Preface

I have been analysing the history of Sanskrit grammar for my post graduation examination with a great pleasure. On this account I have been anxious to work in non-Paninian grammar. In the grammatical tradition, it is confessed that the Astadhyayi of Panini is unique. The qualitative and unique authenticity has been examined and accepted again and again by the scholars from regional to foreign. Since I have not distrust.

Non-paninian tradition appeared in the grammatical age of Post-Paninian Scholars. These grammars have not been researched sufficiently which comes across on the eyes of many readers. The important feature of Jaina and Buddhist grammars seen in non-Paninian grammars are Candra Vyakarana of Candragomi and Jainendra Vyakarana of Pujyapada. On these importance of grammar, I have been encouraged to work on this topic by my honourable teacher Dr. Dash and my comrades. Though this grammar is written on influence of Panini's grammar still it is enriched by its morality. It will be futile to write comparative study avoiding Panini in so many cases. Due to the survey of fulfillment and obvious idea, Paninian has been accepted as a chief authority. The similarity, disimilarity and the evolutionary idea have been shown by the comparative study. This thesis has been divided into three lessons and the important chapters of non-Paninian grammars have been classified. Both Candra and Jainendra don't accept the accentuation chapter. Still a lot of documents about accent related are gained from the Candra grammar. Being a follower of evolution, the Sutras have been decreased some where and some places it has been named strangely. It is the aim and objective of the thesis. Due to lack of proper inscripters, the scholar may be excused if there is any printing mistake.