

## CHAPTER II

### LIFE, DATE AND WORKS OF KAUNḌABHAṬṬA

Kaunḍabhaṭṭa was a stalwart grammarian and an outstanding philosopher of *Navya-vyākaraṇa* (New System of Logical Grammar). He has enriched the field of Sanskrit *Śāstras* by his magnificent works. He has eight works to his credit which will be dealt with in the proper place in this chapter. Most of his works summarise philosophical tenets of *Vyākaraṇa*, *Nyāya* and *Mīmāṃsā* system of philosophy. But he is highly appreciated as a grammarian. Vanitha Ramaswami rightly remarks:

“Without studying his work called *Vaiyākaraṇabhūṣaṇasāraḥ* no one shall be entitled to be a grammarian”.<sup>1</sup>

#### II.1. Lineage of Kaunḍabhaṭṭa

Kaunḍabhaṭṭa's native place was *Āndhrapradeśa*, but later he moved to and settled down in Kāśī for the sake of learning Sanskrit *Śāstras*. He was a *Sārasvata-brahmin* of *Bahvṛca-śākhā* of *Ṛgveda* and belonged to *Kāśyapagotra*. His ancestors were the residents of *Carukūru*, a village in *Āndhrapradeśa* and therefore his family was known as *Carakūri*.

#### II.2. Personal Account of Lakṣmīdhara

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<sup>1</sup> Rāmaswāmy, Vanithā, *A Critical Study of Kaunḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāraḥ*, p. 9.

Kaunḍabhaṭṭa's grandfather was Lakṣmīdhara, a renowned scholar of *Mīmāṃsā-śāstra* and a poet of great eminence. His time was 16<sup>th</sup> century AD. He was the court scholar of the king Tirumalarāya of *Aravīdu* dynasty of *Vijayanagara* (1570-73 AD). Kamalāśaṅkara Trivedī provides the information about him as follows:

“Lakṣmīdhara has based his work upon that of Trivikrama and both are quoted in the *Ratnāpaṇa* by Kumārasvāmin, son of Mallinātha. Mallinātha flourished in the sixteenth century; for one of his verses occurs in an inscription of 1532 AD. This makes Lakṣmīdhara a contemporary of Mallinātha.”<sup>2</sup>

Lakṣmīdhara's name occurs in the introductory verses of the *Prākṛtamaṇidīpikā* of Cinabommabhūpāla, along with the names of Trivikrama, Hemacandra, Bhoja, Vararuchi, Puṣpavanānātha and Appayajvan.<sup>3</sup> Lakṣmīdhara has given an account of his life and other personal details in the introductory verses of his work *Ṣadbhāṣācandrikā*, a work on Prakṛita grammar<sup>4</sup>. From this information,

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<sup>2</sup> The *Ṣadbhāṣācandrikā* of Lakṣmīdhara, Introduction p. 17

<sup>3</sup> सूक्ष्मार्थं ग्राह्यतां मन्दानपि नाटकं मृदूपायः।  
तस्यापि जीवितमिदं प्राकृतमप्राकृतेन यन्मिश्रम्॥  
ये त्रिविक्रमदेवेन हेमचन्द्रेण चेरिताः।  
लक्ष्मीधरेण ये ग्रन्था भोजेन च महीक्षताः॥  
ये पुष्पवननाथेन ये वा वररुचा अपि।  
वार्तिकार्णवभाष्याद्या अप्ययज्वकृताश्च ये॥ *Ibid* Introduction fn. §, p. 17.

<sup>4</sup> अस्त्यन्ध्रदेशे चरकूरिवंशः कृष्णातटे काश्यपगोत्ररूढः।  
यो बह्वृचानां बहुमाननीयो धत्ते सदा कीर्तिसुवैजयन्तीम् ॥ १.६॥  
यत्र नामादिमिशिशोरङ्कितं वेङ्कटेशितुः।  
सलक्ष्मीकः स एवाचर्यो भगवान् गृहदेवता ॥ १.७॥  
आसप्तपुरुषं यत्र लक्ष्मीवाण्योरवस्थितिः।  
आसीत् कपोतनाथस्य वरात् कदलिवासिनः ॥ १.८॥

it becomes clear that he belonged to *Carakūri* family, and his native land must have been situated somewhere on the bank of the river Kṛṣṇā in *Āndhrapradeśa*. The Lord Veṅkaṭa was his family deity. It is also believed that both learning and wealth were residing together in his family upto the seventh descendant of his family. Timmaya, a very learned man who performed the *Soma* sacrifice was very charitable and great devotee of Śiva, was born in this family. Timmaya's son Yajñeśvara too, was very proficient in the study of the Ṛgveda. His wife Sarvāmbikā was blessed with four sons. Kaṇḍabhaṭṭa was the eldest of them and well versed in the six orthodox systems of Indian philosophy. Lakṣmīdhara was his younger brother and a worshipper of Dakṣiṇāmūrti (Śiva). He was also known as Lakṣmaṇasūri as it is found in the colophon of one of the manuscripts of *Ṣadbhāṣācandrikā* and rightly noticed by Dr. Hultzcher in his report of Mss. in 1895.<sup>5</sup>

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तत्रोदभूतिम्मयसोमयाजी बुधोष्टभाषाकविपटुभद्रः।  
 नित्यान्नदाता निजभक्तिलब्धवृषाकपायीरमणप्रसादः॥१.९॥  
 तस्मादुदैद्वह्वृचचक्रवर्ती यज्ञेश्वरः पण्डितसार्वभौमः।  
 सर्वाम्बिका सर्वगुणोपपन्ना तस्य द्वितीयाभवदम्बिकाभा॥१.१०॥  
 ताभ्यामुदभवन् पुत्राः सर्वाचारनियामकाः।  
 विधिमन्त्रार्थवादज्ञाश्चत्वारो निगमा इव ॥१.११॥  
 षड्दर्शनीतत्त्वविवेककर्ता स्वशिष्यसंपादितदिग्जयश्रीः।  
 तेष्वदिमः पण्डितपटुभद्रः श्रीकौण्डभट्टो जयतीह लोके ॥१.१२॥  
 लक्ष्मीधरस्तदनुजो दक्षिणामूर्तिकिङ्करः।  
 सर्वविद्वत्कविमतः सज्जाप्तो विरजते ॥१.१३॥  
 तेन लक्ष्मीधरार्येण षड्भाषाचन्द्रिकानघा।  
 विद्वत्कविचकोराणां प्रीतये क्रियतेऽधुना ॥१.१४॥

*Ibid*, pp. 2-3

<sup>5</sup> "The name Lakṣmaṇa is found in the Ms. of the *Ṣadbhāṣācandrikā* which is noticed by Dr. Hultsch's Report of Mss. 1895, p. 65

The colophon is इति श्रीमदखिलपरिवारदक्षिणामूर्तिकिङ्करेण लक्ष्मणसूरिणा विरचितायां षड्भाषाचन्द्रिकायामपञ्चशभाषानिरूपणं संपूर्णम्

*Ibid*, Introduction p. 15

The introductory verses of the *Śrutirañjanī A ṣṭapadīvyākhyā*, a commentary on *Gītagovinda*, and *Ṣaḍbhāṣācandrikā* are same but with the only difference of in the name of the author. In *Śrutirañjanī*, the name of the author is Lakṣmaṇasūri; while in the *Ṣaḍbhāṣācandrikā*, the name of the author is Lakṣmīdhara. From this, we can assume that Lakṣmaṇasūri and Lakṣmīdhara is the same person.<sup>6</sup> The opening verses of the *Śrutirañjanī A ṣṭapadīvyākhyā* mention that Lakṣmīdhara has written two works viz. *Prasannarāgavam* and *Svaramaṇjarī*.<sup>7</sup>

The verses and the colophon of the *Iṣṭārthakalpavallī*, a commentary on *Anargharāghavanāṭaka*, mention that Lakṣmīdhara had written this commentary after becoming a recluse. He received the initiation of the *Sanyāsāśrama* from Kṛṣṇarāma and assumed the name Rāmānandāśrama.<sup>8</sup> The expression मीमांसाद्वयपारगः in *Iṣṭārthakalpavallī* justifies that he was well-versed *Pūrvamīmāṃsā* and *Uttaramīmāṃsā*.<sup>9</sup> The colophon of the *Ṣaḍbhāṣācandrikā* also substantiates that Lakṣmīdhara was expert in *Pūrvamīmāṃsā* (Vedic Hermeneutics),

<sup>6</sup> *Ibid*, fn. “Sesagiri Shastri’s Report of Mss. No. 2 of 1899, pp. 202-205”.

<sup>7</sup> *Ibid*

<sup>8</sup> स गार्हस्थ्ये चिरं स्थित्वा जित्वा सर्वदिशः सुधीः।

संन्यस्याजनि योगिन्द्रो रामानन्दाश्रमाभिधः॥

The colophon is : इति

श्रीमत्परमहंसपरिव्राजकाचार्यकृष्णाश्रमपादशिष्यरामानन्दाश्रममुनिविरचितयामनर्घराघवव्याख्या  
यामिष्टार्थकल्पवल्लरीसमाख्यायां पञ्चमोऽङ्कः॥

*Ibid*, fn.\* p. 16

<sup>9</sup> स करोति महायोगी मीमांसाद्वयपारगः।

अनर्घराघवव्याख्यां प्रीतये विदुषां शुभाम्॥ *Ibid*

*Uttaramīmāṃsā* (Vedānta), *Vyākaraṇa* (Grammar), *Nyāya* (Logic) and *Sāhitya* (Poetics).<sup>10</sup>

Lakṣmīdhara had two sons, named Bhaṭṭoji Dīkṣita and Raṅgoji Bhaṭṭa. He had equally passed on all his knowledge of Sanskrit *Śāstras* to his sons. Hence, Bhaṭṭoji and Raṅgoji could made great contribution to the field of Sanskrit *Śāstras* through their incredible works by following the footsteps of their learned father.

### II.3. Personal Account of Bhaṭṭoji Dīkṣita

Bhaṭṭoji, like his forefathers, is believed to have begun his career as a priest and he too, was the court poet of the King Keldi Veṅkaṭādri of *Āndhrapradeśa* (1582-1629 AD), but he preferred to settle in the city of *Kāśī* in order to study Grammar for which he has passion from his childhood along with other knowledge systems. This decision facilitated his study of the grammar and that also resulted in making him an outstanding grammarian with worldwide reputation in his chosen field of knowledge. Bhaṭṭoji had written various grammatical as well as non-grammatical tratises which enriched the system of Sanskrit Grammar and other intellectual disciplines and broadened its frontiers.

