

Course Name: 'Introduction to Pāṇinian Grammar'
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I welcome you all to this lecture in the course 'Introduction to Pāṇinian grammar'. So far, we have looked at the background of Pāṇini's grammar, the grammatical activity that went before Pāṇini. The grammarians whose names are mentioned in the grammar of Pāṇini and we concluded that Pāṇini inherited a very active grammatical scenario. He improved upon it and refined his grammar which stood the test of time and has come down through oral transmission from generations together to this date which we shall study hereafter.

In today's lecture we shall visit some post Pāṇinian grammarians. Take a look at their contributions, their works in brief. It is these grammarians who have studied Pāṇini's grammar in the course of time and have improved upon the original grammar through various ways. So, today we shall study post Pāṇinian grammatical literature.

The tradition which continued studying Pāṇini's grammar namely Aṣṭādhyāyī, an improved. The foremost of these scholars is known as 'Kātyāyana' who is believed to have lived around 300 BCE.

Kātyāyana is also known as a 'Vārttikakāra' meaning thereby that he composed the 'vārttika', therefore, he is a 'Vārttikakāra'. Now, what is the 'vārttika'? 'Vārttika' is defined on the slide in this verse "uktānuktaduruktānām cintā yatra pravartate, taṁ grantham vārttikam prāhurvārttikajñā manīṣiṇaḥ". I will read it again without any break, "uktānuktaduruktānām cintā yatra pravartate, taṁ grantham vārttikam prāhurvārttikajñā manīṣiṇaḥ". The experts of vārttika called that text a 'vārttika' where deliberations happen over something that is already said, 'ukta', something not said, 'anukta' and something wrongly said, 'durukta'. So, that statement is 'vārttika'.

Kātyāyana does these deliberations in relation to the statements made by Pāṇini, the sūtras of Pāṇini and he thinks about what is said by Pāṇini, something in the course of time that requires to be said which is not said by Pāṇini and something that is not required in the course of time, wrongly said, so there are corrections that are offered and they are deliberated upon, that is the role of Kātyāyana and that is why it is extremely important to note the contributions of Kātyāyana.

One of the key contributions of Kātyāyana is the definition of sentence which is not explicitly provided by Pāṇini in his Aṣṭādhyāyī, but Kātyāyana formulates this definition through his 'vārttika' and there are several such contributions which we shall study when we deal with those topics.

Next we have a great scholar called 'Patañjali', who is believed to have lived around 150 BCE. He is believed to have composed a text called VyākaraṇaMahābhāṣya, the great commentary on the sūtra-text of Pāṇini called Aṣṭādhyāyī.

Just as it comments on the sūtras of Aṣṭādhyāyī, the other most important task it performs is the collection of vārttikas. Kātyāyana is the main 'Vārttikakāra', but Patañjali also collects 'Vārttikas' from several other 'Vārttikakāras' which discussed the sūtras of Pāṇini and discusses those 'Vārttikas'. Sometimes these 'Vārttikas' talk about the formation of a particular word form, sometimes they talk about the general philosophy of grammar, philosophy of language and so on.

'Patañjali' takes those statements forward, discusses them and points to the direction in which conclusions can be drawn. Sometimes he just points towards the conclusion without actually drawing the conclusion and it is the task of the later commentators who take it upon themselves to draw the explicit conclusions. So, 'Patañjali' offers a great commentary looking at various views that can be available on certain points and does not even hesitate sometimes to reject the 'sūtra' of Pāṇini.

Similarly he does not hesitate in rejecting the proposals put forward by the statements of Kātyāyana, a very strong, very bold and an authoritative author in the tradition of Pāṇini's grammar. His commentary is horizontal in the sense that it discusses the wordings within the sūtra, but at times it becomes vertical; that means, that there are lots of cross referencing, references that are found. So this commentary becomes extremely valuable, extremely important; even modern linguists, historical linguists as well and other linguists as well find this commentary extremely important, Patañjali's VyākaraṇaMahābhāṣya.

So we have studied the three munis of Pāṇinian grammatical tradition, some information about them we have gathered, Pāṇini, Kātyāyana and Patañjali, these three put together form a core of Pāṇinian grammatical tradition and therefore this tradition now is also known as 'Trimuni Vyākaraṇam'. The vyākaraṇa which is composed of, which is deliberated upon by trimunis, Pāṇini, Kātyāyana and Patañjali. Therefore 'Trimuni Vyākaraṇam'.

Patañjali does not comment on the entire text of a Aṣṭādhyāyī. He comments on approximately 1300 sūtras and there are some other 400 sūtras which are referred to in his text, the remaining sūtras remain uncommented by Patañjali. Nonetheless the discussions that we have on these 1300 sūtras are very rich, the language of the VyākaraṇaMahābhāṣya is very lucid, very attractive, impressive.

Let us proceed further and look at some other important authors in this post Pāṇinian grammatical tradition. We will not be able to cover all, we will note some trends, we will take note of some important authors and we will highlight the stages and their contribution.

