CHAPTER - I
A Brief History of Panini, Candra and Jainendra

Panini

Panini, the great grammarian is known by the name of pāṇina, Pāṇini, Dāksiputra. Śālanka, Śālāturīya, Āhika, Paṇiputra, Pāṇiputra and Pāṇineya. Dāksi was the mother of Panini and father paṇin or Pāṇin. Barṣa was his well known teacher and younger brother Pirigala. He was a preceptor of kautsa and katayana. His students were divided into two parts pūrvapāṇiniya and Aparapāṇiniya from Kāśikā vṛtri. Cunningham has identified his native place Śālalatura with the present Lahur in the Yusufzai valley. Today it is an obscure deserted village in the north western frontier province, near Attock.

References of Identification -

1. In yājuśapāṭha of pāṇiniyaśīkṣā says that

'Dāksiputra pāṇineya yenedam vyāhṛtam bhuvi'

2. CV 2.2.68 explains 'pāṇinyupajñam akālakam'. This statement is written in KV on P 6.2.14.

3. In Trikāṇḍaśeśa notes that-

'pāṇinistuvahiko dāksiputraḥ Śālankaṇḍipāṇinau'.

4. In the vaijayantikosā quotes that-

'Śālāturīyako dāksiputraḥ pāṇinirāhikaḥ'.

5. Gaṇaratna mahodadhi notes that-

'sālāturīyastatra bhavān pāṇinih'.
6. *Baudhāyana śrautasūtra* explains Panini as his gotra as -

    'Paṅgalāyana baihināraya..............kāśakṛṣnāḥ
    pāṇinirvālmikīh..............'

7. *Matsya purāṇa* quotes that-

    'pāṇiniścaiva tryārseyaḥ sarve prakirtitā'

8. The same type of quotation is found in *vāyu purāṇa*-

    'Babhravaḥ pāṇiniścaiva dhanañjayaratathaiva'

9. Panini is a student of Barsācārya, that is written in *kāvyamimāṁsā* -

    'śrūyate hi pāṭaliputre śāstrakārparīkṣā - atrobarṣavarṣāvīha
    pāṇini piṅgalāvīha vyādīḥ vararucih patañjaliḥ iha pariksītāḥ
    khyatimupa Jagmuḥ'.

10. Panini was a dull student of his teacher in *kathāsaritśāgara*-

    'Atha kālena Barsāasya śisyavargo mahānabhit l
    tatraikah pāṇinināma jaḍabuddhitaro abhavat lI'

11. *Sknanda purāṇa* says that -

    'Goparvatamiti sthānam sambhoḥ prakhyāpitaḥ purā l
    Yatra pāṇininā lebhe vaiyākaraṇikāgracetā lI'

12. *Padamañjari* explains the sense of honourable is put by Pāṇini for his teacher in 7.3.49 "ādācāryāṇāṁ"-

    'Ācāryasya Pāṇinerya ācāryaḥ sa iḥā cāryaḥ, gurutvād
    vahuvacanam'.

13. *Sārasvatamahābhāṣya* notes that -
'Samudravatvyākaraṇaṁ. māhesvare
taṅdhakumbhoddharaṇaṁ vṛhaspatau ।
tadbhāgācca sataṁ purandare
kuśāgravindupatitaṁ hi pāṇinau ॥'

14. Kāśikā vṛtti praises in P 4.2.74

'Pāniniyam mahat suvihitam'.

15. In the yaśastilakacampu tells that-

'Pāṇiputra iva pada prayogeṣu'.

16. Panini states that the patronymic aṇī affix is added the nominal ending in the sūtra "Gāthividakeśīgaṇīpanīnasca" 6.4.165

17. Mbh 1.1.20 explains about the prominence of Panini-

'Sarve sarvapadādeśāḥ daksiputrasya pāṇineḥ ।'

'Dāksiputra vaco vyākhya paṭumimamāsakāgraṇiḥ ।'

'sankaraḥ sāṅkarinī prādadādādāksiputrāya dhimate ।'

18. The important reference in kāvyalaṅkāra 6/62 makes that-

'śālāturīyapadametamukramāṇe'.

19. The native place of Panini is śālātura so śālāturīya is known from Aṣṭādhyāyi 4.3.94

"Tudiśśālāturavarmatikutucavārāḍḍḥakchandhaṅyaṇakah".

20. Śalatura was a prosperous town noted in 'Dhruvasena praśasti' -

'Rājyaśālāturiyatantrayorubhayorapi niṣṇātaḥ'.