Sūryakānta Bālī rightly observes:

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<sup>10</sup>इति श्रीमदखिलविद्यापरिवारदक्षिणामूर्तिमहादेवप्रसादलब्धविद्यपूर्वोत्तरमीमांसाशब्दतर्कसाहित्य-सार्वभौमचरकूरियज्ञेश्वरभट्टोपाध्यायतनयकोण्डभट्टोपाध्यायतनयकोण्डभट्टोपाध्यायशिष्येण सर्वाम्बिकागर्भशुक्तिमुक्तामणिना सर्वविद्वत्कविसंमतेन षड्भाषा-चन्द्रिकायामपभ्रंशभाषाविभागः सम्पूर्णः॥

*Ibid*, p. 286

“The word *Dīkṣita* is suffixed after the name of Bhaṭṭoji, as his predecessors are believed to have professed as the priest in the *Vaiṣṇava* temple”.<sup>11</sup>

Here it is to note that a controversy prevails with regard to the original teacher of Bhaṭṭoji under whose guidance and assistance he had received the knowledge of Sanskrit Grammar. According to some scholars, it was Appaya Dīkṣita, while some others gave this credit to Śeṣaśrīkṛṣṇa. The former view is based upon the fact that Bhaṭṭoji has very respectfully remembered Appayya in his *Tattva-kaustubha*, a book based on *Vedānta*. It is important to note that Sūryakānta Bālī and Yudhiṣṭira Mīmāṃsaka are under the false impression that *Tattvakaustubha* is a book *Gṛyasūtras*<sup>12</sup>. Actually it is a book on *Vedānta*. Thus, it becomes evident that both the renowned scholars had not taken care to refer to the original book. Prof. Madhav Deshpande, a renowned scholar<sup>13</sup> holds the view that *Tattvakaustubha* is a *Vedāntic* work. In the *Śabdakaustubha*, Bhaṭṭoji pays homage to Śeṣaśrīkṛṣṇa by saying “Śeṣa imparted him the knowledge of the *Mahābhāṣya* with special care”.<sup>14</sup>

This doesn't lead to the conclusion that Bhaṭṭoji didn't receive any education from Appayadīkṣita, but it he may have received the knowledge of Vedānta and Vedic Hermeneutics from Appayadīkṣita and Sanskrit Grammar from Śeṣaśrīkṛṣṇa. For, a large number of works pertaining to *Gṛyāsūtras* are ascribed to Bhaṭṭoji and he shows his

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<sup>11</sup> Bālī, Suryakānta, *op cit*, p. 2

<sup>12</sup> *Ibid*, p. 5 and Mīmāṃsaka Yudhiṣṭira, *Sanskrita-vyākaraṇadarśana Kā Itihāsa*, p. 447.

<sup>13</sup> *Appayya Dīkṣita and the Lineage of Bhaṭṭoji Dīkṣita*, Deśapande, Mādhava, p.116

<sup>14</sup> निर्विशेषमहं शेषाच्छेषकृष्णं गुरुं भजे । यो मामशेषः शेषोक्तीर्विशिष्यैवाध्यजीगपत् ॥  
Bhaṭṭojidīkṣita, *op cit* Introduction p. 1.

sincere reverence to Appayadīkṣita in some of these treatises. This hypothesis gets support from the benedictory verse of *Tattvakaustubha* wherein he mentions the name of Appaya with due respect.

Paṇḍitarāja Jagannātha had provided many historical references which brush aside the uncertainty for the fixation of the date of Bhaṭṭoji. He has mentioned Śeṣavīreśvara, son of Śeṣaśrīkṛṣṇa, as Bhaṭṭoji's *Guru*. It can, therefore, be safely assumed that Bhaṭṭoji was a contemporary of Śeṣavīreśvara and one generation ahead of Paṇḍitarāja Jagannātha (1628-1641 AD). Paṇḍitarāja has mentioned the names of the kings of that era like Jahangir<sup>15</sup> (reigned 1605-1627 AD), Sah Jahan (1628-1658 AD), Asaf Khan (1569- 1641 AD), Jagatsimha of Udaipura (1628-1659 AD) and Prāṇanārāyaṇa of Kāmarupa (1633-1666 AD)<sup>16</sup>. Hence, the period of the literary activities of Bhaṭṭoji may be said to extend from the last quarter of the sixteenth century to the first quarter of the seventeenth century.

### **Works of Bhaṭṭoji Dīkṣita**

The four magnificent works of Bhaṭṭoji on Sanskrit Grammar and its philosophy are:

1. *Śabdakaustubhaḥ*
2. *Vaiyākaraṇabhūṣaṇakārikā*
3. *Vaiyākaraṇa-siddhāntakaumudī*
4. *Praudhamanoramā*

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<sup>15</sup> Cf व्याकुप्यन्नूरदीनक्षितिरमणरिपु• Bālī, Suryakānta, *op cit*, fn.3, p. 3

<sup>16</sup> On the basis of the references by Paṇḍitarāja, P.V. Kane has put the period of Jagannātha's literary activities as extending from 1620 to 1660 AD. Mīmāṃsaka Yudhiṣṭira, *Sanskṛita-vyākaraṇadarśana Kā Itihāsa*, Introduction, p.133.

Among these four stupendous treatises *Śabdakaustubhaḥ* and *Vaiyākaraṇabhūṣaṇakārikā* (VSK)<sup>17</sup> deal with the philosophical tenets of Sanskrit Grammar while *Vaiyākaraṇasiddhāntakaumudī* (VSK) and *Praudhamanoramā* (PM) are the commentaries on Pāṇini's *Aṣṭādhyāyī*. VSK is a commentary written in *Prakriyā* type. PM is an elaborated commentary on VSK which is readable only by the learned critics of Sanskrit Grammar as it contains critical discussions and criticism of the views of his opponents.

From the study of the nature and scope of these works it becomes easier to ascertain the chronological order of his works. The SKau was written prior to the VSK, is clear from the verse in the VSK itself.<sup>18</sup> A similar kind of verse is also found in the VBK.<sup>19</sup> PM, being an exhausted commentary upon the VSK, must have been written after it and might be the last of all grammatical compositions of Bhaṭṭoji. The benedictory stanza of PM reads—

ध्यायं ध्यायं परं ब्रह्म स्मारं स्मारं गुरोर्गिरिः ।

सिद्धान्तकौमुदीव्याख्यां कुर्मः प्रौढमनोरमाम् ॥<sup>20</sup>

The following non grammatical works of Bhaṭṭoji, exceed the number of thirty:

#### 1. *Advaita-Kaustubhaḥ*,

<sup>17</sup> The text is given in the appendix on the basis of data available from *Bhaṭṭoji Dīkṣita His Contribution to Sanskrit Grammar*.

<sup>18</sup> cf. इत्थं लौकिकशब्दानां दिङ्मात्रमिह दर्शितम् । विस्तरस्तु यथाशास्त्रं दर्शितः शब्दकौस्तुभे ॥ Bhaṭṭojidīkṣita, VSK, p. 324.

<sup>19</sup> cf. फणिभाषितभाष्याब्धेः शब्दकौस्तुभ उद्धृतः। तत्र निर्णीत एवार्थः संक्षेपेणैह कथ्यते ॥ as the original text is not available, the present verse is quoted from the *Vaiyākaraṇabhūṣaṇasāra*, p. 1

<sup>20</sup> Bhaṭṭojidīkṣita, PM, p.1.



2. *Ācāradīpaḥ* or *Ācārakāṇḍaḥ*
3. *Āśaucatrimśachhlokaḥ*
4. *Āśaucanirṇaya*
5. *Āhnika*
6. *Kārikā*
7. *Kālanirṇayaśaṅgrahaḥ*
8. *Gotrapravarānirṇayaḥ*
9. *Caturviṃśatimūnimatavyākhyā*
10. *Candanadhāraṇavidhiḥ*
11. *Tattvakaustubhaḥ*
12. *Tattvavivekadīpavyākhyā*
13. *Tantrasiddhāntadīpikā*
14. *Tantrādhikāranirṇayaḥ*
15. *Tarkāmṛtam*
16. *Tithinirṇayaḥ*
17. *Tithinirṇayaśaṅkṣepaḥ*
18. *Tithipradīpikā*
19. *Tīrthayātrāvidhiḥ*
20. *Tristhalīhetuḥ*
21. *Tristhalīhetuśāraśaṅgrahaḥ*
22. *Daśaślokī-ṭīkā*
23. *Dāyabhāgaḥ*
24. *Pravarānirṇayaḥ*
25. *Prāyaścittavinirṇayaḥ*
26. *Māsanirṇayaḥ*
27. *Vedabhāṣya(sāraḥ)*
28. *Śraddhakāṇḍaḥ*

29. *Sandhyāmantravyākhyā*

30. *Sarvasārasaṅgrahaḥ*

31. *Bhaṭṭojidīṣitīyam*

Sūryakānta Bālī remarks:

“Not all the above-mentioned works are available. Those available are mostly in the form of manuscripts, a few of them being published. However, they are written in the form of collection or commentary”.<sup>21</sup>

Among these grammatical and non-grammatical works, VSK became so popular that it set aside all other works of its kind. Johnnes Bronkhorst holds the view that Śeṣaśrīkrṣṇa’s *Prakāśaḥ*, a commentary on *Prakriyākaumudī* of Rāmacandra inspired Bhaṭṭoji to write VSK –

“Śeṣaśrīkrṣṇa is a grammarian known for his commentary on Rāmacandra’s *Prakriyākaumudī*, called *Prakāśa*. We may be sure that Bhaṭṭoji was trained by Śeṣaśrīkrṣṇa in the *Prakriyākaumudī*, a work which may later have inspired him to write a similar work called *Siddhāntakaumudī*.”<sup>22</sup>

Suryakānta Bālī puts forth his remarks as follows:

“It is an astonishing fact of history that in spite of the vast amount of resentment shown against Bhaṭṭoji, both during his life-time and after his death, a number of

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<sup>21</sup> Bālī, Suryakānta, *op cit*, p. 8.

<sup>22</sup> Bronkhorst, Johnnes, Bhaṭṭoji Dikṣita and the Revival of the Philosophy of Grammar, p. 54.

grammarians chose to write exhaustive commentaries on the works of Dīkṣita, especially on the *Kaumudī*. The number of commentaries, both available and rare, written on his grammatical works, rises up to thirty-eight, out of which as many as twenty-four were written on the *Kaumudī* alone.”<sup>23</sup>

Thus, from the available resources we can bring to close that the study of Sanskrit grammar will remain incomplete without referring to the works of Bhaṭṭojidīkṣita. A verse from unknown source eulogizes him and presents the significance of his popular work VSK in very interesting manner -

कौमुदी यदि नासिद्धा वृथा भाष्ये परिश्रमः।

कौमुदी यद्यपि सिद्धा वृथा भाष्ये परिश्रमः॥

#### II.4. Personal Account of Raṅgoji Bhaṭṭa

Raṅgoji Bhaṭṭa was also a prominent scholar of Sanskrit. But Raṅgoji is not remembered as a great grammarian like Bhaṭṭoji. He had written *Advaitacintāmaṇiḥ* and *Advaitasaroddhāraḥ*. On the basis of these works, we can say that he was a scholar of *Advaitavedānta*.

