PART - I

(STUDY)
CHAPTER 01

Introduction

I Importance of grammar

मुख्य व्याकरण स्वूतम्। (पाणिनीयशिष्या ४२।)

"The grammar is the mouth of the Veda."

The grammar of a language is of such a prime importance that one can not study the literature of that language in depth and in its entirety without it. There are many rhyme-like stanzas that bespeak the importance of the grammar.

The term व्याकरणम् is derived from वि+आ+कु (करोति) and hence it means that text or treatise which exposes or explains analytically a word or words of any language.

Sanskrit is the sacred language as well as the language of the learned people of India. It is also called a refined language of the cultured people like Āryans. The meaning of the word संस्कृत is cultured.

The stanzas1 adhering importance to the learning and study of Sanskrit grammar are as under:

(१) शब्दानुशासनं नाम स्वातं व्याकरणं हि तत्।
प्रकृतिप्रत्ययाः साधनेनोपकारकम्।॥ सुं ९।॥

"The science dealing with the formation of words, which is well-known by the name the exposition (of words) i.e. grammar is helpful by way of operation (of application) of the base and suffixes."
The grammar is called an important limb, as it exposes the words of the Vedas. It is the mouth of the Vedas, as the whole Veda is made up of words.

Scholars designate the grammar to be the seat of the Vedic luster, the best of austere practices and the foremost limb of the Vedas.

Therefore all the liberation-wishers with their tranquil mind should learn the grammar at the feet of a master.

Śrī Ādiśaṅkarācārya also writes about the grammar along with the Śikṣā, as under:

Śikṣā (science of pronunciation) teaches clearly the distinctive characteristics of pronunciation of the Vedas. Grammar gives out the characteristics of the words and their combinations.

The Subhāśitaratna-bhāṇḍāgāra (Gems of Sanskrit Poetry) gives the stanzas praising a person expert in the
grammar and the blame to a person having no knowledge of grammar. The verses of praise compiled in the Subhāṣītaraṇṭa-bhāṇḍāgāra are worthy to be noted here. They are in two groups: (1) praise of grammar in general and (2) praise of Pāṇini and Patañjali.

(1) **Praise of grammar in general:**

The grammar brings boldness in the speech, because it provides and perfects words.

(६) व्याकरणकिरङ्गातपश्चत्तम्युगः कः यत्ति सत्ग्नश्चः।

ज्योतिर्लिंगविद्यावक-भिष्मानमहाराणिः यदि न स्वः || सुभा”१ ||

"If there would have been no caves of the form of astrologers, lovers, singers and doctors, where the incorrect words of the form of frightened deer would escape from a hunter-like grammarian."

The grammar is essential for learning the perfect pronunciation.

(७) वचपि बदु नार्योपे तथापि पठे पुत्र व्याकरणम्।

स्वजन: श्वजनो मा सूचस्कलं शकलं सकुंच्चकृत्व || सुभा”२ ||

"Even though you do not study much, O son, learn grammar so that (your statement about) a relative may not be (pronounced as) a dog, whole as a piece and one time as the cow-dung."

The grammar makes a person intelligent and places him in the front row of scholars.

(८) कृत्वमितिराणां व्याकरणं चतुर्धीरद्धोयानः।

बुध्गणगणानवसे कतिपिकाय रं जयति || सुभा”३ ||

3
(12) इदमार्ग पद्धतिः सिद्धिसोपानपर्वत्नामां।
इत्य शा मोक्षमाणामाणिस्मु राजपद्दतिः।॥ वाक्यः १/१६॥

“This is the first step of the ladder leading to liberation, this is the straight royal road for all those who desire salvation.”

(2) Praise of Pāṇini and Patañjali:

The grammar of Pāṇini helps the learners to use the proper words.

(13) सूत्रं पाणिनिनिविवः कलयविल्पुः।
वर्णानुप्राति दुवद्विह विचित्त्वयुप्रितेः।॥ सुभा।४॥

“A man understanding properly the rule composed by Pāṇini, acquires a fair vision and then having understood the properties of letters and so on, uses them perfectly.”

The grammar enables one to attain liberation.

(14) पातलं विष्णुपद्मप्रमलः पातलं चार्य न्येववीकः।
आचार्ये शुद्धिमाप्रसूते राजसक्ते रागाधोषके च।॥ सुभा।५॥

“The diving (पात) in the water of river Gaṅgā and the deep study of the Mahābhāṣya of Patañjali are said to be a purifying one to a man born in this world and also evoke the devotional love in Lord Viṣṇu.”

The grammar provides the prime position in the assembly of scholars.

(15) नूपमन्मयवस्तुमाणामाणिस्मु दुरापा वृधराजगोपोः।
अनुवद्भचार्यशुद्धिपद्धतिः सुवमविष्णुरुद्वद्वित्यसार्च॥ सुभा।६॥
“The scholarly assembly being beyond the men’s reach who have not mastered the speech (i.e. *Mahābhāṣya*) of Patañjali, the incarnation of Śeṣanāga, is like a war with the troops (साध्विक) of warriors holding weapons against those inconversant (अजुन) in the science of archery.”

The grammar makes a learner bold and perfect in speech.

(१६) नाज्यीकृतव्याकरणोष्णानाः
मपाटवं वाच्चि सुगाढ्मास्ते।
कसिमिश्चिदुः कु पदे कर्ण्टित
स्वैरं वपुः स्निवाच्चेन वेपते ् च ॥ सुं भा”७ ॥

“There lies a great ineloquence in the speech of those who have not taken the medicine of the form of grammar, hence their body perspires and trembles by itself wherever any (grammatically correct) word is heard.”

The grammar makes the learner powerful in speech.

(१७) शब्दशास्त्रमन्नदीय यः पुनात्तुमिच्छिति वचः समार्थे।
बहुमिच्छिति वने मदोलकट हृदितं कमलानातलत्तुना ॥ सुं भा”८ ॥

“A man who without learning the grammar wishes to speak in an assembly, is like one wishing to tie an uncontrollable elephant with the rope of lotus-fibres in the forest.”

The study of grammar is the most essential.

(१८) वेदस्यां प्रधानं सुख्ष्मित्व निशिलज्ञानरासेनिष्ठानां
वाच्चां बुद्धार्नं व्याकरणमन्नदीयस्वं पट्टितानामः।
शास्त्रार्थेण्य व्याग्यस्य बध्दां च चलितूद तद्विहीनस्य पुंसः।
सामार्थ्य नैव कस्यापि भवति नितरं पाठ्यपेत्तलसैव ॥ सुं”८ ॥
“The scholars believe that grammar is an important limb like the face (of a man) of the Veda, the repository of all types of knowledge, the source of speech and extremely beneficial. None without studying well the grammar is able to go through the dense forest of the scriptures. Hence the grammar should be learnt well.”

Prof. K. V. Abhyyankar & Prof. J.M. Shukla in their epoch making work A Dictionary of Sanskrit Grammar has explained in much details the meaning of the word व्याकरणम्. According to them the word व्याकरणम् means:

(i) Analysis or explanation by analysis.
(ii) Rules of explanation.
(iii) Specific rules explaining the formation of words.
(iv) Explanation of the formation of rules.
(v) A treatise in which such an explanation is given.
(vi) A collection of such treatise.
(vii) A systematic explanation of the formation of words in a language.

