CHAPTER - I

Pāṇini's Aṣṭādhyāyī and other systems of Sanskrit Grammar
In every language the literature is first developed; then comes the grammar for a better understanding of the same. Grammar literally means analysing language, and thus sentences also which are the units of language, any, it means analysis of words even, relegating them to some simple generally monosyllabic roots denoting in most cases concepts. Thus a language is clearly understood when the relations of its sentences, the relation of words with each other, and the meaning and formation of each independent word are known, and this comes within the jurisdiction of grammar which is hence styled by Patañjali as "शब्दानुशासनम्—Thus he writes — 'अथ शब्दानुशासनम्। अथ इत्यच्छ शब्दोऽधिपकालयः प्रतिवच्छेत्। शब्दानुशासनं शास्त्रमथिकृतं बेदित्वम्'. So it is clear that this particular knowledge is supplied by grammar; hence the eagerness in all countries for the study of their respective grammar. But it would hardly be an exaggeration to say that in no other country has the science of grammar been studied with such a zeal and carried to such an elaboration, perfection, and an orderly system as it has been in India. Thus Macdonel says "This complete alphabet (i.e., the full Brahmi alphabet of 46 letters) was evidently worked out by learned which is recognised in Pāṇini's great Sanskrit grammar and has remained unmodified ever since. It not only represents all the sounds of the Sanskrit language but is arranged on a thoroughly scientific method, the simple vowels (short and long) coming first, then the diphthongs to the organs of speech with which they are pronounced. We Europeans on the other hand 2500 years later and in a scientific age still employ and alphabet which is not only inadequate to represent all the sounds of our language but even preserves the random order in which vowels and consonants are jumbled up..." Again the quality, not to speak of quantity of our grammar, has won the admiration of modern squeamish scientific philologists who do not hesitate to owe their obligation to the works and authors of about 3000 years old. Indeed
the discovery of Sanskrit Literature, and perhaps specially its grammatical literature led to the foundation of the sciences of comparative philology, just as an acquaintance with the Vedic literature led to the materialisation of the science of comparative Mythology.

1.1 पाणिनि's अष्टाध्यायिः

1.1.0

P, the celebrated author of अष्ट 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. Not only that till very present it has been looked forward as model of the different branches of modern linguistics by the scholars both of orient and occident "If is not necessary to exaggerate this view by assuming that P was an infallible author, who committed no mistakes, omitted no linguistic feet and gave a complete perfection to a system already in use."1

1.1.1 पाणिनि

Regarding the exact date, place of birth and life of P, nothing is known historically, except certain legends and so far the tradition is concerned he flourished during the period of fourth century B.C.2 and was born at Sālātura which is identified with present day Lahur. From KV, it is known that the name of his mother is Dākṣṭ.3 According to some lexicons Āhika and Śalāṅki were the names of P.4

1.1.2 Character and Content's of अष्टाध्यायिः

The grammar of P is divided into eight Adhyāyas - each Adhyāya being again subdivided into four padas containing several sūtras. The number of sūtras in each pāda according to the Kāśikāvṛtti, is as follows:

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Pāda-1</th>
<th>Pāda-2</th>
<th>Pāda-3</th>
<th>Pāda-4</th>
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<tbody>
<tr>
<td>Chapter I</td>
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<td>93</td>
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<td>Chapter II</td>
<td>72</td>
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<tr>
<td>Chapter III</td>
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<tr>
<td>Chapter IV</td>
<td>178</td>
<td>145</td>
<td>168</td>
<td>144</td>
</tr>
</tbody>
</table>

(2)
This grammar opens with an arrangement of the alphabets not in their natural order known to us, but in a scientific order. The simple vowels are given first, then the diphthongs, then the semi-vowels, then the nasals then the consonants proper - where the अत्याङ्ग and the मध्याङ्ग are kept distinct, and the संव्यात, नाद and भोग are given, then first come the विभाग, भास and अभोग (these being the first two letters of each varga and श,प,स) [See the 14 Māheśvarasūtras]. Then the author gives some Saṁjñās like - वृद्धि, गुण, प्रभुगुण, निपात, घ, षष्ठ, निष्ठा, सम्प्रत्यांग, जुभा, दि, प्रत्यांग, अंधु, लुकु, हुकु, ऊ, न, पद, सर्वनामस्थान, हल्ल, श्चीर्ह, पुल, उदात्त, अनुदात्त, त्वरित, लं, गुर, अथ्यतं, अवं etc. Some of which as is clear are taken from the Pratisakhya. He also uses for Svaravarna and for Vyanjanvarna. The Pratyaharas like अच, अट, हल, लल, बल, बम, पम, एम, एम, &c. are scattered all over the Ast making it a difficult reading. Then gradually P discusses all grammatical questions possible and found or rather used in literatures previous to him — Vedic or classical. Nothing in it is left unexplained. But the rules guiding Sandhi are scattered in different Adhyāyas - namely in the sixth and mostly in the eighth. Similarly rules on शब्दरूप, श्रीप्रणय, कारक, समार, तद्भित, तिक्ता, कृद्यत और बैद्यक्रिया are given here and there without any systematic treatment in the bulk. Thus in his grammar the science of language has received an exhaustive treatment. The relation of words with one another and government of cases in different case-relations, the formation and varieties of these are nothing left untouched. The various tenses and moods (P mentions ten tenses) of verbs with their declensions, the participle — present, future, past determination of tenses, causal, desiderative and frequentative verbs and verbal derivatives are exhaustively taken into account. The secondary Tadhita affixes also are discussed at full length. The Vedic grammatical questions (together with the determination of svaras) are also not ommitted from the body of his book. He also gives a long list of ultimate roots from which all words are derived. As said above euphonic combinations and formations of genders have also been dealt with — thus completing the full study of language and words.
Some words are treated as अन्वयुपजः (underived); and P's work is not only a grammar but a philology too when the उन्धी-सूत्रसे are taken into account. Thus ends the contents of his monumental work of about 4000 sutras. To conclude the praise of his grand structure we say in the word of Belvelkar - He begins, as was quite appropriate with a few definitions and canons of interpretation and he always takes care to introduce such definitions whenever they are required. Some minor topics usually found included in systematic treatises on grammar, such as the svaraparakaraṇa or the strīpratyayas, P has attempted to put into the places where they would most fit in.

1.1.3 The General scheme of the Aṣṭādhyāyī

Chapter I : Samjñas and Paribhāṣs : Anubandhas bearing on mutation of roots; Ekaśeṣa; active and middle verbal terminations; Kāraka; Gatis and Karmapravacantīyas.

Chapter II : Compounds; Upapada; Ādeśas of stems; Ādeśas of roots or heteroclitic conjugation; Luk with reference to composition derivation, etc.

Chapter III : Derivative roots; formation of tense-stems; kṛts; conjugational Vibhaktis.

Chapter IV & V : Strīpratyayas; Taddhitas; Samāsanta-pratyayas.

Chapter VI-VII : Articulative-phonological and morphological processes; word-accent and compound-accent; processes in the Pūrvapada; vocalic changes.

Chapter VIII : Doubling of words : sentence-accent; Samhita processes; Consonantal changes.

1.1.4 The Nature of Pāṇini's rules

Aṣṭ is a book of sūtra style of P, which implies the tradition of his time 'Sūtra', the meaning of which is shortening itself. It is defined as the verse is quoted, which contains minimum number of words and is unambiguous, concise faultless, all comprehensive and not composed in meter. On the other hand Pṭj has suggested that grammer should be taught to gain the wisdom of laghukaraṇam. In this sense Goldstucker gave his views as "the style of P is due to the scarcity of writing materials, because to protect even half a mora is accepted as delighting as the birth of a son by a grammarian." The purpose of a sūtra is denoting the derivation of different forms of words in language.
Therefore *Sūtra* can be treated as indicator to purify the whole system of language.

### 1.1.5 The style of *Aṣṭādhyāyī*

The style of *Aṣṭ* follows the style of *Brāhmaṇas*, where short expression of verses are strongly illustred and accepted. "*Aṣṭ* is a monumental work of grammar" if indeed this view is true, then only for the style and techniques of *P*, used in *Aṣṭ*, it is a great surprise that *P* didn't take the repetition of rules which using the devices by which the scientific arrangement of rules in *Aṣṭ* is highly adorable.

V. N. Mishra suggests that, the style of 'P' doesn't follow the techniques of repetition, which are employed in them for emphasing and also of paradox, which gives a mystical colour to them. The main features of *Sūtra* style in *Aṣṭ* are absence of verb predicate, use of technical terms and technical devices and abstraction from a series of observations.

*P*'s style mainly deals with formation of words by using of roots and suffixes to it from the language of that time. 'P' devised algebric notation or the act of recording by marks and assigned works to them. He does explain the terms, that have other linguistic definitions. Therefore his style is more effective than that of other grammarians.

### 1.1.6 The General Principles of *Aṣṭādhyāyī*

The general Principles or rules of grammar are derived from language. The application of rules in *P*'s grammar is that the rules always apply whenever and wherever they are applicable, which is stated by Nāgogibhatṭa in his, *Paribhāṣenduṣekhara* as "*parjanyavala lakṣaṇapraṇayāttīḥ*.

### 1.1.7 Techniques of Order and Some Other Characteristics.

All the rules of *Aṣṭ* have been arranged and applied in the same manner. When two rules are applied at a time, the latter rule over-rides preceding rule as the *paribhāṣā* rule his mentioned *vipratīṣedhe paraṁ kāryam* (P-1.4.2). Rules are arranged in asending order. In ordering rules, some rules are same in features having a section in contrast with the rest rules, which distinguishes them from all other rules. For example, when operating two rules being applied, avoiding the suspention 'P' follows the device of *pūrva-para* principle. The last three parts of eighth chapter of *Aṣṭ* are arranged as *asiddha* section. In this section
all the rules are invalid or less in power for the preceding rules of seven chapter
and first part of the eighth chapter.\(^9\)

There are some other characteristics of rules, which have relevancy in the
derivation of linguistic performance. They are perceived by same rules as
contrasted with each other. Each feature has a binary division such as - \textit{nitya-
anitya}, \textit{pūrva}-\textit{para}, \textit{antraṅga}-\textit{bahiraṅga} and \textit{utsarga}-\textit{apavāda} etc.