21. Mbh 2.3.66 comments that-
22. kaśakrṣna dhātupāṭha explains that -

'Śaḷaṅkuḥ - brāhmaṇaḥ putra, Śaḷaṅkiḥ - śaḷaṅkasya putraḥ, śaḷaṅkāyana - Śaḷaṅkeḥ putraḥ, śaḷaṅkāyaniḥ - śaḷaṅkāyanasya putraḥ'.

23. Salanki is found in the notes on KV 2.4.59, 4.3.125, 5.3.58 and 4.1.99-

'Śaḷaṅku śaḷaṅkam ca iti atra paṭhyate - śaḷaṅkāyanaḥ, pailādiṣu ca śaḷaṅkisabdaḥ paṭhyate - śaḷaṅki pitā, śaḷaṅki putraḥ' .

The date of Panini -

It is very difficult to decide the actual date of Panini, considering the views of critics both eastern and western and the internal and external evidences, it is generally accepted that P belongs to 4th Century B.C.

Aṣṭādhyāyī-

Panini is the author of the Aṣṭādhyāyī and the propunder of the unique system. The Aṣṭ also called Aṣṭaka, is mentioned in KV 5.1.58. It consists of eight chapters and further subdivided into four quarter Chapters each. The total number of sūtras are 4,000 which are compiled both laukika and vaidika sanskrit language. Not only India but also in the whole universe the mastermind of the most scientific and systematic treaty draws more to more attention with the developoment of linguistic and phonetics in the computer age.

Should you say that the science of grammar like the science of
medicine is based on the usage of śiṣṭaprayoga. We derive our knowledge of grammar from the writings of three sages Panini, Katyayana and Patanjali, that the authority may be established for correct expressions. It is well known that sanskrit grammar is based on the sūtras of Panini, the vārttikas of Katyayana and bhāṣyas of Patanjali.

**Accessory treatises of Aṣṭ -**

The Dhātupāṭha on the list of roots, the Gaṇapāṭha or the list of words, the Lingānuśāsana, the uṇādi; sūtras, the Phīt sūtras and the aspect of paribhāṣā etc are included in the Aṣṭ. The dhātupāṭha consists of ten groups. The anubandhas of dhātupāṭha are most significant in the Aṣṭ. The gaṇapāṭha has also the same significance in the Aṣṭ as panini in the sūtras present only the first words of a gaṇa to understand all the words kept in the particular gaṇa. The uṇādi sūtras and phīt sūtras are unanimus testimony. The Anubandhas of the uṇādi's are also similar to panini's treatement. This raises a strong presumptions, the uṇādi sūtras are the work of P himself. The probable view, as suggested by Goldstucker, is that the uṇādi sūtras was first drawn up by P but that it was after words modified or corrected by Katyayana. The Paribhāṣās appended to P's system to the authorship of vyādi who comes between P and PtJ.

Former grammars and usages of people are great accessory of Aṣṭ. We have noted same from Apisali grammar, sūtras of Apisali are reffered to him.

**Apisali**

“Turastuśamyamaḥ”

**Panini**

“Tinśit śārvadhātukam”
however, a full grammatical treatise ascribed to Apisali is not available. Nevertheless, there is phonetic treatise, the Apisali Sikṣā, attributed to Apisali Yudhisthiramimamsaka (1973 : 1 : pp 144-145) argues that this text is by Apisali.

**Nature of Paninis work**-

Paninis work, is meant to use correct expressions of human intelligence.

a. The arrangement of Aṣṭ is a 'tendency towards dichotomy' and divided the rules into two main sections which are called the analytic and synthetic part of the Aṣṭ.

b. The major type of rules are solid granite of Aṣṭ as definitions, metarules, headings, operational rules, restrictions, extension rules, negation rules.

c. Panini was a compiler due to ascribing the accessory treatises which are formulated as main function of Aṣṭ.

d. The basic parts of rules are supplied with the context, they are called Anuvṛtti. Different kinds of recurrences are considered here, for example - frog's gait (mandukapluti) etc.
e. Panini's sound catalogue (śiva sūtras) reflects a phonetic classification, such as euphonic and morphologic rules.

f. The most important rules are valid only for vedic sanskrit.

g. Panini uses the bhāṣā, bhāṣāyām etc. He uses real language due to syntactic Co-ordination.

h. Basically two types verbal and derivatives are introduced to recognize the whole śabdaśāstra.

i. Semantic appropriation, chiefly playes a role in Kāraka, vibhakti, samāsa, Suffix section etc. senses.

