INTRODUCTION
Introduction

0.1. The significance of the study

The rise of different systems of Sanskrit grammar is motivated by a number of factors. Since the Vedic age language analysis has occupied the Indian mind. Though the main interest of Brāhmaṇaṣ and Upaniṣads was sacredotal and philosophical respectively, yet some attention was focussed upon the grammatical peculiarities of the form of language to preserve the sacred scriptures from generation to generation. P's Ast is one of the most standard grammatical treatises ever produced in the Indo-European dialects in particular. The first and the foremost tradition represented by Pañini and his followers reached its perfection in the Mbh of Ptj with which the creative period in the history of Sanskrit grammar came to an end.

P's grammar represents a landmark in the development of Sanskrit grammar mainly because of his purely descriptive approach and secondly because of his high concern for precision. The non-Pañinian systems which are more off shoots of the Pañinian school, can hardly be credited with any substantial contribution to the science of grammar. For example, Candra Vyākaraṇa, Jainendra Vyākaraṇa and Harināmāmṛta Vyākaraṇa have incorporated, in the corpus of their respective grammars, all the amendments and additions suggested by Kty and Ptj.

The main aim and objective of grammar is to bring refinement or perfection of the language spoken in the contemporary society. It regularises or systematises the language introducting certain rules and regulations which lead to the formation of correct words. P's Ast is one of the most standard grammatical treatises ever produced in the languages of the world in general and in the Indo-European dilects in particular. This has been held with high appreciation both by native and foreign scholars. There can be no question that P's grammar made an epoch in Indian Literature; his treatise soon superseded all others and has exercised the ingenuity of a countless number of followers. Certainly, for near two thousand years, P's word has been law of India on all questions of grammar. Aguilar comments that "It is a work which remains to the very present, the greatest most complete and detailed analytical study of language." Similarly, L.B loomfield estimates it as one of the greatest monumental works of human intelligence.
**HNM** is a Non-Pāṇinian system of Sanskrit grammar written by J an outstanding vaiṣṇava scholar who possesses deep erudition in philosophy and other disciplines of Sanskrit Literature including grammar. J in designing such a grammar which lies in ingeniously replacing the prevalent technical terms of Sanskrit grammar by those of the epithets of God Śrīhari and his associates as depicted in epics, purāṇas and other vaiṣṇava literature. It is because he is the only adorable divine entity considered as the supreme one for the follower of Vaiṣṇavism.

**HNM** of J is the Vaiṣṇavite post-Pāṇinian system of Sanskrit grammar which flourished during the 16th century A.D. However, an independent and new method is noticed in **HNM** where the topic-wise rearrangement of Sūtras in Prakriyā style or prakarana style is used. At the same time we find the non-use of the Pratyāhāra sūtra i.e. आदित्त्येन चहेता and in place of pratyāhāra sanājñā like Ac hal. etc. Harināmaparaka sanājñā has been used. There is no doubt that the work was very popular especially among Vaiṣṇavas and it occupied for several years a very prominent place among text books on grammar especially in Orissa, Bihar West-bengal etc. The importance of **HNM** is that it is associated with God's name along with the knowledge of grammar.

0.2 The scope and purposes of the study

This present work is an humble attempt to make "a comparative study of Pāṇinian and Harināmāmrta grammar". The **HNM** of J is one of the less known Sanskrit grammars. Bearing of a strong sectarian character, it was confined to the Vaiṣṇava School of Bengal and adjoining regions. A distinguishing characteristic of the **HNM** is, as its very name indicates, its use of the name of Hari as technical terms in grammar. The practice of constructing sentences, where a name of Viṣṇu occurs, to serve as illustrations for grammatical rules is quite old, going back probably to Bopadeva, but the procedure of using Viṣṇu's names as grammatical terms themselves was probably first invented by J. So it can be aptly said "Itvopajñāṃ Harināmasanājñākāṃ Vyākaraṇam"

In doing this importance is given to bring out the peculiarities and purposes there of by comparing both the systems in a variety of ways as follows:
0.2.1 To Introduce various techniques adopted by Pāṇini and Jīvagośvāmī

P’s Aṣṭ comprises of eight adhyāyas or chapters, each chapter is divided into four pādas and each pāda consists of number of sūtras. However, the whole of the Aṣṭ may basis of the technical nature of the work. The first part includes chapter I and II of the Aṣṭ discussing the technical terms and interpretative rules.

