CHAPTER 05

Comparative study of Pāṇini & Anubhūtisvarūpācārya

I Pāṇini & his Aṣṭādhyāyī – A brief sketch

Pāṇini (500 BC) the illustrious author of the Aṣṭādhyāyī is succeeded by Kātyāyana or Vararuci, the author of the Vārttikas and Patañjali, the author of the great exegesis Mahābhāṣya.¹

Pāṇini’s Aṣṭādhyāyī is divided into 8 books (अध्याय), each sub-divided in 4 quarters (पार्श्व) to suit the grammatical functions. Each quarter consists of topics (प्रकरण) which contain rules (सूत्र). The rules are formed by exhaustive and still concise language. Here below its contents are given in brief.²

In the 1st book, most of the संज्ञा along with the परिभाषा have been discussed. Moreover, necessary rules for composition with regard to the two types of पद of the verbal roots (आत्मनेपद and परस्परपद) have been dealt with. Some of the rules regarding the कारक cases of cases have been explained.

In the first two quarters of the 2nd book, the rules regarding the समास (compounds) have been given. In the third quarter, the remaining uses of cases in the कारक, etc. are discussed. In the fourth quarter, some compounds like हिरण्य, etc. and the substitutes of the verbal roots have been explained. The quarter ends with the discussion of the elision of affixes.
The 3rd and the 4th books contain the discussion of the तद्वित Secondary derivatives), while the 5th book continues with the discussion of the तद्वित is continued.

In the first quarter of the 6th book, Pāṇini deals with the rules of अवस्था (reduplication) of the verbal roots and the rules of combination (सन्धि) and those of accents. In the second quarter of the book, the accents of the compounds are discussed. In the third quarter, the changes in the first member of the compounds are dealt with. While in the fourth quarter, the changes about letters, when affixes are added to the अञ्ज (base), are elaborated.

Like the fourth quarter of the 6th book, in the 7th book also, there is a description of the changes occurring in the base due to the addition of the affixes to it.

The complete 7 books and the first quarter of the 8th book are known as सपादसाध्यायी, while remaining three quarters of the 8th book bear the name त्रिपादी. The order of the rules in the त्रिपादी bears a great importance in the functions of Pāṇini’s grammar, because in the last three quarters the succeeding rule is invalid with reference to the preceding one. The second quarter of the 8th book, (the first one of the त्रिपादी) starts with the well-known परिभाषा rule – पूर्वान्तसिद्धम. It means that let त्रिपादी (the last three quarters) of the अवस्था (the first seven books along with the first quarter of the 8th book) and in त्रिपादी (the last three quarters of the 8th book) too, the subsequent rule be considered invalid with reference to the preceding one. In the first quarter of the त्रिपादी, the rules regarding accentuation, लोष (the elision) of some occasion (संयोगात्त) and others are discussed.
In the last quarter of the निपादी, the topics like पत्त्र, (retroflexing) etc. are discussed.

II Anubhūtisvarūpācārya & his Sārasvata-vyākaraṇam or Sārasvata-prakriyā

Anubhūtisvarūpācārya (= AS), the author of the commentary on the Sārasvata aphorisms of Narendraśārācārya (NC) is well known through his only work, the Sārasvata-prkriyā. He flourished in 13th cent.

He has written his commentary on the 562 Sārasvata aphorisms of NC who has given the aphorisms in 13 chapters called पात्र or प्रकरणम्. AS deals with the Sārasvata rules in total 60 chapters in 03 Parts (पृष्ठि) of his work.

The first Part comprising 17 chapters, discusses technical terms followed by the rules of coalescing, nominal declensions, युक्तवद्वस्त्री, Special Substitutes (आदेशविशेषविधि:), Feminine Affixes, कारक, Compounds, Secondary Derivatives. It contains 287 aphorisms, 54 corrective statements, 54 stanzas and 46 aphorisms of Pāṇini, including 22 with a slight change.

The second Part consisting 34 chapters, deals exclusively with the verbal conjugations of the 10 groups of roots, followed by Causal formation, Desiderative formation, Frequentative/Intensive, Affecting Dropping of the Frequentative/Intensive suffix, Denominative, Regulating (the roots) to आत्मनेपद, Impersonal & Passive and Verbal terminations. It contains 185 aphorisms, 18 corrective statements, 25 stanzas (including 11 अनिद्वकारिका) and 86 aphorisms of Pāṇini, including 68 with a slight change.
The third Part discusses with the Agentives in 09 chapters on Agentive suffixes, Province of Past Participles, Past Perfect Participles, Character/Behaviour, Agentives, Provinces Abstract noun, Potential Participles, Provinces of Feminine suffixes and Absolutive suffixes. It contains 90 aphorisms, 02 corrective statements, 18 stanzas and 17 aphorisms of Pāṇini, including 03 with a slight change.