j. Markers (Anubandhas) serve various purpose to create grammatical science. Ac is the vowel in śiva sūtras, t after vowels denotes a particular time duration etc.

k. Some rules of the Aṣṭ. are extrincically ordered. The rules of tripādi is treated as non existent (Asiddha) in respect to preceding rules.

l. Panini's grammar is descriptive category, is also called characteristic (lakṣana), that by which characterised (lakṣa)

Conclusion-

Panini is the great and his grammar is the greatest monument of human intelligence. The language described by him, is syntactically good and Identical one. A large number of rules have been concentrated for correct expressions which is like a feeding a baby.
Candra

Candra is a well known grammarian, was also known by the name of candrācārya, candra, cāndragomin, candra-sutra, candra vṛtti, cāndraḥ and Dharmadāsa. He was Baudha and one of his object in writting a new grammar would be free from the tradition of brahminical elements. He was close student of P, Kty and Pj, and for his work he utilised all their labours in the light of the changes that had come over the sanskrit since the days of the author of the Mahābhāṣya. In early days about his family identity is unknown from the historical search.

References of Identification -

1. Candrācārya
   a. Bhartrhari (650 A.D) was the first written in sanskrit who refers to one candrācārya in his vākyapadiya as follows:

   "Yah patañjaliśisyebhyo bhrasto vyākaraṇāgamaḥ I
   Kālena dākṣīnātyeṣu granthamatro vyavasthitah II
   Parvataḍ agamam labdhvā bhāṣyabijānsaribhiḥ I
   Sa ńito bahuśākhātavā Candrācāryādibhiḥ punaḥ II" (11.485.486)

   b. Kahlana (12th C.A.D) in his Rājataraṅginī refers to one candrācārya as follows:

   "Candrācāryādibhir labdhvādesam tasmāt tadāgamam I
   Pravartitam mahābhāṣyam ca vyākaraṇam kṛtam II (1.176)
   Desantarād āgamayya vyācakṣarān ksamāpatiḥ I
   Pravartayate vicchinnam mahābhāṣyam svamanḍale II" (4.488)
reference to the grammar of C, it is known from:

"Cändropajñaṁ asamjñakam vyākaraṇam "

b. In the commentary on Amarakoṣa, Amarakoṣadghāṭna of ksirasvāmin (2nd half of 11th C.A.D) reforms to a some line as given by vamana.

c. According to Chatterji candra is given in Tantra pradīpa of maitreya Rakṣita (beginning of 12th C.A.D) refers to "composed by candra" (Vide C.5.2.16,50, 5.4.113)

d. Narayana Dandanath (12 the C.A.D) in his commentary Hṛdayahārīṇi on the Sarasvati kaṇṭhāvaraṇa records the Important line;

"Cändropajñaṁasaṁjñakāṁ Vyākaraṇam "

e. Somadevayati, (1205 A.D) in his sabdārvavacandrika refers to candra among the eight great grammarian as follows:

"Indraś candraś Śākāṭyaśaṁjñakāṁ pāṇiniḥ pujyapāda
Yat provācāpiśalir amaraḥ kāśakṛtsnī .....................".

f. Vopadeva (13 C. A.D) in his kavikalpadruma refers to eight early grammarians, among then C being one, in the following couplet:

"Indras candraḥ kāśakṛtsnāpiśalī Śākāṭyaānaḥ I
Pāṇīnyamarajainendra jayanty aśṭādisābdikāḥ II"

g. Goyicandra (13 C.A.D) in his Commentary on samkṣiptasāra, as recorded by Chatterji on the following rules:

1.4.72, 131, 134; 2.1.49; 4.4.106, 108, 111, 113; 5.2.72; 5.4.77, 174; 6.1.42; 6.3.47; 6.4.53, 73 ;
h. Padmanābh (14 C.A.D) refers to candra in his supadmavivaranaṇapāñjakā as recorded by Chatterji at C 4.3.101.

i. Sayanacarya (14th C.A.D) in his Madhaviya dhātuvṛtti refers to candra, According to chatterji at 1.1.39.

j. Mallinath (14th C.A.D) in his commentary Meghadutta stanza 25. refers to candra as:

'Viśrāmety atra nodāttopadeśasya māntasyānācameḥ iti pāṇīnīye vṛddhipratisedhe'pi viśrāmo vā iti candrravyākaraṇe vikalpena vṛddhividhānād rupasiddhi' where as Goicandra on the samksiptasāra (under 1.6); according to chatterji at C 6.1.42 as:

'Candro'tra nityāmi vṛddhim āha '.

