

CHAPTER 07

Contribution of Anubhūtisvarūpācārya to the field of Sanskrit Grammar

Bhojadeva in the introduction of his *Bhojavṛtti* on the Patañjali's Yogasūtras, ridicules the so-called commentators in the following stanza:

दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभिः
स्पष्टार्थेष्वतिविस्तृतिं विदधति व्यर्थैः समासादिकैः ।
अस्थानेऽनुपयोगिभिश्च बहुभिः शब्दैर्भ्रमं तन्वते
श्रोतृणामिति वस्तुविप्लवकृत प्रायेण टीकाकृतः ॥¹

“The commentators, generally topsy-turvy the original matter e.g. they avoid the matter, which is extremely difficult, with the remark: it is clear. They lengthen the commentary on intelligible matter by giving useless solutions of compounds, etc. They create confusion in the minds of readers (lit. hearers) by many prattling on useless matter at improper places.”

Anubhūtisvararūpācārya (=AS) is regarded and honored as the (*bhāṣyakāra*) of the Sārasvata school of Sanskrit grammar like Patañjali, the *bhāṣ yakāra* of the Pāṇinian school of Sanskrit grammar.

Narendrācārya (=NC) the author of the aphorisms (*sūtrakāra*) of the Sārasvata school is clearly, perfectly and fully given due justice and proper attention by the commentator AS in his *Sārasvata-prakriyā*.

AS starts each chapter with an introductory remark

(अवतरणिका) with the words: “Now are explained the technical terms for the understanding (तत्रतावत्). Now is explained the characteristic of the (pronouns) युष्मद् and अस्मद् (अथयुष्मदस्मदोः), etc. wherein he gives a brief remark on the chapter. The chapter on the other hand, ends with the remark: “Thus ends the application of the technical terms” (इति), “Thus ends the application of (the pronouns) युष्मद् and अस्मद्” (इति), etc.

He usually follows the method of commenting the aphorism in a simple way, word to word as they occur in the text (especially where the aphorism is a simple one).

CK following AS explains the method of abbreviating the प्रत्याहार.

AS incorporates the aphorisms of Pāṇinian school of Sanskrit grammar, yet many of them are presented in the form of corrective statements (वार्त्तिक) (under S. 368, 12/27).

His style is precise and perfect. For any rule occurring second time, he gives a short remark. Though the confusion arising in an aphorism is removed by resorting to the school of Pāṇini, he also correlates the Sārasvata technical terms with those of Pāṇini.

Under the discussion regarding the regulations of the province of आत्मनेपद that it is enjoined when the fruit or result of an action goes to the agent (आत्मगामी), CK refers to AS as the author (ग्रन्थकार) (under S. 291, 12/71).

Under S. 355 (9/27), AS cites Pāṇini (2/4/56) in the

form of a statement² and explains the terms सार्वधातुक as the group of four (Present Tense, Imperfect Past, Imperative and Potential) and the आर्धधातुक for the rest.

His style of giving examples is convincing. He always furnishes the exact and suitable illustrations at the proper place.

NC has incorporated many of the Pāṇini rules *verbatim* (this is fully discussed in Ch.02) and even some with slight changes. This fact was already grasped by AS and hence he refers to the predecessors whose explanations are given by him with the words like “Some” (केचित्), while at most of the places the name of Pāṇini is clearly mentioned, yet he introduces necessary technical terms, whenever he finds them necessary to do so. He incorporates many of the उणादि rules.

AS does not give unnecessary details and hence he does not repeat the explanations already given earlier.

AS explains the difficult words or terms of the aphorism, wherever he presupposes any misunderstanding on the part of a student.

At certain places, AS explains words etymologically.

The optional aphorisms introduced by AS are not only commented by CK, but they are also illustrated at all places.

AS mostly furnishes all the forms of a declined word and hence CK gets no room to reiterate them.

Salient features of *Sārasvata-prakriyā*

01 It is the oldest commentary available on the Sārasvata School of Sanskrit Grammar written in 13th cent.

02 AS has provided succession (अनुवृत्ति), explanation, examples, counter examples and necessary solution on the Sārasvata aphorisms.

03 CK supports the usage and importance of the indicatory letters employed by NC and explained by AS, by justifying them.

04 AS in almost all places fills the *lacuna* of the Sārasvata School with the rules of the Pāṇinian School, which possibly was not felt necessary by Narendrācārya in his school.

05 AS while commenting on the Sārasvata aphorisms, must have found their striking similarity with those of Pāṇinian aphorisms and sometimes even their being verbatim. Hence he found ample scope for incorporating some more aphorisms of Pāṇini in the system i.e. in his *Sārasvata-prakriyā*, in such a way that he incorporates many of the aphorisms after substituting the Sārasvata terminology for that of Pāṇini's. In such cases he has supplied the words like वक्तव्य.³

06 Wherever AS remarks regarding any function like the prohibition of गुण on the strength of the indicatory क् (under S. 468 12/9), CK adds there the support of the relevant aphorism like अयकि (12/9) and so on.

07 AS's explanation is short and perfect and the same style is adopted by Rāmāśrama. Candrakīrti on the other hand elaborates aphorisms furnishing the etymology and grammatical forms of the technical term of समान. While Jinacandra's explanation is in brief.

08 AS furnishes the Pāṇinian technical terms, the meta-rules and other aphorisms, which are accepted and explained by almost all the four commentators viz. CK, Mahopādhyāya Vinayasāgara, RM and JC.

09 CK, MV, RM and JC following the steps of AS provide the enumeration of the words mentioned by NC in his aphorisms. Many a times all of these avoid to reiterate that आदि (and so on or etc.) means so and so.

10 Wherever AS suggests an aphorism to be split into two (योगविभाग) CK, MV, RM and JC also divide the aphorism into two.

11 AS and CK point out the succession of the word or words of the सूत्रपाठक्रम wherever there is a doubtful occasion.

Conclusion

In this way the entire study of AS and his *Sārasvata-prakriyā* in relation to the Sārasvata aphorisms of Narendrācārya, the author of the Sārasvata aphorisms along with the successor commentators like Muni Candrakīrti, Mahopādhyāya Vinayasāgara, Rāmāśrama and Jinacandra proves clearly that the Sārasvata school is

1. An aid for the beginners to study of the Pāṇinian

school of Sanskrit grammar.

2. An easy and simple text providing rules for learning the elementary grammar of Sanskrit language.
3. A popular and well-accepted system seems its beginning in the 12th – 13th cent.

Thus AS can be given a glorious and deserving tribute as one of the best commentators, by making necessary modification in the verse of Bhojadeva.⁴

दुर्बोधं यदतीव तन्न जहति स्पष्टार्थमित्युक्तिभिः
स्पष्टार्थे न हि विस्तृतिं विदधति व्यर्थैः समासादिकैः ।
नाऽस्थानेऽनुपयोगिभिश्च बहुभिः शब्दैर्भ्रमं तन्वते
श्रोतृणामिति वस्तुविप्लवकृतः श्रेष्ठा न हीकाकृतः ॥



- 1 Bhoj^aṛtti, Intro. P 06.
- 2 अजेरार्धधातुके वी वक्तव्यः वसादौ वा (तुं पा० २/४/५६) एतच्च विभक्तिचतुष्टयं सार्वधातुकं परमार्धधातुकसंज्ञं पाणिनीयानाम्।
- 3 Vide. Ch.04 and Ch.05.
- 4 *Naiṣadhadīpikā*, Intro. P xxxii.