INTRODUCTION
ORIGIN AND DEVELOPMENT OF THE SANSKRIT GRAMMAR:

The grammatical speculations in the sanskrit literature are traced back to the early vedic period in India. The later phase of vedic works contain a study of the forms of speech which was developed gradually in due course of time. The sanskrit grammar was considered as an important branch of learning. In the beginning of Patañjali's Mahābhāṣya (Mbh.), the word 'sabdānusāsanam' has been significantly used in the sense of 'science of grammar'. Patañjali has also given the etymological analysis of the term vyākaraṇa as 'vyākriyante sabdāḥ anena iti' (that by means of which the analysis of the words made, is grammar).

Yajurveda, Rāmāyaṇa, Gopatha Brahmana (Gop. Br.), Mundredakopanishad, Mahābhārata, Baudhāyana Dharmaśastra (Bau. Dh.), Goutama Dharmaśastra (Gou. Dh.), Vīrāmitrādayaḥ, Paribhāṣā Prakāśa and many other authentic works mention vyākaraṇa as a vedāṇga.

1. Yajurveda 19.17; Rāmāyaṇa (Kiskindha kānda, 3.29; Bālakaṇḍa, 7.15); Gop. Br. 1.27; Mundredakopanishad 1.1; Mahābhārata 43.61; Bau. Dh. 2.142; Gou. Dh. 15.28; Paribhāṣā Prakāśa p. 20
Sanskrit grammar plays a great role in the preservation and protection of Vedas and interpreting it in a correct manner as stated in the *Mbh.*. It has been developed during the last two thousand years. The origin of grammar is traced to the period of *Brahmanas* i.e., about 2000 B.C. At first, the Vedic scholars discussed the meanings of the words in the Vedic hymns, in the *padapātha* (pp.), its accent, pronunciation etc. In course of time, *Pratisākhyā*, *Nirukta* and *Śikṣā* were regarded as grammatical works.

Apart from the authors of the above grammatical works, there were scholars of grammar who have developed Sanskrit grammar by analysing the words, their derivations, their constituent elements such as the base, affix, the modifications. Besides this, the ancient grammarians also have dealt with the euphonic changes, declension, conjugation, compound formations, nouns derived from nouns and the like.

2. *Mbh.* 1.15 (*Paspāśāhnikā*)

\[
\begin{align*}
\text{rakṣārthaṁ} & \quad \text{vedānām} \\
\text{adhyeyāṁ} & \quad \text{vyakaraṇām} \\
\text{lopa-gama-varṇavika-rajno} & \quad \text{hi samyag} \\
\text{vedān} & \quad \text{paripālayiṣyati}
\end{align*}
\]
But none of them have mentioned the Vedic peculiarities and accents. These grammarians and their works have been discussed below.

**DIVISION OF GRAMMARIANS**

Sanskrit grammarians are divided into three groups. They are: (i) Pre-Pañinis, (ii) Pañini and the followers, (iii) Post-Pañinian grammarians.

(i) **Pre- Pañinian grammarians**

Yaska has given a list of teachers\(^3\). Pañini has mentioned 10 predecessors in his \(\text{Aś}t\)\(^4\). Bopadeva

3. Āgrāyānā, Ācāryā, Eke Aitihāsikāḥ, Audumbaraṇaḥ, Aupamanyavaḥ, Auvanābhaḥ, Kātyakaḥ, Kautsukīḥ, Gārgyaḥ, Gālavaḥ, Carmaśīrāḥ, Naidanaḥ, Pārvavaniḥ, Mahuḥ, Varnyāpaniḥ, Śakaṭayanaḥ, Śakapūpiḥ, Stautastivīḥ etc.

4. P 6.1.92, vā supyaśiṣṭaleḥ (Apsiṣāli)
P 1.2.25, tr̥ṣimṛgir̥ṣeḥ Kāśyapasya (Kāśyapa)
P 8.3.20, oto Gargyasya (Gargya)
P 7.1.74, tr̥tiyadiṣu bhaṣītapumṣkam

pumvat Galavasya (Gālava)
P 6.1.130, i3 cakravarmaṇasya (Cakravarmaṇa)
P 7.2.63, rto Bhāradwajasya (Bhāradwaja)
P 3.4.111, lanaḥ Śakaṭayanasyaiva (Śakaṭayana)
P 1.1.16, sambudhau Śakalyasyetavunārṣe (Śakalya)
P 5.4.112, giṛesca Senakasya (Senaka)
P 6.1.123, avaṇ śpoṭayanasya (Śpoṭayana)
has mentioned the names of eight grammarians in the beginning of the Kavikalpadruma. Names of nine grammarians have been given in the Śītattva-vidhi, the name of a Vaigāṅgavāgāṅra. Durgācārya's Niruktavṛtti mentions that eight independent grammarians are famous that they have their own schools of grammar differently though their subject is same. Rāmāyana and Kasikavṛtti give nine and five grammars name respectively from which the number of grammarians are known. Also there are 8 grammars

