

CHAPTER 06

Anubhūtiśvarūpācārya's *Sārasvata-prakriyā* and later commentators

Anubhūtiśvarūpācārya (=AS), according to Abhyankar and Shukla, belonged to the 12th cent. and has written grammar called *Sārasvatī-prakriyā* or *Sārasvata-prakriyā*, but (as discussed earlier in Ch. 03), he belonged to the 13th cent. AS explains 562 aphorisms in 03 Parts (वृत्ति) in 60 chapters titled *Prakriyā*. His *Sārasvata-prakriyā* is fully elaborated and justified by Muni Candrakīrti in his *Subodhikā*.

AS is an illustrious commentator who is commented upon by a large number of commentators. Their available personal account is presented here below with their commentaries chronologically.

Apart from the *Sārasvata-prakriyā* of AS there are 25 commentaries of this school of grammar and the following 04 are published, so the critical study of there is preserved in their discussion.

- (1) Muni Candrakīrti and his *Subodhikā*
सुबोधिका अथवा दीपिका (भाग-१-२), सं. शास्त्री नवलकिशोर,
प्र. चौखम्बा संस्कृत संस्थान, वाराणसी, १९८५
- (2) Mahopādhyāya Vinaya Sāgara and his *Bhoja-vyākaraṇam*
Pub. Arya-Jaya-Kalyana-Kendra, Mumbai, 1985.
- (3) Rāmāśrama and his *Siddhāntacandrikā*
सं. शर्मा रघुवंश, प्र. : श्री वेङ्कटेश्वर प्रेस, मुम्बई, वि.सं. १९८१ (1925 AD)

(4) Jinacandra and his *Siddhāntaratnikā*

सं. मुनिजयन्तविजय,

प्र. श्री यशोविजय जैनग्रन्थमाला, भावनगर,

(01) **Amṛtabhāratī** & his *Subodhikā* or *Subodhinī* -

His work bears another name as विवृत्ति¹ and is said to have been composed at the holy place of Puruṣottama.² He is one of the two who mentions Naredranagarī as an original writer on the Sārasvata aphorisms. Amṛtabhāratī was a pupil of Amalasarasvatī, and he bears the title परमहंस-परिव्राजकाचार्य. Unfortunately all the existing mss. of this commentary contain such a confusion as to the name of the author and of his गुरु, some stating the work to be that of Viśveśvarābdhi, the pupil of Advayasarasvatī, others say that it is hard to get at the truth. As the earliest known Ms.³ of this work is dated VS 1554 (=1497 AD), the author must have lived about the last quarter of the 15th cent.⁴

Abhyankar & Shukla⁵ date him in 1554 AD which it seems, is through oversight and even Saini⁶ without giving any evidence, follow these two.

(02) **Satyaprabodha Bhaṭṭāraka** & his *Sārasvata-dīpikā* – He has written a commentary on the *Sārasvata-prakriyā* in the year VS 1554 (1498 AD). He is a pupil of Muni Brahmasāgara.⁷

(03) **Puñjarāja** & his *Sārasvata-prakriyā* - He belongs to the Śrīmāli family of Malabar, but settled in Malva. He gives the appraisal (प्रशस्ति) of his ancestry at the end of his commentary, from which it seems that he was a minister to Gaisudin Khilji (1469-1500 AD) of Malva. Puñjarāja carried on the administration very efficiently

collecting round him a band of learned admirers, and indulging in the numerous acts of charity and relief. He must have lived in the second half of the 15th cent. He also wrote a work on *Alaṅkāra* called *Śiśuprabodha*,⁸ and another larger work called *Dhvanipradīpa*.⁹ Saini is not specific in dating him between 1469-1500 AD.

(04) **Mādhava** & his *Sārasvata-siddhānta-ratnāvalī* - His commentary is also known as *Mādhavi*.¹⁰ He is the son of Kāhnu and pupil of Śrīraṅga. He mentions several commentators before him. If the date of a Ms. of his commentary (VS 1591 = 1534 AD) is correct, he must be placed earlier than Candrakīrti.

He is a well-known epoch-making scholar of the 16th cent. who has written a number of treatises in various Śāstras. His *Dhātuvṛtti* is a well-known work in grammar.¹¹

(05) **Kṣemendra** & his *Sārasvata-tippaṇa* - Like Amṛtabhāratī, he also speaks of Narendrācārya as the original author of the *Sārasvata Sūtrapāṭha*. No more personal information is available of him except that he was the pupil of Kṛṣṇāśrama and the son of Haribhaṭṭa or Haribhadra. This fact is sufficient to indicate that he is other than the great Kṣemendra of Kashmir who lived in 12th cent., a full century before even Bopadeva (1398 AD). Kṣemendra speaks of some predecessors of his, and he is in turn quoted by Jagannātha (latter half of 16th cent.), the author of *Sārāpradīpikā*, and is unfavorably criticised by Bhaṭṭa Dhaneśvara (1595 AD) who explicitly calls his own commentary *kṣemendra-tippaṇa-khaṇḍana*. As a Ms. of this last work is dated VS 1653 (1596 AD), it is clear that Kṣemendra must have lived before the first quarter of the

16th cent. and Saini has definitely mixed up this Kṣemendra with the Kṣemendra of Kashmir.¹²