Paṇinīya-Śikṣā has rightly described व्याकरणम् as the mouth of the Veda. The same view is expressed almost in the same tone by Patañjali in his Mahābhāṣya as प्रधानं च सहस्वक्षु व्याकरणम्. Bhartṛhari too, in his Vākyapadīya stresses on the supremacy of व्याकरणम् among the auxiliary sciences of the Vedas, saying प्रथमं छन्दसामान्यं प्राहूत्वयोगिकरणं बुधः।

According to him, the knowledge of grammar is the shortest path for the attainment of the supreme essence of the world and is absolutely necessary for the attainment of liberation and purification of speech.
II Roots of grammar

M. Winternitz remarks: “as a matter of fact, as early as the days of the Rgveda, the Indians were interested in divisions of words into syllables; they were particular about the number of syllables in a strophe.”

In the period of the Brāhmaṇas also the Indians discussed, “We inquire for the Omkāra. Which is its root? Which is the crude form? Which is the noun? Which is the verb? Which is the gender? Which is the number? Which is the case? Which is the suffix? Which is the accent? Which is the prefix or an indeclinable? What indeed is its analysis?”

The Prātiśākhyaśas, which belonged to particular branches of the four Vedas, were basically meant for preserving the correct and accented text of that particular branch of the Veda to which these Prātiśākhyaśas belonged. The period in question must be prior to the composition of the Nirukta of Yāska who flourished not later than 500 BC.

Pt. Yudhiṣṭhira Mīmāṁsaka holds the opinion that the Prātiśākhyaśas were written after Pāṇini composed his Aṣṭādhyāyī. Therefore it is difficult to hold that the Prātiśākhyaśas are anterior to Pāṇini. But his opinion seems to be questionable and hence unacceptable.

Yāska’s Nirukta, as every one knows is not a grammatical work but a commentary on the words found used in the four vedic Samhitās and these words are grouped under the name Nighantu.
The grammarians of the past age are duly remembered with great honor by Pāṇini in his Āśṭādhyāyī and that the views of his predecessor-grammarians were also accepted by people, is evident from the following list of scholars mentioned in the Āśṭādhyāyī-sūtras:

1. अपिनिलि - Pā. 6/1/92
2. काष्यप - Pā. 1/2/25 & 8/4/67
5. चक्रवर्म - Pā. 6/1/3
6. भारद्राज - Pā. 7/2/63
7. शाकटायन - Pā. 3/4/111 & 8/4/50
8. शाकल्य - Pā. 1/1/16, 7/1/127, 8/3/19 & 7/4/51
9. सेनक - Pā. 5/4/112
10. स्फोटायन - Pā. 6/1/123

The above given list of the scholars quoted in the sūtras in unambiguous language, speaks of both the grammarians who were considered as authority on grammar and the reputed schools of pre-Pāṇinian period. In other words, Pāṇini inherited full-fledged but different systems of Sanskrit Grammar.

Pāṇini lived in 7th century BC (according to Saini R. S.). He was born in Śalātura, a place now in Peshawar of Pakistan. According to the library sources Pāṇini was the son of Paṇin and Dākṣi. He was a wide-travelled and a well-read scholar. Pāṇini, due to the grace of Maheśvara, composed the unparalleled and the master-mind work on Sanskrit Grammar. Āśṭādhyāyī consisting of 08 chapters (adhyāya) containing in all 3981 aphorisms, found in the additional recital method. It was current in the times of Vāmana and Jayāditya 7th century AD, the reputed authors of the Kāśīkāvṛtti.
III Ancient grammarians

Bopadeva, the author of the *Mugdhabodha-vyākaraṇam* (1243 AD) in his pays high homage to the eight grammarians of the ancient time the benedictory stanza of his Kavikalpadruma:

\begin{verse}
इन्द्रश्रेण्द्रः काशकृत्स्नापिशली शाकटायनः।
पाणिन्यमवजीनेन्द्रा जयन्त्यादिशाब्दिका: ॥
\end{verse}

“The eight ancient grammarians viz. Indra, Candra, Kāśakṛtsna, Āpiśali, Śakaṭāyana, Pāṇini, Amara and Jainendra are pre-eminent.”

(1) The case stands a little different with Indra or Indragomin. Pāṇini nowhere mentions this name except under the general appellation of the easterners. An of quoted passage from the fourth *taraṅga* of the *Kathāsarit-sāgara* informs us that the school which Pāṇini supplanted was known as the Aindra school, and numbered among its adherents Katyayana alias Vararuci, Vyādi and Indradatta. Hiuen Tsang the Chinese pilgrim (7th cent. AD), and Tārānātha the Tibetan historian, both relate a similar story, the latter adding that the *Cāndra-vyākaraṇam* agrees with Pāṇini, and the *Kālāpa vyākaraṇam* with the Aindra. Tārānātha also states that God Kārttikeya revealed the *Aindra-vyākaraṇam* to Sapta (not Śarva) varman. Further corroborative evidence is furnished by a passage13 from the *Taitirīyasamhitā*, which speaks of Indra as the first of grammarians. Aindra was the oldest school of Sanskrit grammar and the Aindra treatises were actually known to and quoted by Pāṇini and others, and that Aindra treatises still exits in the *Prātikākhya*, in the *Kātantra* and in similar works, though they have been partly recast or
corrected. And again, the Aindra treatises belong to a system older than Pāṇini’s, though there is perhaps reason to believe that not one of them is, as a whole, older than the grammar of the last.

(2) The Cāndra system of grammar is known after the name of its founder Candragomin. Bopadeva (1243 AD) has mentioned Candragomin as one of the eight ancient grammarians whose systems were considered authoritative in the 13th cent. AD. The Cāndra-vyākaraṇam now available, treats of the rules of Sanskrit grammar in 06 chapters.

The Cāndra school of grammarians is referred to in Bhartrhari’s Vākyapadīya, while one of the latest is perhaps that of Mallinātha, who quotes a rule of his in his commentary on Kālidasa’s Meghadūtam, (Pūrva. 25).

(3) Kāśakṛtsna the name and the work Kāśakṛtsna are no more available than in some references occurring in the treatises on grammar. The Kāśakṛtsna vyākaraṇam, as referred to in the Kāśikāvyṛtti (5/1/58), comprised of three chapters (विक्रम). As he is referred to by Pāṇini to himself, he flourished prior to Pāṇini. He is also quoted by Patañjali in his Mahābhāṣya (पर्वशाहित्र) and Kaiyāta.14

(4) The case of Āpiśali is even more ambiguous, because he is also just referred to in occasion with Kāśakṛtsna at the same places of Mahābhāṣya, Kāśikāvyṛtti and Kaiyāta’s Pradīpa.15

(5) In the history of Sanskrit grammar there have been two grammarians, known as Śākaṭāyana who have contributed by writing their own independent systems
known after their common name, i.e. Śākaṭāyana-
Śabdānuśāsana. One Śākaṭāyana was an early predecessor 
of Yāska and Pāṇini.