\section*{1.2 Other systems of Sanskrit Grammar}

\subsection*{1.2.0}

All the Pre-Pāṇiniya grammarians wrote their grammar texts on the basis
of \textit{P’s Asṭ}. At that time those grammarians worship had become very famous and
a tradition of schools developed. They are given below respectively —

\subsection*{1.2.1 The School of \textit{Kātantra}}

\subsection*{1.2.1.0}

The \textit{Kātantra Vyākaraṇa} written by Śrāvavarman is the oldest and the
earliest of the Post-Pāṇinian systems of Sanskrit \textit{Vyākaraṇa} written in about
2nd century BC. of Christian era. Before the composition of the \textit{Kātantra-
Vyākaraṇa}, the \textit{Asṭ} of \textit{P} was the only complete and authoritative system of
Sanskrit grammar. All the post-Pāṇinian grammarians who wrote different systems
of Sanskrit grammar, are indebted to Śarvarman because he was the first
grammarians who undertook a daring task of challenging the traditional and the
most authoritative system by writing a new system of grammar, entitled the
\textit{Kātantra} or the \textit{Kaḷāpa-Vyākaraṇa}. This system was also known by the name
\textit{Kaumāra}, as according to the traditional beliefs, the \textit{sūtras} of this system were
first uttered by \textit{Kumāra Kārttikeya}. Later on, Śrāvavarman compiled those \textit{sūtras}
and presented them in the form of a system.\(^{10}\) The name \textit{Kātantra}, according to
the commentators, means a short treatise, a handbook in other words in which
the niceties of \textit{P’s} grammar have been dispensed with for the benefit of beginners.
This view gains possibility from a statement in the \textit{Vyākhyaṇapraṇakriyā} which
says that this grammar was primarily designed for the use of common people—

\begin{verbatim}
छान्दः स्थवरसः शाखान्तरततादन्तः ।
ईश्वर व्याकरणित्तत्त्वात्तत्त्वात् ॥
बणिकृतस्यादिसंकल्पो लोकवान्तहितं स्थितम् ।
तेन शिवाद्विप्रवेशम् ॥
\end{verbatim}

(6)
1.2.1.1 The Text of Kātantra-Vyākaraṇa

The Kātantra is otherwise known as Kaumāra or Kālāpa, and the traditional explanation of the genesis of these two names is as follows: There once lived in the Deccan a king called Śatavāhana who, while one day having jala-keli with his queen was requested by her by telling "pray, do not sprinkle any more water on me." Thereupon the ignorant king offered her some ( gödvak ) sweets. Subsequently discovering his error and being much ashamed of his ignorance of Sanskrit, he requested his Pandit named Śarvavarman to devise a speedy method of learning grammar. The Pandit in his difficulty be sought God Śiva who ordered his son Kārttikeya or Kumāra to accede to his wishes. Accordingly, Kumāra related the sūtras of the Kaumāra grammar. As the God's vehicle, the bird Kalāpi (peacock), was the instrument of communication, the sūtras also obtained their other name.

Kātantra vyākaraṇa has four prakaraṇas. They are sandhi prakaraṇa, Nāmaprakaraṇa, Ākhyāta prakaraṇa, Kṛt prakaraṇa.

1. सन्धिप्रकरण - Consisting of संज्ञापद, स्तवसनि (समान) पाद, स्तवसनिनिवेश (ओद्वत) पाद, व्यक्तसनि कर्ण-पाद, विसर्गसनिपाद, and विपरेतपाद
2. नामप्रकरण - Consisting of स्तवन्त (विष) पाद, व्यक्तन्तपाद, संहिपाद, युमतपाद, कारकपाद, समासपाद, तद्विद्यपाद, and श्रीग्रामपाद
3. आव्यानप्रकरण - Consisting of परतपाद, प्रत्यपाद, विसर्गपाद, संहिपादपाद, गुणपाद, कृषिकपाद, इपपाद, and भुतपाद
4. कृतप्रकरण - Consisting of सिद्धिपाद, भाबुपाद, करणिपाद, कृषिकपाद (उणादिपाद) and भासुननथपाद

1.2.1.2 Arrangement of the Sūtras

The present available text of the Kātantra Vyākaraṇa, as already mentioned above, is not the work of one single author but the collection of the sūtras written by Śarvavarman and Kātyāyana. The portion written by Śarvavarman comprises of 873 sūtras and the portion written by Kātyāyana of 546 sūtras. Besides these two sections, there is one more section in which the Unādi sūtras constitute of 267 sūtras. Thus the total number of the sūtras in the Kātantra is 1686. This enumerations is based on the text of the Kātantra Vyākaraṇa published from calcutta in 1934.11

Besides this edition of the Kātantra some manuscripts of the Kātantra are available in the library of the Asiatic Society of Bengal.12 These are in the different scripts such as Bengalā, Nägari and Newari.13 The text of the Kātantra
Vyākaraṇa published from Calcutta is in Bengali script. It is accompanied with the vṛtti by Durga Singh. The editor of this text has given all the important commentaries also in the Bengalā. This text of the Kātantra vyākaraṇa consists of four sections.

1. Sandhi-section
2. Nāma-section
3. Ākhyāta section
4. Kṛt section


The second section known as the Nāmaprakarāṇa has also been given a new name as Catuṣṭya. It is called so because the main four topics of Sanskrit grammar have been included in it. These are: 1. the declension of the nouns, pronouns and the adjectives, 2. the cases, 3. the compounds and 4. the affixes known as the Taddhits. As a matter of fact, this grouping of four grammatical topics in one section is unscientific. Therefore the title 'Nāmaprakarāṇa' does not seem suitable as it consists not only of the Nāmaprakarāṇa but also the other three Prakaraṇas which, in one way, have lesser importance than the Nāmaprakarāṇa.


The fourth section or the Kṛt-prakarāṇa of the Kātantra vyākaraṇa treats of the kṛt suffixes under the sub heads. 1. Siddhipāda, 2. Dhātupāda, 3. Karnnipāda, 4. Kutsupāda and 5. Dhatusambandhi. The commentaries written by different commentators on the different portions of the Catuṣṭya are also known as Catuṣṭyaavyṛtti Ākhyatavyṛtti, Taddhitavyṛtti and Kṛdantavyṛtti respectively.
This method of classifying the sūtras, according to the different topics of grammar, was Śrīvavaman's own. This method technically called the Prakriyā method, became so popular and proved so useful that most of the post-Pāṇinian grammarians adopted this very arrangement in their respective systems. On account of this very arrangement of the sūtras, the Siddhānta Kaumudi of Bhattoji Dikṣita and many such other works, which had the same kind of arrangement of the sūtras, became very popular among the scholars.

1.2.1.3 The Nature of Kātantra-Vyākaraṇa

The nature of the improvements made by Śrīvavaman on the current textbooks of grammar is evident even from that portion of the Kātantra which we have no hesitation in accepting as his own genuine work. These consist in i. dispensing with the artificial arrangement of the letters of the alphabet introduced by P, and retaining in their stead their natural arrangement such as is found in the Prātiśākhya. ii. As a consequence the Pāṇinīya pratyāhāras, which result in brevity as well as unintelligibility, are dispensed with, their place being taken by the earlier and simpler Sarbhūs such as स्व, व्यक्त, समान etc. This has saved the system the defining sūtras, of which there is such a number in P. iii. In the distribution of the subject matter, in preference to the old artificial arrangement of P there has been adopted one which is natural or topical, similar to that of the later kaumudīs. iv. Lastly, as was essential in a work designed for beginners, the whole of the Vādik prakriyā of P and all the other rules of an exceptional or difficult character have been simply omitted. Thus instead of nearly 4000 sūtras of P, Śrīvavaman could finish his work in about 855 sūtras, or including कृत section, 1400 sūtras only.

1.2.1.4 The Commentaries of Kātantra-vyākaraṇa

The Kātantra-vyākaraṇa was written under the patronage of king Sātavāhana but because of the method in which the rules of Sanskrit Grammar were taught, this system had a rapid circulation in distant places like Bengal, Kashmir and Cylone. Consequently at present this system is available in two recensions. 1) The Bengali and 2) The Kashmir recension, the Śisyahitānyāsa by Ugrabhūti and the Laghuvṛtti by Chhicchū Bhaṭṭa. The Kashmiri version differs slightly from the Bengali version: Among the grammarians who came forward to advocate the importance and study of this system, Durga Singh was
the first writer who made a systematic attempt to explain and amplify the *Kātantra-Vyākaraṇa* to make is as complete as possible without marring its object of ease and simplicity. Following is a list of writers who followed the *Kātantra* system and increased the circle of its popularity among the masses, either by writing the commentaries on the *Kātantra-Vyākaraṇa* or by adding accessories or supplements to the same.17

<table>
<thead>
<tr>
<th>Names</th>
<th>Works</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Vararuci</td>
<td><em>Kṛdanta</em> portion of the Kātantra and the <em>Unādīpāṭha</em></td>
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<tr>
<td>2. Durga Singh</td>
<td><em>Bṛhadvṛtti</em></td>
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<tr>
<td>3. Ugrabhūti</td>
<td><em>Śisyahitānyāsa</em> on Bṛhadvṛtti</td>
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<tr>
<td>4. Trilocanadāsa</td>
<td><em>Kātantra-Vṛtti-Pañjikā</em></td>
</tr>
<tr>
<td>5. Kāśīrāja</td>
<td>The name of the commentary is not known</td>
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<tr>
<td>7. Jinaprabhāsūri</td>
<td><em>Kātantra-Vibhrama</em></td>
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<tr>
<td>8. Jagaddhar Bhaṭṭa</td>
<td><em>Bālabodhīnt</em></td>
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<tr>
<td>9. Śrīpatidatta</td>
<td><em>Pariśiṣṭaprabodhā.</em></td>
</tr>
<tr>
<td>10. Vardhamāna</td>
<td><em>Kātantra-Vistāra</em></td>
</tr>
<tr>
<td>11. Kulacandra</td>
<td><em>Durgavākyaprabodha</em></td>
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<tr>
<td>12. Narahari</td>
<td><em>Ākhyatapañjikā-vyākhyā</em></td>
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<tr>
<td>13. Vidyāsāgara</td>
<td><em>Kātantra-pradīpa</em></td>
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<tr>
<td>14. Vijayānanda</td>
<td><em>Kātantrottara</em></td>
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<tr>
<td>15. Śiva Rām</td>
<td><em>Siddhāntaratanāṅkura</em></td>
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<td>16. Candrakānta-<em>Tarkālāṅkāra</em></td>
<td><em>Kātantra-Chandāḥ-Prakriyā</em></td>
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<td>17. Gaṅgeśa Śarman</td>
<td><em>Kātantra-Kaumudī</em></td>
</tr>
<tr>
<td>18. Ramākānta</td>
<td><em>Dhātughoṣa</em></td>
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<tr>
<td>19. Śaṭṭhīdāsa</td>
<td><em>Dhātumālā</em></td>
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<tr>
<td>20. Danokācārāyaṇa</td>
<td><em>Dhātulakṣanām</em></td>
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<td>21. Viśveśvara-Tarkācārya</td>
<td>The name of the work is not known.</td>
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</tbody>
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(10)
22. Raghunandana Śiromaṇi  
Kalāpa-Tattvārṇava

23. Sarvadhara  
Uṇādivṛtti

24. Mahādeva  
A gloss in the Kātāntra-vr̥tti of Durga Singh

25. Gurūnātha Vidyānidhi  
A commentary in Bengal

26. Gopīnātha  
Kātāntra-Pariśiṣṭaprabodha

27. Rāmacandra Cakravatī  
Kalāpatra-Pariśiṣṭaprabodha

28. Puṇḍarīka

29. Kaviṛāja Suṣeṇācārya  
The name of the work is not known. Kālāpacandra or Paṇjikā

30. Kaṇṭṭhahārakāvi  
Carkṛita-Rahasyam

31. Trivikrama  
Uddyota on Paṇjikā

32. Rajanaka Śītikanṭha  
Bālabodhinī-vṛtti-vyākhyā

33. Prthvīdhara

34. Rāmadāsa

35. Śaṅkara Śarmā  
A commentary on Kātāntra Vīśāra

KātāntraparīṣṭaprabodhaPrakāśikā

36. Rāmacandra  
Kālāpatattvabodhini

37. Vilāsesvara Tarkācārya  
The name of the commentary is not known.

38. Rābhasa Nandī  
Śatakārakah

39. Ratnēśvara Cakravartī  
Rājādivṛtti

40. Rāmānātha Śarmā  
Manoramā-dhātuvṛtti

41. Madhusūdana  
Rucādi-vṛtti

42. Śivarāmadāsa Śarmā  
Kṛt-maṇjarī-kārikā

43. Rāmanātha Cakravartī  
Sāranirnaya

44. Chichubhaṭṭa  
Laghu-vṛtti.

1.1.2 The School of Cāndra

1.1.2.0

There were many Non-Pāṇinian schools in Indian grammatical tradition. Among these the main school is Cāndra school and its pioneer is Ācārya Candragomī who flourished during 5th century A.D.