k. Narayana Bhattatiri (1500-1666 A.D) in his Prakriyāsarvasva refers to Candra at the end of lārtha - viśeṣa khanḍa as follows:

"Pāṇīnyuktam pramanam natu punar aparām Candrabhojādiśāstram ke'py āhus tallaghiṣṭham na khalu bahuvidām asti nirmula vākyam | bhavarṅgikārabheda bhavati guṇavaśāt, pāṇīneh prāk kathamā vā pūrvvoktām pāṇinis cāpy anuvadanti, virodhe' pikalpyo vikalpaḥ II"

3. Cāndragomin -

a. Maitreyarksita in Tantrapradīpa refers to Cāndragomin according to chatterji vide (5.4.1; 3)

b. Vardhamana in his kātantravistara refers to cāndragomin many times as recorded by Chatterji; in C's grammar on :-

(2.1.66, 76,77,81, 89, 95.)

c. Goyicandra in his commentary on samksiptasāra, as recorded
by chatterji on the rule at C1.3.98.

d. Saranadeva (1172 A.D) in his Durghaṭṭ-वṛत्ति refers to cāndragomin as sūtrakāra at P 6.3.37, 7.3.86, 8.4.13.

e. Purusottama (1150 A.D) in his Bhāṣāवṛत्ति refers to Cāndragomin on: (P 7.2.69.)

4. Cāndra-

a. Goyicandra in his commentary on samāṣṭitasāra, as recorded by chatterji in the rules at:

C4.2.113, 119; 4.3.54; 4.4.105; 5.1.29, 52; 5.2.5, 48, 104; 6.477;

b. Saranadeva in his Durghaṭṭ-वṛत्ति refers to cāndra at:

P2.3.2; 3.2.26; 4.2.138; 8.2.77; 8.3.114;

c. Ramatarkavagisa (1398 A.D) in his commentary on Mugdhabodha as recorded by Chatterji at:

C3.1.54; 6.4.157.

d. The Agnipūrṇa in discussing vyākaraṇa. (chs. 349-359, pp. 713-732) happens to derive the word candraka in the Taddhita section (St. 8, P. 727). This leads H.P Shastri to hold that this section of the purāṇa belongs to the cāndra vyākaraṇa

e. The text edited by chatterji (1953), is 'cāndra vyākaraṇa of Cāndragomin'

5. Cāndṛāḥ-

a. Purusottama in his Bhāṣāवṛत्ति refers cāndṛāḥ, according to
chatterji in C's grammar on: (P 4.2.138; 6.3.85; 7.3.94;)

b. Saranadeva in his Durghattavrtti refers in many rules at:

'P 1.3.66; 6.1.27; 6.1.131; 7.3.19;'

c. Bhatoji (16th-17th C. A. D) refers to Cāndrāḥ in Siddhānta kaumudi 2940: 'Cāndrastu ' atmodarakūkṣiṣu' iti peṭhuh' 

6. Dharmadāsa-

a. Goicandra refers to Dharmadāsa (as being the author of CV) at:

C1.4.50, 4.1.143, 5.1.54.

**Date of Candragomin**

The view that Candragomin can be placed before 650 A.D, is known from the following data-

1. Candracarya is given by Bhartrhari in his Vakyapadiya. His time assures that 650 A.D.

2. Candragomin must have lived at least before the author of Kāśikā. The cases are found where KV 3.4.11 records vārttika which are different from those of Kty, are found in the sutras of C. Those are KV 3.1.109.1 to C 1.1.125, KV 3.1.143.1 to C 1.1.151, KV 3.2.81.1, 3.2.241, 3.2.37, 39 to C 1.2.20, KV 3.2.60.1 to c 1.2.51. This gives us 650 A.D to 700 A.D in between of Kāśikākāra.

3. CV 1.2.81 is supplied 'Ajayad Jarto huṇān', that is changed to 'Ajayad gupto huṇān' by R.C Majumdar. Most probably the work is of Candragomin himself. The example refers to the victory
over the *huṇas*, they can defeat either by skandagupta (465 A.D) or final expulsion by yasodharma (544 A.D).

4. Candracarya is reviving the broken tradition of the *Mahābhāṣya* in *kashmir* by the order of present king Abhimnyu. Staina has secured that Abhimanyu was ruling in between 423-500 C.A.D from the interpreting material of Mimamsaka.