He is two centuries the Jainendra school or so older 
much allied to it in its object and the mode of treatment. 
He belongs to the Śvetāmbara Jainas. There is not much 
originality in the work itself to deserve this popularity.

(6) Pāṇini and his System are discussed at length in 
the following pages of this thesis.

(7) Amara alias Amarasimha, the author of 
Śaṭkārakalakṣaṇam flourished reign of king Vikramāditya 
(56 BC), which can be sufficed easily from the famous 
stanza enumerating 09 illustrious scholars (रत्नानि)16 in the 
court of king Vikramāditya. He will be immortally 
respected as the author of a lexicon called Amarakośaḥ or 
Nāmaliṅgānuśāsana.

(8) The Jainendra-vyākaraṇam is in no way less 
significant than any other system of Sanskrit grammar. 
The Jainas, have made a notable contribution to the 
grammatical literature by writing the three systems of 
Sanskrit grammar: (1) The Jainendra-vyākaraṇam, (2) The 
Śākaṭāyana-vyākaraṇam and (3) The Siddha Haima- 
Śabdānuśāsanam, popularly known as the Haima- 
vyākaraṇam.

The author of the Jainendra-vyākaraṇam was the first 
Jaina scholar with a zeal of studying Sanskrit grammar. 
The system acquired such a great popularity in the 13th 
cent. AD that Bopadeva, the author of Mugdhabodha- 
vyākaraṇam regarded the Jainendra-vyākaraṇam an
authoritative one and equal to the systems of Pāṇini and Candragomin.\textsuperscript{17}

The traditional author is Jaina or Mahāvīra, the last Tīrthaṅkara. The tradition of the Digambara Jainas is, that Indra asked certain questions to Jina when of eight years and had the science of grammar revealed to him by way of answers. Hence the grammar in consequence came to be known by their name- Jina + Indra i.e. Jainedra.

IV Popular grammarians

(1) Pāṇini & his school - He is the illustrious ancient grammarian who is well-known by his \textit{magnum opus}, the \textit{Aṣṭāka} or \textit{Aṣṭādhyāyī} which has maintained its position as a unique work on Sanskrit grammar unparalleled up to the present day. His mighty intelligence grasped, studied and digested not only the niceties of accentuation and formation of Vedic Literature, but also those of classical words in the classical literature and the spoken Sanskrit of his time, the various provinces and districts of the vast country. The result of his careful study of the Vedic Literature and close observation of the classical Sanskrit, gave rise to the wonderful and monumental work, the \textit{Aṣṭādhyāyī}. It gives an authoritative description of the Sanskrit language. The work is of a linguist and not of a language teacher. For this reason some Western scholars have described it as a wonderful specimen of human intelligence, or as a notable manifestation of human intelligence.

Very little is known unfortunately about his native place, parentage or personal history. The account given in the \textit{Kathāsarit-sāgara} and other books is legendary only
and hence, it has very little historical value. The internal evidence supplied by his work shows that he lived in the 6th or 7th century BC in the north-western province of India of those days. Jitendarabuddhi (8th cent. AD), the author of the Kāśikāvivaraṇapaññikā or Nyāsa, has stated that the word शलातुर mentioned by him (Pā. 4/3/94) refers to his native place and the word शलातुरोय derived by him was, in fact his own name, based upon the name of the town which formed his native place. Pāṇini has shown in his work his close knowledge of and familiarity with the names of towns, villages, districts, rivers and mountains in and near Vāhika, the north-western Punjab of the present day, and hence it is very likely that he was educated at the ancient University of Takṣaśilā. Apart from the authors of the Prātiṣākhya works, who preceded him and out of whom he has mentioned ten, the grammarian Indra has not been mentioned although tradition says that he was the first grammarian of the Sanskrit language. It is very likely that Pāṇini had no grammar work of Indra before him. The mention of several Gaṇas as also the exhaustive enumeration of all the 2200 roots in the Dhātupāṭha can very well testify to the existence of systematic grammatical works before Pāṇini. His exhaustive grammar of a rich language Sanskrit has not only remained superb in spite of several other grammars of the language written subsequently, but its careful study is felt as a supreme necessity by scholars of philology and linguistics of the present day.18

(2) Kātyāyana & his Vārttikas - The well-known author of the Vārttikas on the sūtra of Pāṇini. He is also believed to be the author of the Vajasaneyī Prātiṣākhya and many sūtra works named after him. He is believed to be a resident of South India on the strength of the remark
Patañjali & his Mahābhāṣya - He is the reputed author of the Mahābhāṣya, known as the Patañjala Mahābhāṣya after him. His date is fixed definitely as the 2nd cent. BC on the strength of the internal evidence supplied by the Mahābhāṣya itself. The words Gonardīya and Goṇikāputra which are found in the Mahābhāṣya are believed to be referring to himself and, on their strength, he is said to be the son of Goṇikā and resident of the country called Gonarda (Modern Gonda). Patañjali received his education at Takṣaśilā and that he was, just like Pāṇini, very familiar with villages and towns in and near Vāhika and Gandhāra countries. Tradition says that he was the foster-son of a childless woman named Goṇikā to whom he was handed over by a sage of Gonarda, in whose hands he fell down (पत्तत्-पतित) from the sky in the evening at the time of the offering of water-handfuls (अज्जलौ) to the Sun in the west.20

Apart from anecdotes and legendary accounts, it can be said with certainty that Patañjali was a thorough scholar of Sanskrit grammar by observing the methods of explanations given there. His Mahābhāṣya supplies an invaluable fund of information on the ways in which the grammar rules of Pāṇini were explained in those days. Such information is supplied by him in the Vārttikas which he has exhaustively given and explained. He had mastery over
Sanskrit Language which was a spoken one at his time and in respect of style, the Mahābhāṣya excels all the other Bhāṣyas in the different branches of learning. Scholars believe that he was equally conversant with other śāstras, especially Yoga and Vaidyaka on which he has written learned treatises. He is said to be the author of the Yogasūtras and the redactor of the Carakasamhitā according to the statements of Cakradhara, Nāgęśa and others. There is a direct reference to Patañjali’s proficiency in Grammar, Yoga and Medicine in the work of King Bhoja of the 11th cent.  

(4) Bhartṛhari & his Vākyapadīyam - He is a very distinguished grammarian who lived in the 5th cent. AD. Kāśikā (on Pa. 4/3/88) mentions his work viz. Vākyapadīya as ब्राह्मार्थसम्बन्धीव प्रकरण वाक्यपदीयम्. Vākyapadīya is divided into three books (Kāṇḍa) viz. Brahmakāṇḍa, vākyakāṇḍa and prakīrṇakāṇḍa. The work is very widely quoted by Brahmanical, Buddhist and Jaina philosophers beginning from Dinnāga till Nāgęśa (18th cent.). It is an authoritative and scholarly work on philosophy of grammar. He has written an auto-commentary (Svopajñavṛtti) on the first two Kāṇḍas of Vākyapadīya. He is different from Bhaṭṭi, poet Bhartṛhari or yogi Bhartṛhari. Nothing is known about his birthplace or personal history. Another important work of Bhartṛhari is Mahābhāṣyadīpikā, a scholarly commentary on Mahābhāṣya upto 07 Āhnikās. He was a great scholar of Veda, Mīmāṁsā and Vedānta. Mīmāṁsābhāṣya, Vedantasūtraṃvṛtti and Śabdadhātusamikṣā are also ascribed to him. A number of modern Indian scholars have edited and studied his works.  