Very little is known about Raṅgoji Bhaṭṭa's life and other works. *Advaitacintāmaṇiḥ*, a text on the philosophy of *Vedānta* gives a little account of his personal life. Unlike his father Lakṣmīdhara and elder brother Bhaṭṭoji Dīkṣita, Raṅgoji had not given any personal details of

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<sup>23</sup> *Ibid*, pp. 11-12.

his family and his scholastic personality. The only helpful device in the investigation is the concluding stanzas and the colophon of the text of *Advaitacintāmaṇiḥ*. The last three concluding verses of the text provide some important information about Raṅgoji Bhaṭṭa. In the first concluding verse, he salutes Vāsudeva, which evinces that he too, was an ardent devotee of Lord Viṣṇu like his forefathers<sup>24</sup>. While in the second verse, Raṅgoji salutes Bhaṭṭoji. It seems, he does it because Bhaṭṭoji was his elder brother and teacher.<sup>25</sup> So he has expressed his profound respect for Bhaṭṭoji's scholarly merits. Narayana Shastri, in the introductory chapter of *Advaitacintāmaṇiḥ*, rightly comments –

“किञ्च भट्टोजिदीक्षितेऽस्य गुरुत्वोक्तिर्न केवलं ज्येष्ठभ्रातृत्वनिबन्धना, किन्तु  
तदन्तेवासित्वनिबन्धनेति प्रतिभाति । वयसा गुरुषु गुरुशब्दमप्रयुज्य  
मन्त्रविद्योदतिर्येव तथा प्रयुञ्जानानामभियुक्तानां व्यवहारांश्चा ऽत्र  
प्रमाणतयोपतिष्ठन्ते ।”<sup>26</sup>

The last verse states that Raṅgoji has written a Vedāntic text entitled *Advaitasārasaroddhāraḥ* which is based on the *Tattvaviveka*<sup>27</sup>. Raṅgoji had not made any clarification regarding these two Vedāntic texts, but this incomplete information leads to the assumption that *Tattvavivekaḥ* might have been composed by Raṅgoji's teacher Nṛsimhāśrama. We find the mention of this book in the introductory chapter of *Advaitacintāmaṇiḥ* whereas Narayana Shastri has listed this book as one

<sup>24</sup> अखण्डन्दसद्बोधो वासुदेवो दयानिधिः। निरन्तरं हृदम्भोजे व्याजेना ऽनेन चिन्तितः ॥ Raṅgoji Bhaṭṭa, *Advaitacintāmaṇiḥ*, p. 76

<sup>25</sup> वाग्देवी यस्य जिह्वाग्रं नरीनर्ति सदा मुदा । भट्टोजीभट्टसंज्ञं तं गुरुं नौमि निरन्तरम् ॥ *Ibid*

<sup>26</sup> *Ibid*, Introduction, p. 1.

<sup>27</sup> गुरुणां चरणाम्भोजकृपयाऽयं मया कृतः । श्रीमत्तत्त्वविवेकाब्धेः सारोद्धारः सतां मुदे ॥ *Ibid*, p. 76

of the compositions of Nṛsiṃhāśrama.<sup>28</sup> However, the text is not available today. So, in the absence of the strong evidence we are not able to draw any concrete conclusion regarding the authorship of the text.

The colophon suggests that Raṅgoji had received the knowledge of Vedānta from Nṛsiṃhāśrama. The colophon also suggests that this Nṛsiṃhāśrama was a monk<sup>29</sup> who had written the following three texts on the *Advaita* Vedānta –

1. *Advaiadīpikā*
2. *Vedāntatattvavivekaḥ*
3. *Bhedaddhikāraḥ*.

The *Advaitacintāmaṇiḥ* falls in the category of a *Prakaraṇa grantha*. It is a very small treatise which discusses some important tenets of the *Vedānta* philosophy. It is divided into two *Paricchedas*. The first *Pariccheda* contains 13 *Kārikās* and the discussion thereon. It combines both prose and poetry. The second *Pariccheda* is completely written in the prose form. In this *Vedānta* text, different 118 sub-topics on *Vedānta* and other theistic philosophies have been discussed in a very magnificent style. A very hot discourse is seen when Raṅgoji tries to refute the theories of Naiyāyikas<sup>30</sup> and Mīmāṃsakas.<sup>31</sup> In this *Prakaraṇa* text, he has discussed some *Vedāntic* theories of *Lakṣaṇā* and its varieties, Nescience, *Īśvara*, *Brahma*, *Māyā*; some Nyāya theories are also

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<sup>28</sup> For more details see Raṅgoji Bhaṭṭa, *op cit*, P.6

<sup>29</sup> इति श्रीमत्परमहंसपरिव्राजकाऽऽचार्यवर्यश्रीमदानन्दाश्रमचरणाऽऽरविन्दसेवापरायणेन रङ्गोजी - भट्टेन विरचितोऽद्वैतचिन्तामणिः समाप्तः । *Ibid*, p. 76

<sup>30</sup> Cf. न च ब्रह्मण उपादानत्वे प्रमाणाभावः ... *Ibid*, pp. 40-42

<sup>31</sup> Cf. अन्यथा 'ज्योतिष्टोमेन स्वर्गकामो यजेत् ... सर्वं ब्रह्ममयं भवेत्' ... *Ibid*, pp. 63-64

discussed here like that of *Samavāya*, *Upādāna*, *Samśaya*, *Paramāṇa*, etc. He has refuted the *Dvaita*-vedānta theory. Being a staunch follower of *Vedānta*, he finally establishes the *Advaita*-vedānta theory by quoting different Vedic statements that supports the view ‘Brahman only is real’.<sup>32</sup>

## II.5. Personal Account of Kaṇḍabhaṭṭa

Kaṇḍabhaṭṭa was the son of Raṅgoji Bhaṭṭa.<sup>33</sup> His preceptor was Śeṣarāmeśvara, also known as Sarveśvara. This Śeṣarāmeśvara was the son of Śeṣaśrīkṛṣṇa. He has studied Sanskrit *Śāstras* in general and grammar in particular under the guidance of his uncle Bhaṭṭoji Dikṣita<sup>34</sup>. It becomes clear that Kaṇḍabhaṭṭa’s family had a good relation with the Śeṣa’s family since two generations. Kaṇḍabhaṭṭa and his uncle Bhaṭṭoji had received the knowledge of *Advaitavedānta* from Śeṣarāmeśvara and Śeṣaśrīkṛṣṇa respectively. The mention of ‘Śeṣa’ with due respect is found in the benedictory stanzas of Skau and VBS. Kaṇḍabhaṭṭa was well versed in *Vyākaraṇa*, *Nyāya*, *Mimāṃsā*, and *Vedānta* systems of knowledge.

Kaṇḍabhaṭṭa had made good use of the terms of the *Navya-nyāya* at various places in his works. This indicated that he might have some contacts outside the grammatical tradition or rather he had received the education of *Navya-nyāya* from some Naiyāyika. Johnnes Bronkhorst

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<sup>32</sup> Cf. तत्त्वमसि ... अहं ब्रह्मास्मि ... एकः समस्तं यदिहा ऽस्ति किञ्चित्तदच्युतो नास्ति परं ततोऽन्यत् । *Ibid*, p. 43, सत्यां सच्चिदानन्दरूपं ब्रह्म प्रतिपद्यत इति सिद्धम् । p. 76

<sup>33</sup> VBS verse 4<sup>th</sup>, p. 7

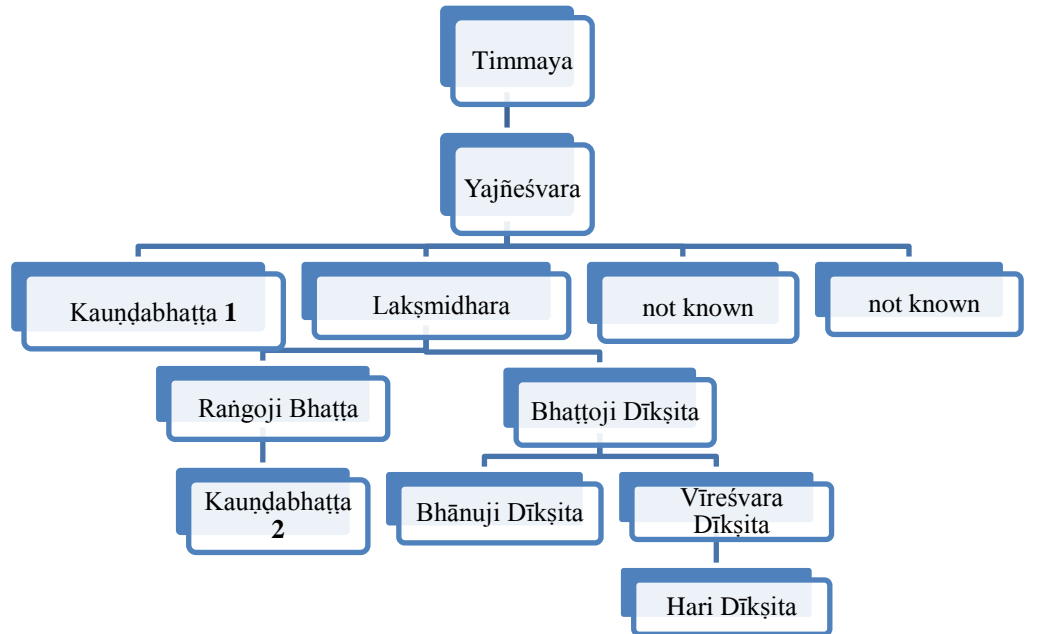
<sup>34</sup> VBS verse 3<sup>rd</sup>, p. 6

states that Rāmakṛṣṇa was the one who taught Kaṇḍabhaṭṭa the *Navya-nyāya*. He remarks:

“Rāmakṛṣṇa may conceivably have been Kaṇḍa Bhaṭṭa’s most direct source of information about the latest development in *Nyāya*, and someone who kept a watchful eye on Kaṇḍa Bhaṭṭa’s experiments in the realm of *śābdabodha*”<sup>35</sup>

Kaṇḍabhaṭṭa’s patron king was Virabhadra, the king of *Keladi*<sup>36</sup>. According to some scholars, he must have been lived somewhere 1600 - 1675 AD<sup>37</sup>. Other details of his personal life are not known.

The following is the genealogy of Kaṇḍabhaṭṭa:



<sup>35</sup> Bronkhorst, Johnnes, *Bhaṭṭoji Dīkṣita and the Revival of the Philosophy of Grammar*, p. 70.

<sup>36</sup> Different from the Kelādi, the birth place of Śaṅkarācārya.