The next important author in this tradition is 'Bhartṛhari', we have no records of this tradition in the period in between 150 BCE and 5th century CE. There are some stray references found in the text of 'Bhartṛhari' about the tradition that he belonged to.

He composed a text called 'Vākyapadīyam' one of the very important texts in the Pāṇinian grammatical tradition and also a commentary on the VyākaraṇaMahābhāṣya called 'Mahābhāṣyadīpikā'. Bhartṛhari as noted down on this slide is believed to have lived around 5th century CE. His text of 'Vākyapadīyam' is considered supremely important, primarily because it deals with philosophy of language, metaphysics of language, the other important topics dealt with is cognition and language, very important topic.

This text is also considered as a collection of different views about language. So we see an interaction of the school of Vyākaraṇa with other schools of thought of Indian Philosophy. Modern scholars have researched this particular theme and have brought out interrelations between the 'Vyākaraṇa school' of thought and say, the 'Buddhist school' of thought, the 'Mīmāṃsā school' of thought, the 'Vaiśeṣika school' of thought.

All these interactions about the philosophy of language as far as the 'Vyākaraṇa school' is concerned are found in the text of 'Vākyapadīyam'. This text also puts forward the theory of 'Śabda Brahman' and also the 'Akhaṇḍa Vākya'. We shall study this later on perhaps also in the advanced level course. Right now, it is important for us to note the contributions of 'Bhartṛhari' and move forward in the course of time.

The next important contribution comes from an author duo, Jayāditya and Vāmana in 7th century BCE. They composed a text called 'Kāśīkāvṛitti', the oldest surviving commentary on each and every sūtra of Aṣṭādhyāyī. As we have noted the great commentary of Patañjali, the

VyākaraṇaMahābhāṣya comments on 1300 sūtras, but the 'Kāśikāvṛitti' comments on each and every sūtra.

So for roughly around 2700 sūtras, the only aid that we have is the 'Kāśikāvṛitti', the oldest surviving commentary. This commentary and these two authors are believed to belong to the Buddhist tradition that is the beauty of the tradition. This Pāṇinian grammatical tradition belongs to all different authors who have contributed equally, some of them belong to or adhere to the Buddhist tradition, some of them to the Vedic tradition.

It is this text of 'Kāśikāvṛitti' which is ascribed the changes made in the text of Aṣṭādhyāyī by the later Pāṇinian grammatical tradition and as we shall see later on, the changed text of a Aṣṭādhyāyī that has also become part of the Vedic lower. So we get to see a beautiful confluence of these different traditions in Pāṇinian grammatical tradition.

The next important author in this tradition is 'Jinendrabuddhi' who is believed to have lived around 8th century CE. His contribution in this particular tradition is a commentary called 'Kāśikāvivaranaṇapañjikā' or 'Nyāsa'. This is a commentary on the text of the 'Kāśikāvṛitti' explaining different intricate points mentioned in the text of the 'Kāśikāvṛitti', a very important commentary.

Next we have an important scholar named 'Kaiyaṭa' who is believed to have lived around 10th-11th century CE. 'Kaiyaṭa' composed an important commentary explaining the 'Mahābhāṣya' word by word. This commentary is known as 'Mahābhāṣyapradīpa'. 'Kaiyaṭa' is believed to have lived in modern day Kashmir region. This commentary also summarizes the arguments provided in the 'Mahābhāṣya', but it is primarily a word to word commentary on the 'Mahābhāṣya' of Patañjali, a very important commentary.

The next important author in this series is 'Dharmakīrti' who is believed to have lived around 11th century CE who composed an important text called 'Rūpāvatāra'. So this is the first occurrence in which the text of Aṣṭādhyāyī is found rearranged on the basis of certain topics, certain themes which later on flourished in 15th and 17th century and is now the major part of the curriculum of the teaching and learning of this grammar. This is where it all started, albeit not in such a refined manner as was done later on in the 17th century, but this text is important from this point of view.

The next important author is 'Haradattamiśra' who wrote an extensive commentary on the 'Kāśikāvṛitti'. He is believed to have lived around 11th or 12th century CE. The name of his commentary is 'Padamañjarī'. Although he comments on the text of the 'Kāśikāvṛitti', he also has in front of him the text of 'Nyāsa' another commentary we saw earlier.

The commentary called 'Nyāsa' was also written on the same text called 'Kāśikāvṛitti' and 'Padamañjarī', thus comments on both these texts, but it comments mainly on the wordings and the implications of those statements in the text of the 'Kāśikāvṛitti'. It also brings about quite a lot of material from 'Vākyapadīya' in interpreting the text of the 'Kāśikāvṛitti' and thereby the text of 'Aṣṭādhyāyī'.

The next important author in this tradition is 'Mādhava'. 'Mādhava' is believed to have lived around 14th century CE and is closely related with the Vijayanagara empire and the scholarly activities that were promoted by it. His important contribution is in the form of a text called 'Madhavīyadhātuvṛitti', a commentary on the list of verbal roots of Pāṇinian grammar.