The second part consisting of chapter III, IV and V of Aṣṭ is considered as the central part of the Aṣṭ. It deals with the Sanskrit Morphology, the basic requirement of a grammatical work. The third part comprises of chapters VI, VII and VIII and it may be termed as synthetic part of the Aṣṭ.

P has adopted many devices such as saṁjñā, paribhāṣā, adhikāra, anuvṛtti, prayāhāra, kṛdanta, subanta, tīnanta and taddhīta etc.


Though there is no paribhāṣā, prakaraṇa in HNM. Yet some paribhāṣā sūtras are found here. Such as asīdrūpya vṛtta, pratiṣṭhyāyakṛddhikarā (HNMS - 43), tatra tīnambīti saṁvegaṇī (HNMS - 168), anuśṭutvavatiḥ para mitaḥ sthānam (HNMS - 226), saṁvāya pratiṣūbhīśamānāḥ prakṣaṇaśaṭaḥ nādī-ḥarṣyādyavane (HNMS - 239), ādiñcārnaviṣṭhaṃ pratiṣumaṇīḥvvyapakṣaṇātāt pratyay (HNMS - 2322), mūla-prakāśaṃ gītā pratyay (HNMS - 2363).

J has adopted many Pāṇinian devices such as saṁjñā, Adhikāra, Prayāhāra, Kṛdanta, subanta, tīnanta and taddhīta etc. J has adopted two types of saṁjñā. One is Pāṇinian saṁjñā like kartā, karma, karaṇa, sampradāna, apādāna, adhikāraṇa and other is Harināmāparaka saṁjñā such as Govinda, Viṣṇu, Hari, Gopi etc. J has not strictly followed the technique of Anuvṛtti. At some places Anuvṛtti has been accepted and some places are not accepted by J. All the Pāṇinian prayāhāra’s are replaced into Harināmāparaka saṁjñā’s in HNM such as Dasāvatāra, Sarveśvare, viṣṇujanāḥ, Īśa,Īśvara etc.

0.2.2 To indicate the possibility of further classification of technical terms of both the system

To spread more effectiveness all over the rules and for meeting the necessities of grammar, grammarians have used some technical terms. These are suggested
as Krtrima by Ptj. P has explained 125 terms but used nearly three hundred terms. There are fourteen śiva-sūtras placed at the preamble of the book to explain pratyāhāras. Saṃjñās are more helpful in explaining the morphological and phonological destinations.

Occurrence of varieties of saṃjñās of technical terms calls for their classification which when done will facilitate a pertinent and anatomic study of a scientific subject like the science of grammar. Ptj’s frequent mentioning of the technical terms by such denominations as laghu-saṃjñā (short term) and Mahāsaṃjñā (big term) appears to admit of their classification into the above two classes. But since he has fixed no criterion of a term being either short or big, these denominations, in fact, throw no light on comparative syllabic dimension of the technical terms of their respective classes. On the other hand he invariably calls some specific terms as short terms and others as big ones, which in fact is pregnant with immense signification from the viewpoint of Pāñinian and pre-Pāñinian technical terms in the Aṣṭ than with significance pointing out a basis of their classification.

P defines his technical terms whether adopted or coined (if any) by himself by enumeration or by unfolding denotation of the term instead of connotation. P does not define those terms which admit of an etymology and which are known and settled terms.

As such from the point of view of denotation of a technical terms it may be divided into three categories.

a) Śabda saṃjñā : Those which denote some specific words as their saṃjñā.

b) Artha saṃjñā : Those which donate only the sense or meaning of a word as such.

c) Dharma saṃjñā : Those which denote quality of specific letters as such.