<sup>37</sup> Varṇī, Rāmaprakāśa, *op cit*, P. 27

## II.6. Works of Kauṇḍabhaṭṭa:

Kauṇḍabhaṭṭa had enriched the literature of Sanskrit *Śāstras* by composing eight treatises on different branches of knowledge. The order of the works of Kauṇḍabhaṭṭa as given in the *Sanskritavyākaraṇadarśana Ke Vivida Sopāna* by Ramprakash Varni is as follows:

1. **Br̥hadvaiyākaraṇabhūṣaṇam**
2. *Vaiyākaraṇabhūṣaṇasāraḥ*
3. *Laghuvaiyākaraṇabhūṣaṇasāraḥ*
4. **Siddhāntadīpikā**
5. *Sphoṭavāda*
6. *Tarkapradīpaḥ*
7. *Tarkaratnam*
8. *Padārthadīpikā*

However, Vanitha Ramaswamy has given altogether different chronological order of his works:

1. *Tarkapradīpaḥ*
2. *Tarkaratnam*
3. **Bhūṣaṇasāraḥ**
4. *Vaiyākaraṇabhūṣaṇasāraḥ*
5. *Laghuvaiyākaraṇabhūṣaṇasāraḥ*
6. *Padārthadīpikā*
7. **Vaiyākaranasiddhāntadīpikā**
8. *Sphoṭavāda*



The name and the order are different but it seems that the number of the works of Kauṇḍabhaṭṭa is eight. There is no doubt regarding the number of works of Kauṇḍabhaṭṭa amongst the scholars. Among these eight works of Kauṇḍabhaṭṭa only three are published and are available. Others are available in the manuscripts or their names are hardly found in books of other writers. The available works are –

1. *Padārthadīpikā*
2. *Bṛhadvaikyākaraṇabhūṣaṇam*
3. *Vaiyākaraṇabhūṣaṇasāraḥ*

#### **a. Padārthadīpikā**

The content of *Padārthadīpikā* (PD) is similar to that of the *Tarkasaṃgrahaḥ* of Annambhaṭṭa. It is *Nyāyagrantha*. In this compendium, Kauṇḍabhaṭṭa has also discussed the views of the Mīmāṃsakas. Here the word *Padārtha* is used as a synonym of Logic (तर्क) e.g. while discussing the qualities of the Air (वायु), the view of the Naiyāyikas that the Air is perceptible through Inference (अनुमान) is discussed and then the view of the Mīmāṃsist that it can be realized through Direct Perception (प्रत्यक्ष) is presented. But, the number of the categories (पदार्थाः) listed in this text is Seven; and they are discussed in the light of the Bhāṭṭas, Prābhākaras, and others. It seems that the main aim of composing this text was to teach the students the Nyāya-Vaiśeṣika philosophy, but here we find that Kauṇḍabhaṭṭa has accommodated the views of almost all the systems of philosophy<sup>38</sup>. He has not only accommodated the views but has also inter-woven the

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<sup>38</sup> VBS with the commentary of *Nirañjanī* (Part-I), p. 9.

thread of doctrines of different branches of philosophy. This shows Kaṇḍabhaṭṭa's mastery over the Indian systems of philosophy.

The text of *Padārthadīpikā* is written prior to the *Tarkasaṃgrahaḥ*. The comparative study of both the texts leads to the conclusion that Annambhaṭṭa, being inspired by the writing of Kaṇḍabhaṭṭa, has written *Tarkasaṃgrahaḥ* which is an abridged form of PD. Some topics of PD are omitted in the original text of *Tarkasaṃgrahaḥ* which were later on suffixed by the author as a part of the commentary entitled *Dīpikā*. We find the reference of VB in PD. Thus, it can be concluded that VB must have been written prior to PD.

### **b. Vaiyākaraṇabhūṣanam**

Bhaṭṭoji Dīkṣita has written *Śabdakaustubha* which deals with the philosophy of Sanskrit Grammar. It is a commentary on the *sūtras* of *Aṣṭādhyāyī*. The philosophical observations were not very systematically presented in the text. So, Bhaṭṭoji wrote another text on the grammatical philosophy entitled *Vaiyākaraṇabhūṣaṇakārikā* or *Matonmajjanī*<sup>39</sup>. In this, he summarizes the grammatical observations and presents them in a very systematic and digressive form. VB of Kaṇḍabhaṭṭa is a commentary on the VBK of Bhaṭṭoji Dīkṣita. Kaṇḍabhaṭṭa himself states in the first *Kārikā* of VB –

फणिभाषितभाष्याब्धेः शब्दकौस्तुभ उद्धृतः ।

तत्र निर्णित एवार्थः सङ्क्षेपेणेह कथ्यते॥<sup>40</sup>

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<sup>39</sup> In the Mss Acc. No. 10750, p. 710, of Oriental Institute a manuscript with the title of *Bhūṣaṇakārikā* is found but the name of the author is not written.

<sup>40</sup> Kaṇḍabhaṭṭa, VBS, p. 5

The *Śabdakaustubha* is based on the *Mahābhāṣya* of Patañjali (which is as big as an ocean). The doctrines of the *Mahābhāṣya* which are discussed in the *Śabdakaustubha* are presented here in brief.

Kaṇḍabhaṭṭa was the disciple of Bhaṭṭoji. He learnt the Sanskrit Grammar under the guidance of him. So, it was obvious that he wrote a commentary on the work of his preceptor. Kaṇḍabhaṭṭa has clearly mentioned the purpose of writing VB in the very beginning of the text –

पाणिन्यादिमुनीन् प्रणम्य पितरं रङ्गोजिभट्टाभिधं

द्वैतध्वान्तनिवारणादिफलिकां पुम्भाववाग्देवताम् ।

दुर्णिहं गौतमजैमिनीयवचनव्याख्यातृभिर्दूषितान्

सिद्धान्तानुपपत्तिभिः प्रकटये तेषां वचो दूषये॥<sup>41</sup>

Unless the uniformity between all the systems of philosophy is not understood, the purpose of studying philosophy remains incomplete. Hence, Kaṇḍabhaṭṭa has tried to correlate the thoughts of different branches of philosophy. Though it is a commentary on the grammatical text we find the references to *Mīmāṃsā*, *Nyāya*, *Vedānta*, *Purāṇa*, *Nirukta*, literature and many more branches of knowledge. At many places he refutes the views of Naiyāyikas and Mīmāṃsakas by means of strong arguments. This shows the profound expertise of Kaṇḍabhaṭṭa not just as a grammarian but also as a Mīmāṃsaka and Naiyāyika.

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<sup>41</sup> *Ibid*, p.2

### **Vaiyākaraṇabhūṣaṇasāraḥ**

*Vaiyākaraṇabhūṣaṇasāraḥ* is a well known work on the philosophy of Sanskrit Grammar. The VBS systematises the philosophy of Pāṇinian Grammar in a logical manner. It is a short form of the VB of Kauṇḍabhaṭṭa. VB is a commentary on the seventy four *Kārikās* of Bhaṭṭoji Dikṣita's VBK and it also presents the gist of Bhaṭṭoji's *SKau*. VBK and SKau both are based on the text of Patañjali's MB. MB deals with the philosophical problems of Sanskrit Grammar. So the VBS, being a commentary on VBK, deals with the same topic as MB does.

VBS is a *Sāra* of the VB. Being a *Sāragrantha*, it summarizes the content of VB. Since, most of the long discussions are avoided here, the book seems very handy and reader friendly. The style of writing the text is highly sophisticated because of the use of *Navya-Nyāya* style. The writer profusely makes use of *Navya-Nyāya* technical terms throughout the text. He has also tried to correlate and summarize the doctrines of various schools of Indian philosophy on grammar like the *Nyāya*, *Mīmāṃsā*, and *Vedānta*. The refutations of the views of the Naiyāyikas and Mīmāṃsakas along with the analysis of the theories of the Vaiyākaraṇas are very systematically presented. Therefore, the text is dialectical by nature. Hence it appears like a *Vādagrantha*. The text is terse and sometimes creates difficulty in understanding the complicated philosophical issues dealt with by the author. But, the merit of the text lies in the fact that it explains the philosophical concepts involved with the grammar very clearly. That is why he is highly honoured with great respect by the scholars of other disciplines of Sanskrit. Hence, it is thoroughly studied not only by the students of grammar but also by the

students of the *Nyāya* and *Mīmāṃsā*. Even today also it gets a position in the syllabus of many Sanskrit colleges and universities. No doubt, the text is unavoidable for the study of the philosophy of Sanskrit grammar.

Madhusūdana Pennā rightly remarks:

“Among the texts explaining the philosophical matters of Vyākaraṇa, the *Bhūṣaṇasāra* is very popular everywhere for its unique feature of presenting the major theories in brief form very carefully, not ignoring the thread of arguments wherever necessary ... study of *Bhūṣaṇasāra* will definitely prove to be very pleasurable and useful, opening new doors to fresh thinking.”<sup>42</sup>

It is noticeable that the approach of Kauṇḍabhaṭṭa is not bias regarding the tradition of grammar. It is seen that he has not advocated blindly the views of either the ancient or the modern grammarians. At some places, he differs from the traditional view points. This difference is seen in the chapter dealing with compound. Unlike the ancient grammarians, Kauṇḍabhaṭṭa has treated एकार्थीभाव and व्यपेक्षा as different things<sup>43</sup>.

The number of *Kārikās* on VBS is same as *Vaiyākaraṇabhūṣaṇakārikā* i.e. 72. According to some, the number exceeds up to 74. These *Kārikās* are divided into fourteen chapters. The number of the *Kārikās* differs in some editions. The titles of the chapters are as follows:

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<sup>42</sup>VBS, Ed., Pennā, Madhusūdana, Acknowledgment, p. Nil.

<sup>43</sup> Patañjali and earlier grammarians have taken एकार्थीभाव and व्यपेक्षा as a one thing. For more details see Singh, Baladeva, *Padapārthadīpikā*, p. 262.

*Dhātvartha, Lakārārtha, Subartha, Nāmārtha, Samāsaśakti, Śakti, Nañartha, Nipātārtha, Tvādibhāvapratyayārtha, Devatāpratyayārtha, Abhedaikatva-saṁkhyā, Saṁkhyāvivakṣā, Ktvādyartha and Sphoṭa.*

## **II.7. Kaundabhatta's Scholarship:**

There are some unidentified and sublime aspects of the Kaundabhaṭṭa's scholarly merit. The close observation of the verses of the benediction and introduction bring to the conclusion that Kaundabhaṭṭa had a poetic insight and had a good sense of poetics. He has used beautiful metres, figures-of-speech in his compositions which are dealt in the following pages. He has tried to interweave some concepts of *Advaita-vedānta* in the introductory verses.

### **• Devotion and indebtedness of Kaundabhatta**

Kaundabhaṭṭa has commenced his seminal work VBS with the benedictory stanzas. It has been a tradition in Sanskrit literature that writers start their work by making salutation to their favourite deities. But, the number of the benedictory stanzas in VBS is noticeable as five benedictory stanzas have been penned by the author. In these benedictory stanzas, Kaundabhaṭṭa has paid homage to Lord Brahmā, Viṣṇu, Maheśa, Sarasvatī, Patañjali, Jaimini, Gautam and his father Raṅgojībhaṭṭa, his teacher Śeṣa, and his uncle Bhaṭṭoji Dīkṣita. The first stanza is -

श्रीलक्ष्मीरमणं नौमि गौरीरमणरूपिणम्।

स्फोटरूपं यतः सर्वं जगदेतद् विवर्तते॥ १ ॥

I (Kauṇḍabhaṭṭa) salute the husband of goddess Lakṣmī who is of the form of the husband of goddess Gaurī (i.e. Lord Śiva), from whom this entire world has manifested.