(06) **Muni Candrakīrti & his *Subodhikā*¹³ or *Dīpikā*** - The appraisal (प्रशस्ति) given at the end of this commentary reads that he was a Jaina belonging to the बृहद्गच्छ, established by Devasūri (VS 1174 = 1117 AD). He had a pupil called Harṣakīrti who wrote this commentary for the Sārasvata grammar. From the प्रशस्ति of this latter work we learn that Candrakīrti (=CK) was honored by Sahi Salem (1545–1553 AD) the emperor of Delhi. Candrakīrti thus belongs to the second quarter of the 16th cent.¹⁴

Abhyankar & Shukla date him to 12th cent. which is not acceptable, because his *Subodhikā* is a commentary on *Sārasvata-prakriyā* of Anubhūtiśvarūpācāry who flourished in 13th cent.¹⁵

CK accepting छन्दसि as a separate aphorism (though not in the AS) explains with the illustration and concludes the chapter on सन्धि with the remark: इति चतुर्थसंध्यनुसारेण व्यञ्जनसन्धेरवचूरिलेशतो लिखिता ।

CK explains विसर्ग illustrating it as two dots (: द्वौ बिन्दू) comparing with two horns of a calf or the breasts of a girl.¹⁶

He also clearly mentions Pāṇini and others for the simple mention of the word केचित् and clarifies that कृत् तद्धित and समास are termed as प्रातिपदिक meaning नाम (a noun, grammatically a declinable).¹⁷

CK explains the term विभक्ति as that by which the agent, the object and so on are separately presented.

CK refers to the addition of रः in the aphorism, though he seems aware of the succession of अ from the preceding aphorism अहो रो रात्रिषु (7/50).¹⁸

CK gives grammatical derivation of the term धातु (root) as that which possesses the meaning.¹⁹

CK recognizes the forms of the words of the aphorism not under (S. 525), but furnishes the required details under घञ् भावे (S. 531).

CK explains the meaning of the term भाव (making an abstract noun) in relation to the Brahminhood (ब्राह्मणत्व) as the cause of engaging himself in the actions like sacrificing (यजन) etc. for a man of Brahmin caste.²⁰

CK explaining the word त्रेता (a group of three eras, called the Silver Era) mentions clearly the statement of addition (वक्तव्यम् समाहारे त च त्रेगुणश्च in the sense of a group of three eras the suffix त is applied to the number noun त्रि after making its गुण), but this statement of addition is absent in the list of वार्त्तिकपाठ of the Sārasvata school.

CK commenting on the aphorism सदोणादयः (१३/३५) explains many of the उणादि aphorisms.²¹

CK provides the declension of जकारान्तः स्रज्शब्दः (not given by AS) under (S. 197).

AS gives explanations fully wherever necessary and hence CK also points out AS's style of leaving repetition.

CK commenting on this aphorism illustrates the usage

of three persons with both the varieties expressed (प्रयुज्यमान) and not expressed (अप्रयुज्यमान) citing Kālidasa's *Kumārsaṁbhavam* and *Raghuvanśam*, *Campūkathā*, *Ratnamālā* and even Ādiśaṅkara's *Viṣṇuśatpadī*.

CK commenting upon the singular declension (under S. 131) (श्रयादीनां) of Dat., Abl., Gen. and Loc. refers to and Kātantra and Hemacandra's systems of Sanskrit grammar and discussing the declensions of word रै (wealth) he cites *Amarakoṣaḥ*.²²

CK commenting on the AS's statement regarding the लकार of Pāṇini in this and the following aphorisms, remarks specifically that in the other school of Sanskrit grammar (i.e. of Pāṇini), and his successors or the students of his school. He enlists the ten लकार following the order of the Sārasvata school.

CK enumerates all the ten roots indicated in ग्रहाम् (under S. 393), which is certainly the abbreviation of Pāṇini (6/1/16).²³

He illustrates many a time quoting various texts like *Bhāgavata* 10/5/11 under वार्तिक of S. 244, *Prakriyā-kaumudī* under the aphorisms 11, 140, 249, 256, 267, 279, 287, 291 & 297. Pāṇini's aphorisms like 20 and under S. 243, etc.

(07) **Megharatna** & his *Sārasvata-vyākaraṇa-dhūṇḍhikā* or *Sārasvata-dīpikā* - He was a Jaina belonging to the बृहत्खरतरगच्छ, and the pupil of Vinayasundara also called Amalasvāmi.²⁴ A Ms. of this work is dated VS 1614 (=1556 AD), and this gives the lower limit for Megharatna.²⁵

(08) **Maṇḍana** – The name of his commentary is nowhere available. The colophon at the end of the सन्धिप्रकरणम् states that Maṇḍana was the महाप्रधान and संघपति to Alpasāhi. His father was Vāhaḍa (the brother of Padama) and he belonged to the खरतरगच्छ. The commentary subsequent to the सन्धिप्रकरणम् seems to have been written by one of his pupils. One of the mss. of the commentary²⁶ affirms Padama as a minister (अमात्य) to Alpasāhi or Alam the king of Mālva and Padama was a संघेश्वर or संघपति. So Maṇḍana accordingly must have inherited his father's office and title. On the authority of the earliest dated Ms. of the commentary, which belongs to the year 1574 AD, he must have flourished in the later half of the 16th cent.²⁷

Abhyankar & Shukla as well as Saini do not mention Maṇḍana at all.

(09) **Vasudevabhṭṭa** & his *Sārasvata-prasāda*²⁸ - He calls himself the pupil of Caṇḍīśvara and gives the date of his commentary to be VS 1634 (=1578 AD).²⁹

Saini mistakes VS 1634 as 1634 AD, but it should be 1578 AD.