**Known facts about Candra's Nativity**-

The earliest reference from the scholars like VARMA and MIMAMSAKA assure that C belongs to *Bengal* - But Mishra tries to prove that C belongs to *kashmir*. Both arguments are:

**Bengal**

1. The *pratyāhāra bas* is some time taken *vas* in C's grammar.

2. Both *B*-ending roots and *v*-ending roots are altogether in *dhātupātha* of C.

3. In the *uṇādi sūtra* 2.92 of Śiva gaṇa has recorded both *B*-ending and *V*-ending-*śiva gaṇa* words like, sarva, utva, sulva, nimba bimba, śamba, stamba etc.

**Kashmir**

1. Now the Gomin race is a found in kashmir. (Different kind of meaning is meant from gomin in C's grammar.)

2. C has referred to the name of *kashmir* four times where as other parts of India are found as Ariga, Baṅga, Kaliṅga, Pāṭaliputra etc.

3. *Jartas* are defeated by *Huṇas* and as growing long hair in their body. This race of *Jartas* is known to be dwelling near *kashmir*. Therefore C was well acquainted with this race.
By the above discussion we decide that both arguments are not solid enough. Not only Bengal but also the eastern region is well acquainted with B and V. It may be better acquaintance that he belonged to some estern parts of India than of kashmir.

**Character of Candragomins work-**

The gist of P, Kty and Ptj was extracted here. This grammar was meant as an improvement of greater brevity and prevision. C accepts acutely the order of Bhāṣya.

The present book of C omitted by Vedic part and accentuation although scholars like BELVAIKAR, H.P SASTRI, ABHYANKAR, K.C. CHATTERJI, DVIVEDI and others hold that C has expunged all the vedic prakriyas from his grammar. The rules of vedic forms which are, however, lost to us. Some evidences are found in favour of C's treatment of vedic language. (1) CV 1.1.45 states that 'Svaram aṣṭame vakṣāmah'. So assures that accentuation would be discussed in eighth chapter of C's grammar. That is not found at present. (2) Some roots relate to the derivation of vedic forms in Dh.P. (3) "Vin mator mam" is written under the pratyāhāra rule 7. It may be in eighth chapter of C's grammar (4) CV 4.3.83 records the line 'Svaraviṣeṣam tu svarādhyāye vakṣyāmaḥ'. (5) CV notes accent relating comments in CV 1.1.13, 16, 105, 108, 137; 1.2.49, 86; 1.3.101; 3.1.67; 3.4.68; etc. (6) C's rule " amāvasovā" 1.1.134 derived two alternative forms, amāvāsyā, amāvasyā make for antasvaritatva and ādyudātta. (7) Accent relating anubandhas are found from the suffixes and dhātus etc in C's grammar. (8) 'Svaravidhau vyāñjanam avidyamāṇavat' is noted in the last paribhāṣā sūtra for accentuation. So these treatments are the peculiarity of C's grammar.
'Candropaj ūnam asamţiṇākam vyākaraṇam' occurs first in CV on C 2.2 68. From the ancient references Līṅgānuṣāsana of Vamana, Ksirasvamin in their commentaries of Amarakośa, Narayanadanadanatha in his commentary Hṛdayahārīṇi and Supadmavivaraṇapāṇijīkā records this line to denote non-technical system of C's grammar. Modern scholars Kielhorn, Belvalkar, Mishra,, Dvivedi points out the own expression on this line. Asamţiṇaka is explained as not showing and discussing grammatically the common or proper names in C's grammar. But C's typical use of terms are discussed in samjñāpārt.

C accounts the pāṇiniya pratyāhāra sūtra ha ya va ra t and la n to ha ya va ra la n. He omits some pāṇiniya pratyāhāras and adds others. The entire Ekaśeṣa is discussed in CV on C 2.2.87. C begins his grammar with verbal and nominal morphology depending upon a roots, and then takes up other sections of nominal morphology depending upon a root, and then takes up other sections of nominal morphology and syntax. he placed the Dhāvāḍeśa under the section in morphological process.

Treatises accessory to c's grammar :-

The total number of CS is about 3100 as against of 4000 sūtras of Panin. The work consists of six chapters and four quarter each. C puts together on Unādi list in three parts, a dhātupāṭha in tens sections, Līṅgkārikās on Līṅgānuṣāsana, Gaṇapāṭha, Upasargavṛtti and varna sūtras. The religious poem. śiṣyalekha and drama lokānanda are diligent work of C.