This benedictory verse presents the essence of philosophy of grammar. It says that the entire universe is word and meaning (*Sphoṭa*) but due to superimposition, the word and meaning appear to be an universe. Bhartṛhari's philosophy of *Śabdabrahmavāda* is reflected in the verse which has been discussed at length in his magnanimous work *Vākyapadīyam*.<sup>44</sup>

The first word 'Śrī' is intentionally placed by the author since it is a beneficial symbol and through this well commencement as well as safe completion of the treatise is wished. It (Śrī) also refers to the goddess of learning i.e. Saraswatī as it is remarked by the *Śāṅkarī*<sup>45</sup> and the *Sāvitṛī*<sup>46</sup> commentaries -

‘श्रीश्च लक्ष्मीश्च पत्न्यौ इति श्रुतेः’ इति मन्त्रे श्रीशब्देन सरस्वती न तु लक्ष्मीः।

The words *Śrī* and *Lakṣmī* are considered to be beneficial symbols. It is seen that many great poets have begun their works with word *Śrī*. The *Śiśupālavadham* of Māgha begins with word *Śrī*.—

श्रियः पतिः श्रीमति शासितुं जगज्जगन्निवासो वसुदेवसद्गनि ।

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<sup>44</sup> अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।

विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥ Bhartṛhari, op cit, p.1

<sup>45</sup> VBS, Ed., Pennā, Madhusūdāna, p. 1

<sup>46</sup> VBS, Ed., Tripathī, p. 2

वसन् ददर्शावतरन्तमम्बराद्धिरण्यगर्भाङ्गभुवं मुनिं हरिः ॥<sup>47</sup>

Māgha has gone a step ahead in the use of word *Śrī*. He uses the word *Śrī* in the concluding stanza of each canto.

... स्तस्मिन्नुत्पतिते पुरः सुरमुनाविन्दोः श्रियं बिभ्रति ।<sup>48</sup>

... जानितमुदमुदस्थादुच्चकैरुच्छितोरः ।<sup>49</sup>

... परिचलतो बलानुजबलस्य पुरः सततं धृतश्रिय- ।<sup>50</sup>

The *Kirātārjunīyam* of Bhāravi also begins with the word *Śrī*. The first verse of *Kirātārjunīyam* is –

श्रियः कुरूणामधिपत्य पालनीं प्रजासु वृत्तिं यमयुङ्क्त वेदितुम् ।

स वर्णिलिङ्गी विदितः समाययौ युधिष्ठिरं द्वैतवने वनेचरः॥<sup>51</sup>

Bhāravi has used the word *Lakṣmī* in the last verse of each canto. Such as –

...दिनकृतमिव लक्ष्मीस्त्वां समभ्येतु भूयः ।<sup>52</sup>

...लक्ष्मीमुवाह सकलस्य शशाङ्कमूर्तेः ।<sup>53</sup>

...सुरकुसुमनिपातैर्व्योम्नि लक्ष्मीर्वितेने ।<sup>54</sup>

In the *Amarakośa*, both the words *Śrī* and *Lakṣmī* are taken as synonymous. The meaning of the word *Śrī* given by *Amarakośa* is -

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<sup>47</sup> Māgha, SSV, p. 2.

<sup>48</sup> *Ibid*, p. 60

<sup>49</sup> *Ibid*, p. 147

<sup>50</sup> *Ibid*, p. 204

<sup>51</sup> Bhāravi, *op cit*, p. 2

<sup>52</sup> *Ibid*, p. 83

<sup>53</sup> *Ibid*, p. 160

<sup>54</sup> *Ibid*, p. 238



सम्पत्तिः श्रीश्च लक्ष्मीश्च विपत्त्यां विपदापदौ ॥ २.१६३१॥<sup>55</sup>

The use of the phrase *sphoṭarūpam* is noteworthy. The word *Sphoṭa* literary means the manifested one. It is believed that the theory of *Sphoṭa* is originally propounded by Ācārya Spoṭāyana<sup>56</sup>, but this view is dubious since the use of the term *Sphoṭa* is found in *Prātiśākhya* too.<sup>57</sup> *Sphoṭa* is defined as स्फुटति अर्थो यस्मात् स स्फोटः from which the meaning is produced or originated. *Sphoṭarūpam* stands for the manifested world. The world is imagined to be consisting of two parts viz. word and its meaning (शब्दार्थकमुभयात्मकञ्जगत्). According to Vaiyākaraṇas, *Sphoṭa* (i.e. word) is the material cause (उपादानकारण) of the world. All verbal forms and objects are originated by it as it has been mentioned in the concluding statement of the VBS.<sup>58</sup>

Harivallabha, the commentator of the *Darpaṇaṭīkā*, has quoted several Upaniṣadic passages to endorse the same theory<sup>59</sup>.

The following stanza is completely ascribed to sage Patañjali. It is interesting that the word *Śeṣa* has been used four times in the verse.<sup>60</sup>

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<sup>55</sup> Amarasingh, *Amarakośa*, p. 135

<sup>56</sup> Haradatta in his *Padamañjarī*, has mentioned that Spoṭāyana was the first advocate of the Spota theory. स्फोटः अयनं परायणं यस्य स स्फोटायनः। स्फोटप्रतिपादनपरो वैयाकरणाचार्यः। P. 67

<sup>57</sup> *Rkprātiśākhya* XIII,4 p. 655 & *Tattiriya Prātiśākhya* II.2, p 56

<sup>58</sup> इत्थं निष्कृष्यमाणं यच्छब्दतत्त्वं निरञ्जनम्।

ब्रह्मैवेत्यक्षरं प्राहुस्तस्मै पूर्णात्मने नमः॥ 14.74॥ VBS, p. 512

<sup>59</sup> स्फुटति- अभिव्यक्ती भवति-अर्थोऽस्मादिति स्फोटो नामाध्यात्मक शब्दः। विवर्तते उत्पद्यते इत्यर्थः।, यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्त्यभिसंविशन्ति (तै.उ.3.3.1), नेह नानास्ति॥ काठके 2.4.11॥ & तमेव भान्तमनुभाति सर्वम् ॥ 2.5.15, मुण्डके 2.2.12॥

The author referred here the sage Patañjali and his preceptor Śeṣarāma by stating the word *Śeṣa*. The relation of Kaṇḍabhaṭṭa with Śeṣarāma and VBS connection with MB are already discussed in the earlier pages. Kaṇḍabhaṭṭa has again made salutation to Lord Śiva and Viṣṇu in the second verse. Śiva is worshipped here because he is the giver of *Pratyāhārasūtras*. He made salutation to Patañjali because the text of VBS is based on philosophy of the *Mahābhāṣya*. Patañjali is said to be the incarnation of Śeṣanāga. Viṣṇu is the master of Śeṣanāga and a family deity of Kaṇḍabhaṭṭa. Hence, for getting the grace of Patañjali, lord Viṣṇu is also prayed here. The suggested sense is that no one would be able to understand the VBS without knowing the doctrines of *Mahābhāṣyam*. *Śāṅkarī* commentary comments on this:

अशेषाणां कृत्स्नानामीहिकामुष्मिकाणामपवर्गपर्यन्तानां फलानां  
दातारमिति।<sup>61</sup>

A benedictory verse fully dedicates to Bhaṭṭojidīkṣita is -

वाग्देवी यस्य जिह्वाग्रे नरीनर्ति सदा मुदा।

भट्टोजिदीक्षितमहं पितृव्यं नौमि सिद्धये ॥३॥<sup>62</sup>

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<sup>60</sup> अशेष फलदातारं भवाऽब्धितरणे तरिम् । शेषाऽशेषार्थलाभार्थं प्रार्थये शेषभूषणम् ॥२॥ The word तरिम् is explained by the *Darpaṇavyākhyā* as तरिम्-साधनम् । तरन्त्यनया इति व्युत्पत्त्या तरणसाधनं ... व्याख्यातम् । मुक्तिसाधनज्ञानविषयमिति यावत् । तरिम् is the साधनम् on the strength of the rule मयूरव्यंसकादित्वात्समासः. p. 6

<sup>61</sup> *Ibid*, Ed., Pennā, Madhusūdana, p.6,

<sup>62</sup> Bhaimī, Darpaṇa and Sāvitṛī commentaries mention that this verse is not found in most of the commentaries. Bhaimī takes it as originally belongs to the *Vaiyākaraṇabhūṣaṇam*. Darpaṇa takes it as an interpolation. But according to my observation it is no so as it is found in all the five commentaries that I have studied.

The verse is intentionally composed to show the scholarly merits of Bhaṭṭojidīkṣita. Kaunḍabhaṭṭa has made salutation to Bhaṭṭojidīkṣita not because he is his uncle and preceptor but because he is the author of VBK on which the text VBS is based.

The fourth benedictory stanza is an interesting one. Here we find the salutation as well as refutation simultaneously.

...दुण्डि<sup>63</sup> गौतमजैमिनीयवचनव्याख्यातृभिर्दूषितान्-

सिद्धान्तानुपपत्तिभिः प्रकटये तेषां वचो दूषये॥ ४ ॥<sup>64</sup>

In this verse, Kaunḍabhaṭṭa has raised an objection regarding the interpretations of the commentators of *Nyāyadarśana* and *Pūrvamīmāṃsādarśana*. Their commentaries contain the fault of *Anupapattiḥ*. When the words do not bring the actual meaning it is called *Anupapattidoṣaḥ*. He does not have any objection or disrespect for Gautama and Jaimini, on the contrary he respects them as he says that the *sūtras* of Grammar can be interpreted and with the help of the doctrines of *Nyāya* and *Pūrvamīmāṃsā*. These doctrines can be explained from the point of view of philosophy of Grammar.

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<sup>63</sup> Dhuṇḍhiḥ is an epithet of Lord Ganeśa it means expert in the art of searching (अन्वेषणम्) as said in the Kāśīkhaṇḍa – अन्वेषणे दुण्डिरयं प्रथितोऽस्ति धातुः। सर्वार्थदुण्डितया भव दुण्डिनामा ॥ काशीखण्डः, अध्यायः ५७.११०॥

<sup>64</sup> “After saluting Lord Gaṇeśa, Pāṇini as well as other sages and my father Raṅgojībhaṭṭa who is the male incarnation of goddess Sarasvatī, the destroyer of ignorance of Dvaita (Dualism); I proclaim the doctrines of Grammar with proper reasoning that have been misinterpreted by the commentators of Gautam (i.e. Nyāya) and Jaimini (i.e. Pūrvamīmāṃsā) along with the refutation of their words.” Here the order is little bit changed in the translation. The order of salutation is - Panini and other sages, Raṅgojībhaṭṭa and then Lord Ganeśa. Now the question arise that why Kaunḍabhaṭṭa has saluted his father first and then Lord Ganeśa? The answer is: he addressed his father as the incarnation of Sarasvatī and the destroyer of ignorance of Dvaita. So there isn't any break of the rule.

The present verse declares the *Anubandhacatuṣṭaya* of the text. The subject (विषयः) of the treatise is Grammatical philosophy based on the *Mahābhāṣyam* of Patañjali; the purpose (प्रयोजनम्) is the removal of the ignorance (ध्वान्त = अज्ञाननिवृत्तिः); the relation (सम्बन्धः) is its relation with the doctrines of *Nyāya*, *Pūrvamīmāṃsā* and the competent person (अधिकारी) is that who is desirous to know the philosophy of Grammar.