Thus AS comments on 562 aphorisms out of 568 of the NC’s Sūtrapātha and 75 corrective statements out of 90 of the Sārasvata school (which means that AS is not the author of the corrective statements). It is also clear that AS had Rāmacandraśeṣa’s Prakriyā-kaumudī at his disposal as an aid model text for his composition to which he is indebted for the stanzas and also the aphorisms of Pāṇini, some of which are verbatim and some are modified a little.

His style is not only simple, concise and perfect but also convincing and consuming less effort and time. For this reason only, more than 20 commentaries are written on his Sārasvata-prakriyā and that too, just in 150 years.

III Available later texts on Sārasvata-vyākaraṇam

AS is further commented by the following commentators ad all of them have tried to elaborate the less explained points and some times completing the declensions or verbal forms, just to make the system complete.

(01) Muni Candrakīrti’s Subodhikā or Dīpikā (second quarter of 16th cent.), General survey

Candrakīrti (=CK) gives the etymology of the words like,
(01) हस्त (under 2, 1/2) (short), दीर्घ (long) (under S. 2, 1/2) and प्लुत (prolated) (under S. 35, 3/4), (02) सर्व with its 48 varieties (under S. 2, 2/1), (03) प्रकृतिभाव as well as प्रगृह (under S. 32, 3/1), (04) पदान्त as well as अपदान्त (under S. 37, 4/1), (05) समासे as well as असमासे (under S. 65, 6/1), (06) Niruktam (its five-fold etymology) (under S 64, 5/10), (07) विभक्ति (that by which the agent, the object and so on are separately presented) (under S. 65, 6/1), (08) nine pronouns like पूर्व and others (under S. 83, 6/3), (09) सोम (a god, the drinker of soma-juice) (under S. 92, 6/83), (10) सवि (a friend) (under S. 101, 6/96), (11) सर्व (Pronoun) (all) (under S. 240, 8/3), (12) बुधि (one to whom (all) resort or serve) (under S. 109, 6/98), (13) निपात (under S. 218,11/18), (14) उपसर्ग (prefix) (under S. 221, 11/14), (15) लिप्य (1) that by which the nouns are recognized as Masculine, Feminine and Neuter and (2) as the nouns only (under S. 239, 8/1), (16) आपृधितिन्न (that which is spoken or uttered twice or thrice) (under S. 240, 8/3), (17) अपर्या (one because of whom, the father or the fatherhood is not lost or deviated) (in wider sense, sons and grandsons - पुत्र-पौत्रादि as well as disciples and grand disciples - शिष्य-प्रशिष्यादि) (under S. 269, 9/1), (18) भाव (making an abstract noun) (under S. 283, 9/12), (19) अभाव (verb in two ways: (I) through which the forms of the roots are derived (निष्पदन्ते) or (II) those, which express (अच्छन्ते) the action of the agent (under S. 288, 12/1), (20) धातु (root which possesses the meaning (under S. 289, 12/90) and (21) विधि (Optativeness or Potential) as Injunction (under S. 305, 12/3).

CK does not repeat the aphorisms already commented earlier, but mentions them with a key word.

CK an enlists the groups like त्वदादि (त्बद्, तद्, यद्, एतद्,
The ten roots indicated in ग्रहण (Pā. 6/1/16) (under S. 393 13/73), the group गुर्ज and other roots (under S. 437, 12/151).

CK following AS’s method, declines the nouns and pronouns in the popular method i.e. beginning from Nominative, Accusative, etc. up to the Vocative.

CK justifies the indicatories like, न (नुद), उ (in असुङ्ग), (अ) of the roots belonging to आत्मनेष्व. (under S. 383, 7/60), इ (used for the easy pronunciation), the nasal इ indicates the आत्मनेष्ब (S. 410, 12/125).

CK explains the optional aphorisms incorporated by AS with the help of the Pāṇinian terminology and language.

CK incorporates the Pāṇinian terms like, उदात्त etc. and सामूनासिक and निरतुनासिक.

AS’s incorporating 06 necessary technical terms like लघु etc., CK says: the passage is the case of borrowing from the Prakriyā-kaumudī.