This grammar was popular in the Buddhistic countries extending from kashmir, Nepal, Tibet down upto ceylon. In 1200 A.D celonese Buddhistic priest, kasyapā by name wrote a popular recast of C's grammar, called Bālāvavodha . The work was so popular in ceylon. The original text of C grammar.
JAINENDRA

Devanandi was the author of *Jainendra vyākaraṇa*. He was also known by the name of Jainendra, Pujyapada, Jinendrabuddhi. His native place is in the village *Kole* of *karnāṭaka*, that is known from the poet candrayya's work in *kannaḍa* language. His fathers name was Maddhava bhatta and mother sridevi as a Brahmincal tradition. Pujyapada was *digambara* Jain.

The view of appropriation with name:-

Jainendra

1. Jainendra is a renowned name as *jinānām Indra > Jinendra> Jinendreṇa proktam > Jainendram*.

2. Samayasundarasuri's commentary on *kalpasūtra's*, *Upadesamālākarnikā* of *lakshmivallabha* or vinayavijaya in his commentary *suvodhikā* on *kalpasūtras* conveys a mythological story that *Indra* asks certain questions to *Jina* of the age of eight and delebarates the science of grammar to him by way of answers; the grammar in consequence came to be known by their joint name. Dr.kielhorn confessed this tale and says about it.

Devanandi

Devanandi was the first name of the grammarian. According to 'padeśu padaikadesān' on *vārttika 'vinā'pi nimittam pūrvottarapadayor vā kham vaktavyam' on J 4.1.139.4. Devanandi is derived from *Deva* and *nandi*. The ancient scholars accept it. Devanandi is also ascertained by the introductory stanza of this grammar.


"Lakṣmīrātyantī kṣayaṁyayāvabhāṣate I

Devanananditapujese namastasmai svayambhuve II"

The definitions of names have clearly written in the 40th inscription of srāvaṇabelgolā :-

'Yo Devanandiprathamābhidhano uddhyā mañatyā sa Jinendravuddhiḥ I (2)

Sri Pujyapādo'Jjani devatābhirāyatpūjaitam pādayugam yadiyam I (3)

Devanandi is otherwise known as Pujyapādā for oblation his foot steps by gods. Secondly he was clever and wise named Jinendrabuddhi.

His time-

The date of Jainendra grammar is the same time as that of candra.

Scholars opinion-

1. Professor Pathak in his paper on the Jaina śākaṭāyana (Indian antiquary, oct 1914) gives evidence to assign the Jainendra vyākaraṇa to the latter part of the 5th C.A.D.

2. According to N. Premi and Belvalkar, the date of Devanandi is the first half of the 6th C.A.D.

3 Yuddhisthira mimamsaka supports the view of Premi as half of 6th C.A.D.

4 Pavate in his 'structure of Aṣṭādhyāyī' has written
'mahāmahopādhyāya Narasīṁhācārya' in his commentary 'karnāṭaka kavicarita' refers that the time of J is 470 A.D.

5. Kieth in his 'classical sanskrit literature', J vyākaraṇa is described to the J, written by Pujiyapada Devanandi, perhaps it was composed in 678 C.A.D.

Citation from literature-

1. Vopadeva (1325 C.A.D) in his commentary 'mugdhabodha' refers to the name Jainendra -

'Indraścandraḥ kāśakṛśnāpiśali śākaṭāyanaḥ I
Paninyamarajainendrā jayantyaṣṭau ca śābdikāḥ II''

2. Prākṛta commentary Darśanasāra refers to the data, Brajanandi, the student of Pujiyapada was established Drabīḍa association in 469 C.A.D

3. According to 'karnāṭaka kavi carita', Durvinita the son of Gaṅga king Avinīta was a student of Pujiyapada in 481 C.A.D.

4. The sūtra of present text of JVy "vetteḥ siddhasenasya" 5.1.7 and "catuṣṭayam smantabhadrasya" 4.4.140 declares the name of two grammarians. They must be before J. Professor sukhlal says that the siddhasena must be 5th C.A.D.

From these views it may be inferred that J is of 5th C.A.D.

Recasts of two version of JVy-

There are two versions in which the JVy has come down to us. The shorter are which consists of about 3000 sūtras, that is
followed by Abhayanandi's comment and srutakirits's commentary *Pancaavastu*, another is of 700 sutras. That is followed by somadeva in his commentary called *śabdārnava candrika* and *prakriyā* of Gunanidhi. Minor differences in the wording and the arrangement are shown in between two versions. The real JVy is purely accounted as pāñinīya *vyākaraṇa*. Vārttikas and *upasamkhyaṇas* are produced on the sutras. But *śabdārnava candrika* is silent about these aspects.