In the last benedictory verse, after the salutation to Gaṇeśa, the preceptor (Bhaṭṭojidīkṣita) and goddess Sarasvatī, Kaṇḍabhaṭṭa mentions his work as *Vaiyākaraṇabhuṣaṇam*. The mention of the word *Vaiyākaraṇabhuṣaṇam* instead of *Vaiyākaraṇabhūṣaṇasāraḥ* creates doubt whether it is a benedictory verse of VBS or the VB? The commentators have given a satisfactory answer by saying that it is an example of नामैकदेशे नामग्रहणम्. As it is Bhāmā instead of Satyabhāmā; Datta instead of Devadatta, similarly here VBS should be understood only when VB is said.

Some magnificent poetic expressions are notable in the verses composed by Kaṇḍabhaṭṭa. In the benedictory stanza we find beautiful expression of ‘*Śeṣabhūṣaṇam*’<sup>65</sup>. It is an example of *Bahuvrīhi* compound. Here the word *Śeṣabhūṣaṇam* is used as an adjective of Lord Śiva and Viṣṇu. It can be split up as - शेषो भूषणं यस्य सः i.e. one having snake as an ornament. For, the lord Śiva puts on Vāsuki as his necklace and the lord Viṣṇu lays on Śeṣanāga. Apart from this literary meaning it suggests another sense. It is an indirect salutation to Śeṣarāmeśvara, the preceptor of Kaṇḍabhaṭṭa. So, it is a nice instance of Paronomasia (श्लेषः) as the

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<sup>65</sup> अशेष फलदातारं भवाऽब्धितरणे तरिम् । शेषाऽशेषार्थलाभार्थं प्रार्थये शेषभूषणम् ॥२॥

compounded word renders different meanings as said in the *Sāhityadarpaṇa* - 'the expression of more than one meaning by words naturally bearing one signification is called Paronomasia'.<sup>66</sup> It is an example of शब्दश्लेषः, because the meaning of the word depends of the chosen word. If Kaṇḍabhaṭṭa had used another word in place of *Śeṣabhūṣaṇam*, the meaning have been changed. The significance of the figure-of-speech lies in the word *Śeṣabhūṣaṇam* only and not in its synonymous word. Moreover, *Śeṣabhūṣaṇam* cannot be split up differently (i.e. other than शेषो भूषणं यस्य सः ) with regard to the Lord Śiva and the Lord Viṣṇu and Śeṣarāmeśvara Therefore it falls under अभङ्गशब्दश्लेषः variety of श्लेषः.

The verse फणिभाषितभाष्याब्धेः has very beautiful expressions of metaphor (रूपक) and Indirect Description (अप्रस्तुतप्रशंसा). In this verse, MB of Patañjali is compared with the great ocean that contains innumerable gems. Here the MB of Patañjali is identified with an ocean. This identification presents metaphor<sup>67</sup>. In this verse, Skau of Bhaṭṭojidīkṣita is taken up as one of the gems of the ocean of MB which has been taken out and polished by Bhaṭṭojidīkṣita. Here, the valour of Bhaṭṭojidīkṣita in taking out the gem from the ocean is compared with the act of gods who have churned the ocean to get the nectar. Thus, his deed is indirectly praised and supported by the particular statement. This presents अप्रस्तुतप्रशंसा.<sup>68</sup>

<sup>66</sup> शब्दैः स्वभावादेकार्थैः श्लेषोऽनेकार्थवाचनम् । Viśvanāthakavirāja, *Sāhityadarpaṇa*, p. 43

<sup>67</sup> रूपकं रूपितारोपाद्विषये निरपह्नवे । *Ibid*, p. 22

<sup>68</sup> क्वचिद्विशेषः सामान्यात्सामान्यं वा विशेषतः । कार्यान्निमित्तं कार्यं च हेतोरथ समात्समम् । *Ibid*, p. 43

The author declares that the text is not based on imagination like that of any modern scholar; it is exclusively based on the doctrines of the MB. Hence one should not have any doubt regarding the authenticity of the text. The followers of Pāṇini too, should not doubt its authority as it has MB as its foundation. The Grammatical treatise Skau is written by Bhaṭṭojidīkṣita. It discusses and evaluates the speculation and findings of the MB. Therefore Skau is directly linked with the MB of Patañjali. Thus there does not remain any scope for doubt regarding its validity and authenticity.

Kaṇḍabhaṭṭa himself has given the explanation of some words in order to give clarity to his text VBS. He has given synonyms of some technical terms as well as some difficult words. A list of these explanations as given by Kaṇḍabhaṭṭa is as follows:

- ‘विधिनिमन्त्रणामन्त्रणाधीष्टसम्प्रश्नप्रार्थनेषु लिङ्’ (पा०सू० ३.३.१६१) इति सूत्रात् ।  
तत्र विधिः प्रेरणम्, भृत्यादेर्निकृष्टस्य प्रवर्तनम् । निमन्त्रणम् नियोगकरणम्, आवश्यके  
( श्राद्धभोजनादौ दौहित्रादेः प्रवर्तनम् ) प्रेरणेत्यर्थः । आमन्त्रणं कामचारानुज्ञा ।  
अधीष्टः सत्कारपूर्वको व्यापारः । सम्प्रश्नः = सम्प्रधारणम् । (Under *Kārikā* 23)
- क्रियाया अतिपत्तिः = अनिष्पत्तिस्तस्यां गम्यमानायाम् । (Under *Karika* 23)
- अपाये = विश्लेषहेतुक्रियायाम्, उदासीनम् = अनाश्रयः, अतदावेशात् =  
तत्क्रियानाश्रयत्वात् । (Under *Kārikā* 24)
- व्यापकत्वात् = सामान्यत्वात् । (Under *Kārikā* 48)
- प्रकृत्यर्थप्रकारताम् = प्रकारतया भासमानं धर्मं वाच्यतया आश्रित्य त्वादयो जायन्ते ।  
(Under *Kārikā* 51)

- गुणस्य=विशेषणतया भासमानस्य भावात्=आश्रयत्वात् द्रव्ये=विशेष्ये, शब्दनिवेशः= शब्दप्रवृत्तिः, (Under *Kārikā* 51)
- एकदेशे=देवतारूपे । (Under *Kārikā* 53)
- भेदकम्=विशेषणम्, तन्त्रम्=विवक्षितम् । विधेयविशेषणं विवक्षितमित्यस्तु, तथाप्यन्यतः=अनुवाद्यस्य नियमो न हि (Under 58 *Kārikā*)
- तुमादयः=तुमुनादयः, प्रकृत्यर्थे=भावे, आदिना=क्त्वादेः संग्रहः । (Under *Kārikā* 60)
- प्रतिभावम्=प्रतिपदार्थम् । (Under *Kārikā* 73)

These explanations are helpful for understanding the text of VBS.

## II.8.Commentaries on VBS

The popularity of VBS is evident from the number of commentaries written thereon. There are more than fourteen commentaries on VBS, but only ten of them are available. These commentaries can be divided into two categories viz. ancient and modern. The commentaries written up to 19<sup>th</sup> century may be termed as ancient and that of the 20<sup>th</sup> and later centuries may be named as the modern commentaries.

1. *Ratnaprabhā* of Kṛṣṇa Miśra
2. *Darpaṇa* of Harivallabha
3. *Laghubhūṣaṇakānti* of Mannudeva
4. *Parīkṣā* of Bhairavamiśrā
5. *Kāśikā* of Harirāma Kale
6. *Saralā* of Gopal Śāstrī Nene
7. *Prabhā* of Balakṛṣṇa Śāstrī Pañcholi
8. *Subodhinī* of Rāmaprasada Tripāthī

9. *Śāṅkarī* of Śāṅkara Śāstrī
10. *Tattvadarśinī* of *Perisuryanārāyaṇa* Śāstrī
11. *Bhūṣaṇa* of Kṛṣṇamitra
12. *Vaiyākaraṇamatonmajjana* of Vanamāli Mira
13. *Laghubhūṣaṇakānti* of Gopāladeva
14. *Vivṛti* of Rudranātha

The old commentaries are five in number they are -

1. *Ratnaprabhā* of Kṛṣṇa Miśra
2. *Darpaṇa* of Harivallabha
3. *Kānti* of Mannudeva
4. *Parīkṣā* of Bhairavamiśrā
5. *Kāśikā* of Harirāma Kale

### **1. *Ratnaprabhā* of Kṛṣṇa Miśra –**

*Ratnaprabhā* was written by Kṛṣṇa Miśra. He was also known as Durlabhācārya. It is the shortest and oldest available commentary published by Kashi Sanskrit Granthamala by the title ‘*Vaiyākaraṇabhūṣaṇanibandha-saṁgrahaḥ*’. This commentary is not complete and differs from the main topic in some places.

Kṛṣṇa Miśra was cotemporary of Nageśa Bhaṭṭa or might be the student of Nageśa Bhaṭṭa. He was the son of Rāmasevaka Tripāṭhī,<sup>69</sup> a commentator of *Bhāṣyapradīpa*. He was the inhabitant of Sultanapura. He was well versed in *Vedānta*, *Nyāya*, *Mīmāṃsā*, *Karmakāṇḍa*,

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<sup>69</sup> According to Mīmāṃsaka Yudhiṣṭira his date was 1650-1700 AD., *Sanskrita-vyākaraṇadarśana Kā Itihāsa* Vol. I, p. 395



*Dharmaśāstra* and *Sāhitya*. According to Vasudeva Abhayankara and J.M. Shukla, Kṛṣṇa Miśra belongs to the 17<sup>th</sup> century AD<sup>70</sup>.

Other works of Kṛṣṇa Miśra:

- I. *Kāraṇavāda*
- II. *Kalpalatā* (a commentary on *Praudhamanoramā*)
- III. *Ratnārṇava* (a commentary on *Siddhāntakaumudī*)
- IV. *Kuñcikā* (a commentary on *Laghumañjūṣā*)
- V. *Bhāvapradīpa* (a commentary on *Śabdakaustubha*)
- VI. *Subantavāda*
- VII. *Prakāśa* (a commentary on *Tattvacintāmaṇi*)<sup>71</sup>.

## 2. *Darpaṇa* of Harivallabha

*Darpaṇa* commentary by Harivallabha is one of the biggest commentaries on VBS. Harivallabha has given a complete account of his life and works. He was the son of Śrīvallabha. He has written Vinodamañjari, a text on *Vedānta*. Guruprasada Śarma, in his edited book on VBS, mentions that Harivallabha flourished in 1800 AD. He himself says that he has mastery over the system of Nyāya, Mīmāṃsā and Vyākaraṇa. Other information regarding his life is not available.

ज्ञात्वा श्रीफणिवाक्यजालमतुलं नैयायिक्तीरपि

मीमांसानयमाकलय्य च मया सम्यक्कृते दर्पणे ।

अस्मिन् भूषणसारतां बुधजनः सोत्कण्ठमालोकतां

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<sup>70</sup> Abhayaṅkara, K.V. & Śukla, J.M., *op cit*, p. 128.

<sup>71</sup> VBS with the commentary of *Narasimhapriyā*, pp. 19-20.

