

SYNOPSIS

STATEMENT – I

HOW THE PRESENT WORK TENDS TO THE GENERAL ADVANCEMENT OF KNOWLEDGE

Much less research is done in the field of Sārasvata School of Sanskrit Grammar and hence there lies an enormous *lacunae* in the study of the historical survey of the said school of Sanskrit grammar.

No attempt has been done so far in the field of the Sārasvata School of Sanskrit Grammar, however the texts like *Sārasvata-prakriyā* of Anubhūtiśvarūpācārya, *Subodhikā* of Muni Candrakīrti, *Siddhānta-candrikā* of Rāmāśrama, *Bhojavyākaraṇam* of Mohopādhyāya Vinayasāgara and *Siddhāntaratnikā* of Jinacandra are published. But so far no one has attempted to furnish the critical study of Anubhūtiśvarūpācārya, his life and date, his commentary and his contribution to the field of Sanskrit traditional grammar, esp. in the field of the Sārasvata School of Sanskrit grammar.

The thesis comprises of the following matters of the discussions and relevant topics. The Preface gives the idea of the need and relevance of the topic of research proposed in the subsequent pages of the thesis.

The thesis is presented in two parts Part - I includes the critical study and Part - II contains 04 texts followed by 08 appendices and the bibliography.

The present study attempts to specify the significant contribution of Anubhūtiśvarūpācārya in the light of Sārasvata School of Sanskrit Grammar, prominent works of Sārasvata School and the commentaries published so far.

Hence, an attempt is made in the present thesis to analyze and evaluate *Sārasvata-prakriyā* as valuable heritage, in the light of *Sārasvata-prakriyā*. The study is comparative, comprehensive and critical hence it tends to contribute towards the general enhancement of knowledge.

STATEMENT – II

SOURCES, INDEBTEDNESS AND ORIGINALITY

In the preparation of the present thesis, I have fully drawn upon all the available published literature on the above topic. All the sources, quotations and referances occurring in the present thesis have been verified properly and traced to the original source.

I have studied the text with the commentaries of the *Sārasvata-prakriyā*, which were available to me. I have also carefully gone through all the available relevant literature and lastly after critically evaluating all the literature and sources, I have tried to express my own views in the light of the text of *Sārasvata-prakriyā* as well as the prominent commentaries on *Sārasvata-prakriyā* and the opinions of the commentators like Muni Candrakīrti, Rāmāśrama and Jinacandra.

PART – I (STUDY)

CHAPTER 01

INTRODUCTION

This chapter gives the importance of grammar followed by an outline of 08 ancient grammarians (as referred to by Bopadeva) as well as some other important grammarians like Śarvavarmā (Kātantra School), Kalikālasarvajña Śrī Hemacandrācārya and others. In this chapter the efforts of other modern writers of the history Sanskrit grammar are discussed. They are : Belvalkar S. K. and his Systems of Sanskrit Grammar, Whitney W. D. and his History of Sanskrit Grammar, Yudhiṣṭhira Mīmāṃsaka and his Sanskrit Vyākaraṇa Śāstra Kā Itihāsa as well as Saini R.S. and his Post-Pāṇinian Systems of Sanskrit Grammar. Along with these Wilkins, Wilson, Burrow T. and others are also referred to.

The chapter includes a short outline of the Sārasvata School of Sanskrit Grammar. It also discusses the reasons behind the present study.

CHAPTER 02

NARENDRĀCĀRYA AND HIS *SŪTRAPĀṬHA* A TEXTUAL ANALYSIS

This chapter discusses the life and the probable date of Narendrācārya, the author of the *Sārasvata Sūtrapāṭha*. The *Sūtrapāṭha* consists of 13 chapters or sections called *pāda*. It also contains the analysis of the *Vārtika-pāṭha*, though the *Sārasvata Dhātupāṭha* is not found attached to the *Sūtrapāṭha*.

This chapter presents a comparative study of the aphorisms of this school with, those of Pāṇian School of Sanskrit Grammar. It also discusses the praiseworthy attempts of Anubhūtiśvarūpācārya the author of the *Sārasvata-prakriyā*, and Muni Candrakīrti, the author of *Subodhikā* commentary on the *Sārasvata-prakriyā*. The special focus is thrown on the style of Muni Candrakīrti who helps in arriving at the original reading of some of the aphorisms.

CHAPTER 03

ANUBHŪTISVARŪPĀCĀRYA (CONTROVERSY ABOUT THE AUTHORSHIP OF *SĀRASVATA SŪTRAPĀṬHA*)

This chapter deals with Anubhūtiśvarūpācārya's life and date as well as his *Sārasvata-prakriyā*.