I) The śabda saṃjñā comprises of the following : prayṛhya, ti, ghu, gha, saṃjñā, sat, niṣṭhā, sarvanāma, avyaya, sarvanāmastiṇāna, upadhā, vrddha, hraśa, dirgha, pluta, aprkta, karmadhāraya, upasarjanā, prātipadika, dhātu, it, nadi, ghi, laghu, guru, arga, pada, bha, ekavacana, dvivacana, bahu-vacana, nipūta, upasarge, gati, karmapravacantiya, parasmaipada, āmanepada, prathamā, puruṣa, madhyama puruṣa, uttamapuruṣa, vibhakti, avasāna, saṃjñā, avyayibhāva, tatpuruṣa, dvigu, bahuvrihi, dvandva, dvitiyādayaka, āmatrita,

(xv)
II) The *artha samjña* consists of the following: vibhāsa, loplok, slu, lup - samprasāraṇa, kartṛ, karma, karaṇa, sampradāna and saṃhitā.

III) The dharma samjña includes the following: udata, anudāta and svartita.

In HNM, J gives two types of samjña’s, 1) Pāṇinīya samjña, such as kartā, karma, karaṇa, sampradāna, apādāna and adhikaraṇa etc.

2. Harināmaparaka samjña - Thirty seven (37) Harināmaparakasamjña’s and found in samjña prakaraṇam J has used nearly one hundred fifty Harināmaparakasamjña can be devided into two types Arthasamjña and Sabdasamjña.

**Artha samjña**: The samjña’s of P which have been changed to Harināmaparakasamjña from the point of meaning are called Arthasamjñaḥ, Sarvesvarah, Daśāvatārah, Akātmakau, Vāmanah, Trivikramaḥ, Mahāpuruṣah, Iśvarāḥ, Iśāḥ, Anantāḥ, Catusanāḥ, Balaḥ, Viṣṇuvargāḥ, Harimirāṇi, Harigotrāṇi, Vaiṣṇavāḥ, Gopālāḥ, Tādāvāḥ, Satvataḥ, Rāmaḥ, Virimciḥ, Viṣṇuḥ, Harah, Acyutah, Vidhiḥ, pañcarākṣaṇavāḥ, Puruṣottamaḥ, Lakṣmiḥ, Brahmad, Avyayam, Vidyātā, Bhutesvarah, Bhūtesvah, Adhokṣajah, Kāmapālaḥ, Bālakalkiḥ, Kalkiḥ, Ajitah, Kṛṣṇadhātukāḥ, Rāmaḍhātukāḥ, Narah, Nārāyaṇah, Saṁkaraṇāḥ, Cakrapāṇiḥ, Mahāharah. Trirāmi, Kṛṣṇapuruṣaḥ, Pūtāmbrah, Rāmakṛṣṇaḥ, Kṛṣṇapravacaniyā etc are Arthasamjñaḥ.

**Sabda samjña**: The samjña’s of P which have been changed in HNM from the point of sounds or words are called Sabdasamjñaḥ. Harikamalini, Harikhadagāḥ, Harigadāḥ, Harighosāḥ, Sauryaḥ, Upendraḥ, Viṣṇupadam, Harīḥ, Viṣṇih, Govindaḥ, Viṣṇidraḥ, Rādhā, Gopi, Uddhavaḥ, Bhagavat, Prthuḥ, Nṛsiṁhah, Kapiliḥ, Nirgunah, Kamasāriḥ, Śīvah, Parapadāni, Ātmapadāni, Udbhayapadāni, Dāmodaraḥ, Kṛṣṇaḥ, Viṣṇunīśṭhāḥ, Viṣṇukṛtyaḥ, Keśavaḥ, Madhavaḥ, etc are Sabdasamjñaḥ.