यन्निश्वासमलीमसो न मुकुरस्तत्त्वार्थबोधक्षमः॥१॥

आसीत् कूर्मगिरौ धरासुरवरः श्रीवल्लभः कोविदो

वेदान्तेषु विनोदमञ्जरिरिति ख्यातास्ति यन्निर्मितिः ।

तत्सूनुर्हरिवल्लभः समकरोतसद्युक्तिमण्युज्ज्वलं

श्रीमद्भूषणसारदर्पणमिमम्मोदाय विद्यावताम्॥२॥

उत्प्रक्षितार्थो हि न मोदहेतुकेभ्यस्तो भृशं सोऽपि बुधां तथैव ।

इत्याकलय्योभयमत्र युक्तिप्रमाणसिद्धं समुदाहृतं मया॥३॥

सर्वोप्यर्थो बुधैः स्पष्टो यद्यपीह तथापि मे ।

सत्सन्दर्भाश्वितता ममता केन वार्यते॥४॥<sup>72</sup>

The writing style of this commentary is very different. At the time of discussion, Harivallabha mostly initiates with the view of the grammarian and concludes with the view of Mīmāṃsakas. The style of introducing the problem, framing of the arguments and counter arguments, etc. suggests that Harivallabha was highly influenced by the argumentative style of Logicians. The text along with the *vṛtti* is very nicely discussed in this commentary. It is very helpful for the students. The *Kāśīkā* of Harirāma is said to be based on the *Darpaṇa*. Not only Harirāma but almost all the later commentators have followed Harivallabha.

### 3. *Laghubhūṣaṇakānti* of Mannudeva

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<sup>72</sup> VBS, Ed., Dvivedī, Brahmadatṭa, pp. 610 - 611.

*Laghubhūṣaṇakānti* is an unpublished commentary. It is very short in dimension. The commentator Mannudeva is also known as Mantudeva or Gopāladeva. He was the son of Durgasambhava and brother of Kṛṣṇadeva. His preceptor was Bālakṛṣṇapāyagunḍaḥ. The exact date of *Laghubhūṣaṇakānti*'s composition is not known. According to Vasudeva Abhayankara and J.M. Shukla,

“Mantudeva known as Mannudeva, a famous grammarian of the eighteenth century who has written a commentary named *Darpaṇa* on the *Vaiyākaraṇabhūṣaṇasāraḥ* of Kauṇḍabhaṭṭa ...<sup>73</sup>,”

Four works of Mannudeva are available. They are –

1. Navyamatapariṣkāraḥ
2. Paribhāṣenduśekharadoṣoddhāraḥ
3. Laghubhūṣaṇakāntiḥ
4. Śabdenduśekharadoṣoddhāraḥ

#### **4. *Parīkṣā* of Bhairavamiśrā**

*Parīkṣā* written by Bhairavamiśrā is very small commentary and the discussion is to the point. Bhairavamiśrā has avoided unnecessary explanations. The commentator flourished in the latter half of the eighteenth century and the first half of the nineteenth century. He was the son of Bhavadeva and his native place was Prayāga<sup>74</sup>. He has written seven independent works. All are based on the Sanskrit grammar and its philosophy. They are –

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<sup>73</sup> Abhayankara, K.V. & Śukla, J.M., *op cit*, p. 301

<sup>74</sup> *Ibid*, p. 296

1. *Kārikāṭikā*
2. *Gadā* (a commentary on *Paribhāṣenduśekhara*)
3. *Candrakalā* (a commentary on *Laghuśabdenduśekhara*)
4. *Candrikānirṇayaḥ*
5. *Paribhāṣāvṛttirbrhatī*
6. *Parīkṣā*
7. *Bhairavīyapañasandhiḥ*
8. *Bhairavī* (a commentary on *Śabdaratna*)
9. *Bhairavamiśrīyam*<sup>75</sup>.

## 5. *Kāśikā* of Harirāma Kale

*Kāśikā*, is one of the ancient commentaries on VBS. It is written by Harirāma Kale in the year 1797 AD<sup>76</sup>. Harirāma Kale has given the account of his personal life and the exact date of the completion of the commentary at the end. He was the inhabitant of Kaśī. He was the son of Keśava Dikṣita and Sakhīdevī and younger brother of Dhanarāja. He was the pupil of the great grammarian Bhairavamiśra<sup>77</sup>. The informations given by Harirāma at the end of the commentary are -

योऽभूत्पण्डितमण्डलीपरिणतः श्रोताब्धिसारज्ञता-

माप्तो वेदविदां वरः परिवृढैर्भूमेः सदा वन्दितः।

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<sup>75</sup> VBS with the commentary of *Narasimhapriyā*, p. 24

<sup>76</sup> *Ibid*, p. 444

<sup>77</sup> Bhairavamiśra, a commentator of *Parīkṣā* and Harirāma Kale belong to the same time. But it seems that Bhairavamiśra, the commentator of *Parīkṣā* must be a different person from Bhairavamiśra, the teacher of Harirāma Kale since we do not find the mention of Bhairavamiśra and his commentary *Parīkṣā* in the work of Harirāma Kale.

श्रीमद्भैरवशङ्करीपदरजःसेवासपूर्णार्थिकः  
श्रीमत्केशवदीक्षितः समभवत्तस्यात्मजोऽभूद्भरिः॥  
रामान्तः शिवपालिते शिवपुरे श्रीकाशिशब्दाभिधे  
तेनेयं खलु निर्मिता कृतिवरा श्रीभूषणे काशिका ।  
श्रीमद्भैरवपादसेवनवपुः श्रीकण्ठपादेष्वितीता  
मोदं सन्तनुतां सदासविदुषां सद्युक्तिभाजां चिरम्॥  
धनराजानुजः श्रीमान् सखीदेव्यास्तु गर्भजः ।  
व्याख्यां चक्रे भूषणस्य यथामति शिवाप्तये॥  
युगभूतदिगीशात्मसंमिते वत्सरे गते ।  
मार्गशीर्षशुक्लपक्षे पौर्णमास्यां विधोर्दिने॥  
रोहिणीस्थे चन्द्रमसि वृश्चिकस्थे दिवाकरे ।  
समाप्तिमगमद् ग्रन्थस्तेन तुष्यतु नः शिवः॥<sup>78</sup>

It is a vast commentary on VBS. Here we can find the incorporation of the views of both ancient and modern grammarians. It is written in a Vyākhyā style. It is available along with the *Darpaṇa* commentary. But somehow it didn't achieve the fame as *Darpaṇa* received.

Harirāma has contributed seven works to the field of Sanskrit Grammar. He also wrote eleven treatises on Dharmaśāstra.<sup>79</sup> Harirāma's books on grammar are –

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<sup>78</sup> *Vaiyākaraṇabhūṣaṇasāraḥ* with the commentaries of *Kāśikā* and *Darpaṇa*, p. 592.

1. *Kāśikā*,
2. *Taddhitacandrikā*,
3. *Paribhāṣāskaraṭīkā*,
4. *Paribhāṣenduśekharaṭīkā*,
5. *Mahābhāṣyapradīpaṭīkā*,
6. *Vaiyākaraṇasiddhāntamañjūṣāṭīkā*
7. *Śabdenduśekharaṭīkā*.<sup>80</sup>

The modern commentaries on VBS are eight. But all of them are not available completely. Most of them are published while the rest can be guessed from the incomplete and dubious references.

## 6. *Saralā* of Gopal Śāstrī Nene

*Saralā* was published by Śrīharikṛṣṇanibandhamāṇimālā, Kaśī. The first edition came out in the year 1919. It became so popular that it got many editions. Gopal Śāstrī himself writes the reason of writing this commentary –

भूषणसारस्य तिस्रः टीकाः सन्ति दर्पणकाशिका-  
 वैयाकरणमतोन्मज्जनीनामधेयाः। तत्र तृतीया न समुपलभ्यते  
 इदानीम् । द्वितीया च अतिविस्तृता । प्रथमापि  
 न्यायघटितपदार्थबहुलेत्यतिकठिना वर्तते इति मया भूषणसारस्य

<sup>79</sup> *Atrismṛtiṭīkā*, *Āhnikasāraḥ*, *Pariśiṣṭaparakāśiṭīkā*, *Prāyaścitasāraḥ*, *Budhasmṛtiṭīkā*, *Malamāsatattvavivekaḥ*, *Vyavahāraprakāśaḥ*, *Śrāddhavarṇanam*, *Gaṅgamahātmyam*, *Śṭkarmavivekaḥ* and *Bharavisaparyavidhiḥ*.

<sup>80</sup> VBS with the commentary of *Narasimhapriyā*, p. 22

तदीयाक्षरयोजनाप्रदर्शयित्री सरलेत्यन्वर्थाभिधेया टीका  
विरचिता इति ।<sup>81</sup>

Whatever stated by Gopal Śāstrī in the earlier passage was true in its real sense. He has also written a commentary on the *Śabdaratna* of Hari Dīkṣita which bares the same title *Saralā*.

### 7. *Prabhā* of Balakṛṣṇa Śāstrī Pañcholi

*Prabhā* is considered to be one of the biggest modern commentaries on VBS. It was published by Adyar Library in the year 1947. The commentator has incorporated the views of the ancient and the modern grammarians. The topics which were twisted by *Darpaṇa* and *Kāśikā* and other commentaries are presented here with profound clarity and lucidity. Not even a single topic remains untouched by the commentator.<sup>82</sup> The personal account of the commentator's life and other literary activities are not available.

### 8. *Subodhinī* of Rāmaprasada Tripāthī

*Subodhinī* commentary is written by Rāmaprasada Tripāthī, published along with the third edition of the *Saralā* commentary in the year 1952. He was the student of Gopāla Śāstri. The language of the commentary is very simple and student friendly.

### 9. *Śāṅkarī* of Śāṅkara Śāstrī

*Śāṅkarī* is the largest modern commentary on VBS of Kaṇḍabhaṭṭa. It is an independent commentary by Śāṅkara Śāstrī. But, it seems that the

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<sup>81</sup> *Ibid*, Introduction, p. 25

<sup>82</sup> *Ibid*, Introduction, pp. 25-26.

commentator was highly influenced by the style of Harirāma Kale, a commentator of *Kāśika*. Śāṅkara Śāstrī has covered almost all the topics of the earlier commentaries in his work. This approach of the commentator has increased the dimension of the commentary. It was written in the year 1951, but published in 1957 along with the text of VBS<sup>83</sup>.

### 10. *Tattvadarśinī* of Perisūryanārāyaṇa Śāstrī

Perisūryanārāyaṇa Śāstrī was the inhabitant of Āndhrapradeśa. He was the disciple of Periveṅkaṭeśvara Śāstrī, an eminent scholar of Sanskrit Grammar. Perisūryanārāyaṇa was the son of Sarveśvara Śāstrī. He was teacher by profession. He was teaching grammar, Vedānta and other Śāstras in the Sanskrit Pāṭhaśālā. He has also written a commentary named *Gūḍāṛthadīpikā* on *Laghumañjuṣā*. He was honoured with the President Award for his contribution to the field of Sanskrit Śāstras.