(10) **Rāmabhṭṭa** & his *Vidvatprabodhini*³⁰ or *Ramabhṭṭi*³¹ - He flourished in 1593 AD.³² His commentary is a curiosity not so much for its subject matter as for the manner of its compilation.

At the end of each section of the commentary the author gives in one to five stanzas details about himself, his family, his travels, and his literary works.

He was an Āndhra scholar from the Uraṅgala hills of Tēlaṅgaṇa country, ruled by king Pratāparudra. His father was Narasiṁha and his mother Kāmā was a very pious lady. He has written various literary works like commentaries on the three *Kāvya*s of Kālidāsa.

The main interest of the work lies in the record of the holy places visited by him.

(11) **Jagannātha** & his *Sārāpradīpikā*³³ - He is quoted by Dhaneśvara³⁴ (1595 AD) and he in turn, quotes Kṣemendra (before 1550 AD). Therefore he must have flourished during 1550 – 1595 AD. He is different from Paṇḍitarāja Jagannātha³⁵ who flourished between 1620-1665 AD.³⁶

(12) **Dhaneśvara** & his *Kṣemendratippaṇa-khaṇḍanam* - He wrote his commentary with the avowed object of correcting Kṣemendra (No.05 above). As a consequence he comes after Kṣemendra and before 1595 AD, when one of the mss. of Dhaneśvara's commentary was copied. He has written, as mentioned in the प्रशस्ति of five stanzas at the end of the तद्धित section of the commentary, a *Ṭīkā* on the *Mahābhāṣya* called *Cintāmaṇi*, a new grammar for beginners called *Prakriyāmaṇi* and a commentary on a *Stotra* from the *Padmapurāṇa*.³⁷

(13) **Kāśinātha** & his *Sārasvata-bhāṣyam*³⁸ – He is not communicative about himself and the only thing that can be definitely asserted of him is that he must have lived prior to 1610 AD, when a Ms.³⁹ of his commentary was copied down at Barhanpur.⁴⁰

(14) **Sūrasimha** & his *Sārasvatākhyātadīpikā* – He is well-known as king Siwairaj of Jodhpur and ruled during 1594 – 1619 AD. He wrote a work on the *Sārasvata-vyākaraṇam*.⁴¹

(15) **Bhaṭṭa Gopala** - The name of his commentary is nowhere available. No personal information is available from any source except that a Ms. of his commentary was copied in 1615 AD.⁴²

(16) **Mahopādhyāya Vinayasāgara**⁴³ & his two works *Bhoja-vyākaraṇam*⁴⁴ and *Vidvccintāmaṇi* - He belongs to the अचलगच्छ Jaina Sect. The work is composed in 2128 verses⁴⁵ wherein the Sārasvata aphorisms are interwoven in those verses, just as the lotuses among the roaming bees in the lake.⁴⁶

He flourished in the 16th - 17th cent. He was श्रीमाल बनिया from Ahmedabad. His father was Bhīma and mother was Nāku.⁴⁷ He got his honourific title Mahopādhyāya in the times of Dharmamūrtisūri (1528-1613AD).⁴⁸ He was the second Mahopādhyāya disciple of Kalyāṇasāgarasūri⁴⁹ (1576-1660AD), the Yugapradhānācārya. Later on Mahopādhyāya Vinayasāgara was also honored as Ācārya.⁵⁰

He incorporates only 482 aphorisms though the present researcher has, after a close and critical examination, arrived at 490 aphorisms (Belvalkar 597 aphorisms and 91 वार्त्तिक) in his other small work called *Vidvaccintāmaṇi*.

Mahopādhyāya Vinayasāgara himself has said about this work, *Bhoja-vyākaraṇam*, that it was composed for

the satisfaction of king Bhojamalla, the prince of Bhāramalla (1585AD) and the ruler of Kaccha territory.

The *Bhoja-vyākaraṇam* is indebted to the *Sārasvata-sūtraprakriyā* of AS. Both the works are treated in three Parts (वृत्ति). The divisions of the topics as well as the order of treatment are also similar. The explanations, examples and citations given in *Sārasvata-prakriyā* are found versified. Rāmacandra (later half of 15th cent.), the author of *Prakriyā-kaumudī*, is referred to in both the works and even more frequently in the *Bhoja-vyākaraṇam*, yet *Bhoja-vyākaraṇam* has its originality.

He being a Jaina by religion, does not seem fast to the customs or norms of superiority of Jainism, on the contrary he accepts the all-accepted norms, such as the deity connected to knowledge-Śiva, the trinity of वृत्ति connected to the trinity of gods⁵¹ yet at the same time, he introduces the good points of Jainism.⁵²

Some of the salient features of the *Bhoja-vyākaraṇam*⁵³ are as under:

The Sārasvata aphorisms, try to abridge many of the groups (गण) of words and roots of Pāṇinian School by taking the first member and thereby appending आदि (= and others) to the rest, for the sake of brevity and easy memory. The *Bhoja-vyākaraṇam*, as per its nomenclature, gives the aphorisms but clarifies what the word आदि means. It enlists the rest of the words or roots. Similarly the plural usage is also explained by stating the rest of the members.

After giving the declensions of words, the similar

words are enlisted, while the difficult words are just mentioned.⁵⁴ In the verbal conjugations (Part-II), the first root of each group is conjugated completely and then the distinctive formations are discussed. The comparison⁵⁵ and superiority⁵⁶ of Pāṇini sūtras are also focused.