(11)
1.1.2.1 Candragomi

A traditional (anonymous) verse is found enumerating the eight schools of grammar including Candra, as follows —

\[
\text{aṇḍram cāṇḍram kāṣakṛtsnam Kaumāraṁśākaṭāyanam} / \\
\text{sārasvatāṁ cāpiśālaṁ śākaṭāṁ pāṇiniyakam} //
\]

Nothing is known about Candra's heredity. It is informed from the Kāvyālaṅkāra of Bhāmaha\(^1\) that Śrīrakilagomi was his father.

Candra was a genious scholar. He has enriched the Sanskrit Grammar by composing his vyākaraṇa famous as Cāndra-Vyākaraṇa. Jayaditya and Vāmana have taken advantage of this treatise by incorporating many illustrations from this system into their Kāśikā. It will not be an exaggeration in saying that the two Kāśikā authors have been influenced by the simple and lucid style of composing of their Kāśikā on the model of Cvy. At a period when grammar was ruling supreme as a scholarly grammar, Candra's venture to write a new grammar can be considered as a challenging task. He resuffled the sūtras of P and sorted out from them the ones those were not relevant at his time, i.e., rules regarding Vedic language, accent and rules relating to Sarījñā and Paribhāṣā which he considered as unnecessary details causing the growth of the bulk of the system. Instead of considering the sūtras of P only, he reviewed the work of three scholars (trimuni) namely P, Kty and Pṛj and incorporated all essentials into his system by dropping many things which were appearing as absolute for contemporary Sanskrit language. His style was very transparent which is even to the mind of a beginner in contrast with Trimuni's works which are rather unpeneetrable for the average Sanskrit learners. The word 'Gomin' was one of the names of the desciples of Buddha.\(^2\) But this word has been used in the sense of veneration (Pūjyārtha).\(^3\) P also has defined this word as matvartha-nipātana.\(^4\) Perhaps Candra belongs to the race having the epithet Gomin being the followers of Lord Buddha. This race is still found in Kāśmir. Hence his being a kāśmir can be well advocated.

1.1.2.2 Content's and Importance of Cāndra-Vyākaraṇa

Cāndra-vyākaraṇa (Cvy) is nothing but the outcome of the increasing and gradual development of the works of Trimuni, i.e. P, Kty, & Pṛj. Candragomi the
writer of this grammar has sowed the seeds of development immitating Bhāṣya of Pīj 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 composed by Candra among the grammarians of this time also.

Cvy consists of essentially the sūtras and vṛtti on them. Both are supposed to have been composed by Candra himself. Some scholars entertain the opinion of different authorship of the both. But stronger opinion, however, goes in favour of single authorship of the both by Candra whose approximate date is fixed by Belvalkar as 470 A.D. This work was primarily meant for an improvement of Trimuni's grammar by refusing greater brevity and precision into it through a re-arrangement of Pāṇini's rules and to get at this objective, many Pāṇinian rules on Vedic peculiarities and accent and his detail network of Saṃjñā rules have been omitted including the reduction of fourteen pratyāhāra-sūtras to thirteen in number. Besides he has simplified the rules by way of recast and hence it lacks any originality. "The really original contributions of Candra amount to 3100 sūtras as against 4000 of P. The work consists of six chapters of four pādas each, the matter of P's first two chapters being scattered all through."

i) The purpose of Cvy was to change, increase, correct, clear and simplify the grammars of Trimuni.

ii) All the corrections suggested by Vārttikas and Mahābhasya have been incorporated into the sūtras of Cvy so that the variations and difficulties felt by the readers have been minimised. As a result this grammar has become precisely readable and appreciable by all.

iii) To understand the technicalities of grammar the essential paribhāṣas, varṇasūtras, gaṇapāṭha, dhātupāṭha, unādisūtra, examples, counter examples and vṛtti have been taken help of, so that the whole of the grammar becomes smooth in understanding of the grammatical facts.

iv) His composition of grammar became famous due to its simplicity of its style. Examples and counter examples are so framed that a relationship between the spoken language and the grammar is well established.
v) He could make the grammar exceedingly beautiful by using and quoting the suitable prose and poetry pieces from various kāvyā śāstras, so that the readers will like to read this grammar.

vi) In his grammar he has quoted the names of different authors and examples from different grammarians both known and unknown, famous or not famous. This creates interest in readers to know more about them. This fact creates an awareness among scholars for historical research about the scholars quoted.

vii) Though composed by a Buddhist author, cvy does not press on its readers to learn Buddhist philosophy. Rather it is free from any sort of religious bias. It is a grammar alone teaching the tenets of grammar only.

viii) This traches that vyākaraṇa is not only the part of the Veda but also the part of all the śāstras.

ix) Candra, has tried to abolish all kinds of wrong ideas in relating to grammar, such as : whether Prathyāhāra sūtras are Śiva sūtras or P's sūtras. Similarly the expressions like "atha śabdānu śāsanam" mentioned by Ptj in his M has been done away with.

x) He has also accepted these forms which are authenticated by the rules of P as well as by other grammarians.

xi) He has tried his best to correct the pronunciation of words uttered by the people. He has taken care of these words when he used them in his own grammar such as apsāra, apssāra, apsāra, vākk, vāk, etc.

xii) The ocean of words has not end. As H.N.Mishra remarks:

na tatijaṭam sakadalām abhāvayitumarhatīyati
vyākaraṇaniyame śiṣṭaprayogānusāreṇa vikāsasya,
samkocasya cāvasarah śiṣyata eveti mānyataprastukaraṇam.22

In his vṛtti Candra has given hints of the causes of changing and correcting the rules made by Trimuni. Sometimes he has incorporated the nature of correction without giving any hints of the causes.

xiii) Cāndra has followed the sūtra of P. The traditional definition "alpāksaraḥ asaṁdigdham" etc. is maintained by Cāndra.

xiv) Candra has accepted the theoratical process of grammar in remodelling

(14)
the Ast of P. In Cvya we find only the treatment of classical Sanskrit language for which he has followed the fundamental method of P. Thus the sutras in the Cvya are of two main kinds: a) the general rules b) their exceptions. In order to understand the application of these sutras, Candra has provided the Paribhasa sutras. The nisedha sutras are meant to check the application of a sutra where it is not desired.

xv) In this system we find the non use of the technical terms and total omission of the rules dealing with Vedic sanskrit and accents. Candra, the author of Cvya, gave a challenge so to say to the well-established and famous Paninian system consisting of the works of trimuni i.e., Ast, the Vts and the M popularly known as trimuni vyakarana. Candra's effort prepared such a new and shortened form of grammatical text with which one could learn sanskrit in a few months only. There is no doubt that the work was very popular especially among those who wanted to master spoken form of Sanskrit with ease and it attained for several years a very prominent place among text books on grammar especially in Buddhistic countries. Thus the importance of Cvya lies in its innovation of a manageably simple method to acquaint the mass with Sanskrit language without involving much of complex niceties of P's grammar. Although Candra system totally rules out the metalinguistic technique like Sanjna, 'technical terms', still to secure economy in the grammatical instruction, Candra has used a number of technical devices in his grammar. Of course, Candra system has succeeded in simplifying Paninian technicalities to a large extent, at the same time it can also be said that by such simplification he has misunderstood the contents of P sometimes. His replacement of Va (च) for the three words having different connotations vā, vibhāṣā and anyataraśryām can be cited as an instance of his misunderstanding Paninian system. Moreover, the claim regarding his grammar as asamjñāka "system having no technical terms" is perhaps not correct, because he is not free from using technical terms though fewer in number than Paninian system. As many as fifty technical terms have been found in Candra system. Scholars opine that the significance of the claim of asamjñākaḥ vyākaraṇabh lies in not contributing a separate section for defining technical terms as first chapter of P's Ast. substantially is meant for defining technical terms. However, it will not be wrong in saying that a grammar written in sūtra-style is absolutely impossible without the use of the sanjñās.
1.1.3 The Jainendra School

1.1.3.1 Devanandā

Devanandā was the author of *Jainendra-vyākaraṇa* flourished during the 6th century A.D. He was the follower of Mahāvīrajña. Pujiyapāda and Jinendra buddhi were the two other names of Devanandā. His native place was Karnāta kingdom.

1.1.3.2 Character of the Jainendra-Vyākaraṇa

In *Jainendra Vyākaraṇa*, there are five chapters and each chapter contains four pādas. The total sutras of *Jainendra Vyākaraṇa* is 3036. The order of sutras of *Jainendra Vyākaraṇa* follows the order of sutras of *Aṣṭ*. There are two versions in which the Jainendra grammar has come down to us. The shorter one which consists of about 3,000 sutras is followed by Abhayanandī in his gloss on the grammar, while the longer, one which, besides other minor differences in the wording and the arrangement of the sutras, gives over 700 sutras not found in the shorter version, followed by Somadeva in his commentary called *Sabdārṇavacandrikā*, which, as he himself tells us, was composed in A.D. 1205. Professor Pathak has accumulated evidence tending to show that the longer version followed by Somadeva is the truer one, while that of Abhayanandī is of much later date.25

The Jainendra grammar is altogether wanting in originality. It is nothing but P and the Vārttikas condensed as much as possible. The merit of the work solely consists in the number of ingenuous shifts resorted to for the purpose of securing the maximum economy of words. Even the most trifling changes such as that of निगमा or अन्वक्तस्यां into न, of मुन्य into ू and the alteration of the order of the words in the sutras26 so as to produce by coalescence a syllable less are not disregarded. The *Pāṇinian pratyāhāras* are retained without a change, though the fourteen Śīva-sūtras together with the section on Vedic grammar, are omitted. In addition, Devanandā has invented a large number of shorter technical terms which bristle throughout his work and make its study the most complex imaginable.

Devanandā alies Pujiyapāda has, nowhere has been quoted by name or has acknowledged his obligations to authors and works not belonging to his own religion. He has in his sutras quoted six names.27 The Deccan College MS. no.
1223 of 1891-95, which makes it its business to prove that the author of this grammar is Jina himself.