5. Indraścandra, Kāśakṛṣaśapisali, Śakaṭayānam / Pāṇīnyamarajainendrā jayantyaśṭadisabdikāh //

6. Ajnādram Cāndram kāśakṛṣnam kaumāram Śakaṭayānam / Sarasvatam caśapisalam Śakalyam Pāṇinīyakam //

7. Durgācārya’s Niruktavṛttiḥ, i.20, vyakaranama-staprabhedam

8. Rāmāyana 36, 47 (Uttarakāndā) so’yam navavyaka- raṅarthavetto

9. P 4.2.60, pāñcavyakaraṇaḥ

10. Brahma, Isāna, Aindra, Prajāpati, Brhaspati, Tvaṣṭṛ, Apsiśali, Pāṇini
mentioned in Haimacandra’s Bṛhadvyāttivācūṇī. Yamalaṣṭakatantra. of RV. Kavikalpadruma mentions eight grammars. These are:— Candra, Yāmya, Raudra, Vāyavya, Varuṇa, Saumya and Vaiṣṇava. Besides these names, there are thirteen names of grammarians stated in some places. They are:— Indra, Vāyu, Bhāradwāja, Bhaguri, Pauṣkārāsādi, Kāśakṛṣṇa, Rauḍhi, Cārayaṇa, Mādhyandini, Vaiyāghrapadaya, Śaunaki, Gautama and Vyādi. Also 57 names are available in the Prātiṣākhya and the vedic texts. Thus, altogether 80 names of ancient grammarians are available according to Yudhiṣṭhira Mīmāṃsaka.¹¹

(ii) Among contemporaries, the names of the grammarians Śaunaka, Pingala and Yaska have been mentioned in the Rk.Prā., Bṛhaddevatā and Chhandasātra respectively.

(iii) Apart from all these ancient and contemporary scholars, a number of grammarians were following Pāṇini, who occupies an unique place in the history of grammatical tradition. Around 15 names are available as Post-Pāṇinian. They are:— 1. Sarvarman (Kātantra)

¹¹. Mīmāṃsaka, Y. Sanskrit Vyākaraṇa Śastra kā itiḥasa, p. 48

All of their works and commentaries came to be looked upon as different systems of grammar.

SCHOOLS OF GRAMMAR

a. Pre-Pāṇinian schools of grammar:

1. Āindra Vyākaraṇa

According to the tradition, Indra was the first grammarian of the sanskrit language, stated in Tait. S. 6.4.7. It is mentioned in the grammatical works of Jain Śakaṭayana and the Yāsastilaka Campu of Someśvarasūri. Bopadeva has stated Indra's name as first grammarian in his Kāvikālpadruma.

12. Jain Śakaṭayana Vyākaraṇa, 1.2.37, jaruva ḍaṣṭra indrasyāci

13. Prathama āśvāsa, p.90

Indra's grammar is known as Indra Tantra or Aindra vyakarana.

2. Katantra Vyakarana -
Sometimes Katantra was called as Indra Tantra as stated by Belvelkar.

3. Kasakrta Vyakarana -
Kasakrta had written a grammar which consisted of three adhyayas. The work is not available now, but his dhapattha has come down with a kana commentary written by Cennavararuci. His grammar contains two glossaries. They are: (i) the list of the root (dhapattha), (ii) the list of upadi sutras.