In many verses, one or two or more aphorisms are interwoven.⁵⁷

The indicatory letters (इत्) of the suffixes and the roots are mentioned with their specific functions and the meaning of the roots is also stated.

In some places, the beautiful verses are given to support the exact meaning of the word.⁵⁸

The *Bhoja-vyākaraṇam* is a treatise on the aphorisms of the Sārasvata School of Sanskrit grammar and hence, to remind the original work i.e. Sārasvata aphorisms, various synonyms of the goddess Sarasvatī are employed.

The impact of Pāṇinian grammar is seen frequently.

It is quite amazing and even disappointing that such an important and scholarly work on the Sārasvata School of Sanskrit grammar is not regarded worthy of proper mention. The well-known author of the Systems of Sanskrit grammar not placing *Bhoja-vyākaraṇam* in the history of Sārasvata school of Sanskrit grammar, accommodates somehow in the appendix, with a note:⁵⁹ “*Bhoja-vyākaraṇam* by Vinaysāgara (Vinayasundara according to Belvalkar)- written for the benefit of a king Bhoja, son of Bhāramalla. This work, like the above (*Prabodhacandrikā*), is metrical in form, following the usual arrangement.”

Thus *Bhoja-vyākaraṇam* is not only the simplest treatise on the Sanskrit grammar, but also a synthesis of two schools of grammar.⁶⁰ Thereby, it conspicuously specifies that the Sārasvata grammar is fully equipped to place the reader on the royal road to the Pāṇinian grammar. This is what is clearly mentioned in the last aphorism⁶¹ of the Sārasvata school (and naturally in the *Bhoja-vyākaraṇam*, too).⁶²

The style and method of the *Bhoja-vyākaraṇam* is so simple, lucid and interesting that it proves itself indispensable for the beginners of Sanskrit grammar and language.

(17) **Sahajakīrti** & his *Sārasvata-prakriyāvārttika* - He was a Jaina वाचनाचार्य and a pupil of Hemanandanagaṇi of the खरतरगच्छ. The commentary was composed in 1623 AD.⁶³

(18) **Haṁsavijayagaṇi** & his *Śabdārthacandrikā*⁶⁴ - His contribution is very slight. He has been apparently content to write a very diffuse commentary on the introductory verses of the *Sārasvata-prakriyā*. He was the pupil of Vijayānanda and flourished in VS 1708 (= 1652 AD).⁶⁵

(19) **Raghunātha** & his *Laghubhāṣyam*⁶⁶ - He flourished in the 17th cent., and was a pupil of Bhaṭṭoji Dīkṣita. He was a Nāgara, the son of Vināyaka. He wrote a small gloss on the topic named *Pañcasandhi* of the *Siddhāntakaumudī*.⁶⁷

(20) **Rāmāśrama** *alias* **Rāmacandrāśrama** & his *Siddhāntacandrikā* - He belongs to 1684 AD. He is commented upon by Sadānanda in his *Subodhinī* and also by Lokeśvara, the author of *Tattvadīpikā*. So he can be placed in the last quarter of the 17th - the first quarter of the 18th cent.⁶⁸

The *Siddhāntacandrikā* of Rāmāśrama (= RM) is published⁶⁹ and hence its brief outline is furnished in the following table:

पूर्वार्द्धम्

No.	Chapter	Sā. Sū.	With slight change	Pā. Sū.	Total
01	संज्ञाप्रकरणम्	13	—	001	014
02	स्वरसन्धिः	20	—	010	030
03	असन्धिः / प्रकृतिभावः	04	—	010	014
04	व्यञ्जनसन्धिः	21	—	019	040
05	विसर्गसन्धिः	09	01	010	020
06	स्वरान्ताः पुंलिङ्गाः	58	01	023	082
07	स्वरान्ताः स्त्रीलिङ्गाः	13	01	007	021
08	स्वरान्ता नपुंसकलिङ्गाः	11	01	005	017
09	हसान्तापुंलिङ्गाः	46	01	020	067
10	हसान्तास्त्रीलिङ्गाः	03	—	—	003
11	हसान्तानपुंसकलिङ्गाः	03	—	003	006
12	युष्मदस्मत् प्रकरणम्	15	—	006	021
13	अव्ययानि	08	—	001	009
14	स्त्रीप्रत्ययाः	12	01	060	073
15	कारकम्	07	—	061	068
16	समासाः	23	—	089	112
17	तद्धिताः	35	—	188	223

उत्तरार्द्धम्

No.	Chapter	Sā. Sū.	With slight change	Pā. Sū.	Total
01	भ्वादयः	102	03	097	202
02	अदादयः	020	01	038	059

03	ह्लादयः	010	—	007	017
04	दिवादयः	004	—	013	017
05	स्वादयः	006	—	004	010
06	रुधादयः	002	—	003	005
07	तनादयः	002	—	006	008
08	तुदादयः	003	—	010	013
09	क्र्यादयः	005	—	005	010
10	चुरादयः	001	01	017	019
11	अन्तप्रक्रिया	002	—	039	041
12	सान्तप्रक्रिया	006	—	026	032
13	यङन्तप्रक्रिया	006	—	018	024
14	यङ्लुगन्तप्रक्रिया	001	—	005	006
15	नामधातुप्रक्रिया	004	01	026	031
16	कण्ठवादयः	—	—	001	001
17	आत्मनेपदप्रक्रिया	001	—	064	065
18	परस्मैपदम्	—	—	004	004
19	भावकर्मप्रक्रिया	005	—	012	017
20	कर्मकतृप्रक्रिया	—	—	010	010
21	लकारार्थप्रक्रिया	—	01	025	026
22	पूर्वकृदन्तः	040	—	150	190
23	उणादयः	002	—	373	375
24	उत्तरकृदन्तः	022	05	091	118

RM commenting on the aphorisms of Sārasvata School of Sanskrit grammar discusses 515 aphorisms of this school. Besides he endeavors to make this school an aid to the learning of the Pāṇinian school and hence he introduces almost 1510 aphorisms from that school, though there are 18 rules (of Pāṇini) with minor changes.