(5) Vāmana Jayāditya & their Kāśikā - They are the joint authors of the wellknown gloss (वृत्ति) upon the
Panini aphorisms. They lived in the 7th cent. It can not be ascertained which portion of the Kasika was written by Vamana and which by his colleague Jayaditya.24

Kasika is mentioned by It-sing, the Chinese pilgrim, who has also mentioned Bhartrhari’s Vakyapadiyam, as a grammar treatise written some 40 years before his visit. The time of Kasikavrtti is thus fixed as the middle of the 7th century AD. Some scholars believe that Jayaditya was the same as Jayapida, the king of Kashmir and Vamana was his minister.

It-sing also speaks of Jayaditya of Kashmir as the author of a grammatical work called vrttisutra, died in 660 AD.

Bhattojidikṣita clearly distinguishes between their views. The concurrent testimony of Mss. from all parts of India assigns to Jayaditya the authorship of the first five chapters.

Regarding the personality of the authors of the Kasika little definite is known. Neither of them begins his work with any Maṅgala, both exhibit an unorthodox tendency to introduce changes into the wording of the aphorisms. These reasons tend to show that the author or authors were Bauddhas. It is supposed that Jayaditya is to be identified with king Jayapīda of Kashmir, whose minister, (as mentioned by Kalhana, too) was Vamana. This may not be strictly accurate.

The Kasika is a running commentary on Panini’s Aṣṭādhyāyī, and its merit consists in the lucid manner in which it explains the aphorisms of Panini, clearly
indicating all the successions (anuvṛtti) and giving numerous illustrations for each rule.

(6) Jinendrabuddhi & his Nyāsa - He is a reputed Buddhist grammarian of the 8th cent. AD who wrote a scholarly commentary on the Kāśikāvṛtti of Vāmana and Jayāditya. He calls himself Bodhisattva-deśīyācārya. The commentary is called Nyāsa or Kāśikāvivaranaṇapaṇijnikā and the writer is referred to as Nyāsakāra in many later grammar works. Some scholars identify him with Pujiyapāda Devenandi the writer of the Jainendra-vyākaraṇam, but Pujiyapāda Devenandi was a Jaina grammarian who flourished in 5th cent. AD.²⁵

(7) Kaiyata & his Mahābhāṣya-pradīpa - He was the son of Jaiyata the younger brother of the wellknown erudite author Mammaṭa and the elder brother of Uvaṭa, the famous commentatre of the Śukla Yajurveda.²⁶ He is the renowned commentator on the Mahābhāṣya and lived in the 11th century. He was a resident of Kashmir. The commentary on the Mahābhāṣya was named Mahābhāṣya-pradīpa by him, which is believed by later grammarians to have really acted as a torch (pradīpa), as without its light the Mahābhāṣya of Patañjali would have remained unintelligible at several places. Haradatta’s Padamañjarī is indebted to this work. Many commentary works are written on the Pradīpa out of which Nāgėśa’s Uddyota is the most popular.²⁷

(8) Hardatta & his Padamañjarī - He is a reputed grammarian of Southern India who wrote a very learned and scholarly commentary, named Padamañjarī, on the Kāśikāvṛtti. It is held as the standard gloss on the Pāṇini’s aphorisms. Haradatta was a Dravida Brahmin, residing in
a village on the Bank of Kaveri. His another name was Sudarśana. His father’s name was Padmakumāra. He was a pupil of Aparājita. He lived in the beginning of the 12th century after Kaiyāta. His scholarship in grammar was very sound and he is believed to have commented on many grammar works. The credit of popularising Pāṇini’s system of grammar in Southern India goes to Haradatta to a considerable extent.28

(9) Purṣottamdeva & his works - He is a famous grammarian believed to have been a Buddhist, who flourished in the reign of Lakṣmaṇaśena of Bengal in the latter half of the 12th cent. (according to Mehta Rashmikant, 1172 AD, P 178). Many works on grammar are ascribed to him. The prominent ones are the Bhāṣāvyrtti29 and the Paribhāṣāvyrtti, the Gaṇavṛtti and the Jhāpakasasamuccaya a commentary on the Mahābhāṣya called Prāṇapāṇī (only a fragment is available) and a commentary on Uṇādisūtras. Besides these works on grammar, he has written some lexicographical works like Hārāvalī, Trikāṇḍaśesa, Dvīrūpakoṣa and Ekākṣaraṇakoṣa.30

(10) Dharmakīrti & his Rūpāvatāra - Dharmkīrti is a Jaina grammarian of the 12th century. He has written a well-known work on word formation. It is the first work of the form of topics which was taken as a model by the authors of the Prakriyā-kaumudi and the Siddhānta-kaumudi.31

(11) Rāmacandraśeṣa & his Prakriyā-kaumudi - Rāmacandraśeṣa of the 15th century has written a well-known grammatical work. The subject matter of Pāṇini’s Aṣṭādhyāyī is arranged according to topics. It is believed that Siddhānta-kaumudi has followed its foot-steps. Hence
he is the predecessor of Bhaṭṭojidīkṣita. The work was very popular before Siddhānta-kaumudī. There is about a dozen commentaries of which Prasāda of Viṭṭhala (16th cent. AD) and an abridgement of Prakriyā-kaumudī, called Tattvacandra by Jayanta (1631 AD), a pupil of Rāmacandra.32 There are glosses like Prakriyāraṇjana by Viśvanātha, Prakriyāvyākṛtti by Viśvakarmā, Prakriyārajinamaṇi by Dhaneśvara (other than the preceptor of Bopadeva).33

(12) Bhaṭṭojidīkṣita & his works - He was a stalwart grammarian of the Pāṇinian school. He flourished in the first half of the 17th century and wrote many independent books and commentaries, like Vaiyākaraṇa-siddhāntakaumudī, Praudhamanoramā, Vaiyākaraṇa-siddhāntakārikā, Śabdakaustubha and others. The most reputed work out of these, however, is the Vaiyākaraṇa-siddhāntakaumudī or Siddhānta-kaumudī or Kaumudī, which is very popular even today and which has almost set aside other works of its kind. Bhaṭṭojī was a Telugu Brahmin and although he belonged to the South, he lived in Varanasi where he prepared a school of learned grammarians. It is said that he carried on his work silently in Varanasi, yet he was envied by Paṇḍitarāja Jagannātha, the reputed rhetorician of his time who criticised Bhaṭṭojī’s Manoramā very severely. The Siddhānta-kaumudī has got many commentaries. Tattvabodhinī written by Bhaṭṭojī’s pupil Jñānendrasarasvatī (later half of the 17th cent.) is appreciated much.34

(13) Paṇḍitarāja Jagannātha & his work on grammar - He is well-known as a poet and scholar of vyākaraṇam as well as Rhetorics. He wrote many excellent poetical works. He lived in the first half of the
17th century. He was a pupil of Vireśvara, son of Kṛṣṇaśesa and he severely criticised the views of Appaya Dīkṣita and Bhaṭṭojiḍīkṣita. He wrote a sort of refutation of Bhaṭṭoji’s commentary *Praudhamanorama* (on the *Siddhānta-kaumudi*), which he named *Praudhamanorama* which is popularly termed *Manoramākucamardana*. His famous work is the *Rasagaṅgādhadra* on *Alaṃkāraśāstra*. He has also written *Sārapradīpikā*, a commentary on the *Sārasvata-vyākaraṇam*.