CK gives the substitutes for each separately, wherever and whenever they occur.

CK sometimes refers to the other Schools of Sanskrit Grammar like, Kātantra and Hemacandra (under S. 144, 6/80), Kṣemendrācārya (under S. 201, 7/49).

CK explains the terms in all possible ways, as e.g. दि (the last consonant with its penultimate vowel preceded by a consonant), अप्रसिद्ध (not popular) i.e. अप्रतित (in a rare usage in the language).
CK explains the words of AS and recognises the predecessor with the word “some” (केचित).

CK in his commentary cites a large number of quotations from Śrīmad Bhagavat Gītā (11/41) (under S. 22, 2/9), Rāmarākṣāstotram (under S. 83, 6/3), quotes upaniṣad (under S. 185, 6/54), Raghuvamsa (1/5) (under S. 221, 11/14), Bhāgavata-mahāpurāṇa (10/5/11) (under S. 244, 8/7), Kālidāsa’s Kumārasambhavam (under S. 296, 12/66), and Raghuvansah (under S. 221, 11/14), Campūkathā (under S. 296, 12/66), Ratnamālā (under S. 296, 12/66), Ādiśaṅkara’s Viṣṇuṣaṭpadī (under S. 296, 12/66), Pūrvamīṁśā, Bhaṭṭi’s Bhaṭṭikāvyam (Rāvaṇavadham) (under S. 419, 12/55), Māgha’s Śiśupālavadham (under S. 444, 12/88).

CK’s attempt to make the system complete and perfect is seen clearly under S. 244, 8/7 where he introduces a new aphorism in this school, and that aphorism is chandasi (though not in AS) which he explains with the illustrations.

(02) Vidvadvara Rāmāśrama (1684 AD)

Rāmāśrama (=RM) being a student of the Pāṇinian School, finds the ample room to introduce almost all the Pāṇinian terms in the Sārasvata School by replacing the words like, संजातीय (homogeneous), etc. for सवर्ण: and so on to make his explanation short.

RM following AS’s spirit of adopting the terms of the Pāṇinian School, explains the Sārasvata aphorisms.
RM many a times does not suffice any importance to its explanation.

(03) Jinacandra (1850 AD)

Jinacandra (=JC) writes brief explanations, yet he furnishes all required details of the grammar, whatever he finds most necessary. Thus he introduces the three varieties of the vowel अ as अ आ आँ and instructs to understand the rest.

JC gives simple explanation.

JC follows AS in dividing the aphorism into two.

Anubhūtisvarūpācārya is exact in furnishing the well-known (Pāṇinian) technical terms like प्रत्याहार and justifies the Non-coalescing (असन्धि) of the vowels in the aphorism, to which Rāmāśrama adopts the same explanation.4

IV Anubhūtisvarūpācārya, as a bridge to connect the schools of Pāṇini & Narendrācārya

Anubhūtisvarūpācārya (=AS) is exact in furnishing and justifying the well-known (Pāṇinian) technical terms like प्रत्याहार, प्रकृतिभाव (असन्धि), तपर्करण, 06 terms like लङ्, गुङ्, अनुनासिक, etc.

AS explains the difficult words of the aphorisms like, व्यो: (the dual form of दु (dual) of द, भवत् (भवन् (Respect form, you) - from भा - भाति (2P, to shine) + अवत् (दयत), the illustrious one, दु: (under S. 451) (the Ablative sing. of combination of द + ऋ (under S. 451, 12/166).
AS furnishes exact areas of the the indicatories like, ्= indicates the suffixes like कम्तु and ॐ indicates the suffixes like शिनु.

AS justifies the तपरकरणम् under the aphorism अरेवो नामिनो युग: (under S. 8, 9/35), सार्वघातुक and आर्यघातुक (Pā. 2/4/56) in the form of a statement explaining the terms for the group of four (Present Tense, Imperfect Past, Imperative and Potential) and the rest respectively, (under S. 355, 9/27),

AS (the author ग्रन्थकार, as noted by CK) lays down the regulations regarding the province of आत्मनेवद that it is enjoined when the fruit or result of an action goes to the agent (आत्मगमि) (under S. 291, 12/71) which has no difference from the explanation of स्वरितिजन्ति: कर्त्तिकारये क्रियाफले \| पां १/३/७२\|.