Even the two Parts viz. the former half (पूर्वार्ध) and the latter half (उत्तरार्ध) reveal the impact of Bhaṭṭoji Dīkṣita's *Vaiyākaraṇasiddhāntakaumudī*. Even the discussion on the

Agentive nouns (कृदन्त) is dealt with in two chapters or sections like पूर्वकृदन्त, followed by उणादि and उत्तरकृदन्त, similar to those of Bhaṭṭoji Dīkṣita.

The striking feature is found in the latter half where RM follows Anubhūtiśvarūpācārya for the order of the rules of conjugations i.e. रुधादि (6th), तनादि (7th) and तुदादि (8th).

(21) **Kṣemankara** – The name of his commentary is nowhere available. His date is not given or guessed by any of the authors on the Sārasvata school. But fortunately the date of his son Lokeśvara (next No. 22 below) is tentatively arrived at in the last quarter of the 17th cent. Hence he can be supposed to have flourished in the third quarter of the 17th cent. He is the author of a commentary on *Sārasvata-prakriyā*.⁷⁰

(22) **Lokeśakara** & his *Tattvadīpikā* – Lokeśakara (or Lokīśvara, according to Saini) has commented upon the *Siddhāntacandrikā* of Rāmāśrama (1684 AD) and hence he can be put in the last quarter of 17th - the first quarter of the 18th cent. He was the son of Kṣemankara.⁷¹

(23) **Jinacandra** & his *Siddhāntaratnam* – He is a very modern commentator on the *Sārasvata-sūtras*. Jinacandra Sūri (= JC) was a disciple of Śrī Sāgara-candra Sūri. His commentary on the Sārasvata grammar is famous by the name *Siddhāntaratnam* or *Siddhāntaratnikā*.⁷²

Muni Jayanta Vijaya, the younger disciple of Śrī Vijayadharma Sūri has written a gloss (टीप्पणक) on the *Siddhāntaratnikā*, in the year VS 1985 (1929 AD).⁷³ He completed his gloss in Varanasi on the 5th day of bright श्रावण.

JC, according to Belvalker, is a modern commentator of the Sārasvata school and must have flourished in about 1850 AD.⁷⁴

In the benedictory verses (मङ्गलाचरण) JC bowing down to the lotus-feet of his teacher, introduces his effort to write a commentary on the aphorisms of the Sārasvata School.⁷⁵ In three Parts (वृत्ति) JC has commented on 1008 aphorisms i.e. 434 aphorisms in the First Part called प्रथमावृत्ति, 426 aphorisms in the Second Part called आख्यातवृत्ति and 148 aphorisms in the Third Part called कृदन्त.

The following table will make it clear how JC reads aphorisms more than those of the *Sārasvatasūtrapāṭha*.

प्रथमावृत्ति (Part I)

No.	Chapter	Sā. Sū.	With slight change	Total
01	संज्ञाप्रकरणम्	13	04	17
02	परिभाषा:	00	33	33
03	स्वरसन्धि:	21	07	28
04	प्रकृतिभावः	05	06	11
05	व्यञ्जनसन्धि:	15	05	20
06	अनुस्वारसन्धि:	04	02	06
07	विसर्गसन्धि:	11	05	15
08	स्वरान्ताः पुंलिङ्गाः	55	05	60
09	स्वरान्ताः स्त्रीलिङ्गाः	16	02	18
10	स्वरान्ता नपुंसकलिङ्गाः	13	02	15
11	हसान्ताः पुंलिङ्गाः	47	10	57
12	हसान्ताः स्त्रीलिङ्गाः	03	00	03
13	हसान्ता नपुंसकलिङ्गाः	03	00	03

14	युष्मदस्मदी	16	01	17
15	अव्ययानि	06	05	11
16	स्त्रीप्रत्ययाः	13	04	17
17	तद्धितप्रकरणम्	22	50	72
18	कारकाणि	07	22	29
19	समासप्रकरणम्	26	19	45

द्वितीयावृत्ति (Part II)

No.	Chapter	Sā. Sū.	With slight change	Total
01	भ्वादिषु परस्मैपदिनः	91	48	139
02	भ्वादिष्वात्मनेपदिनः	08	15	023
03	भ्वादिषूभयपदिनः	04	05	009
04	अदादिषु परस्मैपदिनः	13	25	038
05	अदादिष्वात्मनेपदिनः	02	05	007
06	अदादिषूभयपदिनः	04	09	013
07	ह्वादिषु परस्मैपदिनः	05	07	012
08	ह्वादिष्वात्मनेपदिनः	01	00	001
09	ह्वादिषूभयपदिनः	03	03	006
10	दिवादिषु परस्मैपदिनः	04	04	008
11	दिवादिष्वात्मनेपदिनः	01	03	004
12	दिवादिषूभयपदिनः	00	00	000
13	स्वादिषूभयपदिनः	04	04	008
14	स्वादिषु परस्मैपदिनः	01	01	001
15	स्वादिष्वात्मनेपदिनः	00	00	000
16	रुधादिषूभयपदिनः	01	00	001
17	रुधादिषु परस्मैपदिनः	01	01	002
18	रुधादिष्वात्मनेपदिनः	00	00	000
19	तनादिषूभयपदिनः	02	08	010