**Works of J-**

There were many works, which have been found in the name of Jainendrācārya. We know about works of J, the commentary *sarvārthasiddhi* on *Tatvārthasūtra*, *Daśavakti* a sanskrit commentary, *samādhitantra*, *Iśtopadeśa*, *siddhapriyastotra*. Some works are not found but quoted the name in *Srāvanabelgolā* inscription and another as reference. These are *śabdāvatāra nyāsa*, *Jainendra nyāsa*, *Jainabhiṣeka*, *Sārasamgraha* and vaidyaka commentary. Devanandi alias Pūjyapāda may be a proficient Digambara writer.

**Character of JVy-**

1. Devanandi has invented a large number of shorter technical terms. In place of names of seven cases; vā, ip, bhā, ap, kā, tā and īp which are of the seven letters of the *vibhaktis* are used for the seven 'vibhaktis'.

2. The *pratyāhāra sutras* are not found in Jainendra grammar. The *sūtras* of JVy leads the *paṅinīya pratyāhāras* accurately.
But sabdān̄avacandrika gives the pratyāhāra sūtras as śāktāyana sabdānuśāsana.

3. As muntraya in paninian school, JVy deals the sūtra, vārttika and Bhāṣya.

4. Accentuation chapter and vedic part are not noted in JVy.

5. From the sūtra "svabhāvikatvādabhidhānasyaikaśeṣanāraṃbhah" 1.1.100 it is known that Ekaśeṣa chapter is not in JVy.

6. JVy has achieved maximum economy of word as ingeneous shift of vibhāṣa, anyatarasyām to vā and manuṣya to nr etc.

7. In the context of sūtra "bhūvādayo dhuḥ" J 1.2.1, "ujjuhotyādibhyāḥ" J 1.4.145 etc are dealt in JVy. So Gaṇapāṭha and Dhātupāṭha are used in JVy. J might have written the aspects of G.P and Dh.p that is not found at present.

8. The anubandhas p,t,ñ, c,k, and r are not used in JVy due to absence of accent.

9. Kāśikāvṛtti the commentary of Jayaditya and vamana on Aṣṭ, is reflected practically in Abhayananandi’s Mahāvṛitti on Devanandi’s JVy.

Devanandi was close student of P , Kty and Ptj. He was jaina and one of his objects in writting a new grammar is to free from brahmincal element.
Scope of Grammar

The grammatical device, however the paninian device makes modern language in many ways unique. The basic mechanism of grammar actually operates the derivation process. *Paninis Aṣṭadhyāyī* is a text representing the *sūtra* form of literature. It is commonly referred to as the 'Aṣṭaka' which is the collection of eight chapters mentioned in P 5.1.58 'Aṣṭāvadhyāyah parimāṇamasya sūtrasya aṣṭakam pāninīyam. Likewise C's grammar consists of six chapters as 'Ṣṭaka'. Paṅcaka is stated in 3.4.56 paṅcādhyāyāḥ parimāṇamasya paṅcakam jainenedram.

Analytical and synthetical studies are being made in two sections. A systemetical analysis of the language is the goal of grammar to use correct sentences. The analysis is presented first by indentifying the constituent word of a sentence and then subjecting them to an analysis in terms of basis (*Prakṛti*) affixies (*pratyaya*) and operation (*kārya*) relates to arrangement structure. Synthetic process is presented word-coalescence and sentence coalescence. Basically syntactic relation and semantic relation are identified by the chapterisation of grammar.

(i) Scope of Paninis grammar-

Adh. 1-Samjña

Paribhāṣā

AŚisyā section (1.2.51-07)

Ekaśeṣa (1.2.64, 73)

it sounds (initial, final etc) (1.3.1-9)

voice (AP 1.3.12-77, PP. 1.3.78-93)
Karaka  (1.4.23-55)

Nipāta Including Gatis or Karmapravacarīyas (1.4.56-96)

Adh. 2- Samāsa  - (2.1.1-2.2.38)

Kāraka - (2.3.1. - 73)

Gender or number of compounds (2.4.1 - 31)

Dhātvādeśas  (2.4.35 - 57)

Lugvidhāna  (2.4.58 - 84)

Adh.3- Sanādyantas  (3.1.5 - 32)

Tense stems  (3.1.33 - 90)

Kṛdanta  (kṛtyas 3.1.91 - 132)

(Tṛjādis 3.1.133 - 3.4.76)

Tirianta  (3.4.77 - 117)

Adh.4,5- Sups  (4.1.2)

Stri pratyayas  (4.1.3 - 31)

Taddhita with Samāsānta  (4.1.76 - 5.4.160)

Adh.6- General phonological process with vocalic Sandhi (6.1.1 - 157)