(14) Koṇḍabhaṭṭa & his Vaiyākaraṇabhūṣānasāra - His work is also known as a slightly abridged name of the *Vaiyākaraṇabhūṣana* by the author himself. It is for the beginners. He was a nephew of Bhaṭṭoji Dīkṣita and hence flourished in the later half of the 17th cent. AD. It consists of the same number of 14 chapters called *Nirṇaya*.

(15) Varadarāja & his works - He was the scholar of grammar and a pupil of Bhaṭṭoji Dīkṣita. He flourished at the end of the 17th century and wrote abridgments of the *Siddhāntakaumudi* for beginners. They are *Laghusiddhāntakaumudi* and *Madhyasiddhānta-kaumudi*. He has also written *Dhātukārikāvali* and *Gīrvāṇapadamañjarī*.

(16) Jñānedrasarasvatī & his Tatvabodhinī - He has written the well-known commentary *Tattvabodhinī* on Bhaṭṭoji’s *Siddhānta-kaumudi*. He was a pupil of Bhaṭṭoji and lived at Benares in the later half of the 17th cent. AD. He was a monk disciple (परमहंसपरिब्राह्मज्ञान) of Vāmanedrasarasvatī. The *Tatvabodhinī* is looked upon as the most authoritative and at the same time very scholarly work. It is supplemented by Jayakṛṣṇamuni’s *Subodhinī* on the topic of the rules of Vedic accents.
(17) Nāgēśa & his works - He is the most reputed modern scholar of Pāṇinian school. He was well-versed in other śāstras also. He lived at Benares in the latter half of the 17th century. He wrote many masterly commentaries known by the words Śekhara and Udyota on the authoritative old works in the different śāstras. The total number of his small and big works together comes to more than a hundred. He was a bright pupil of Hari Dīkṣita, the grandson of Bhaṭṭoji Dīkṣita. He was a renowned teacher also, and many of the famous scholars of grammar in Benares and outside at present are his spiritual descendants. He was a Maharashtriya Brahmin. Due to his cleverness in leading debates in the various śāstras he won the title Sabhāpati. Out of his numerous works, the Mahābhāṣya-pradīpodyota, the Laghuśabdenduśekhara, Laghumāṇjūṣā and the Paribhāṣenduśekhara are quite well-known.39

(18) Svāmī Dayānanda Sarasvatī & his work - He was a brilliant Vedic scholar and a great reformer of the 19th century belonging to Gujarat. He encouraged and firmly established on a sound footing the study of Vedas and grammar especially of Aṣṭādhyāyī, Mahābhāṣya and Kāśikāvyrtti. He has written many works on Veda and grammar. In a major work called Vedāṅgaprakāśa, intended for the uplift of Vedāṅgās. He wrote small treatises like Nāmika, Avyayārtha, Uṇādikoṣa, Ākhyaṭāṭikā and so on in the very words of Pāṇini and Patañjali, which he got them translated into Hindi.40

V Kāṭantra School of Sanskrit grammar

The Kāṭantra or the Kāḷāpaka vyākaraṇam by Śarvavarmā is the oldest among the post-Pāṇinian systems of Sanskrit grammar. Before the composition of the
The Kātantra-vyākaraṇa is the result of gradual efforts of the grammarians from Śarvavarmā onwards. The Kātantra-vyākaraṇa up to the Ākhyāta section is considered to have been written by Śarvavarmā and it consists 855 aphorisms only. As a matter of fact, it was written not only for king Sātavāhana alone, but also to meet the need of student, desirous of acquiring the working knowledge of Sanskrit grammar. Later on Kātyāyana wrote the Kṛdanta portion fillup the deficiency in the Kātantra-vyākaraṇa in order to give it the form of a complete system.41

It ignores many Pāṇinian unimportant rules for the beginners, adjusts many, and altogether omits the Vedic rules of accentuation. It is also explained as Kāśakṛtsnatra. It lays down the sūtras in an order different from that of Pāṇini dividing the work into four Adhyāyas dealing with technical terms, sandhi rules, declensions, syntax, compounds, affixes of secondary derivatives (तत्क्रिया), conjugation, voices and verbal derivatives. The total number of rules is 1412 supplemented by many
corrective statements (वार्तिक). The treatise is believed to have written by Šarva, called Sarvavarmā or Sarva or Šarva, who is said to have lived in 1st cent. AD during the reign of the Sātavāhana kings.

The work was very popular especially among those who wanted to study spoken Sanskrit with ease. It attained for several years a very prominent place among text-books on grammar, especially in Behar, Bengal and Gujarat. It has got a large number of glosses and commentaries, many of which are in a manuscript form at present. Its last chapter is ascribed to Vararuci.

As the arrangement of topics is entirely different from Pāṇini’s order, in spite of considerable resemblance of aphorisms and their wording, it is obvious that the work was based on Pāṇini, but composed on the models of ancient grammarians viz. Indra and others.

VI Hemacandrācārya’s School of Sanskrit grammar

Hemacandrācārya wrote a well-known work Siddhahemacandrābhidha-svopajñā-šabdānuśāsana, Siddhahaimasabdānuśāsana or Haimavyākaraṇaṁ in the 12th cent. AD. Ācarya Hemacandrasūri was a versatile writer of his age and because of his proficiency in all the branches of learning he was honored with the title Kalikālasrvajñā by Siddharaja Jayasimh, the ruler of Anahilapatana. The life account of Hemacandrācārya is recorded by Merutungācārya in the Prabandhcintāmaṇi dated 1304 AD. On the basis of the material available in Prabandhcintāmaṇi and other works in the Prabhākacarita of Prabhācandrasūri (1277 AD), Dr. Buhler has published the life account of Hemacandrācārya in 1889. As per the
account given by Dr. Bulher, Hemacandrācārya was born in 1088 AD at Dhandhuka near Ahmedabad. His father’s name was Cācīga and his mother’s name was Pāhāni. He became a monk at an early age and devoted his whole life in preaching the doctrines of Jainism. Siddharaja Jayasimh was very much attracted by his profound learning and scholarship. Under the patronage of Siddharaja Jayasimh and later on, his son Kumarapala, he wrote a large number of works. He died in 1172 AD.

It consists of 08 chapters (adhyāya) of 04 quarters (pāda) each. The total number of the aphorisms (sūtra) comes to nearly 4500. The 4th quarter of the 8th chapter deals with the grammar of Prakrit languages current in his time.