Just at the commencement under the discussion of the morae (मात्रा) (not included in the Sārasvata School), AS incorporates the last aphorism लोकान्तर्णस्य सिद्धि: यथा मात्राद्वे: and (13/89) justifies the word लोकत: as “from other texts of Sanskrit grammar”, which definitely indicates that of Pāṇini who speaks of the मात्रा in his Śikṣā.

AS incorporates the aphorisms of Pāṇinian School of Sanskrit grammar, yet many of them are presented in the form of corrective statements (Vārtika) such as,

(१) अजेयरग्धातुके नी वक्तव्यः वसादौ वा || तुः पां २/४/५६ \| (under S. 395, 9/27)
(२) इत्युसहलभर्यराष्मशनपि तस्येवृत्र वक्तव्यः || तुं पां ७/३/७७ || (under S. 365, 12/29)
(३) उत्तत्त्विद्व्यणुष्माण्वया वक्तव्यः || तुं पां ३/१/३८ || (under S. 368, 12/27).
AS has incorporated quite a large number of optional aphorisms like, लुक्कि न तत्त्वमित्तम् (under S. 164, 6/11), which are mostly a type of aphorisms with a slight alteration of either Pāṇinian or Kātantra or Hemacandra School. तत्त्र (under S. 366, 13/71) (the term frequently used in the Mahābhāṣya in the sense of a usage intended to be adopted in more than one place,

AS quoting the कारिका-

लुम्पेदद्वस्यम्: कृत्ये तु काममनस्सोर्पिण्।
समो वा हित्योमांसस्य पति युक्तचम्: ||८॥
(under S. 547, 13/66) refers to the grammarians (शास्त्रिका:) i.e. given in the Kāśikā on Pāṇini.

AS enumerates at every occasion the groups of words or roots like, nine (five समान + four सन्द्यक्षर) vowels, यज्ञ and others. (under S. 550, 13/59).

AS declines the nouns and pronouns in the popular method i.e. beginning from Nominative, Accusative, etc. up to the Vocative.

AS divides the aphorisms into two (योगविभाग) such as,

1. ह य व र ल - ज ण न द म - श ट ध घ भ - ज ड द ग ब - ख फ छ ठ थ -
   च ट त क प - श ष ष and आध्यात्माम्। (under S. 6, 1/6).
There is only one case where AS commenting upon the aphorism विनितरुपः (7/19) states the substitutes लिन्ध and चतुः to be declined like those ending in ॐ which seems like justifying the mistaken aphorism with वतः at the end, because only लिन्ध चतुः words would have served with the purpose the help of Panini (7/2/99).

The aphorisms of Pāṇinian school are incorporated in the Śārasvata-prakriyā with necessary changes i.e. transforming the terminology and adding word or words of succession.

AS correlates the terms of the Śārasvata School with those of Pāṇini like,

| (1) | वर्त्तमाने (under S. 295, 12/2) - पाणिनीयानां लिदिति संज्ञा। |
| (2) | विधिसंस्कारनयो: (under S. 305, 12/3) - पाणिनीयानां लिदिति संज्ञा। |
| (3) | आश्री:प्रेषणयो: (under S. 309, 12/4) - पाणिनीयानां लोट संज्ञा। |
| (4) | अणुदत्तेनद्वितीये (under S. 311, 12/5) - पाणिनीयानां लड़ संज्ञा। |
AS cites Pāṇini (2/4/56) in the form of a statement and explains the terms Sārvadhatūka as the group of four (Present Tense, Imperfect Past, Imperative and Potential) and the Ārdhadhātuka for the rest under S. 355 (9/27).

The most striking evidence of NC being the supporter and the promulgator of the Pāṇinian School is that, aphorism (12/70) in comparison to Pāṇini who gives almost 65 aphorisms regulating the āntānta (under S. 467, 12/70). He even tries to complete the lacuna of the Future Participles (तत्वात्त्वानीवर: पा ३/१/१९५) which according to Narendraśārya were not necessary in this school (under S. 542, 13/53).

**Conclusion**

In this way it can be concluded at the juncture that AS grasped NC’s motive and spirit, tried to correlate and hence to incorporate as many Pāṇinian rules as possible, and that too, without disturbing the sat up established by NC.

The successors of Anubhūtisvarūpācārya have also grasped the spirit of both the authors and have commented in their support to present the Sārasvata School as an aid, rather a primary text for the study of the Pāṇinian School of Sanskrit Grammar.
This brief description is based on Dr. S. S. Bhawe’s article published in the *Svādhyāya* journal of the Oriental Institute, Vadodara.