There are 135 sutras found in his grammar which have been written in the form of slokas.

b. Panini school of grammar:

Panini's work, the Ast, has been consisted of eight adhyayas, containing 3981 sutras. He had adopted same techniques in the Ast, which are given below:

(i) Fourteen Siva-sutras (gifted by Lord Mahesvara's tobor).
(ii) Anubandhas (significant endings).
(iii) Pratyahara system.
(iv) Invention of peculiar technical terms and symbols.
(v) Adhikāra, anuvṛtti of the words from other preceding rules.
(vi) The technique of the division of Aśṭ. into sapa-daśaṣaptādhyāyī and tripādi.
(vii) Paribhaṣās (Canons of Interpretation)
(viii) Utsargāpavāda technique.
(ix) Gaṇapāṭha, dhatupāṭha, lingānuśasana, unādi sūtras, phit sūtras etc.
(x) Nipātana system.

c. Post-Paṇinian grammars -

There are quite a few post-Paṇinian grammars which are based on pre-Paṇinian schools, such as: (i) Kātantra Vyākaraṇa and (ii) Haima-sabdānu-saśasana of Hemacandra.

Hemacandra had worked on the prākrit language. His system is different from the other grammarians, but more close to Paṇini's system.

Among post-Paṇinian grammarians some schools of grammar are there who follow the Paṇinian system. They are:
1. **Candra Vyākaraṇa**:  
Candragomin is the first grammarian among the founders of new schools of grammar in sanskrit who followed the system of Paṇini and accepted Mbh. as authentic work.

2. **Jainendra Vyākaraṇa**:  
Devanandin is known as the author of Jainendra Vyākaraṇa. This text comprises 700 sūtras. Its system is difficult to understand (from Paṇini’s grammar) because of the artificial terminology used in it.

3. **Sarasvatīkanṭhābharana**:  
The author of this grammar is the king Bhojadeva who is believed to be in 1031 to 1055 A.D. His work is divided into 8 chapters, 4 parts each like Paṇini. He follows Paṇini in many aspects such as in the shape and the network and at the same time deviates from him.

There are some other grammatical systems which are based on pre-Paṇinian systems and partially based on Paṇini’s system. These grammars are:

(i) **Śakaṭāyana Vyākaraṇa**:  
The author of this grammar is Pālykīrti Śakaṭāyana. There are two persons available in the same name. The other one is Ārṣa Śakaṭāyana, the
author of Ṛktantra grammar. In this text, not only Pāṇini’s rules, but also the influence of varttikas (vār.) and the lines of the Mbh. are also there. About upa.s, he has mentioned 23 upa.s in his grammar where Pāṇini mentioned 20 in numbers. The technical terms, the style, the language, used in the text makes clear that this vyākaraṇa is written by Pālyakīrti who belongs to 820 – 980 A.D. but not to the other one.

(ii) Sarasvata Vyākaraṇa:

This grammar is written precisely by Anubhūtisvarupācārya who was the founder of sarasvata school. Sarasvata grammar contains only 700 sutras while Pāṇini’s grammar and Kātantra vyākaraṇa contain 4000 and 1400 sutras respectively.

Besides these grammars, some more recent systems are there. They are:

1. Mugdhabodha Vyākaraṇa:

Goswāmī Bopadeva is the author of this vyākaraṇa. His grammar is very brief, containing 1183 sutras only.

2. Jaumāra vyākaraṇa:

Jumaranandin has brought into light the
text samkeiptasära, a work written by Kramadiśvara. The work is composed in the line of Mahābhāṣya-dīpikā of Bhatṛhari.

3. Saupadma Vyākaraṇa:

In 4th century, Padmanabhadatta had written this work which is based on Pañini’s system completely. The technical terms are composed in the model of Pañini’s system with slight change of words. He has added a short explanation after each sutra.

THE SECTARIAN SCHOOLS:

There are some other later sectarian school which are based on religion. Bopadeva is the founder of this sectarian school. Rūpagośwāmin, author of the Harināmāmṛta; Jivagośwāmi, author of Caitanyāmṛta belong to this school.

This is a brief history of all the systems of Sanskrit grammar from post-vedic period to post-Pañinian period.

