INTRODUCTION
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Vyakarana, the most prominent of the six Vedaṅgas has been studied with great zeal in ancient India. In no other country has the Science of grammar been carried to such a perfection as in India. Different systems of Sanskrit grammar have arisen in India, of which the Paninian is the most outstanding and, the more important among the others are the Cāndra, the Sakatayana, the Hemachanda, the Kātantra, the Sarasvata the Mugdhabodha, the Jaumara and the Saupadma. Of these, the school of Panini (c. 600 B.C.) has always enjoyed greater popularity because of its accuracy and thoroughness. Panini has discussed his entire subject in a manner which is very simple in outline, could we once grasp it, but which has proved very complex in execution. His effort to economise expression without being misunderstood is obvious in the work.

The next great grammarian in the school of Panini is Kātyāyana, the Vārttikakāra (c. 500 to 350 B.C.) His work is meant to correct, modify and supplement the rules of Panini where they had become practically or totally inapplicable. Patanjali (c. 150 B.C.) is the author of
Mahābhāṣya, a work on the sūtras of Pāṇini and the Vārttikas, the majority of which are of Kātyāyana. The chief aim of Patañjali in writing the Mahābhāṣya was to vindicate Pāṇini wherever possible against the criticisms of Kātyāyana and in this he has achieved remarkable success. The style of his work is unparalleled in the whole of Sanskrit Literature. Pāṇini, Kātyāyana and Patañjali are traditionally known as the 'Munitraya' who gave the law to the Science of grammar.

The Mahābhāṣya of Patañjali is divided into 8 adhyāyas of four pādas each corresponding to the Astādhyāyi and the commentary on each pāda is divided into āhnikas, the number of which varies from pāda to pāda. It has been commented upon by Kāiyāta (1100 A.D.) and the work is known as the Mahābhāṣyapradīpa. Nāgēśabhaṭṭa of the 18th century, an illustrious grammarian and a prolific writer, commented on the Mahābhāṣyapradīpa of Kāiyāta in the Uddyota incidentally commenting in the bhāṣya also. Mahābhāṣyapradīpoddyota is thus a voluminous commentary on the whole text of Mahābhāṣya and Mahābhāṣyapradīpa. Although the whole of the Uddyota merits intensive study, it will take a whole lifetime. So here the text on the
first nine āhnikas is taken up for close study and critical examination.

The study is divided into three parts. Part I 'General' aims at introducing the author and his work. Chapter I deals with the author's life, teachers, disciples, date and works. It points out his vast erudition and gives a brief account of his main grammatical works. Chapter 2 is devoted to an account of the aim, scope and characteristics of Mahābhāṣyapradīpoddyota and of the Mahābhāṣya and Pradīpa, on which it is a commentary.

Part II 'Analytical Examination' examines the Uddyota from four points of view, namely, elucidation of Mahābhāṣya, elucidation of Pradīpa, citations of the views of others and criticism of Kaiyāṭa. In Chapter 3 which is on the elucidation of the text of Mahābhāṣya it is pointed out that Nāgēśabhaṭṭa has given great attention to various passages in Mahābhāṣya to bring out their full significance and to clear the objections raised by others. The fourth Chapter, which is in elucidation of Pradīpa, expounds several expressions and observations in it on the basis of the statements in the Uddyota. It also examines
the statements of Nāgasebhāṭṭa supplementing the Pradīpa.
The next chapter enumerates the views of other grammarians, cited by Nāgasebhāṭṭa in the course of the work. His refutation of certain views among them are also pointed out. Chapters 6 and 7 are on the criticism of Pradīpa and Mahābhāṣya by Nāgasebhāṭṭa. The difference of opinion entertained by Nāgasebhāṭṭa in regard to the interpretation of the passages in the Mahābhāṣya are taken into consideration. The point of disagreement with Kaiyāṭa in respect of the interpretation of sūtras, explanation of certain expressions and the like are indicated in detail. The succeeding chapter is on Nāgasebhāṭṭa's refutation of some of the views of Kaiyāṭa, in regard to the interpretation of sūtras, vārttikas, and Bhāṣya passages and on the self-contradictory statements occasionally met with in Kaiyāṭa. An instance where Nāgasebhāṭṭa has criticized Patanjali too is pointed out.

Part III 'Observations' includes Chapters 8 and 9. Chapter 8 is devoted to the exposition of the views of Nāgasebhāṭṭa on certain important topics referred to in the course of the work, like Sphoṭa, Sakti, Jatipaka etc., the views being classified as conceptual, phonological
and interpretational. Chapter 9 sums up in a critical background the assertions of Nāgasebhaṭṭa in Uddyota and concludes with an evaluation of the work.

All through the thesis, an attempt has been made to show the various aspects of Nāgasebhaṭṭa's commentary, and to establish that he is objective in his criticism, independent in his outlook, clear in elucidation and unsparing of opponents in establishing a siddhānta, and also that his masterly mind has penetrated into the whole of Mahābhāṣya and Prādīpa.