1.1.3.3 The Commentaries of *Jainendra-Vyākaraṇa*

Two commentaries also have been preserved, one by Abhyanandi whose date is probably 750 A.D. and another called *Śabdārṇava-candrikā* by Somadeva. It is probable that in addition to these two commentaries that have come down to us some other were written and possibly the Grammar was at one time made the object of diligent study but our information on this point is extremely scanty.

There is also a recast of the Jainendra grammar meant to facilitate its study for beginners. It is called *Pañchavastu*, and as is to be expected, it follows the shorter text of the sūtras as given by Abhayanandi. The work is said to be that of Devanandī; but this is clearly a mistake founded on the fact that the sūtras followed are those of Devanandī. The introductory section of the *Pañchavastu* which deals with the *pratyāhāras* seems to be an interpolation. This section mentions a person called Ārya-Śrutakṛiti as the author of the whole work. Is he then the author of this recast? If so, the absence of any other allusion to him in the body of the work becomes rather curious. Professor Pathak mentions a Śrutakṛiti as having flourished about Śaka 1045.

1.1.4 The Śākaṭāyana School

1.1.4.1 Śākaṭāyana

Śākaṭāyana who wrote the *Śabdānusāsana* also wrote the Amoghavṛtti, which was written in the time of Amoghavarsha I, the great Rāṣṭrakūta king whose known epigraphic dates range from A.D. 817-877.

1.1.4.2 Character of the Śākaṭāyana Śabdānusāsana

Besides the older grammarians such as P, Kty, Ptj, and Chandragomin, Śākaṭāyana has freely drawn upon the works of Pūjyapāda the author of the *Jainendravyākaraṇa* : Many sūtras of Śākaṭāyana are identical with those of P, and in cases where they differ the object has been to say in shorter and fewer words what was already intended by P. Most of the new matter is taken from Chandragomin (without acknowledgment of course) and where he has improved upon Chandragomin, the improvement was already suggested by the *Jainendra sūtras*, independently of which there is hardly anything new that
we can put to his credit. In his *sūtra* i. 2.37 Śākaṭāyana seems to quote Indra who probably is to be identified with Pujyapāda, the founder of the Jainendra school.

The Śākaṭāyana *Śabdānuśāsana* consists of four *adhyāyas* of four pādās each, the total number of *sūtras* being about 3,200. The arrangement of topics is similar to that of later *Kaumudīs*. He gives thirteen *pravāhasthūpaḥ* and following the suggestion of *Kty* has omitted from them the vowel ः ं and assigned therein a place to the *अयोगः*. He does not, of course, treat of the Vedic grammar. His ingenuity is mainly confined to economising the wording of the *sūtras*. Except in three cases, he has invariably substituted the monosyllabic या, wherever *P* had used निवास or अनात्रस्याम or had quoted the name of some ancient authority. The most striking instance of this tendency is given perhaps by *P*'s *sūtra* 5.2.128, which runs वन्दनपतापात्त्राणिसिद्धिंदिनिः Cāndra changed this into चार्य (वन्दन) रोग (उपताप) गहितात्मानिसिद्धिः-ागदिनिः, where the substantial change is the addition of the qualifying clause अत्वानगात्. Śākaṭāyana says just what Chandra said but instead of रोगात्मिः puts a form which is shorter by full two syllables — दलितस्य. In his technical terminology also he has often taken up Chāndra words in preference to *P*'s wherever the former were shorter. Thus he has used चादि, नस्ति, तत् and अतः instead of निवास, सज्जनान्, आल्पनदिः and परमेवद of *P*.

1.1.4.3 Other works of Śākaṭāyana school

Besides the *Śabdānuśāsana* and the *Amogha-vṛtti*, Śākaṭāyana is credited with the authorship of i. *Parībhaṣā-sūtras*, ii. *Gaṇapātha* in sixteen pādās, iii. *Dhātupāṭha*, iv. *Uṇādi-sūtra* in four pādās, and v. *Lingānuśāsana* in seventy *āryā* stanzas. Of these none is older than the corresponding Pāṇiniya treatise. One expects to find in the *Uṇādi-sūtras* at least traces of the ancient Śākaṭāyana and his works, but he is sure to be disappointed in his expectations. The other treatises also do not call for any special notice. Hemachandra based his own *Lingānuśāsana* on that of Śākaṭāyana of which, in fact, it is only and enlarged edition.

1.1.5 The school of Sarasvatīkāntābhaṭaṇa

1.1.5.1 Bhojadeva

Bhojadeva who wrote *Sarasvatīkāntābhaṭaṇa* which is in grammar form and he also wrote another *Sarasvatīkāntābhaṭaṇa* which is in poetic form.
Bhojadeva wrote the grammar *Sarasvatikanthābharaṇa* for purifying the speech and a *yogaśāstra* on the basis of *Pātañjalyogaśāstra* for purifying the sixth sense organs named manas and a medicine book named *Rājamṛgāṇka* for purifying the body. Thus——

शास्त्रनामशास्त्रसंसंस्कारकर्ता प्रतिबन्धकुर्यं

According to Historians, many kings are seen in the names of Bhojadeva. But Bhojadeva, the author of *Sarasvatiṃkāṇṭhābharaṇa* was the son of Mahārājā Sindhula and the father of Mahārājā Jayasimha. He was the king of Dharanagāra, flourished during the eleventh century A.D. He belonged to the dynasty of Paramāra.

### 1.1.5.2 The content's of *Sarasvatiṃkāṇṭhābharaṇa*

The *Sarasvatiṃkāṇṭhābharaṇa* of Bhojadeva, 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 *Pāṇinīya Vyākaraṇa* and *Cāndravyākaraṇa*. *Sarasvatiṃkāṇṭhābharaṇa* 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 *Sarasvatiṃkāṇṭhābharaṇa* discuss about classical Sanskrit words and the rest eight chapter discuss the Vedic Sanskrit words. In brief the post-Pāṇinian grammarians separated *Paribhāṣāpāṭha*, *ganāpāṭha*, *liṅgānusāsana*, *unādisūtra* etc from *Sūtrapāṭha*. But Bhojadeva included all the parts of treatises, accessories of grammar like *dhātupāṭha*, *ganāpāṭha*, *unādisūtra* and *liṅgānusāsana* with original *sūtrapāṭha* to understand clearly.

*Sarasvatiṃkāṇṭhābharaṇa* of Bhojadeva is large in size. In Chapter I of *Sarasvatiṃkāṇṭhābharaṇa*, the following technical terms have been discussed — *dhātu*, *pratipadika*, *prakṛti prataya*, *vikaraṇa*, *kṛt*, *kṛtya*, *sat*, *iṣṭha*, *taddhita*, *gha*, *saṃkhya*, *vibhakti*, *prathama*, *madhyama*, *uttama*, *prathamā*, *dvitiyā*, *tṛtiyā*, *caturthā*, *pañcamā*, *saptamā*, *ekavacana*, *dvivacana*, *bahuvacana*, *parasmaipada*, *atmanepada*, *pada*, *upapada*, *upasarjana*, *karmadhāraya*, *dīgu*, *vākya*, *kāraka*, *kartṛ*, *hetu*, *karmakartṛ*, *karma*, *karaṇa*, *sampradāna*, *apādāna*, *(19)*
adikarana, amantrita, sambudhi, abhyasa, abhyasta, samprasaraña, guna, vṛdhi, vṛdha, samjoga, upadhā, ści, āgama, lopa, lūk, ślu, lupa, harsva, dirgha, pluta, udāta, anudāta, svarita, laghu, guru, anunāsika, savarṇa, anusvāra, visarjaniya, pragrhya, sarvanāma, nipāta, upasarga, gati, karmapravacaniya, avyaya, sārvadhātuka, ārdhadhātuka etc.

Three pādas of Chapter II discuss about uṇādipratyayas and the fourth pāda contains kṛtipratyayas.

The Chapter III of Sarasvatikanṭhābharaṇa discusses about ādeśas of stems and roots, the uses of prathamādvīttyādivibhaktipratyayas, instructions of avyayībhāva-tatpurūṣa-bahuviṛiti-dvandva-samāsas and stripratyayas.

Chapter IV and V of Sarasvatikanṭhābharaṇa illustrate taddhītāpratyayas.

Chapter VI of Sarasvatikanṭhābharaṇa describes dvitvavidhi, ādeśas, idāgamas etc.

Chapter VII discusses about the uses of vṛddhi, harsva, dirgha etc.

Chapter VIII of Sarasvatikanṭhābharaṇa contains the formation of Vedic words and uses of Vedic accents.

1.1.5.3 Commentaries of Sarasvatikanṭhābharaṇa

The following commentaries of Sarasvatikanṭhābharaṇa are available now — Hṛdayahārini of Dandanātha Nārāyaṇabhaṭṭa, Padasindhusetu of Vithalācāraya (Prakriyātext). Krṣṇalilāḍukamuni and Rāmasirhadeva also wrote the commentaries on this work.

1.1.6 The Hemacandra School

1.1.6.1 Life of Hemacandra

Hemachandra was born on the full-moon night of the month of Kārttika in the year of Vikrama 1145 (corresponding to A.D. 1089), at a place called Dhunduka, now in the British Collectorate of Ahmedabad. His parents were humble banias, Chachiga and P by name. He was originality named Cāṅgdeva. The mother was a good pious woman, and the birth and the greatness of her would-be son was conveyed to her in a dream which was interpreted for her by a religious teacher named Devachandra.

When Hemacandra was a boy of five, Devachandra requested P to surrender the son to the service of religion offering considerable money in compensation.
The money was refused, but the boy was given over, who, at Cambay, on the 14th day of the light half of the month of Māgha, being Sunday, was solemnly received into the order of the Jaina Priesthood, taking on that occasion the new name of Somachandra. During the twelve years that followed his ordination, and of which our information is very scanty, Somacandra probably devoted himself to learning with great zeal. On the conclusion of his studies he was consecrated as Sūri or Āchārya once more, and for the last time, changing his name to Hemacandra.

The next glimpse that we have of him is at Anahilapattaka as the acknowledged head of the greatest of the many Jain communities there, Jayasiṁha otherwise called Siddharāja, was then on the throne, ruling from (Anhilvad) Patan and empire which exteded from Abu to Girnar and from the western sea to the borders of Malva. He was a munificent patron of learning and an earnest enquirer into religious truth. He never abandoned the worship of Śiva which was traditional with his house, but it was his delight to gather religious men from all quarters. There are several stories current about Jayasiṁha and Hemachandra displaying the latter's shrewdness in contending with his Brāhmaṇa enemies at court.

After the death of Jayasiṁha (1143 A.D) Kumārapāla, his nephew, came to the throne. The first ten years of his reign he spent in victorious warfare on the northern frontiers of his kingdom. When he had nothing to fear from his enemies, he settled down to a peaceful and contemplative life. In this case, there is no reason to doubt that Hemachandra's exertions resulted in the king's conversion. A drama called Moharāja-parājaya is based upon this fact. It is the oldest of our authority for Hemachandra's times, being written by Yaśahpāla, minister to Ajayapāla, Kumārapāla's successor. According to the drama Kumārapāla's conversion took place in Saṁvat 1216, the second day of the bright half of the month of Margaśīrṣa. It is at the request of Kumārapāla and in order to establish his new faith that Hemachandra wrote the Yogasāstra, just as, he had written the Šabdanuśasana at the request of Siddharāja or Jayasiṁha.