20	तुदादिषूभयपदिनः	02	01	003
21	तुदादिषु परस्मैपदिनः	00	02	002
22	तुदादिष्वात्मनेपदिनः	01	02	003
23	क्रयादिषूभयपदिनः	05	00	005
24	क्रयादिष्वात्मनेपदिनः	00	00	000
25	चुरादिषूभयपदिनः	05	03	008
26	अन्तप्रक्रिया	02	16	018
27	सान्तप्रक्रिया	05	20	025
28	यङन्तप्रक्रिया	07	10	017
29	यङ्लुगन्तप्रक्रिया	02	01	003
30	कण्झादयः	01	00	001
31	नामधातुप्रक्रिया	04	14	018
32	आत्मनेपदप्रक्रिया	01	37	038
33	परस्मैपदप्रक्रिया	00	06	006
34	लकारार्थप्रक्रिया	00	07	007
35	भावकर्मप्रक्रिया	04	11	015
36	कर्मकर्तृप्रक्रिया	00	00	000

तृतीयावृत्ति (Part III)

No.	Chapter	Sā. Sū.	With slight change	Total
01	कृदन्तप्रकरणम्	67	66	133
02	उणादयः	07	08	015

The closer study of his commentary reveals the three observations as follows:

- (1) JC's style is easy and the language is simple.
- (2) He has followed Anubhūtisvarūpācārya's *Sārasvata-prakriyā* in most of the aphorisms and even the

chapterisation is in the same order with the only change in the naming of the Part-III.

- (3) As compared to 568 aphorisms (+90 वार्त्तिक) of the Sārasvata School, JC introduces and explains 440 aphorisms more i.e. 1008 total aphorisms.

Thus JC commenting on the aphorisms of Sārasvata school of Sanskrit grammar discusses 554 aphorisms of this School. There are 524 rules and वार्त्तिक (of the same school) with minor changes.

JC has, it seems a special arrangement, because he comments not only on the Sārasvata school, but he is presenting an easy and simplified text on Sanskrit grammar. He must have thought of his only purpose of making the beginners conversant in the Sanskrit Language and Literature through the study of his text-*Siddhāntaratnikā*. For this reason only he has introduced chapter on the meta-rules (01.02) and Nasal-coalescing (01.06), though he keeps the sequence of chapters on conjugational formations रुधादि (6th), तनादि (7th) and तुदादि (8th).

But he follows Rāmāśrama while commenting on the rules of the Part-III making only two chapters viz. कृदन्तप्रकरणम् and उणादयः.

Later on the commentators on this school felt it necessary to present this school as an aid to the Pāṇinian school and hence this school acquired its other view as a preliminary text to the Pāṇinian school.