0.2.3 To discover the extent of innovation done in technical terms by Jīvagosvāmī.

The sole aim and objective of this study is to evaluate the technical terms used in both the systems and to find out the parallels or otherwise thereby to fix
the contribution in terms of innovation of either of the authors. The comparative stand points have been discussed in the following ways.

i) Technical terms similar in both sense and shape such as kartā, karma, karaṇa, avyaya etc.

ii) Technical terms similar in sense but different in shape from the point of vaiṣṇava religion and philosophy related to God's name, such as Daśāvatāra, sarveśvara, viṣṇujana etc.

iii) Technical terms similar in sense but different in shape due to similarity of first letter of technical terms of both the grammars such as

Aāṭ HNM
upadhā < uddhava
Guṇa < Govinda
Vṛddhi < Vṛṣṇindraḥ etc.

0.3 The plan and the presentation of the study

0.3.0
The present study is planned to be divided into five chapters excluding the introduction and concluding remarks.

0.3.1
The first chapter named "P's Ast and other systems of Sanskrit Grammar." describes the place of HNM grammar in the real of the Indian grammatical tradition having a number of schools of grammar of pre-Pāṇinian, Pāṇinian and post-Pāṇinian ones including the sectarian grammars like the one under discussion. This chapter is a fresh profile depicting historical growth of Sanskrit grammar.

03.1.1
P (5th century B.C), the celebrated author of Ast has achieved universal recognition as the greatest grammarian who has produced a scientific system of word analysis in Sanskrit language, the parallel of which is not observed in any of the contemporary speeches of ancient human races.

The grammar of P is divided into eight Adhyāyas each Adhyāya being again subdivided into four pādas containing several sutras. Ast is a book of sūtra style of P, which implies the tradition of his time sūtra, the meaning of which is shortening itself.

(xvii)
All the pre-Pāṇinian grammarians wrote their grammar texts on the basis of P’s Ast. At that time those grammarians’ works had become very famous and a tradition of schools developed. They are —

*Kātantra Vyākaraṇa* of Śarvakarman is the oldest and the earliest of the post-Pāṇinian systems of Sanskrit Vyākaraṇa written in about 2nd century B.C. of Christian era.

Śarvakarman though followed the sūtra style of P, the sūtras of *Kātantra* has arranged by Prakriyā method. It has four Prakaraṇas such as Sandhi Prakaraṇa, Nāma prakaraṇa, Ākhyāta Prakaraṇa and kṛt Prakaraṇa. In *Kātantra Vyākaraṇa*, we find only the treatment of classical Sanskrit in which he has followed the same fundamental method of P. The treatment of grammar in *Kātantra* is found in a very short cut method to enable the general mass to speak Sanskrit within six months so far the tradition is concerned. However, Kātantra lacks originality. It may be said that *katantra* is nothing but the simplification or the total modification of the Pāṇinian system.

After the *Kātantra Vyākaraṇa*, the cāndra system of grammar of Cāndra is the oldest and the earliest of the post-Pāṇinian systems of Sanskrit grammar flourished during the 5th century A.D. *Cāndra Vyākaraṇa* is nothing but the outcome of the increasing and gradual development of the personal lives of Trimuni i.e. P, Kty and Ptj. Čāndragomi, the writer of this grammar has sowed the seeds of development imitating Bhāṣya of Ptj and the style from *trimuni* and applied in his grammar in such a way that it seems as if it has not only been blooming and flourishing but became fruitful also. The king Bhoja has praised the qualitative value and the magnanimity of this grammar made by Cāndra among the grammarians of the time also. The total number of Cāndra sūtra is about 3100 as against 4000 of P. The work consists of six chapter of four Pādas each, the matter of P’s first two chapters being scattered all through. The purpose of *Cāndra Vyākaraṇa* was to change, increase, correct, clear and simplify the grammars of Trimuni.
0.3.1.2.3

Devanandi was the author of *Jainendra-vyākaraṇa* flourished during the 6th century A.D. He was the follower of Mahāvīra. Pujiyapāda and Jīnendra buddhi were the two other names of Devanandi. His native place was Kārnātaka kingdom. In *Jainendra Vyākaraṇa*, there are five chapters and each chapter contains four pādas. The total sūtras of *Jainendra Vyākaraṇa* is 3036. The order of sūtras of *Jainendra Vyākaraṇa* follows the order of sūtras of Aṣṭ.