The 01st chapter consists of technical terms and the Sandhi rules, followed by Kāraka and Feminine suffixes in the 02nd chapter, while the 03rd discusses Compounds and commences the verbal conjugations till the end of the 04th chapter. The 05th gives the rules regarding the Agentive affixes (krdanta), followed by the rules regarding the Secondary derivaties (taddhita) in the 06th and the 07th chapters.44

VII A brief survey of the Sārasvata School of Sanskrit Grammar

This School of Sanskrit grammar was once very popular on account of its brevity and simplicity. It is believed to have been written in the sūtra form by the ancient grammarian named Narendraśāstrī (=NC) or Narendra-sarasvatī. Who on receiving the inspiration of Sarasvatī, the goddess of learning, composed 568 sūtras. Later on 90
corrective statements (वारिक) where written on them. He is also known as Narendrasūri.

As an old grammarian he is the original writer of the Sārasvata-vyākaraṇa, on the strength of references to him in the commentaries (on the Sārasvata-vyākaraṇam) written by Viṭṭhalesa (1525 AD) and Kṣemendra (later half of 16th cent.) lived. He is believed to have lived in the 10th cent., though Belvelkar puts him in the 13th cent. The exposition of his aphorisms by Anubhūti-svarūpācārya (=AS), who flourished in the 13th cent., is known by the name Sārasvata-prakriyā (the topic of the present thesis), which has remained as a text-book on grammar till the present day in some parts of India. This work is popularly known as Sārasvata-vyākaraṇam. The technical terms in this grammar are the currently popular ones.

Shastri Navala Kishor, the editor of Candrakīrti Muni’s commentary Subodhikā holds the opinion that AS is the original author of the Sārasvata-vyākaraṇam and hence he clearly asks the scholars to find out and to prove AS as the original author, because some people opine NC to be the original author.

Among all these popular systems of Sanskrit Grammar (mentioned above) the anecdote regarding the origin of the Sārasvata school of Sanskrit grammar is interesting. Though it is an anecdote, it is narrated here below.

The Sārasvata school of Sanskrit grammar is popular and as such, all established scholars are aware of its author AS as Anubhūtisvarūpa who was an exalted hermit of Varanasi (Kāśī).
Once during a scholarly discussion AS instead of पुंसि (regarding the Supreme Person uttered पुंसू Loc. Plural) out of slip of tongue. The scholars asked him to justify the usage grammatically. AS promised to justify it the next day, went home and propitiated Goddess Sarasvatī.\textsuperscript{52} The goddess being pleased by the virtue of meditation, revealed herself immediately before AS and uttered, “Choose a boon.”\textsuperscript{53} AS narrated like a son to the mother the event and being desirous of making something great, asked for a new grammar.\textsuperscript{54} The goddess gave 700 aphorisms\textsuperscript{55} from the necklace round her neck and disappeared. Then AS composed this grammar. AS obtaining a new grammar proved the usage पुंसू expressing the meaning “regarding or in case of the Supreme Person who is the unborn (अ-सम्भव).”

There arises a little contradiction in the above narrated anecdote, because the Goddess Sarasvatī offered 700 aphorisms from her necklace, but not a single Ms of the Sārasvata aphorisms contains 700\textsuperscript{56} aphorisms and whether AS composed the grammar. This must be taken to mean clearly that AS wrote the commentary called Sārasvata-prakriyā on the aphorisms handed down in the tradition of Sārasvatīs i.e. Sarasvatī and that too, must be NC alias Narendrasarasvatī (who might have been a direct recipient of the original 09 प्रत्याहार aphorisms,\textsuperscript{57} who is the author of the Sārasvata-sūtrapāṭha).

Further Shastri Navala Kishora gives an opinion that NC must have written an extant commentary\textsuperscript{58} of Sārasvata-vyākaraṇa and the same was rendered short, easy and simple (कम्फु) by AS.\textsuperscript{59} But such an opinion can now be simply put aside, because there are ample references to prove NC as the original author of the Sārasvata aphorisms.

27
Thus AS composed the method of grammatical formations. His commentary perfect in discussing the solutions of the doubts shines with illustrations.  

VIII Works on the Sārasvata grammar

The following authors have contributed to the Sārasvata school of Sanskrit grammar by writing commentaries on the Sārasvata-prakriyā of AS or independently on the Sārasvata aphorisms of NC.

This school also enjoys two traditions of topic-wise analysis (pāṭha-parampara) and the operational analysis (prakriyā-parampara) like those of Mahābhāṣya, Kāśikā, etc. and Rūpāvatāra, Prakriyākaumudī, etc. of the Pāṇinian school.

They are as under:-

1. Anubhūtisvarūpācārya (13th cent.): Sārasvata-prakriyā.
2. Madhava (14th cent.): Sārasvatasiiddhānta-ratnāvalī.
3. Amṛtabhāratī (1497 AD): Subodhikā or Subodhinī.
6. Candrakīrti (second quarter of 16th cent.): Subodhikā or Dīpikā.
7. Kṣemendra (later half of 16th cent.): Sārasvata-īppaṇa.
9. Maṇḍana (later half of 16th cent.): The name of his commentary is nowhere available.
Vāsudevabhaṭṭa (1577 AD): Sārasvata-prasāda.

Rāmabhaṭṭa (1593 AD): Vidvatprabodhini or Rāmbhaṭṭi.

Dhanesvara (he comes after Kṣemendra and before 1595 AD): Kṣemendraśīppanaṇaka-khaṇḍanam.


Kāśinātha (1610 AD): Sārasvatabhāṣyam.


Mahopādhyāya Vinayasāgara (16th - 17th cent.): Bhojavākaraṇam and Vidvaccintāmaṇi.

Bhaṭṭa Gopāla (1615 AD): The name of his commentary is nowhere available.

Sahajakīrti (1623 AD): Sārasvata-prakriyāvārttika.

Hansavijayagaṇi (1652 AD): Sabdārthacandrikā.

Raghunātha (17th cent.): Laghubhāṣyam.

Rāmasrāma alias Rāmacandrasrāma (1684 AD): Siddhāntacandrikā.

Lokeśakara (last quarter of 17th cent.): Tattvadīpikā.

Jinaçandra (1850 AD): Siddhāntaratnam.

The date of the following three commentators is nowhere recorded.

Kṣemaṅkara (—): The name of his commentary is nowhere available.

Dayāratna (—): Sārasvataparibhāṣa.

Harideva (—): Mitākṣara.

In addition to these names there could be mentioned a few others, such as Ratnākara, Nārāyaṇabhārati, Mahīdhara, etc. but the above list, of them is sufficient to indicate the course of development of this school since its origin in the 10th century. It is necessary, however, to
mention a few more writers (in the above given list) who wrote commentaries on the Sārasvata School independently of the *Sārasvata-prakriyā*, although none extant is older than that work.\textsuperscript{61}

**IX Modern authors on grammar**

(1) Belvēlkar Shripad Krishna - He is the pioneer historian of the schools of Sanskrit grammar, as he has attempted to furnish the data (as much available to him) in his epoch-making work called *Systems of Sanskrit Grammar*.\textsuperscript{62} It has proved itself to be a source (उपजीव्य) of multifarious research, especially in the field of historical research in Sanskrit.