There are two more commentators whose date is

- 1 जगन्नाथो रमाकान्तो यत्रास्ते तत्र शाश्वतः ।
भारतीत्युपनामासा वमृतो विवृतिं सुखम् ॥ सु० भूमिका ३२ ॥
- 2 Belvalkar S.K., P 97: क्षेत्रे व्यधायि पुरुषोत्तमसंज्ञकेऽस्मिन् ।
- 3 Belvelkar, P 97.
- 4 *Ibid.*
- 5 A Dictionary of Sanskrit Grammar, P 39.
- 6 Post - Pāṇinian systems of Sanskrit Grammar, P 182.
- 7 Belvelkar, P 97, Abhyankar & Shukla, P 412 and Saini, P 182.
- 8 See Dr. Bhandarkar's Report for 1882-83, P 12, Belvelkar, P 97
FN No. 1.
- 9 Belvalkar, pp. 96-97.
- 10 माघवीति समाख्याता व्याख्या गुर्वर्थबोधिका ।
चकास्ति सा च सर्वत्र प्रणीता माघवेन या ॥ सु० भूमिका २९ ॥
- 11 Belvalkar, P 98, Abhyankar & Shukla, P 306, P 252 and Saini, P 182.
- 12 Belvalkar, pp. 97-98, Abhyankar & Shukla, P 136 and Saini, P 182.
- 13 अस्य ग्रंथस्य टीकास्ति चन्द्रकीर्तिः सुबोधिका ॥ सु० भूमिका ॥ 27AB
- 14 Belvalkar, P 98.
- 15 Abhyankar & Shukla put Anubhūtisvarūpācārya in 12th cent., P 151.
- 16 शृङ्गवन्दालवत्सस्य कुमारीस्तनयुग्मवत् ।
नेत्रवत्कृष्णसर्पस्य स विसर्ग इति स्मृतः ॥ सु० पू० पृ० ५९ ॥
- 17 विभज्यन्ते पृथक् क्रियन्ते कर्तृकर्मादयो यया सा विभक्तिः ।
- 18 अथवा दोषां रः इति द्विपदं सूत्रम् ॥ सु० पू० पृ० १५१ ॥
- 19 दद्यात्यर्थमिति धातुः ॥ सु० उ० पृ० २ ॥
- 20 ब्राह्मणस्य भाव इति विग्रहे । अत्र ब्राह्मण इति जातिरूपः शब्दस्य यो भावः यजनादिक्रियानिष्ठत्वलक्षणः स
ब्राह्मणशब्दस्य प्रवृत्तिनिमित्तमतस्तत्प्रत्ययः ॥ सु० पू० पृ० २८४ ॥
- 21 (१) राजन्वान् सौराज्ये ॥ पा० ८/२/१४ ॥ (२) उदन्वानुदधौ च ॥ पा० ८/२/१३ ॥ (३) प्राणिस्थादातो
लजन्यतरस्याम् ॥ पा० ५/२/९६ ॥ (४) सिध्मादिभ्यश्च ॥ पा० ५/२/९७ ॥ (५) स्वामिन्नैश्वर्ये ॥ पा०
५/२/१२६ ॥
- 22 अ. कालापके स्त्री नदीवत् ॥ सु० पू० पृ० ११४ ॥
ब. हैमे वेयुवोऽस्त्रियाः इति ॥ सु० पू० पृ० ११४ ॥
क. तथा अमरकोषे अर्थैरविभवा अपि इति पुलिङ्गे एव उक्तः ॥ सु० पू० पृ० ११६ ॥
- 23 ग्रह उपादाने । ज्या वयोहानौ । वेङ् तन्तुसन्ताने । हेङ् आह्वाने । व्यध् ताडने । वश कान्ताऽभिलाषे । व्यच्
व्यक्तीकरणे । प्रच्छ ज्ञीप्सायां (पृच्छायां) । भ्रस्ज् पाके । ब्रश्च छेदने ॥ सु० उ० पृ० ८२ ॥
- 24 कृतवान् योऽमलस्वामि शिष्य आसीत्सदा सुखी ।
ढुण्डिकां मेघरत्नो हि गम्भीरार्थप्रकाशिकाम् ॥ सु० भूमिका ३३ ॥
- 25 Belvalkar, P 99, Abhyankar & Shukla, P 426 and Saini, P 182.
- 26 Dec. Coll. Collection, no.13 of 1877-78.
- 27 Belvalkar, pp. 98-99.
- 28 वासुदेवेन भट्टेन प्रसादाख्या च निर्मिता ॥ 27cd & Vide. FN 13 of this chapter.
- 29 Belvalkar, P 98, Abhyankar & Shukla, P 427.
- 30 विद्वत्प्रबोधिनी टीका रामभट्टस्य चास्ति सा ॥ सु० भूमिका 34 cd ॥
- 31 Abhyankar & Shukla, P 324 and Saini, P 182.

- 32 Belvelkar and Abhyankar & Shukla do not mention his date.
 33 जगन्नाथेन केनापि पंडितेन कृता तदा ।
 सारप्रदीपिका नाम्ना सारार्थस्य प्रकाशिका ॥ सु° भूमिका ३०॥
- 34 Belvalkar, pp. 97, 98 & 100 and Saini, P 182.
 35 Abhyankar & Shukla, (P 158-159 and P 426) write, "He refers to his work *Kaustubha-khaṇḍana* in his *Praudha-manoramā-khaṇḍana*."
 36 Kane P. V. : History of Sanskrit Poetics, pp. 309-312.
 37 Belvalkar, pp. 99-100 and Saini, P 182.
 38 काशीनाथो बुधश्रेष्ठः फणिभाषितभाष्यवत् ।
 यत्सारस्वतभाष्यं तच्चक्रेऽलभ्यं भवेज्जनैः ॥ सु° भूमिका ३१॥
- 39 BORI No. 292 of 1880-81.
 40 Belvalkar, P 100, Abhyankar & Shukla, P 427 and Saini, P 182.
 41 Belvalkar, P 80, FN 01, Abhyankar & Shukla, P 427, while Saini does not mention this commentator.
 42 Belvalkar, P 100 and Saini does not mention even the name.
 43 Belvalkar, pp. 115-116.
 44 Vide. महोपाध्यायविनयसागर - विरचितं-भोजव्याकरणम्, intr., edi. Dr. Jani Jaydev Arunoday, Arya-Jaya-Kalyana-Kendra, Mumbai, 1985.
 45 The major part of the verses is composed in अनुष्टुप् metre and the rest portion in आर्या, आर्यागिति, उपजाति, वसन्ततिलका, मालिनि, शालिनि, शिखरिणि and शार्दूलविक्रीडितम् meters.
 46 अन्तर्भूतानि सूत्राणि राजन्ते पद्यराजिषु ।
 भ्रमद्विरेफमालासु पद्मानिव सरोवरे ॥ भो° ३.२४४ ॥
- 47 श्रीश्रीमालकुले श्रीमान् भीमाहस्तस्य नन्दनः ।
 विनयसागरः ख्यातिं नाकुसूनुः सुतद्धितम् ॥ भो° १.१८.१ ॥
- 48 आर्यकल्याण गौतम स्मृति ग्रन्थ, सं. कलाप्रभसागरजी म.सा., १९८२ (वीर सं. २०३९) पृ. १००-१०५ ।
 49 *Ibid.* pp. 106-118.
 50 श्रीविधिपक्षगच्छेशाः सूरिकल्याणसागराः ।
 तेषां शिष्यैर्वराचार्यैः सूरिविनयसागरैः ॥ वि° चि° १२३ ॥
- 51 भोजव्याकरणम् salutes लोकेश (ब्रह्मा), श्रीधर (विष्णु) and शंभु respectively in the begining of the three Parts.
 52 शुद्धधर्मश्च कर्तव्यः करणीयस्त्वया प्रभो ॥ भो° ३.२०७ ॥
- 53 Vide: Dr. J. A. Jani's article - *Bhojavyākaraṇam* - A Study, Pub. Shri Sahitya Sudha Sadanam, Chandigarh, pp. 162-167.
 54 कुमारी ब्राह्मणी चण्डी गौरी काली सरस्वती ।
 इत्याद्या अनया रीत्या शब्दाः साध्या विचक्षणैः ॥ भो° १.८.२२ ॥
 सजाद्या हि जकारान्ता दान्तास्तु शरदादयः ।
 सुत्वचाद्याश्चकारान्ताः षकारान्तास्त्विषादयः ॥ भो° १.११.८ ॥
- 55 अइउणिति विसन्धिः पाणिनीयेऽपि दृष्टः ॥ भो° १.१.३ ॥
 एकवद् भवतीतीह सर्वो द्वन्द्वो विभाषया ।
 काशिकायां महाभाष्ये इत्युक्तं पूर्वसूरिभिः ॥ भो° १.१७.५७ ॥
- 56 अकृत्वा सप्तमीमेतां तृतीयामकरोन्मुनिः ॥ भो° १.४.८ ॥
 चकाद्धि स्वमते रूपं भाष्ये धादौ सलोपता ॥ भो° २.२.९४ ॥