During the closing years of Kumārapāla's reign he, in company with Hemachandra, made many pilgrimages to Jain sacred places in Western India. Hemachandra, who was now an octogenarian, soon felt his end drawing near, and he boldly set out to meet it by means of (prāṇīpañché) He was 84 at the time of
his death. Kumārapāla died by six months after him. With their death the glories of the Jain empire also came to an end, after a brief existence of unparalleled brilliancy.

1.1.6.2 Nature of Hemacandra's Šabdānuśāsana

Regarding Hemachandra's grammar (the full title of which is सिद्धमेचन्द्रिणिः प्रचोदकश्चालनुदानसां) 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.

Hemacandra's object in writing a new grammar for the benefit of his illustrious patron was to say in the shortest possible manner not only all that his predecessors had said upon the subject, but everything that could be said. Accordingly he has drawn freely upon the works of all the grammarians and commentators that had gone before him: indeed in some cases — especially in regard to Śākataiya and the Amoghavṛtti his dependence is so close as to amount to almost slavish imitation.

Hemacandra wrote a commentary on his own sūtras called Šabdānuśāsana-Bṛhadvr̥ti. This commentary is profuse and learned, quoting the views of many writers — always under the general appellation of etc. for approval in some cases and refutation in most others. A commentary called Nyāsa on this Bṛhadvr̥ti identifies a large number of these quotations and if properly edited along with Hemachandra's Bṛhadvr̥ti it is very likely to shed considerable light on many a dubious point in the history of Indian grammar. At the end of each pada of the vr̥tti Hemachandra, by way of a praśasti, has added a stanza in praise of his patron and his family. They are all given together in a note to Dr. Bühler's pamphlet above referred to, and are written in usual classical style of flattery.

An abridgement of the Bṛhadvr̥ti for the first seven chapters of the Šabdānuśāsana is also attributed to Hemachandra and may probably have been written with his concurrence. It is a more patchwork, containing nothing new or original. Hss. of it date as far back as cir. 1350 A.D., and one old palm leaf Hs. calls it instead of Šabdānuśāsana, Laghuvr̥tti-Šabdānuśāsana-Rahasya. To
illustrate the rules of his grammar, Hemachandra has composed a poem, resembling the Bhaṭṭikāvya, which is known as Dvyāśraya-mahākāvya.

1.1.6.3 Treatises accessory to Hemacandra's Śabdānuśāsana

It is not necessary to describe in fuller details the treatises accessory to Hemacandra's Śabdānuśāsana. These are i. Haima Dhātupāṭha, which is arranged for the most part like the corresponding treatise of P. ii. Unādistūrās, numbering a little over 960, iii. Liṅgānuśāsana, a material treatise, being an enlargement of the Śākaṭāyana's Liṅgānuśāsana and divided into eight sections; iv. Gaṇapāṭha; v. A collection of Paribhāsās, and some others. For the most part these treatises are embodied in Hemacandra's Brhadvrtti from which they seem to have been subsequently extracted and published in a separate form. It is doubtful whether the vivarāṇas or vṛtti's which are given in Mss. of the Liṅgānuśāsana or of the Unādistūras do really come from Hemacandra. Here, as in most of the commentaries on the Śabdānuśāsana, the colophons of the original work are mistaken for those of the commentaries themselves.

1.1.6.4 Commentaries on Hemacandra's Śabdānuśāsana

The most important and extensive of these commentaries or rather sub-commentaries is the Brhadvrtti-dhundhika. No complete Ms. of this work has been hitherto discovered, the longest extending only unto the fifth adhyāya. The Hss. indifferently call it दीपिका, अल्पन, अल्पनिका and दुलिका. Its authorship also is equally uncertain. Many Mss. and reports ascribe it to Hemacandra, which is very probably a mistake. A Ms40 from the Deccan College collection, which contains the commentary on adhyāyas vi. and vii, is stated to have been the work of Dhanacandra. Another41 Ms. of the Dhundhika purports to be the work of Jinasāgara, while a third which contains only a fragment from the ākhya section gives Nandasundra as its author. These conflicting statements are very hard to reconcile. The most probable view is that there were two slightly varying versions of the Dhundhikā and consequently there might have been two separate authors. Whether each wrote a commentary on all the seven adhyāyas or only on portions from them it is perhaps impossible to decide. The Dhundhikā on the eighth or the Prākrit chapter is the work of Udayasaubhāgya, pupil of Harshakula of the Laghutapāgachchha. It was written in 1533 A.D. during the reign of Bahadur Shah of Gujrat (1525-1537). The object of a Dhundhikā is to take the

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various sūtras of the Śabdānuśāsana in order, explain them word by word, and
in the majority of cases to quote instances of its application, deriving the
several forms step by step by bringing in the necessary sūtras.

Another very useful commentary on the Brhadvṛtti is by Devendrasūrī,
pupil of Udayachandra of the Chāndragachchha. It is called Haimalaghunyāsa
and purports to be an abridgement of a larger Nyāsa by Udayacandra, the author's
preceptor.42 This latter work has not come down to us. The importance of this
commentary mainly consists in that it refers to many of Hemacandra's quotations
to their sources. A third anonymous commentary calls itself Sabdamahārṇavanyāsa. There do not seem to be existing any more commentaries
worth the name.

1.1.6.5 Digests and manuals and other miscellaneous works

Smaller manuals based on Hemacandra's Śabdānuśāsana have also come
down to us, the most famous by far being the Haimalaghuprakriyā by
Vinayavijayaganī, pupil of Kṛtitvijayaganī. It was composed in Saṃvat
1710-1652 A.D.43 A commentary on it called Haima-prakāśa was also written
by the author some twenty-five years later.44 A second digest referred to above,
called Haimakaumudī alias Candraprabhā, was put together in Saṃvat 1725
(1669 A.D.) by Meghavijaya, one of the Sūris who "by the command of the lord
of the country (Deśapati) his provided with quarters for the rainy season in the
palace of Agarāvara".45 This work is said to have been the model for the
Siddhāntakaumudī. The facts may have been just otherwise.

Of lesser lights we have i. Punyasundaraganī who arranged for the school
the different Sanskrit roots in their alphabetical order giving after each root its
meaning, gana, and other conjugational peculiarities; ii. Śrīvallabhāvacanācārya
who wrote in saṃvat 1661, during the reign of Sūrasirīha alies Siwairāj of
Jodhpur, 1594-1619 A.D. a commentary called Durgapada prabodha on
Hemacandra's Lingānuśāsana;46 iii. Hemahāṁsavijayaganī who put together a
collection of about 140 Paribhāṣas or maxims of interpretation used in
Hemachandra's grammar and wrote a commentary on them called Nyāyārthamaṇḍūjā, in saṃvat 151547 or A.D. 1457 at Ahmedabad; iv. Amaracandra, a pupil of Jinadattasūrī of the Vāyadagachchha, who lived about
the middle of the thirteenth century and wrote a work, called Syādisamuchchaya,
on declensions and their irregularities and v. Guṇaratnasūrī who wrote a work, called *Kṛtyārataśamuccaya* on the use and conjugational peculiarities of the more important Sanskrit roots. He was the pupil of Devasundarāsūrī and wrote this work in *Saṁvat* 1466 (A.D.1408).\textsuperscript{48} At the end of his work, in nearly 80 stanzas, he gives a succession of spiritual preceptors which is of considerable historical importance.

### 1.1.6.6 Conclusion of the Hemacandra school

Hemacandra was a prolific writer. In nearly every branch of literature which he touched he has left one or more important works behind him. The school of grammar which he founded was not, however, destined to have very long and even career of popularity. After the age of commentators which had its fullest swing in the fifteenth century, the work fell more or less into neglect, perhaps for lack of originality but more probably because of the sectarian character of its founder and followers. Outside its circle it has not exerted much influence, while in its own circle it had to stand against two predecessors, Jainendra and Śākaṭāyana, and at least one successor, Malayagiri who wrote a *Śabdānuśāsana* of his own and composed a commentary on it during the lifetime of Hemacandra himself, if we are to trust the evidence furnished by the instance *अद्वैतात्त्वमुम्मतम्* given in the commentary.\textsuperscript{49} This would make Malayagiri flourish between A. D. 1143 and 1174. Malayagiri, unlike Hemachandra, used *pratyāhāras* and followed on the lines of the *Kātantra* as well as Śākaṭāyana. Unfortunately, the only Ms. of this work that has so far come to light is incomplete, and nothing further could be said of this work here. Regarding the Prākrit chapter of Hemacandra’s *Śabdānuśāsana* and its subsequent history — for, it had an independent development of its own — we need not discuss it in this place as it is beyond the proper province of our essay, which is limited only to the Sanskrit schools of grammar.

From these sectarian schools of grammar we shall now turn to schools which are rather cosmopolitan in character, being designed mainly to appeal to the masses — to schools whose object was to say just what is sufficient for a proper understanding of the language, to which grammar was considered, and
justly considered; as only ancillary — to schools, namely, which go by the names of the Kātantra, and the Sārasvata.

1.1.7 The School of Jumara

1.1.7.1 The Jaumara school of Kramadīśvara

The name by which this school is popularly known is a misnomer. It comes from Jumaranandī the most celebrated writer of the school though we have reason to think that the lived some time after its founder. This was Kramadīśvara styled नादीनरकल्पुडाणि Nothing is known of Kramadīśvara's parentage and nativity. His work is called Sāṅkṣiptasāra, indicating by it that it was an epitome or and abridgement of some larger grammar; and as it could be the abridgement of no other grammar than P's it is possible that this was the first of its kind, prior to the Prakriyā — and Siddhānta-kaumudīs. Aufrecht in fact makes the school even anterior to Bopadeva, though Colebrooke places it immediately after.

1.1.7.2 Special features of the Jaumara

Kramadīśvara seems to have composed his grammar on the model of Bhartrihari's Mahābhāṣya-dipikā, and he has taken most of his illustrations from the Bhattikāvyā. The work meant as an epitome of the Āṣṭ is about three-fourths as large as that work. The only changes effected by Kramadīśvara 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 pādas50 the eighth dealing with Prakrit 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.

1.1.7.3 Commentaries on the Jaumara

The Sāṅkṣiptasāra as it left the hands of Kramadīśvara must have been either incomplete or deficient, and it has undergone a more or less thorough revision at the hands of Jumaranandī who is styled in the mss महराजाधिकार. Detractors of the school make much fun of the name Jumaranandī which they believe belongs to a man of the weaver caste. Jumaranandī vṛtti is known as
Rasavatl and in consequence the school itself bore the name of Rāsavata under which title it is quoted by Bharata the commentator on the Bhāṭṭikāvya. Jumaranandi's seems to have been the earliest exposition of this system. He has also revised for this school the Pāṇiniya Dhātupātha.\textsuperscript{51}

Next to Rasavatl, Goyicandra's commentary deserves a brief mention. Goyicandra styles himself, ओप्यावलिनिक, which may be either a patronymic or some religious or political title the significance of which is lost to us.\textsuperscript{52} The best part of Goyicandra's commentary is that on the fifth or the Kāraka pāda, which along with its able and learned gloss by Abhirāmavidyālāṅkāra is studied even by students of other schools for the sake of a correct and complete understanding of syntax. Besides this commentary Goyicandra has also written a work on the Unādis and a list of some 127 Paribhāṣās.