He has given the reason of writing the commentary on VBS–

“सन्ति बह्व्यः व्याख्याः । परन्तु ते व्याख्यातारः मूलग्रन्थं  
भूषणमदृष्ट्वैव व्याख्यां कृतवन्तः । तस्मात् ग्रन्थकृतोऽभिप्रायः तैः  
न ज्ञातः । अतः स्वोत्प्रेक्षितानुसारं ग्रन्थयोजनं कृतवन्तः । तथा  
तत्तन्मतप्रदर्शनेऽपि ते व्याख्यातारः नैव शेकुः ।”<sup>84</sup>

*Tattvadarśinī* was published in 1970 from Vijayanagar, Āndhrapradeśa. K.V. Rāmakṛṣṇa has commented on this commentary –

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<sup>83</sup> *Ibid*, Introduction, pp. 26-27.

<sup>84</sup> *Ibid*, Introduction, p. 27



“तत्त्वदर्शिनीव्याख्यापरिशीलनेन इयमुक्तिस्सत्येति ज्ञातुं शक्यते ।  
अतश्च अन्वर्थनाम्नीयं टीका । अस्यां टीकायां सम्यक्  
तत्तत्प्रमाणप्रदर्शनपुरस्सरं मूलकारस्य तात्पर्यं प्रतिपादितम् । यदि  
च नागेशेन सहास्ति मूलकारस्य मतभेदः तर्हि सोऽपि भेदः सम्यक्  
प्रदर्शितः । विमर्शकानाम् अत्यन्तमुपयुज्यते इयं व्याख्या १”<sup>85</sup>

These are the available commentaries on VBS. The rest are not accessible and they are known only through the secondary sources. It is also noticeable that some of the chapters of VBS are also translated in English and Hindi. But they are in the scattered form. The entire *Spōṭanirṇaya* is translated into English by Śivarāma Dattatreya Jośī<sup>86</sup>. Jayshrī Guṇe has prepared a text with the discussion on the *Lakārārtha*.<sup>87</sup> Bhīmasena Śāstri has given the Hindi translation of VBS along with the commentary named *Bhaimī*. It mainly discussed the *Dhātvartha* of VBS. This text is useful for the students and the learners of Sanskrit Grammar. The book incorporates all the necessary discussions and details like the technical terms, citations of the other Sanskrit Śāstras, etc.

Some Ph.D. researchers have conducted studies on VBS. ‘*The Samāsaśaktinirṇaya of Kauṇḍabhaṭṭa*’ of Banamāli Biswāla presents a critical and elaborative study on Compounds. The ‘*Kauṇḍabhaṭṭa’s Vaiyākaraṇabhūṣaṇasāraḥ: An Analytical study*’ by Sandhya Rathod gives an analytical study of the entire VBS. A *Critical Study of Kondabhaṭṭa’s Vaiyākaraṇabhūṣaṇa-sāraḥ* is the outcome of the

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<sup>85</sup> *Ibid*, Introduction p. 28

<sup>86</sup> George Cardona, *op cit*, pp. 305-307.

<sup>87</sup> *Ibid*

research project which was conducted by Vanitha Ramaswamy. It was published by Rasa Centre for Cultural Studies, Bangalore in 2009. 'Directory of Doctoral Dissertations on Sanskrit of Indian Universities' presents the list of the Ph.D. research conducted on VBS. Rashtriya Sanskrit Sansthan, Delhi has published '*Directory of Doctoral Dissertations in Sanskrit of Indian Universities*', it comes to light the Ph.D. research works on VBS.

The list of available editions on VBS is given below with necessary details.

Sr. No.	Title of the Book	Editor	Publication	Place and Year	Language
1.	Vaiyākaraṇabhūṣaṇasāraḥ with Darpaṇa commentary	Ananta Śāstrī Phadake	Chaukhamba Sanskrit Series	Banarasa 1939	Sanskrit
2.	The Samāsaśaktinirṇaya of Kauṇḍabhaṭṭa	Banamāli Biswāl	Padmaja Prakashan	Allahabad 1995	Sanskrit and English
3.	Kauṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāraḥ: An Analytical study	Sandhyā Rathod	Indian Council of Philosophical Research	New Delhi 1998	English
4.	A Critical Study of Kondabhaṭṭa's Vaiyākaraṇabhūṣaṇa sāraḥ	Vanithā Rāmaswamy	Rasa, Centre for Cultural Studies	Bangalore 2009	Sanskrit and English
5.	Vaiyākaraṇabhūṣaṇasāraḥ with commentary of Bhaimī	Bhīmasena Śāstrī	Bhaimī Prakashan	New Delhi 2009	Sanskrit and Hindi
6.	Vaiyākaraṇabhūṣaṇasāraḥ with commentary of	Brahmadatta Dvivedī	Chaukhamba Prakashan	Varanasi 2011	Sanskrit and

	Darpaṇa				Hindi
7.	Vaiyākaraṇabhūṣaṇasāraḥ with the commentaries of Kāśikā and Darpaṇa	Nandakiśora Śāstrī, Sītārāma Śāstrī and Bāla Śāstrī	Chaukhamba Surabharati Prakashan	Varanasi 2012	Sanskrit
8.	Vaiyākaraṇabhūṣaṇasāraḥ with the commentaries of Śāṅkarī	Madhusūdan a Penna	New Bharatiya Book Corporation	Delhi, 2013	Sanskrit and English
9.	Vaiyākaraṇasiddhāntabhūṣ aṇasāraḥ with the commentary of Narasimha	Kandāla Veṅkata Rāmakṛṣṇa	Shree Somanath Sanskrit University	Veraval 2015	Sanskrit
10.	Vaiyākaraṇasiddhāntabhūṣ a-ṇasāraḥ with the commentary of Nirañjanī	Kandāla Veṅkata Rāmakṛṣṇa	Shree Somanath Sanskrit University	Veraval 2015	Sanskrit

The book edited by K.V. Rāmakṛṣṇa is a critical edition on VBS which is entitled as *Vaiyākaraṇasiddhāntabhūṣaṇasāraḥ*. It is published with the commentary of *Nirañjanī*. This is the first critical edition on VBS. It is an ongoing research project of Shree Somanath Sanskrit University. Only the first part is published which contains the first chapter of VBS i.e. *Dhātvarthanirṇaya*. The critical edition on the rest chapters of VBS is under the process of publication. This edition states that there are 42 manuscripts available on VBS all over India and they have prepared the present critical edition on the basis of the available data. It should be noted here that four manuscripts on VBS are available at Oriental

Institute, The Maharaja Sayajirao University of Baroda but they have referred to only one Mss. Details of all the manuscripts are given in the introductory chapter of the text.<sup>88</sup>

On the basis of these data and after the thorough examination of the available editions and manuscripts on VBS, a critical text of VBS has been prepared which is given in the appendix no. 10. The special and striking features of the critical text are -

- The quotations taken from the AA, *Vārtika*, MB, VP, NS, MS, BS, and other sources are given in bold letters.
- VBS, being a compendium on VB, does not contain long discussion. Therefore, Kaṇḍabhaṭṭa himself suggests the readers to prefer VB for detailed discussion. It is important to mention here that Kaṇḍabhaṭṭa has stated the word बृहद्भूषणे or विस्तरेण प्रपञ्चितं भूषणे or विवेचितञ्चैतद्भूषणे or sometimes only भूषणे for **sixteen** times throughout the text. It is also given in bold letters.
- Almost 17 variation of reading have been noted in the footnotes of the text along with the mention of the edition and page numbers where the variation is found.

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<sup>88</sup> VBS with the commentary of *Nirañjanī*, pp. 17-27

## II.9. Manuscripts on VBS, VB and commentaries on VBS

The manuscripts on VB, VBS and commentaries on VBS are found in the Oriental Institute, The M.S. University of Baroda. There are two Mss on VB; four on VBS of Kaṇḍabhaṭṭa and eight commentaries by different commentators have been stated below.

### Manuscripts on VB

Sr. No.	Serial No. of OI	Accession No.	Name of Mss.	Author	Leaves	Grathas	Remarks
1.	327	40	Vaiyākaraṇabhūṣaṇa	Kaṇḍabhaṭṭa	58	1,800	Incomplete at the end.
2.	328	12540	Vaiyākaraṇabhūṣaṇa	Kaṇḍabhaṭṭa	55	1,500	Upto the end of Dhatvakhyatasama- nyarthanirupana

### Manuscripts on VBS

Sr. No.	Serial No. of OI	Accession No.	Name of Mss.	Author	Leaves	Grathas	Remarks
1.	329	40	Vaiyākaraṇabhū-ṣaṇasāraḥ	Kauṇḍabhaṭṭa	30	1,500	-
2.	330	12540	Vaiyākaraṇabhū-ṣaṇasāraḥ	Kauṇḍabhaṭṭa	44	1,500	Leaves 1-6 missing
3.	331	9176	Vaiyākaraṇabhū-ṣaṇasāraḥ	Kauṇḍabhaṭṭa	52	1,500	With a foot note
4.	332	1175	Vaiyākaraṇabhū-ṣaṇasāraḥ	Kauṇḍabhaṭṭa	76	1,500	-

### Manuscripts of 8 commentaries on VBS are –

Sr. No.	Serial No. of OI	Accession No.	Name of Mss.	Commentary	Commentator	Leaves	Grathas	Remarks
1.	333	1183	<i>Vaiyākaraṇabhū-</i>	<i>Parikṣā</i>	Bhairava	32	1,000	-

			<i>ṣaṇasāraṭīkā- parikṣā</i>					
2.	334	1173	<i>Vaiyākaraṇabhū- ṣaṇasāraṇyākhyā- laghubhūṣaṇakānti</i>	<i>Laghubhūṣaṇakānti</i>	Gopāladeva	223	3,100	Sam. 1865. Upto Samāsarthanirṇaya
3.	335	12950	<i>Vaiyākaraṇabhū- ṣaṇasāraṇyākhyā- darpaṇaḥ</i>	<i>Darpaṇaḥ</i>	Harivallabha	247	5,000	Sam. 1899.
4.	336	5124	<i>Vaiyākaraṇabhū- ṣaṇasāraṇyākhyā- darpaṇaḥ</i>	<i>Darpaṇaḥ</i>	Harivallabha	119	31500	Upto nayarthaniṇya
5.	337	10736	<i>Vaiyākaraṇabhū- ṣaṇasāraṇyākhyā- laghudarpaṇaḥ</i>	<i>Laghudarpaṇaḥ</i>	Harivallabha	16	500	Incomplete at the end.
6.	338	11643	<i>Vaiyākaraṇabhū- ṣaṇasāraṇyākhyā- laghudarpaṇaḥ</i>	<i>Laghudarpaṇaḥ</i>	Harivallabha	13- 125	3,000	Incomplete at the beginning. Contains some stray leaves of

								Mañjuṣā.
7.	339	11435	<i>Vaiyākaraṇabhū- ṣaṇasāraḥ- savyākhyā-darpaṇaḥ</i>	<i>Darpaṇaḥ</i>	Harivallabha	37	2,500	Lakārārthanirupana continued.
8.	282	8934	<i>Laghubhūṣaṇakāntiḥ</i>	<i>Kanti</i>	Mannudeva	148	5,000	-

In spite of all these significant studies, editions, commentaries, translations, still there is a desideratum of a critical text. Translations also do not fulfil the needs of the students. Furthermore, the text is not studied from the perspective of communication and the present endeavour is made to analyse the study from the point of view of communicative language and to focus mainly on the pertinent contribution of the author in this regard.