0.3.1.2.4

The *Sākaṭāyana Śabdānuśāsana* of Śaṅkāṭāyana (817-877 A.D) consists of four adhyāyas of four pādas each the total number of sūtras being about 3,200. The arrangement of topics is similar to that of later kaumudi's.

0.3.1.2.5

The *Sarasvatikanṭhābhaṛakaṇa* of Bhojadeva (11th century A.D) is a work in eight chapters, each of which has been further divided into four pādas. The number of Sūtras of this *Vyākaraṇa* is 6411. Bhojadeva wrote his *Vyākaraṇa* on the basis of *Pāṇiniya Vyākaraṇa* and *Cāndrayākaraṇa*. *Sarasvatikanṭhābhaṛakaṇa* is a full-fledged grammatical treatise in which we find the treatment of both the Vedic and classical Sanskrit language in detail. The first seven chapters of *Sarasvatikanṭhābhaṛakaṇa* discuss about classical Sanskrit words and the rest eight chapter discuss the Vedic Sanskrit words.

0.3.1.2.6

Regarding Hēmačandra's (1089 A.D) grammar (the full title of which is *लिख्येश्वर-महाभाष्यभाष्यदीपिकानि* it consists, like *P*’s work, of eight adhyāyas of four pādas each, the total number of sūtras being about 4,500. Of these nearly a fourth part of sūtras is given by the last adhyāya alone which deals exclusively with the Prakrit languages which were now in their most flourishing condition. In the remaining adhyāyas the arrangement of subjects is natural, only slightly differing from that of the Kaumudis.

0.3.1.2.7

Kramadēśvara seems to have composed his grammar on the model of Bhartrihari's *Mahābhāṣya-dīpikā*, and he has taken most of his illustrations from the *Bhaṭṭikāvya*. The work meant as an epitome of the Aṣṭ is about three-fourths as large as that work. The only changes effected by Kramadēśvara were confined to the rejection of a few superfluous or difficult rules of *P* and the adoption of a
different mode of arrangement. The work is divided into seven \textit{pādas}\textsuperscript{50} the eighth dealing with Prākrit being added later. In the mode of systematising the grammatical material, as also in accuracy and method, the grammars of Bopadeva and others certainly compare favourably with this grammar, which may be due to its being perhaps the first of its kind. Still it is not altogether wanting in correct reasoning, and the erudition displayed by Kramadīśvara is far in advance of that of popular grammarians.

\textbf{0.3.1.2.8}

Anubhutisvarūpācārya (1150 A.D) was the author of Sārasvata vyākaraṇa. These special features of sārasvata are not very far to seek; and prominent amongst them is brevity of treatment. When we remember that schools like those of Jainendra and Bopadeva, whose avowed object was to curtail and improve upon \textit{P} as far as practicable, could not conveniently treat of their subject in less than 3000 and 1200 sutras respectively; or that the school which in current opinion was labelled the short school — \textit{Kātantra} — has more than 1400 sutras, it was certainly an achievement for the Sārasvata grammar to compass the whole subject in 700 aphorisms only.

\textbf{0.3.1.2.9}

Mugdhabodha of Bopadeva (13th century A.D) has divided into two sections- svādyantādhikāra and Tyadyantādhikāra. Svādyantādhikāra consists of four chapters and Tyadyantaādhikāra also contains four chapters. So this work consists of light chapters of four pādas each and it has 1316 sutras.

\textbf{0.3.1.2.10}

Supadma Vyākaraṇa of Padmanābhadatta (14 century A.D) is divided into 5 chapters and each chapter is again sub-divided into 4 pādas. It has 2800 sutras. The \textit{Supadma-Vyākaraṇa}, though a new and independent system of Sanskrit grammar, was not totally independent as it was based on the Pāṇinian sutras. Besides, Padmanābha had a score of predecessors, wellverse in the different branches of Sanskrit learning. He utilised the material available to him and quoted profusely in his works to confirm his views and contentions.