Goyicandra's commentary is further commented upon by Nyāyapaṇcāṇana, son of Vidyāvinoda, a Ms. of which is dated Śaka 1634; by keśavadeva styled Tarkapaṇchāṇanabhaṭṭāchārya;\textsuperscript{53} by Chandraśekharavidyālāṅkāra; by Varṇśivādana, Harirāma, and many others. Independently of Goyicandra's gloss there do not seem to be in existence any notable commentaries on the Jaumara grammar. Colebrooke mentions only one by Gopalachakravarti.

1.1.7.4 Present status of the Jaumara school

Next to the Kātantra this grammar has the widest circulation at present in Western Bengal, where it disputes with Mugdhabodha the palm for supremacy. The literary activity of the school — such as it is not yet over.

1.1.8 The School of Sārasvata

1.1.8.1 Anubhutisvarūpācārya

The person who is credited with the authorship of these vārtikas to the Sārasvata is an ascetic called Anubhūtisvarūpācārya. Tradition goes further and makes him the direct recipient of the revelation of the sūtras from the Goddess Sarasvatī, after whom the school gets its name. This does not seem to be, however, the right view. We know that Anubhūtisvarūpācārya gives in his Sārasvataprakriyā some vārtikas, and this is incompatible with his being the Sūtrakāra, as there was nothing to prevent him from turning his vārtikas into so many sūtras. Secondly some of the rules which Anubhūtisvarūpācārya is
the spiritual name of a man about whom we know nothing. On the contrary
Kshemendra at the end of his commentary on the Sārasvataprakriyā has the
colophon — श्रीश्रीनारायणसारस्वते श्रीमेन्द्रकुटे दिप्नां समाप्तं thereby making Narendra the
author of the Sārasvata. Again Amrtabhārati another commentator has the
following:

यशोत्रुस्चाधिपतिः च श्रीमेन्द्रसत्वातीति।
तत्त्वात्र विशिष्टं तथोपितं तित्तिदेशं कहितं स्वयं धिया ॥

A grammarian Narendraścārya is also quoted by Viṭṭhalācārya in his
Prakriyākaumudīprasāda. Although as a result of these conflicting facts we are
not justified in throwing any doubt upon the historical existence of
Anubhūtisvarūpācārya, still we must admit that he is no more than a name for
us, and to set against him we have another — Narendra or Narendraścārya —
who must have written some original work on the Sārasvata, no trace of which
has, however, been hitherto discovered. We may observe in passing that such a
confusion of names is more likely to occur in the case of modern writers,
especially obscure writers; and as such we might assume, he was the person
who, in response to a felt demand, produced the Sārasvatasūtras, and thus
made it possible even for the foreign rulers of India to get an insight into
Sanskrit literature.

1.1.8.2 Special feature of the Sārasvata

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 P as far as practicable, could not conveniently treat of their
subject in less than 3000 and 1200 sūtras respectively; or that the school which
in current opinion was labelled the short school — Kātantra — has more than
1400 sūtras, it was certainly an achievement for the Sārasvata grammar to
compass the whole subject in 700 aphorisms only.

More important than brevity is simplicity; and in this respect also the
Sārasvata compares favourably with its predecessors. The sārasvata uses
pratyāḥāras but dispenses with the puzzling ः so that in its terminology the
letters ः, ः, ः, ः, for instance, are indicated by the formula This method has
the advantage of pointing out at a glance the letters included in the application
of a rule, which $P$’s fails to do, except to the initial. The other-technicalities adopted by the Sārasvata are of the simplest kind and are such that the meaning is evident from the word itself (स्त्रयः, संज्ञायक etc) or is established by the concensus of grammarians (तत्त्वित, आत्माय, समस्तश्रया, स्वर, व्याख्या, उपाय, कृद्वति etc). Accordingly, the Sārasvata very rarely goes out of its way to explain its साम्ज्ञाः and thus, without sacrificing simplicity, gains enormously in economy. The order followed is, of course, the natural or the topical one. The language of the sūtras is easy, and in their interpretation we have not to follow the guidance of any Paribhāśās. No book on Paribhāśās has come down to us in connection with this school.

This has been made possible, of course, by a studied avoidance of all difficult and out-of-the-way forms, the object being to learn grammar not for its own sake but as a medium for the study of literature. The Vedic irregularities and accents are left out, as also any detailed consideration of the Unādis. Sometimes this process was carried too far and then later it was found necessary to insert vārtikas such as परिप्रेक्ष्यात एव सहिष्णुविद्यत्वात् or गवादेत्यिन्मोक्षादि or again जात्वा वक्तः where it was discovered that even some of the commoner forms of words remained unnoticed.

### 1.1.8.3 Commentaries of Sārasvata-vyākaraṇa

Following is a list of writers who followed the Kātantra system and increased the circle of its popularity among the masses, either by writing the commentaries on the Sārasvatavyākaraṇa or by adding accessories or supplements to the same.

<table>
<thead>
<tr>
<th>Names</th>
<th>works</th>
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</thead>
<tbody>
<tr>
<td>Puñjārajā</td>
<td>Subodhikā</td>
</tr>
<tr>
<td>Amṛtābhārati</td>
<td>Subadhika (Dipikā)</td>
</tr>
<tr>
<td>Kṣemendra Candrakirti</td>
<td>Sārasvataprasāda</td>
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<tr>
<td>Mādhava</td>
<td></td>
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<tr>
<td>Vāsudevabhaṭṭa</td>
<td></td>
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<tr>
<td>Maṇḍana</td>
<td>Sārasvatavyākaraṇaḍhunḍhikā or Sārasvatadipikā</td>
</tr>
<tr>
<td>Megharatna</td>
<td></td>
</tr>
<tr>
<td>Dhanesvara</td>
<td>Sārapradipikā</td>
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<tr>
<td>Jagannātha</td>
<td></td>
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1.1.9 The School of Bopadeva

1.1.9.0

This is a comparatively recent school of grammarians. Consequently there is no tradition of divine revelation attaching to the Mugdhabodha, the chief textbook of the school, but it is accepted as the work of a real human author called Bopadeva flourishing during the 13th century A.D.

1.1.9.1 Bopadeva

Bopadeva was the son of a physician named Keśava and his teacher's name was Dhaneśa. Bopadeva's birth-place is said to have been somewhere near the modern Daulatabad in the Marhatta country, then ruled by the Yadavas of Devagiri.

Besides the Mugdhabodha, Kavikalpadruma, and its commentary the Kāmadhenu — Bopadeva has written the Muktaḥalā and Haritiḥāvvarāṇa (both dealing with the Bhāgavatapurāṇa), a medical work called Sātaślokt, and a treatise on Dharmaśāstra.54

1.1.9.2 The object of Mugdhabodha

We have seen how various attempts were made quite early to improve upon P's grammar by making his rules more terse and accurate. Where these attempts were made in the way of vārttikas or commentaries, they increased the student's difficulties rather than simplified them. And where attempts were made to establish a new school independently of P, the founders were in most cases the followers of some unorthodox church, so that the need of a fresh manual (as distinguished from a mere recast of old rules and terms) remained as pressing as ever. It was at such a juncture that Bopadeva wrote his Mugdhabodha. His object there in was simplicity coupled with brevity. The first he attained by following the natural mode of presentation such as is found in the Kātantra. For
the second, he adopted *P's* pratyāhāra *sūtras* making in them the change necessary for their adoption to his *own* system. He omits all notices of accents, and the Vedic peculiarities are dismissed in one (the last) *sūtra* — चुंबन त्रयङ्गि, corresponding to *P's* oft-repeated चुंबन चन्द्रसिति. Another feature which we notice in this grammar for the first time is its religious element. In the choice of examples illustrating his rules Bopadeva has taken care to use wherever possible the names of Hari Hara, and other gods. Bopadeva is here equally partial to Hari, Hara, or Rama, but later writers have outdone him in this respect. Even the technical terms of some of these modern grammarians are the names of Krishna, Radha, Siva, Durga, etc. We shall have occasion to revert to these later.

Bopadeva's technical terms often deviate from *P's*. Owing to the absence of all the छ्ल of the Paniniya systems and a slightly varied arrangement of letters, the *Pratyāhāras* or rather the *samāhāras* of Bopadeva are quite puzzling to a student of *P*; and since all ancient writers and commentators have followed the Paniniya grammar in their writings, this extreme divergence from his system prevented the *Mugdhabodha* from being studied in all parts of India, which its clear and logical method entitled it to be.

1.1.9.3 Supplements and accessory treatises of the *Mugdhabodha*

As the aim of the *Mugdhabodha* was brevity, it was inevitable that it should have omitted several obscure rules. Accordingly we find three attempts made one after another to supply the defects: by Nandakiśorabhaṭṭa, Kāśīvara, and Rāmatarka vaṅgīśa. The first of these gives his date — गणन्तयनकलकमादिते that is A.D. 1398. He was therefore a very early writer, and of other modern attempts we need not speak anything.

As to accessory treatises Bopadeva himself left none, except the *Kavikalpadruma*, which is a list of roots arranged according to their endings, and a commentary on the same called *Kāmadhenu*, the chief importance of which for us lies in its numerous quotations. Attempts more or less successful have been since made to give to this school other accessory treatises. Rāmachandravidyābhūṣāṇa (Śaka 1610) wrote a *Paribhāṣāvṛtti*. Rāmatarkavāṅgīśa put together an alphabetically arranged *Unādikosa*. And there are other minor works attributed, probably by mistake, to Bopadeva himself.
1.1.10 The school of Supadma

1.1.10.0

_Supadma Vyākaraṇa_ by Padmanābhadatta, is one of the foremost systems of Sanskrit grammar which were written in Bengal in the Bengali script for the benefit of the natives of Bengal. As most of the technical terms in almost all these minor systems of Sanskrit grammar, were adopted from the _Aṣṭ_ of _P_, it can be presumed safely that such independent systems of Sanskrit grammar were like the recasts of the _Pāṇinian_ system, and were meant only to cater to the needs of local students only. Whatever aim might have been in the minds of the writers of these systems, but one thing is quite clear that in the period when India was being invaded by the Turks and Afgans in the 12th century of Christian era, their attempts in writing news systems indirectly helped in preserving the _Pāṇinian_ system in a different garb under different names. Thus the authors like Padmanābhadatta, Jumaranadin and others deserve a word of thanks for their commendable efforts at least to preserve the grammatical literature alive in their local script, perhaps to save it from mass destruction at the hands of the Muslims the fanatic invaders.