BHĀSYAKĀRA AND VĀRTTIKAKĀRAS ON THE ĀŚṬĀDHYAYĪ:

The lexical and categorical meanings have not been defined but only assumed by Pañini because without them grammatical operations cannot be done.
Paṇini has used some other methods to analyse the meanings such as situational description, speaker's attitude, implicative meaning, referential meaning, stylistic variation etc. Thus, the Ast. is the basic scientific grammar text which provides valuable data regarding the concept of philosophical, technical terms. He sticks to the particular meanings of those terms throughout his work. The Ast. of Paṇini is written in the sutra style and in concise manner. So to make the meaning of the sutras more clear, Katyayana has given the var.s and the Mahābhasya-kāra Patañjali has given the detailed explanation of the important rules in his work Mbh. In the later period, different works like the Kāśikāvyrtti (KV.) the Padañjari have been written. Next to Patañjali, Candragomin, Jayāditya and Vāmana, Jinen-drabuddhi, Haradatta came with the valuable commentaries on the Ast. namely, Kāśika, KV. etc. to analyse the whole Ast. rules. Bhatṛhari has presented his work, the Vākyapadīya, a metrical discourse on the philosophy of grammar. Kaiyyaṭa had written a commentary on the Mbh. named Mbh.-Pradīpa. Vimala-sarasvatī Rūpamalā is a recast of the Ast. It is written in the style of later kaumūdis. Rāmacandra
has presented his work, the Prakriyā-Kaumudi which seems to be a model for Bhaṭṭoji’s Siddhāntakaumudi (SK.). Bhaṭṭoji Dikṣṭ, an excellent commentator has presented his remarkable work SK. and the sub-commentaries Prauḍha-Manorama and Śabda-Kaustubha etc. The renowned paribhāṣakara Nāgāsena appears in 17th century with his 14 great works. Out of those, the Paribhāsenudukhara, Śabdaratna, Uddyota on Mbh.Pradipta, Vaiyakarana-Siddhanta-Manjuśa, are important. Then Vaidyanaṭha Pāyagaṇḍa who is considered as a contemporary of Nāgeśabhaṭṭa, wrote the sub-commentaries on different grammatical works such as, Bālamṛṣṭī, Gada, Chhaya, Kala, Prabha, Bhavaprakāśīka, Chidasthimāla etc. Varadarāja composed Madhyakaumudi, Laghukaumudi and Sarasiddhāntakaumudi. Kṣhiravāmin wrote a commentary on the dhātupāṭha, on the Amarakośa. Anambhaṭṭa has presented Mitāksara, an independent commentary on the Aṣṭ. Sāyana’s work Madhavyādha-dhātuvaṛtti and Vardhamana’s commentary, Gaṇaratnamahoddhi on Gaṇapāṭha are two important works. The grammarian Vamanacārya wrote Linganusasana which helps the grammar a lot.

Among the devices used by Pāṇini in his Aṣṭ., the use of pabh. s solves some of the problematic
situations. Similarly, like other technical terms, the upās also play an important role in the derivational system of Pāṇini. It changes the meaning and the formation of verb, after being added to it. A closer look at the changes in the verbal form caused by an upa. shows that an upa. is responsible in the changes on syntactic and morphological level. Although, upa. could not convey an independent meaning, but it is used to modify the root - meaning. After the derivation of a verbal form, upa. adds some charm to the meaning. In this case, a conflicting situation where simultaneously two grammatical operations, one caused by an upa. and another by a suffix-added to the verb are applicable. Tradition has offered two pbh.ś to solve this problem. They are: (i) (anye tu) pūrvam dhāturupasargena yujyate paścāt sādhanenetayāhūḥ/ (ii) pūrvam dhātup sādhanena yujyate paścād upasargena iti āhuḥ //

The position of the upa. as described in the foregoing pages raises a few problem. In the present thesis, some of these problems have been discussed in detail. The treatment of upa. in Pāṇinian system has been mainly discussed in the following pages. The scheme of the work is summed
up as follows:

First chapter contains a brief introduction on the history and development of the concept of the upa.s in ancient works. The exact number of the upa.s and their meanings and the controversies related to them among the grammarians have been discussed. Besides this, the usage of the upa.s in the classical and vedic literature, the changes that occur due to the upa.s in the literature, the position of the upa.s in Paṇini's grammar have been discussed.

The second chapter deals with the Paṇinian concept of upa. Paṇini mentions upa. in all levels of derivation. Upa. appears as a condition for certain grammatical operations in the Ṣkt. It is used in various operations like atmanepada (ātm.), parasmaipada (para.), kṛt formation and accents, compound etc.

In the third chapter, two pūh.s given by the traditional paribhaṣākāras have been introduced. The discussion held in this chapter is to ascertain the relation of the upa. with the verb.
Finally in the concluding chapter, a review of the treatment of the upa. throughout the Pāṇinian system has been taken. The double personality of the upa.s and the application of these two pbh.s have been discussed with illustrations.