coming under this राजा, are specifically shown with the details like their sense and their nature as stem or suffix.

In the धातुविकार of परिनिष्ठाकाण्ड A.R gives a table in which the classification of क्रिया into सिद्धा and साध्य with their further subdivisions and of धातु into क्रियापद and कृदन्त with their subdivisions are graphically represented.

While dealing with casual forms (पिज़च़ रूप) in परिनिष्ठाकाण्ड A.R. gives a table in which roots their causal
forms and their fully furnished words in lakāra-s लक्ष, लिट and लुङ्ख and are enlisted concisely.

While dealing with कारकृतत्व निक्षेपकाण्ड he gives a schedule in which a number of roots are enlisted along with the suffixes तृ and अक the stems derived by their flexion and the nominative case singular forms of these in the three genders.

The table, given in निक्षेप काण्ड while dealing with the suffixes पूरणी added to numerals, so as to form ordinals like प्रथम, द्वितीया, तृतीया etc. shows under specific headings numerals along with their ordinal forms in three genders.

In addition to showing tables and schedules, A.R precisely gives examples for various rules and has completely shown the सिद्धरूप of many a stem and root. By there tabular statements, A.R has made a graphic and pictorial representation of grammatical details.
(iv) Citation of the relevant views of grammarians other than Panini

While dealing with Sanskrit grammar in MD, A.R makes the reader aware of the viewpoints of grammarians other than Panini. In the subsection titled शब्दविभाग of Sākaṭāyana, A.R refers to the view of the grammarian शाकटायन who holds the view that root viz घातु is the base of all words and nominal stems are derived from these roots by the addition of कृत suffixes. Here Sākaṭāyana opines that all stems are derivative व्युत्पन्न. A.R adds that this view is not favoured by almost all the grammarians and etymologists known as नरूत. So also while dealing with the change of the final letter म of a Pada, A.R quotes the view of Jainendra according to whom अनुस्वार optionally replaces the padāntamakāra. So also while dealing with feminine forms in the सिद्धान्तकारण of परिनिष्ठकाण्ड, A.R mentions the view of the grammarian Vāguri, in rule No. 76, "अप्रांतंतत्त्वं श्रीवर्धनं ज्ञातं वासिगालकथं नमकरणं।" A C-
cording to Vāguri, almost all the stems get the feminine form by adding the vowel आ to them. Thus the pairs of feminine forms likeदिक्, दिशा, वाक्, वाचा, निट्, निश, तृट्, तृषा can be easily explained.

INNOVATIONS INTRODUCED IN MANIŚIPIKA

In his preface to MD, A.R. states that he has composed M.D. accordance with the school of grammar initiated by Pāṇini. Still, he has introduced therein certain innovations about which, he feels, it is his duty to mention, a few words in the preface. Also in his introductory statements following the महेश्वरसूत्र of MD, A.R speaks about the innovations introduced therein. These innovative attempts of A.R are now dealt with.

The Technical Device Of अनुबन्ध

Pāṇini has conceived the fourteen Māhēswarasūtra-s as the foundation for his magnificent edifice known as Ast. These fourteen sūtras are provided with a single consonant at the end it is known as इत् or अनुबन्ध. Also Pāṇini
has added these इत्यादि to आदेश, आगम, प्रयय, धातु etc.
The purpose served by these अनुवन्ध is of a manifold nature. They help to coin terms like इकृण, यण, etc. known as प्रयाहार. Various operations are entertained by roots, stems etc. on the basis of the specific अनुवन्ध added to them. A.R. has made a unique innovation by dispensing with these अनुवन्ध -s in MD. With regard to letters the purpose of the addition of अनुवन्ध- s are achieved by the various terms given to them by using these terms to denote them whenever and wherever required. He uses the terms, स्वर (to denote vowels), व्यञ्जन (for casonants), विकारि (for vowels इ, उ, ओ, लू), सन्थिकार (for ए, ओ, ए, ओ), मध्यम ( य, न, र, ल), उध्भा (forश, ष, स), स्वर, अतिखर, मृदु, धोष, अनुनासिक (for the five letters respectively of each of the five वर्ग- s, ), दृढ़ (for the initial four letters of each varga,र त, श, ष, स, ह ) and शिनिल (for य, व, र, ल ). He uses the term गुणय or वर्ज्ञीय to denote a suffix which can bring forth to its base गुण, or वृद्धि respectively and the term अगुण्य for these suffixes which cannot bring गुण to their bases.
Panini achieves this purpose by adding the अनुबन्ध विज or कृ and by framing the rule विभिन्नति च (1-1-5). In this way A.R has secured the same purpose which Pāṇini achieves by means of अनुबन्ध. Since a general familiarisation of Sanskrit grammar is intented by the author in the composition of MD, omission of अनुबन्ध -s and the consequent प्रत्यय्यार, adds to the simplicity of MD and makes it more attractive to the students of Malayalam.