1.1.10.1 Padmanābhadatta

Padmanābhadatta, a Maithila Brāhmaṇa born in the 14th century A.D., is stated to be the author of the _Supadma-Vyākaraṇa_. At that time _Mithilā_ was ruled by a Brāhmin dynasty founded by Nānya-deva at the beginning of the 12th century after the fall of _Karnātaki_ Kingdom. Padmanāba has given his date in his work entitled _Praṣodarādī-Vṛtti_ in words - शाके हैवे न्यायिनि ये अस्य वित्तेने एकतर्क विट्ठुरतः सका 1297-1375 A.D. At the beginning of this work Padmanābha gives his geneology in which 5 lines giving the names of five of his immediate ancestors are unfortunately missing. This geneology starts from Vararuci who along with Kālidāsa is said to have been the court-poet of Vikramāditya. From a manuscript of _Paribhāṣā_ by Padmanābhadatta, of _Saka_ 1714, preserved in the Asiatic Society of Bengal, Pt. Haraprasāda Šāstri in the VI volume of "Descriptive catalogue of Sanskrit Manuscripts", has given the following account of Padmanābhadatta's literary activities and his genealogy.

नक्षणः श्री श्रीनिवासः प्राचीनदेवः शाकुरःहरिकालसुः। सन्यासाध्यजनन्तमतापतं श्रीमानपेशे विमुः॥११॥
पाणिनियांगमाराण्य-नाम्प्रभावित्तप्रकाशमाल्लोकानां। यद्यूपो युज्यते मितं सदर्शस्वरहिः सम्पूर्णमाल्विंकतम्॥१२॥

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The scribe of this manuscript has added the following note in order to clarify any confusion possible in the minds of the readers:

"मने(मे) व तति श्रीदत्तप्रीत्र पबनाम: इत्यवचारसाधनी, तत्पि कर्म पूर्वक स्निधततालस्तुतिनु इत्यन्वेत अविश्वषे: तेन ति श्रीदत्तप्रीत्रात्मायसि। सर्वे सुसूचितोऽवि पीयसाध्वयः तत्मात् स्निधततालस्तुतीन श्रीदत्तप्रीत्र इत्यवचः।" तथा च हड्ड चत्रः - सूतः सूक्ष्मौ पुरुषोऽवि कत्यपसि च हस्यते।

From the above mentioned genealogy we can draw following table showing the achievements even of Padmanābha's forefathers:

1. Vararuci (contemporary of Kālidāsa)
2. Nyāsadatta expert in Pāṇini
3. Jayāditya, expert in Mīmāṃsā
4. Śripati, expert in Sāṅkhya
5. Gaṇeśvara, expert in Kāvyā
6. Bhānubhatta, author of Rasamañjari
7. Śridatta, expert in Smṛti
8. Bhavadatta, expert in Vedānta
9. Dāmodara, expert in kāvyā and Aṇākāra
10. Padmanābhadatta
As stated by Pt. Haraprasāda Śastry, in catalogue of Skt. MSS. (Vol VI.) Padmanābha was an inhabitant of Bhoragrāma, a few miles from Darabhanga (Darabhangâ), but the Supadma Vyākarana, composed by him gained popularity in the districts of Jessore, Khulna and the towns of Naihati and Bhatapara.

1.1.10.2 The works of Padmanābhādatta

The details of geneology preserved by the scribes of Padmanābha who made untiring efforts to give the Supadma-Vyākarana a shape of fullfledged systems of Sanskrit-Vyākarana, tell us that Padmanābha himself, besides the Supadma-Vyākarana wrote the following works also:

2. Prayogadīpikā — A treatise showing the grammatical usages from this system, extent in ślokas 1400.
3. Unāḍīvṛtti — A commentry on Unāḍīs
5. Yanrugādīvṛtti — A treatise on frequentatives extent in ślokas 240
6. Paribhāṣā-Vṛtti — A work on the Paribhāṣās used in Sanskrit-grammar, extent in ślokas 750
7. Gopālcarita — A poetical work
8. Chando-ratna — A work on Prosody and Meters
9. Ācāracandrikā — A work on Smṛtis
10. Bhūrīhrayoga — A work on Lexicon
11. Prasodarādīvṛtti — A treatise on प्रसोदरादि group of words.
12. Ānandalahariṭikā — A commentry on Ānandalahari.
13. A treatise on declension of Subantas, extent in ślokas 500 Subantaprakriyā

According to Pt. Gurupada Haldāra, Padmanābha, in addition to the works mentioned above, also wrote Lingānuṣāsana related to his own system. Dr. S.K. Belvalkar ascribed the authorship of a Dhātupātha to Padmanābhādatta. None of the two works mentioned above, is available to us.

1. Prayogadīpikā

Based on the Supadma-Vyākarana itself Padmanābhādatta wrote the
Proyogdipikā where in the examples of Kākaras, Sandhis, Samāsas the Kṛta-affixes and Taddhita-affixes were presented for the benefit of the students. It begins with the following verse:

बल्दं माधवं नत्म बालनोभयं दीर्घक्षितः।
पद्म सुधकरं करौलीन विनिबिभित्ती॥
कातर्कणान्तः च समात्त्रान्तः समुचवः।
षुतां च तद्वित्तान्तः च समासेऽवतः कीर्तितत॥
समासेऽ संक्षेपेऽपूर्वयः। तत्र कालसमुच्चयस्य विवरणं मया। कर्त्त, कार्म, कलं, सम्प्रदायस्याद्यभिकल्पं चेतित श्रद्धार्थानि
भवति॥

The last colophon of Proyadipikā, attributing its authorship to Padmanābha, runs as follows:

इति श्रीप्रसन्नदत्तविनिबिहिताया प्रयोद्धीरिका तद्वित्तसमुच्चयस्य विवरणं समासस्।

The earliest available manuscript of Prayogadipikā dates back to saka 1650, written in Bengali characters.

2. The Uṇādivṛtti

The Uṇādivṛtti consists of two chapters. The first chapter treats of vowel-suffixes and the second of consonantal—suffixes arranged in the alphabetical order according to the final consonants. Another work Prasodarādivṛtti, though supposed to be an independent work on the uṇādis, is a part of the Uṇādivṛtti. But this view does not seem tenable because Prasodarāđi is considered as an appendix to the samāsas and Uṇādi to the Kṛt-chapter. It appears that owing to difficulty and uncertainty of both these portions, Padmanābha treated them together. This work as mentioned by Padmanābha himself was written in Śaka 1297 corresponding to 1375 A-D (आके श्रेष्ठ न्यायीयो). Here in this work the genealogy of Padmanābha in found mentioned. Except the first sūtras of the two chapters this work differs to a great extent from the Pāṇinian system.

3. Dhātu Kaumudi

As mentioned in the list of Padmanābha's works, Dhātu-kaumudi or Dhātupātha is an accessory to the Supadma-Vyakaraṇa. In a commentry Dhātu-Nirṇaya on Dhātukaumudi, we come across about 50 authorities quoted by the author of these works. But the identification of its authors has not been established so far. In a commentry on Dhātu-Nirṇaya or Dhātu Pradipa of
Padmanābha, by some unknown author, the following authorities have been quoted.

Halāyudha, Govindabhaṭṭa, Bhaṭṭi, Durga, Trilocana, Dhātupradīpa by Maitreya-rakṣita and Vopadeva.

Authors-mentioned less frequently are Arunadatta, Kauśika, Ksīrasvāmi, Gada, Govardhana, Caturbhujā, Jaymaṅgala Durghaṭa, Durghata Vṛtti, Dhātukārikā, Padmanābha, Dhātupārayaṇa, Pārāyaṇikā, Puruṣottama, Purṇacandra, Bhaṭṭa, Bhāgavṛtti, Bhūriprayoga, Rabhasa, Rāma, Rāmadāsa, Rudra, Vararuci, Varṇadesā, Vardhamāna, Vallabhadeva, Vāmana, Vikramādiṭya, Vṛtti, Sabdārṇava, Saranādeva, Śripatī, Supadma, Sparśakārikā, Haridāsa and Hamamāla. The propularity and importance of Dhātu-Nirṇaya can very well be imagined from this list easily.

The best commentary on the Supadma is the Supadma-Makaranda by Viṣṇumiśra in 20 sections called Bindus (drops). Supadma is a lotus, the commentary dripping from its chapters drops.

The India office catalogue No. 193, wherein Dhātupāṭha finds its reference, contains a metrical arrangement of the Supadma Dhātupāṭha by an unknown brāhmaṇa, the son of Sundara and and Jayā. This work is entitled Gaṇa-paṅktikā. According to the author, this work would be useful to those who study Vyākarana, Purāṇas, Sāhitya and current Smṛti literature.

4. Yoṅglugādvṛtti

The much talked about Yoṅglugādvṛtti as its very title indicates deals with the verbal forms when the affix yoṅ is attached and when it is dropped. This special grammatical process is technically known as frequentatives. No earlier grammarian has even treated it as a separate portion of Sanskrit grammar except Padmanābha. The extent of this work in ślokas is 240, preserved and available in the Bengali characters of nineteenth century. The Yoṅgluādu-vṛtti begins with the following opening verse indicating its object of writting—

प्राणम्य बालमार्गर विकस्तं नवमीतकम् ।
विन्द्रीययमानम् यहलुकमोखित्रिमयभे ॥

While commenting upon, he further says :

यहलुकित्रिमयभे । अन्येष्मांपि प्राणम्य | नन्द भातजयको इतस्य यत् गृहमोक्षमुक्तं तत्र भृतार्थवितिसयापि ।

(36)
After having completed his work, Padmanabha sums up again what he has dealt with in this work, i.e.

This portion known as *Yañgala-dīvṛtti*, though treated as an independent work by Pt. H.P. Sastri, must have been a part of the *Supadma Vyākaraṇa*. This contention is confirmed in clear terms with the last colophon of it wherein the *Yañgalugadīvṛtti* has been termed as Uttar-Supadma of—

It appears that Padmanabha might have seen the lost 'Carkrlta Rahasyam', a work belonging to the *Kātantra* school and based on which Pt. Kavikanṭahārā wrote a small compendium 'Carkrlta Rahasyam' consisting of 25 verses only, giving reference to the treatment of frequentatives in the *Supadma Vyākaraṇa* of.

5. *Paribhāṣā-Vṛtti*

*P* in his *Aṣṭa*, has mentioned a group of words, with irregularity in the coalescence of the two constituent members in the compound. ef. *Prisodarādi-vṛtti* was written by Padmanābha keeping the above Paninian Sūtra in his mind as an independent work though this *sūtra* comes under the *Uñādi-vṛtti*.

7. *Subanta-Prakriyā*

*Subanta-Prakriyā* is also a work on Sanskrit grammar written by Padmanābha. Its extent in *slokas* was 500 and the MSS dates back to Śāka 1673. The subject matter of this work is also found mentioned here. ef.

(37)
The last colophon indicates that this work was written by Padmanābha ef. Prākṛityā, (on Subantas), the scope of the subject matter covered is comparatively wider. The conjugation of dhātu, which does not fall under the category of the substantives, has been dealt here along with the declension of Sabdas. (nouns)

1.1.10.3 Supadma-Vyākaraṇa

It has already been indicated above that Padmanābha or Padmanābhadatta, aimed at imparting the rules of Sanskrit grammar which he borrowed from the Paninian system and presented these sūtras in a way more congenial to be understood. In others words, The Supadma-Vyākaraṇa, though a new and independent system of Sanskrit grammar, was not totally independent as it was based on the Paninian sūtras. 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. An appendix has been attached to this effect giving the names of the authorities and books, quoted by Padmanābhadatta.