\textbf{0.3.2}

The second chapter is designed as "Śrījīvagōsvāmī and his Harināmāmṛta Vyākaraṇa" which prepares a brief profile of the personality of \textit{J} and the importance of his treatise known as \textit{HN M}. \textit{J} was the son of Anupama, grandson of Kumāra,
great grandson of mukunda and nephew of Rūpa and sanātana. He was famous among six Gosvāmin's. The native place of Śrījivagospāmi was Bengle who flourished in 16th century A.D. J was an unusually versatile and prolific writes, having to his credit 25 different works. They are 1. Śrīharināmāmṛtavīkaraṇa, 2. Śūtramālikā, 3. Dhātusaṁgraha, 4. Śrīgopala-campū, 5. saṁkalpaka-pādṛma, 6. Śrīmad-dhavamahotsvakāvyā, 7. Śrīgopa-la-viśāvalī, 8. Śrībhāgava-ta samārthī, 9. Śrītātvasaṁdarbha, 10) Śrībhagavat samārthī, 11) Śrīparamātasaṁdarbha, 12) Śrīkṛṣṇasaṁdarbha, 13) Śrībhaktisaṁdarbha, 14) Śrīpritisasamārthī, 15) Sarvasambadini, 16) Sukhabodhīni, 17) Dīgolārūti, 18) Lokānakām, 19) Yogasūtra svatātikā, 20) Gāyatrīvīrtti, 21) Kramasaṁdarbha, 22) Durgama samāgamaṇī, 23) Laghu-vaiṣṇavatośītī, 24) Śrīshaktirasaṁrāṭeṣa, 25) Śrīrādhākṛṣṇacanādipikā.

The Third chapter named as "HNM and Aśṭ: A Sūtra-concordance" is containing the central theme of the present study and attempt is made to prepare a concordance of HNM and the Aśṭ. The comparative standpoints have been discussed in the following ways:

i) Some sūtras of HNM are accurately similar with P's sūtras.

ii) Some sūtras of HNM are similar in sense but different in shape.

iii) Some sūtras of HNM are accurately similar with vārttikas

iv) Some sūtras of HNM are accurately similar with the lines of Ptj's Bhāṣya.

v) Some sūtras of HNM are accurately similar with Kaśikā-vṛtti.

vi) Some sūtras of HNM are accurately similar with the line of Siddhānta-kaumudi.

vii) Some sūtras of HNM have acquired P's tradition.

viii) Some sūtras of HNM are explained as the अ य of P's sūtra.

ix) Some sūtras of HNM are accurately similar with counter examples of kāśikā vṛtti and siddhānta kaumudi.

x) Some sūtra of HNM are totally new.

This chapter is supposed to be of immense research value and will be of great help for the scholars working in the field of grammatical study and Indian linguistic tradition since it would act for them as a research tool.

0.3.4
The fourth chapter named as "The scheme and Treatment of both the grammars" expresses the scheme and treatment of both the grammars. It envisages the descriptive techniques of the HNM system of grammar in details and in the processes. It has been compared with the Ast. It is an analysis of the various techniques and aspects of understanding of the system and its applicational value along with pointing out the limitations of the system.

0.3.5

The fifth chapter is designed as "Technical terms and their philosophical import in HNM" which enumerates the philosophical value of the technical terms of HNM. The technical terms of HNM related to God's name can divided into three categories from the vaiṣṇava religion and philosophical point of view.

i) Technical terms are found in saṁjñā-sandhi prakāraṇa of HNM. 39 technical terms of God's name are discussed in saṁjñā-sandhi prakāraṇa.

ii) Technical terms are found in other prakāraṇa's of HNM.

Besides 39 technical terms of saṁjñā-sandhi prakāraṇa of HNM, J has used 64 technical terms related to God's name.

iii) J has also used the names of God before and after the pratyayas. They are more than 37 in number.

Here the technical terms are also compared with the technical terms of Ast.

0.3.6

At last the conclusion summarizes the important findings of this study. It is followed by select Bibliography.

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