2. Rules Based On The Sequence Of The Rules Of Aṣṭādhyāyī.

Pāṇini mentions the rule विभिन्नति च पर कार्यम (1-4-2) in which he points out that the latter rule in the sequence of Ast gets precedence over the former in instances where a tie arises in the function of two rules. Again, he gives the rule पूर्वत्रासिद्धम् (8-2-1) by which the rules of सपादसप्ताध्यायः gets the chance to operate treating the rules of त्रिपादी as null and void. In त्रिपादी also, the former can operate discounting the latter rule, by the force of the rule पूर्वत्रासिद्धम् A.R has dispensed with these rules and has achieved the
purpose by other means.

According to Pāṇini in the juxtaposition of the words and the rule हर and इह, the सन्धि rule एचोवयवायक: operates and makes it is हरय + इह by the substitution of ए by अय। Now the rule लोपशाक्यवस्था (8-3-19) of त्रिपादि operates here and य is removed by the लोप। We get the combined form as हर, इह। Since the elision by the rule लोपशाक्यवस्था is optional, another form हर, इह is also obtained.

In the combined form हर, इह a sandhi rule like आद्युणः cannot operate since from the point of this rule of आद्युणः, the operation of the rule लोपशाक्यवस्था is null and void and the combined form is treated as हरय इह wherein guna cannot operate.

A.R without resorting to the rule पूर्वापसिद्धम् says that the य and य of अय and अय can be uttered with elision, meaning that लोप also is a way of utterance. By this statement the existence of य or य is accepted when it is uttered by way of lopa and so in the instance हर + इह where य is uttered by way of लोप, Sandhi rule viz आद्युणः
need not operate\textsuperscript{16}. In the combination of the word शिवस् + आर्क, A.R uses the same technique.\textsuperscript{17} Then A.R. dispenses with the technique of Asiddhat	extit{v}a then A.R. dispenses treating the operations of त्रिपादि as उच्चारणकार्य: In this aspect A.R has started a new scheme of operations, in M.D.

3. Introduction of the new terms नामकम्

Of the twenty one case suffixes like, सु, ओ, जस् etc. the first group consisting of five suffixes viz, सु, ओ, जस्, अम्, औट् and the other group consisting of suffixes like शस्, have distinctive purpose to serve in the process of formation of declensional forms. पाणिनि gives the term सर्वनामस्थान to the the first group. With regard to the latter group, the term भ or पद is given by Pāṇini, not to the suffixes, but to the bases proceeding these suffixes. A.R finds this as a barrier to uniformity. It would have been easier if either of these two groups of suffixes or the bases of these two groups of suffixes are given separate designations. A.R therefore coins a term नामकम् (based on the
term of Pāṇini) and gives this term to the bases proceeding the first group of suffixes\(^{18}\).

Dr. K. Vijayan records his appreciation for this talent, of A.R, which paves the way not only for uniformity but also for simplicity.\(^{19}\)

4. Omission of single-syllabled terms and the like.

A.R has dispensed with the single-syllabled and meaningless terms like , etc. He has also dispensed with and enjoined by Pāṇini. He has incorporated their purpose by resorting to the on which they are based. Also while dealing with he does not mention all the stems comprehended under that . With a practical mind, he omits stems like , etc which are relevant to Vedas alone. In his opinion the terms like , , , etc., are significant terms given by earlier grammarians and they are preferable to the single syllabled and meaningless terms like etc. of Pāṇini. All these innovations introduced by A.R, help the work more and more acces-
sible to the student of Malayalam.

REFERENCES
1. Vide Dr. K. Vijayan
   Introduction to Maṇḍipika p 10
2. Vide MD p.23
3. Vide MD p.27
4. Vide MD p.28
5. Vide MD p.28
6. Vide MD p.95
7. Vide MD p.29
8. Vide MD p.30
9. Vide MD p.35
10. Vide MD p.102
11. Vide MD p.114
12. Vide MD p.31
13. Vide MD p.61
14. Vide MD p.58
15. Vide MD p.130 & 149
16. Vide MD p.33
17. Vide MD p.45
18. Vide MD p.63
19. Vide introduction to MD p.15