- 57 द्विशच ह्रस्वश्च शेषश्च रातो णप् ङौ टिलोपता ।
जग्लौ चाऽऽतोऽनपि स्वामिन् घातोः किति ङिति स्वरे ॥ भो० २.१०.२१४ ॥
इडभावे तु हो ङः स्यात् तथोर्धः ष्ट्वमेव च ।
दि ङो लोपस्ततो ह्योद-वर्णस्योवोद पाक्षिकम् ॥ भो० २.१.४१६ ॥
- 58 आत्मानं स विभर्ति केवलमिह ह्यात्मम्भरिः प्रोच्यते
कुक्षिं दुःखितया विभर्ति किल यः कुक्षिम्भरिः कथ्यते ।
यः कोऽपि ह्युदरं विभर्ति सततं त्यक्त्वा कुटुम्बं निजं
विद्वद्भिर्ह्युदरम्भरिर्विधिरयं वैगुण्यतो भण्यते ॥ भो० ३.५६ ॥
- 59 Belvalkar places भोजव्याकरणम् under “lesser Manuals and School-books, while Abhyankar and Shukla as well as Saini do not mention even his name.”
- 60 Vaidya Kishora Ramakanta got Ph.D. in Sanskrit on the subject of this भोजव्याकरणम् in Dec. 2000 (The M.S. University of Baroda, Vadodara). His topic was पाणिनीय - भोजव्याकरणयोः तुलनात्मकम् अध्ययनम् ।
- 61 लोकाच्छेषस्य सिद्धिः ॥ १३.८९ ॥
- 62 लोकाच्छेषस्य सिद्धिः स्यान्मातरादेर्यथा विभो ॥ भो० ३.२४५ ॥ where लोक means Pāṇinian grammar. Which is the preceding verse of संसाधिता (३.२४६), etc.
- 63 Belvalkar, P 100 and Saini, P 182.
- 64 शब्दार्थचन्द्रिका हंसविजयस्य महात्मनः ॥ सु० भूमिका 34ab ॥
- 65 Belvalkar, P 100, Abhyankar & Shukla, P 443 and Saini, P 182.
- 66 भट्टोजिदीक्षितच्छात्रो रघुनाथो महामनाः ।
भणिभाष्यमिवात्रापि लघुभाष्यमरीरचत् ॥ सु० भूमिका ३६ ॥
- 67 Belvalkar pp. 102-103, Abhyankar & Shukla P 320 and Saini P 182.
- 68 Belvalkar P 102, Abhyankar & Shukla pp.323-324 and Saini P 182.
- 69 प्र. श्री वेङ्कटेश्वर प्रेस, मुम्बई, वि.सं. १९८१ । (1924 AD)
- 70 Abhyankar & Shukla, P 136.
- 71 Belvalkar, P 102, Abhyankar & Shukla, P 336 and Saini, P 182.
- 72 Belvalkar, P 102, Abhyankar & Shukla, P 161, though Saini dates him in 1641 AD (P 182) without furnishing any proof.
- 73 सिद्धान्तरत्निका, प्र. यशोविजय जैनग्रन्थमाला, पृ० १८३ ।
- 74 Belvalkar, P 102.
- 75 श्रीमद्गुरुपदाम्भोजं नत्वा शब्दार्थसिद्धये ।
सरस्वत्युक्तसूत्राणां कुर्वे सिद्धान्तरत्निकाम् ॥ सि० पृ० १.१ ॥
- 76 Abhyankar & Shukla, P 426, while Belvalkar and Saini do not mention this commentator.
- 77 Abhyankar & Shukla, P 427, while Belvalkar & Saini do not mention this commentator.
- 78 Belvalkar, pp. 101-102.
- 79 The dates of Ratnākara and Nārāyaṇabhāratī are nowhere mentioned.