Accentuation (6.1.158 - 6.2.199)

Morphology of compounds with aluk, purivadbhāva etc (6.3.1 - 139)

Morphology of derivatives or Arigādhikāra (6.4.1 - 175)

Asidatva (6.4.22 - 175)
Adh.7- Morphology of derivatives or \textit{Aṅgādhikara} (7.1.1 - 7.4.97)
\hspace{2cm} (including \textit{vrddhi, idāgama} etc)

Adh.8- Reduplication (8.1.1 - 15)
\hspace{1cm} Sentence - Accent (8.1.16 - 74)
\hspace{1cm} \textit{Asiddhatva} - (8.2.8 - 8.4.98)
\hspace{1cm} (Sentence - Coalescence or Consonantal \textit{Sandhi})

\textbf{Scope of C's grammar-}

Adh.1- \textit{Paribhāsā} \hspace{1cm} (1.1.1-16)
\hspace{1cm} \textit{Sanādyanta} \hspace{1cm} (1.1.17-50)
\hspace{1cm} Tense stems \hspace{1cm} (1.1.51-102)
\hspace{1cm} \textit{Bahulādhikāra} \hspace{1cm} (1.1.103)
\hspace{1cm} \textit{Kṛdanta} (\textit{Krtyas}) 1.1.104-138
\hspace{1cm} \hspace{1cm} (\textit{Tṛjādis} 1.1.139-1.3.145)
\hspace{1cm} \textit{Tiriṇanta} \hspace{1cm} (1.4.1-46)
\hspace{1cm} Voice (Ap 1.4.47-130, PP. 1.4.131-145)

Adh.2,3,4-\textit{Subantavidhi} \hspace{1cm} (2.1.1-39)
\hspace{1cm} \textit{Kāraka} with \textit{karmapracanaṇīyas} (2.1.40-98)
\hspace{1cm} \textit{Samāsa} including \textit{Gatis} \hspace{1cm} (2.2.1-48)
\hspace{1cm} Gender or number of compounds (2.2.49-87)
\hspace{1cm} \textit{Stri} \textit{pratyayas} \hspace{1cm} (2.3.1-85)
\hspace{1cm} \textit{Taddhita} with \textit{Samāsāntas} \hspace{1cm} (2.4.1-4.4.148)
Adh. 5- General phonological process with vocalic Sandhi (5.1.1-140)

Morphology of compounds (with Aluk, punivadbhāva etc) (5.2.1-147)

Morphology of derivatives or prakṛtyadhikāra (5.3.1-5.4.176)

Asidhatva (5.3.21-178)

Dhātvādeśa (5.4.79-98)

Idāgama (5.4.99 - 174)

Adh. 6-Morphology of derivatives or prakṛtyādhikāra (6.1.1-6.2.144)

Reduplication (6.3.1-14)

Asidhatva (6.3.27-6.4.158)

(Sentence coalescence or consonantal Sandhi)

Scope of J's grammar -

Adh.1- Saṁjiṇā

Paribhāṣā

Nhīt and Kit termination (1.1.75-1.1.97)

Ātmanmepada operation (1.2.6-1.2.74)

Parasmaipada operation (1.2.75 - 1.2.89)

Kāraka (Saṁjiṇā) (1.2.109 - 1.2.126)

Samāsa (1.3.1 - 1.3.105)

Kāraka (vibhakti) (1.4.1-1.4.77)

Gender or number of compounds (1.4.78 - 1.4.108)
Adh.2- *Sanādyantas* (2.1.3-29)

Tense stems (2.1.30-78)

*Kṛdanta* (kṛtyas 2.1.79-105)

(Tṛjādis 2.1.106-2.4.62)

*Tiriantas* (2.4.63 - 96)

Adh.3,4- *Sups* (3.1.2)

*Stri pratyaya* (3.1.3-66)

*Taddhita* including *samāsānta* (3.1.61 - 4.2.159)

General phonological process with vocalic *sandhi* (4.3.1-119)

Morphology of compounds (with *Aluk, purūbadbhāva*, substitution etc) (4.3.120 - 234)

Morphology of derivatives or *Aṇīgādhikāra* (4.4.2-4.4.20)

*Asiddhatva* (4.4.21-166)

Adh.5- Morphology of derivatives or *Aṇīgādhikāra*

(Substitution, Augment, *Vṛddhi, Idāgama*, Reduplication in stem)

Reduplication (5.3.1-13) (5.1.1 - 5.2.194)

*Asidhatva* (Sentence coalescence or consonontal *Sandhi*) (5.3.17-5.4.140)