This chapter discusses the authorship of the *Sārasvata Sūtrapāṭha*, because some commentators of this school ascribe the authorship of the *Sūtrapāṭha* to Anubhūtiśvarūpācārya. The internal and the external evidence are discussed and Narendrācārya is proved to be the author of the *Sārasvata-sūtrapāṭha*, while Anubhūtiśvarūpācārya is the first commentator of this school.

CHAPTER 04

AN OUTLINE OF ANUBHŪTISVARŪPĀCĀRYA'S *SĀRASVATA-PRAKRIYĀ* (*PRATHAMĀ VṚTTI, DVITĪYĀ VṚTTI AND TRTĪYĀ VṚTTI*)

Anubhūtisvarūpācārya's *Sārasvata-prakriyā* (Pub. VS. 1942) is an easy and simple commentary on the *Sārasvata Sūtrapāṭha*, as he himself writes in the *maṅgalācaraṇam* :

प्रणम्य परमात्मानं बालघोवृद्धिसिद्धये ।

सारस्वतीमृजुं कुर्वे प्रक्रियां नातिविस्तराम् ॥१॥

The text of *Sārasvata-prakriyā* presents the aphorisms (*sūtra*), their explanations (*vyākhyā*) and the relevant examples. The text is divided into 03 Parts (*vṛtti*).

The first part called *Prathamā Vṛtti* consists of 17 chapters or topics (*prakaraṇa*). It introduces the technical terms (*saṁjñā*), employed in the *Sārasvata Sūtrapāṭha*. Chapters 02-05 give the rules of coalescing (*sandhi*) (excluding the *Svādi-sandhi* of Bhaṭṭoji Dīkṣita). Chapters 06-11 deal with Nominal Declensions of vowel- ending words as well as consonant-ending words of each of Masculine, Feminine and Neuter genders, technically known as *Ṣaḍ-lingī*. Chapters 12 and 13 deal with *Yuṣmad-asmadī* followed by the chapters on Feminine Formation, *Kāraka*, Compounds and the Secondary Derivatives.

The second part called *Dvītyā Vṛtti* consists of 34 chapters on verbal conjugations (*ākhyāta*). The rules of ten conjugations (*daśagaṇī*) cover 26 chapters. Each of the 10 conjugations is dealt with in 03 chapters depending on the roots of *Parasmaipada*, *Ātmanepada* and *Ubhayapada*, though the conjugations of *Tanādi* and *Curādi* are discussed in one chapter each.

The rest of chapters from 27 - 34 deal respectively with Causal, Desiderative, *Yañanta*, *Yañluganta*, Denominatives, *Ātmanepada* regulations, Impersonal as well as Passive and *Lakārārtha*.

The Third Part called *Trtīyā Vṛtti* consists of 09 chapters dealing with Agentive suffixes (*kr̥danta*). They discuss the rules and regulations regarding (01) Agentives, (02) *Niṣṭhā*, (03) *Kvasu*, (04) *Śilārtha*, (05) *Uṇādi*, (06) *Bhāva*, (07) *Kṛtya* (08) Feminine and (09) Absolutives (*ktivā*).

This chapter also discusses a brief comparison of treatment in the schools of Pāṇini (discussed fully in the next chapter), Cāndra and Kātantra.

CHAPTER 05

COMPARATIVE STUDY OF PĀṆINĪ AND ANUBHŪTISVARŪPĀCĀRYA

This chapter presents a detailed comparative study of Pāṇini and Anubhūtisvarūpācārya, their mutual relation followed by the general study of the authors of the *Sārasvata School* of Sanskrit Grammar. The topic of general study covers a brief survey of the authors of this school whose texts are published.

This chapter focuses on Anubhūtiśvarūpācārya's impact upon the later commentators of the Sārasvata School of Sanskrit Grammar. They are Muni Candrakīrti, Mahopādhyāya Vinayasāgara, Rāmāśrama and Jinacandra.

This chapter bringing out the specialties and the praiseworthy effort of Anubhūtiśvarūpācārya, concludes with his contribution to the field of Sanskrit Grammar.

This part consists of 04 texts of the Sārasvata School of Sanskrit Grammar.

The first text titled *Sārasvata-Sūtrapāṭha* is a critically edited text after collating 04 mss. (01 from BORI, Pune and 03 from Oriental Institute, Vadodara) as well as published commentaries.

The second text is the *Vārtika-pāṭha* incorporating-90 corrective statements (*vārtika*).

The third one is the *Sārasvata-prakriyā* of Anubhūtiśvarūpācārya, edited critically for the first time.

The last text is the *Dhātu-pāṭha* (list of roots) of the Sārasvata School of Sanskrit Grammar.

Thereafter follow 08 appendices:

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