His work *Systems of Sanskrit Grammar* was prepared as an essay for the Vishwanath Narayan Mandlik Gold Medal Prize for 1909.

The work begins with the half-poetic grammatical speculations in the Vedas. It treats in a chronological order of the rise, growth and decay of some 12 different schools of Sanskrit grammar, bringing the history down to quite recent time. It is the first work of its kind and puts together all that was known about the grammarians like Indra, Candra, Kāśakṛtsna, Āpiśali, Śākaṭāyana, Pāṇini, Amara, Jainedra and others with their works.

Belvelkar deals with the subject matter as follows:

The 1\textsuperscript{st} chapter discusses early grammatical speculations in the Vedas, *Brāhmaṇas*, Yāska’s *Nirktam* (as an allied text) followed by a short study of the Aindra School.
The 2nd chapter deals with the school of Pāṇini with *Vyākaraṇa Mahābhāṣya*, *Kāśikā*, *Padamaṇjarī*, etc. and also includes *dhātupāṭha*, *gaṇapāṭha* and so on.

The 3rd - 11th chapters discuss respectively the schools of Cāndra, Jainendra, Śākaṭāyana, Hemacandra, Kātantra, Sārasvata, Bopadeva, Jaumara and Saupadma.

The 12th chapter discusses the later sectarian schools like *Harināmāmṛita* and *Prabodhaprakāśa*.

The 13th chapter discusses the lesser manuals and school books such as *Prabodhchandrikā*, *Bhoṣṭvyākaraṇa*, *Bhāvasimhā-prakriyā*, *Dīpavyākaraṇam*, *Kārikāvali* and *Bālavabodha*.

At the end he gives three appendices regarding *Cāndra-varṇa-sūtranī*, Jogarāja’s *Pāḍaprakaraṇasaṅgati* and a Chronological Conspectus of the different schools, followed by the General Index of authors and works on Sanskrit grammar.

(2) Yudhīṣṭhīra Mīmāṁsaka-He is a reputed scholar on grammar and his work is also extremely important, because he has presented elaborately the systems of Sanskrit grammar in his *व्याकरणशास्त्र* का इतिहास in three Parts. The Part-I deals with the matter in the following manner:

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<td>आचार्य पाणिनि के समय विद्यमान संस्कृत वाच्य</td>
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The Part-II discusses with the following:

Ch.18: शब्दानुशासन के खिलात
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Ch.20: धातु-पाठ के प्रवक्ता और व्याख्याता (पाणिनि से पूर्वचर्य)
Ch.21 धातु-पाठ के प्रवक्ता और व्याख्याता (पाणिनि)
Ch.22 धातु-पाठ के प्रवक्ता और व्याख्याता (पाणिनि से उत्तरचर्य)
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Ch.27 फिदा-सूत्र के प्रवक्ता और व्याख्याता
Ch.28 प्रतिशाख्य आदि के प्रवक्ता और व्याख्याता
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Ch.30: लक्ष्यप्रदान वैयाकरण कवि

The Part-III furnishes the following appendices:

App.01: अपाणिनीय प्रामाणिकता-नारायण भट्ट
App.02: पाणिनीय व्याकरण की वैज्ञानिक व्याख्या का निदर्शन
App.03: भाष्यसम्बन्ध अष्टाध्यायीपाठ-नागेशभट्ट
App.04: भाष्यसम्बन्ध अष्टाध्यायीपाठ-अनंतरामशर्मा
Abhyankar K. V. & Shukla J. M. - The joint work of these great scholars is - A Dictionary of Sanskrit Grammar. They have prepared a comprehensive dictionary of Sanskrit grammar. Its subject is that which has been developed fully by Sanskrit grammarians for the last two thousand years and is certainly a stupendous work which can only be done by a band of grammarians who have got a sound footing in the subject. In the light of this, the dictionary is an honest and humble attempt in that direction. The number of entries is more than 4000 some of which are in the form of short articles supplying very briefly the necessary information from the different sources with quotations or references to the original works.

All the standard works in grammar have been consulted. The Kātantra, the Śākaṭāyana, the Jainendra, the Haima and other grammars, the different Paribhāṣā works have been consulted. The grammatical importance and significance, and only such words and such sense of a grammatical significance, have been included along with affixes, augments, substitutes and technical terms mostly given in Pāṇini’s grammar. Names of authors and books, printed as well as found in a manuscript form, have been included. The scholarly index-works of Dr. Bohtlingk (in
German) and Dr. Renou (in French) were found useful in providing references to standard grammar works.

(4) Dr. R. S. Saini - His work Post Pāñinian System of Sanskrit Grammar contains a detailed information about the Post-Pāñinian systems which were written from 1st cent. to 16th cent., mainly with a view to presenting the rules of learning Sanskrit grammar in the easiest but comprehensive way. He has tried to elucidate and evaluate the method and technique adopted in the various systems. He has included the following systems of Sanskrit Grammar in this work, viz. Kātantra, Cāndra, Jainendra, Śākaṭāyana, Sarasvatīkaṇṭhābharaṇa, Sārasvata, Mugdhabodha, Haima, Saṃkṣiptasāra and Supadma, and at the end he gives the bibliography.

(5) Prof. Dr. Jani Jaidev Arunoday - His work Mahopādhyāya-Vinayāsāgara viracitam Bhoja-vayākaraṇam, edited by my guiding teacher was published by Shri Arya-Jaya-Kalyana kendra (Mumbai) in 1985. The work contains the critical introduction, translation and the exhaustive notes in Gujarati with 06 important appendices.

The two works viz. the two thesis works must be mentioned here, because some of their important points and discussions are incorporated in the presence thesis.

(6) Dr. Pathak Kishorchandra Bhanushankar - The Aṣṭādhyāyī of Pāñini - A topic-wise Analytical Study. It was submitted for the degree of Ph.D. in Sanskrit in September, 1981 under the able guidance of Late Prof. Dr. A.N. Jani (MSU).
X Other works on grammar

(1) Wilson H.H. His work Essay, analytical, critical philological on subjects connected with Sanskrit literature. "The lover of science, the antiquary, the historian, the moralist, the poet, and the man of taste will obtain in Sanskrit books an inexhaustible fund of information and amusement. It may not be uninteresting to the student to be informed of the manner in which this treatise has been compiled."

He found a Pandit to assist in the pursuit; but as at that time there did not exist, in any language any elementary book, he was compelled to form such for himself as he was able to make extracts, and at length entire translations of grammars into English, the greatest part of three very popular grammars viz. the Sārsvaṭī-prakriyā of Anubhūtisvarūpācārya, the Mugdhabodha of Bopadeva and the Ratnamālā of Puruṣottama with which the celebrated śūtras of Pāṇini, the Siddhānta-kaumudī of Bhaṭṭoji-dīkṣita and the Siddhānta-chandrikā of Rāmacandra (of the Sārasvata school), with several useful commentaries, all of which have been either used, or consulted in his compilation.