Padmanābha borrowed the technical terms from the Aṣṭ. In order to achieve brevity, he adopted the same Pratyāhāra system and perhaps the same order of the sūtras as found in the Aṣṭ. This was possibly partly equally a factor responsible for the popularity and later disappearance of the study of this system.

The whole of the Supadma-Vyākaraṇa is divided into 5 chapters and each chapter is again subdivided into 4 pādas. The division of 2800 sūtras of the Supadma has been done as shown below:

<table>
<thead>
<tr>
<th>Pāda</th>
<th>Number of sūtras</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>35</td>
<td>Samjhas Sandhis and changes of Saṃjñas Sandhis and changes of sa to śa and na to ṇa.</td>
</tr>
<tr>
<td>2</td>
<td>79</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>Chapter II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>46</td>
<td>Kārakas and the declension of Kārakas and the declension of nouns, pronouns and the numerals.</td>
</tr>
<tr>
<td>2</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>147</td>
<td></td>
</tr>
</tbody>
</table>

(38)
4 71
Chapter III 1 147 The Conjugation of the roots,
2 157 including san, nic, Yan and yanluk.
3 151
4 145
Chapter IV 1 165 The Kṛt-affixes and the Unādis
2 180
3 130 Samāsas (compounds) Aluk-
4 90 Prakarana
Chapter V 1 157 The Taddhīta-affixes.
2 230 The feminine affixes
3 352 The Śesa-Taddhīta affixes
4 340 The Madhu-Taddhīta.

Total 2800

Padmanābha has dealt with only the rules of classical Sanskrit of Bhāṣā
and totally ignored or excluded the rules dealing with the Vedic language.

1.1.10.4 Accessories of the Supadma-Vyākaraṇa

A sufficient number of accessory treatises related to the Supadma-
Vyākaraṇa were written by the followers of Padmanābhadatta with a view to
place it parallel to the Pāṇinian system right from the time of the composition
of the Supadma-Vyākaraṇa till the later part of 18th century of Christian era.
A list of such accessories of Supadma-Vyākaraṇa has been incorporated in the
Catalogue of Skt Mss. by Pt. H.P. Shastri. The details about the each Mss. given
there can be summarised and put forward as the follows:

<table>
<thead>
<tr>
<th>Name of the Mss.</th>
<th>Date</th>
<th>Writer</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Supadma-Makaranda</td>
<td>Šaka 1635</td>
<td>Vishnumisra</td>
<td>135 folio to the end of 2nd chapter</td>
</tr>
</tbody>
</table>
| 2. Supadma-Tikā   | Šaka 1635 | Rāmaśaṅkara   | a mere fragment Tarkaṇḍaṅkāna
| 3. Paribhāṣā       | Šaka 1714 | Śivarāma Śarma | Extent in                        |

(39)
1.1.11 The School of Śrīharināmāṃtṛta-vyākaraṇa

The HNM, composed by J occupies a prominent place among the post-Pāṇinian system of Sanskrit Grammar and the tradition of Vaiṣṇava Grammars.57

References

1. Vide Goldstukar (1965) Pāṇini, his place in Sanskrit literature, 135
2. Vide Gaurinath Sastri (1987); A concise History of Sanskrit Literature, 142
3. Vide KV on P.3.3.125, dākṣṭputrasya Pānineh
4. For details see V.S. Agrewalla (1963). Indian as known to Pāṇini, 8
5. See the verse:
   alpākaraṇāḥ asandigdhām sārvad viśvatomukham
   astobham-anavadyāḥ ca sūtraṁ sūtravido vidūḥ.
6. Lagvartham cādhyeyam vyākaraṇam see- Paśpasāṅhika of mahābhāṣya
7. See paribhāṣendu śekhara of Nageśa P b No - 122
   "ardhamātrā lāghavena putrotsavam manyate vaivyakaraṇāḥ."
8. See. Ibid V. N. Mishra, P. 30
9. Vide - Pūrvatārisidham - p - 8.2.1
   "Sapādasaptādyāṁ prati tripādi asidhā" (Bhoṭṭoji)
10. Somadeva : Kathāsaritsāgara, I, 7, 1.13, ed. Durgāprāśāda
15. Ibid.
18. avalokya matāṁ satkāvināmavagamya svadhiyā ca kāvyalakṣma/
   sujanāvagamāya bhāmahena grathitaṁ rakrilagomisūnunedam//
19. bhāratya sāhitya śāstra page 143. Valadeva Upādhyāyah
20. gomin pūjye ca. 4.2.144
21. jyotsnātāṃsṛsrāṅgīnāśvalagomīnānaśīnānāmtasāḥ.
25. Professor Pathak intends shortly to write a paper on the subject.
26. Pāṇini vii. 1.9 अतो निः ज is changed into निःते ज एत।
27. Such as त्य for प्रत्य, य for कर्मचार्य, म for परस्मैपद, अग for अर्थालुक, and so on.
28. Namely, श्रीरदा, योषोभद्र, वृत्तिकर, प्रभाचन्द्र, सिद्धारं, समचन्द्र।
29. The most conclusive proof for this is the use of the instance अद्वयोन्हवर्णोपतांति to illustrate the imperfect (sūtra iv. 3.207) to describe a well-known past event which the writer might have personally witnessed but did not. There is inscrptional evidence to prove that the event in question took place shortly before Śaka 789 or A.D. 867 (see Ep. Ind. vol. i. p. 54. Ind. Ant.

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30. E.g. Panini's i. 3. II. 1.1. viii. 4.40, etc.
31. E.g. सामांते । for आदित्येन सहेंत of Panini (i. 1.71)
32. Instead of Panini's iv. 4.29 परमुख यास्वात, and so also does Śaṅkaṭāyana.
33. In giving Chandragomin's improvement सख्सूर्ततविण्म्योः on Panini's सख्सूर्त (v. 1.126) Śaṅkaṭāyana economises one syllable by giving the sūtra as सख्सिविण्मतूतत्वातः, herein imitating Pujyapāda.
34. For Panini's एकतन्त (v. 2.133) Chandra gives हस्तदत्ततन्त्राती (iv. 2.130), Jainendra gives हस्तदत्ततन्त्राती (iii. 4.143), and so also does Śaṅkaṭāyana. The like holds true of Panini's ii. 1.18. ii. 3. 34 etc.
35. Namely Śaṅkaṭāyana sūtra ii. 1.229, i. 2.13, i. 2.37 (corresponding to Panini's v. 4.154, vii. 1.79, and vii. 2.101 respectively) where Śaṅkaṭāyana quotes शिश्रानन्दी, आय鱼类 and इत्र, Whether, these three names are merely पुज्यार्थ or there were before him grammarians of that name cannot be determined.
36. A certain commentator explains the first part of the title thus —
शिश्रात्येन कारितात्येत्, सिवम्।
हेमचन्द्रे शिश्रात्येत्, हेमचन्द्रे।
37. Some typical instances will be found collected by Professor Pathak in the Indian Antiquary for October 1914, p. 209, That Hemachandra does now and then add a bit of his own is proved by instances like the sūtra पारे मथ्ये षड्यमा या (Panini ii. 1.18), which Śaṅkaṭāyana gives as पारे मथ्येप्रेस्त षड्यमा (श), while Hemachandra gives as पारे मथ्येप्रेस्त: षड्यमा या।
38. These are : इद्यानुल, उप, उपाध्याय, ककल, कदापि, काशिकर्म, क्षीरावी, चन्द्रोमिन, जयतीकर, दुर्गिलिङ्ग, देवनदी, व्यासकर, पाणिनि, भाष्कर (otherwise) शेषराज or श्रीशेष) भोज, यामन, वारूमकर, विभाशतविवाह, शाक्तायन, शुभकाल, and many others. The उपाध्याय is probably कैयवट, while शुभकाल is probably the same person who is quoted in the Amoghavṛtti at iv. 1.252-3.
39. Namely — पुंसिकः, नपुंसकलिङ्ग, पुंसिकलिङ्ग, सिलिङ्ग, पुपुच सकलिङ्ग, सीक्षीच, मिलिङ्ग and परिलिङ्ग.
40. No. 10 of 1877-78.
41. No. 119 of 1869-70.
42. Compare the following stanzas from the Praśasti —
(42)
43. Compare: केनुपुनहोनुसस्ये विक्रमते राजचं पुरस्करे। हैम्याकरणस्य प्रतिवेदयः प्रकरया... II
44. Compare : शयिनिश्चितायशायासिद्धान्तैं तत्ततां स्ये। ग्रन्थोपूर्वैं सम्पूर्णः विज्ञायाधाम्याः... II
45. Peterson's Report iii. page. 10
46. श्रीमयोपदेशदो (७ पूरे दुर्ग) सूत्रिकाविन्दति। प्राचीनव्याक्रिया शक्त्वच्छ्यारत्नग्रंथोत्तरे (?)) मृगमयशतुश्रुशास्त्रे बर्म इति etc.
47. श्रीमत्तेमरतसरो तिथिलिखिती etc.
48. काले पद्मसूत्रवस्मिति etc.
49. See Dr. Kielhorn's report for 1880, 81. page. 46.
50. Namely सन्धि, विहृत, कुदरत, तद्वर्त, कारक, सुचन, औषधि, समात
51. Compare ms. no. 196 of Notices, second series, vol. i.
52. Explained as — उद्यायामस्य दीवेत राजायितिति। अन्युविधिस्य पश्चा नामलुकः यति। अतः आलमपरि दीयते इत्याधिक्यस्मिति।
53. The commentary is called व्याकरण दुव्दोषेद्यादत, and regarding it the author says — गोपीचन्द्रस्य सम्पण्यमुया वुजिते दुस्तै। अन्यथा विवृतं यद्य तथयां प्रकटकृतम्। II
54. That Bopadeva did not write the Bhagavata can be proved from various arguments : amongst others the following quotation (उज्जोकुशुट्टमाभिः क्रुःगृहिनोक्तवर्थः प्रतिः) श्रे मानवंसद्वैं दुरुस्ते इति स् स् II) form to सवितव्यानात्संग्राह (p.63) of संकलपार्थव, edited (1909) by Raṅgāchārya, who tries to prove its genuineness.
55. Thus स्वयंसंधि is illustrated by पुरुषोऽविवृत, भर्ति-स्मिरण, विवृत्स्व, the optional forms एनम, एनी, etc. are shown by— इम विधिः हेत्यं विद्यचेत् विद्वचेत्कम्य। अनेन पूजितं क्रुःगृहिनं गिरिस्वरित्वः। II an instance of कारक इस सम्प्रमणात् तत्त्वभवणोऽवगुणात् कथितम्। II and so on everywhere.
56. For example, छू for शान्त, छू for वृङ्कः; शान्त for गान्त, छृ for शनानम्, etc.
57. See. Chapter II of this thesis for details.