His effort is highly praiseworthy, because he himself prepared the letters & script of the Devanagari to print and publish his work. He has dealt with the subject matter as follows:
The naming of the chapters shows very clearly the discussion carried out by the author in his book.

(2) Whitney W. D. - In the preface of his work History of Sanskrit Grammar stresses on the Systems of Sanskrit grammar as an important auxiliary text, saying, “There are six systems of primary rank, and reckoned as orthodox. A grammar is necessarily in great part founded on its predecessors, and it would be in vain to attempt an acknowledgement in detail of all the aid received from other scholars.”

“Paṇini, whose text-book containing the facts of the language casts into the highly artful and difficult form of about 4000 algebraic-formula. The chief and most authoritative commentary on his work is that called the Mahābhāṣya (great comment), by Patañjali.”

His book deals with the subject matter in the chapters as follows:
Ch.01 Alphabet
Ch.02 System of Sounds; Pronunciation
The text-books of Wilson H. H. and Whitenev W. D. are the elementary presentation of the rules of Sanskrit grammar. It is obvious that the effort of both of these European scholars is to introduce and propagate the rise-growth of the interest of the Europeans in Sanskrit language and literature.

XI Method adopted in the present thesis

In the present study includes the text of Sārasvata-sūtrapātha edited critically with the help of 01, Pune Ms. (P) and 03, Baroda mss. (B, B1 & B2). It also contains a brief outline of NC’s Sārasvata-sūtrapātha as well as of AS’s Sārasvata-prakriyā is presented for the first time in Chapters 02 and 04 respectively. Each of them follows their own numbering i.e. in the serial order.
The exhaustive list of authors and their works is presented chronologically, after reading, deciding and fixing their being prior or posterior, with the help of the 03 important works by (1) Belvalkar S. K., (2) Abhyankar K. V. & Shukla J. M. and (3) Saini R. S. The general survey of the works of Sārasvata School is prepared from the published texts of (1) Sārasvata-prakriyā, (2) Siddhāntacandrika, (3) Subodhikā, (4) Siddhāntaratnam & (5) Bhoja-vyākaraṇam.

The names of the authors and their works are mentioned fully at the first occurrence which are mentioned with the surname in the subsequent occurrences, even in the footnotes.

The arrangement of the three parts (बृत्ति) is maintained, though the serial number of aphorisms follows the style adopted in Vaiyākaraṇa-siddhānta-kaumudī of Bhaṭṭojojīkṣita.

The English version of the grammatical terminology follows mostly the translation of S. C. Vasu's Aṣṭādhyāyī of Pāṇini (Vol. I & II) and Siddhānta-kaumudī (Vol. I & II).

Wherever the aphorism of the Sārasvatasūtra-pāṭha is refereed to in the discussion, the number of the chapter and the aphorism from the Sūtra-pāṭha is given, and wherever the aphorism is cited in the discussion of AS, the serial number of Sārasvata-prakriyā is given.

Shastri Navalkishor, the editor of Sārasvata vyākaraṇam with the Subodhikā of Muni Candrakirti has tried to edit the book on the line of Vaiyākaraṇa-siddhānta-kaumudī of Bhaṭṭojojīkṣita, dividing into the Former Part
and Latter Part (उत्तराधि) inspite of the 03 divisions or sections called वृत्ति, though, the chapterization of the 3
section follows the serial numbering with the numbers of sub-sections.

All the 03 parts (वृत्ति) are given here the numbering section-wise and chapter-wise. Hence the section 01
covers chapters 01-17, the section 02 comprises of 01-34, while the section 03 contains chapters 01-09.

The root list (dhātupātha) given in the सारस्वतो धातुपाठः (in Part-II) is a compilation by Madhava (16th cent.) while
the alphabetical list of roots in Surt-irṣy follows the numbering of the Sārasvata-prakriyā of AS.

The reference number (given in the brackets) indicate the chapter, the section and the rule which are
mentioned with the / sign.


1 चन्द्रकीर्ति: सुभोधिका अथवा दीर्घिका (भाग-१-२), सं. शासी नवलकिशोर, प्र. चौधर्य संस्कृत
संस्करण, बाराणसी, १९८६ (तूलीय संस्करण), भूमिका, पृ. £.
Service, Delhi, 1908, P 1, Upoddhāta-prakaraṇam.
3 श्री सुभाषितलभाण्डारसु, परंपरागतपुरुषल्पत्रकाविशिष्टत्वशर्मण, समाख्यः सहुद्युपरयादाकं
सूक्ष्मग्रह: पण्डितोपाध्यायविद्यालयविद्यमणकाशान्वतनुजुनाह, वायुदेवशार्मण (परिष्कृत संस्कृतग्रंथ), प्र. ईस्टम्यान बुक सिंकर्स, दिल्ली, २००३, पृ. ४३-४४.
4 Vākyapadiyam, Brahmakāṇda 14 & 16 (the next one), translated by
K.A. Subramania Iyer.
5 Abhyankar & Shukla, pp. 376-377.
6 See verses No. 11 & 12 on P 5 above.
University of Calcutta, 1927, pp. 268-289.

39


The stanza already quoted at the outset of this section on P 11.


The popular stanza of salutation to Patañjali run as under:

Abhyankar & Shukla, pp. 231-232.

Ibid P 290.

Ibid P 348.

Ibid pp. 161-162.


Vide: A. B. Saini, P 05.

Ibid1? 290.

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Vide: A. B. Saini, P 05.

Ibid1? 290.

Ibid pp. 161-162.


Vide: V. S. Bhatkal, pp. 9-10.

Ibid1? 290.

Ibid pp. 161-162.


Vide: V. S. Bhatkal, pp. 9-10.

Ibid1? 290.

Ibid pp. 161-162.

A remarkable work on Puruṣottamadeva is done by the famous scholar Prof. Dr. Bhatt Vasantkumar M., Pub. Gujarat University, Ahmedabad, 1987.

Abhyankar & Shukla, P 254.

Ibid P 327.

Belvalkar, P 51, FN 01.

Abhyankar & Shukla, P 260.


Ibid pp. 158-159.

Ibid P 371.


Ibid P 179.

Ibid P 196.

Saini, pp. 18-19.

Ācārya Merutunga’s Kātantra-bālāvabodha-vṛtti is critically edited by Prof. Dr. N. M. Kansara and is published by Shree Arya Jaya Klyana Kendra Trust, Mumbai, 1998.

Abhyankar & Shukla, pp. 114-115.


Saini does not mention his date.

Abhyankar & Shukla, P 161.

Belvalkar, pp. 101-102.

Abhyankar & Shukla, P 426.


Shastri Navala Kishor, Bhūmikā, P 09.

Here onwards the stanzas from the Bhūmikā by Shastri Navalkishor are noted. The numerical at the end indicates the serial number of that stanza.
These प्रत्याघात aphorisms are supplied at the commencement of the Part II, P 198.

Belvalkar, pp. 101-102.

The titles are so perfect that they need no comment or explanation or any addition to them.

It's exclusive outline is furnished in this thesis, Ch. 06, pp 169-191.

Whitney W. D., Preface pp. III - VIII.