This text also brings together the ideas developed by the 'VyākaraṇaMahābhāṣya' as well as 'Bhartṛhari' and his 'Vākyapadīyam' and the later commentators. He quotes extensively from the text of the 'Kāśikāvṛitti' and also criticizes it at times.

The next important author is 'Rāmacandraśeṣa' believed to have lived around 15th century CE. The main contribution of 'Śrī Rāmacandraśeṣa' is a text called 'Prakriyā kaumudī'.

This is the beginning of a genre of text also known as 'Kaumudī' texts. This is a refined arrangement of the text of the Aṣṭādhyāyī on the basis of certain topics, certain themes which was started earlier in the 11th century CE by 'Dharmakīrti' through his text of 'Rūpāvatāra'. It is 'Rāmacandraśeṣa' who developed this it further, refined it further.

This text is translated in Tibetan as well as in Mongolian according to the modern research. This text was commented upon by two important scholars one is 'Viṭṭhaleśa' who wrote a commentary on this text as well as 'Śrī Kṛṣṇaśeṣa' who also wrote another commentary on this important text. The name of the commentary written by 'Śrī Viṭṭhaleśa' is 'Prakriyāprasāda' and the commentary written by 'Śrī Kṛṣṇaśeṣa' is 'Prakriyāprakāśa'.

The next important commentary, the next important text that we have and the scholar that we have is 'Śeṣanārāyaṇa' and the text that we have is 'Sūktiratnākara' composed in 16th century CE. This is a gigantic commentary on the 'VyākaraṇaMahābhāṣya' of Patañjali. This brings in quite a lot of Mimāṃsā material to interpret the Vyākaraṇa phenomenon as represented in the text on each and every sūtra of Aṣṭādhyāyī and commented by Patañjali in his Mahābhāṣya. A huge commentary in

length which is being edited currently by me, the full text of this commentary is still not yet published.

Here we come to the next very important author in this tradition also known as 'Bhaṭṭojī Dīkṣita' who is believed to have lived around 17th century CE and have contributed extensively in this particular tradition. His magnum opus is called 'Vaiyākaraṇasiddhāntakaumudī', a further super refined rearrangement of the text of the Aṣṭādhyāyī on the basis of certain topics, taking the earlier work of 'Śrī Rāmacandraśeṣa' called 'Prakriyākaumudī' to a different height, being the culmination of this particular effort of rearrangement.

This particular text of 'Vaiyākaraṇasiddhāntakaumudī' can also be said to be part of the oral tradition. This was actually committed to memory and was transmitted from one generation to another. This text also focuses on the derivation of words and sentences. It also brings in the 'Navya-Nyāya' style of interpreting a sentence into the domain of 'vyākaraṇa' successfully.

The next important text contributed by 'Bhaṭṭojī Dīkṣita' is 'Śabdakaustubha', a commentary on the 'VyākaraṇaMahābhāṣya' of 'Patañjali'. This commentary is of different kind, forms a different genre altogether, different than the commentary called 'Pradīpa' that we have seen earlier or 'Mahābhāṣyadīpikā' that we have seen earlier. This is not a word to word commentary.

This commentary discusses topics in the 'VyākaraṇaMahābhāṣya' and put puts forward explicit conclusions where they are not drawn. It also discusses bringing together the material from various other schools of thought and provides clear explicit understanding of certain topics. As I said to you earlier, it also brings together the 'Navya-Nyāya' style of language into the interpretation of Aṣṭādhyāyī.

The next very crucial revolutionary contribution of 'Bhaṭṭojī Dīkṣita' is a text called 'Vaiyākaraṇmatonmajjanakārikā', an original contribution on philosophy of language using the 'Navya-Nyāya' framework which was later on commented upon by various scholars. Therefore, 'Bhaṭṭojī Dīkṣita' assumes extreme importance significance in this tradition of Pāṇinian grammar that continues even today. In fact, these texts of 'Bhaṭṭojī Dīkṣita', they remain as core texts of Pāṇinian grammatical tradition even today.

The next author in this particular lineage is known as 'Kaṇḍabhaṭṭa' who was also related to 'Bhaṭṭojī Dīkṣita'. He is also believed to have lived around 17th century CE and has composed a text called 'Vaiyākaraṇabhuṣaṇam', a commentary on the 'Vaiyākaraṇmatonmajjanakārikā'. This

commentary is also written in 'Navya-Nyāya' style. 'Vaiyākaraṇabhūṣaṇam' is a huge text interpreting the Kārikās of Bhaṭṭojī in very lucid style.

There is a reduction of this big text available in the form of another smaller text called 'Vaiyākaraṇabhūṣaṇasāraḥ' which is a subject of critical inquiry in the modern world through various viewpoints. Currently, the cognitive viewpoint is extremely valuable and researchers are working on this text from this point of view. The next and the last in this tradition is 'Nāgeśabhaṭṭa' who has contributed in various ways in this particular tradition. He is also believed to have lived around 18th century CE.

He composed a commentary on the 'VyākaraṇaMahābhāṣya' as well as the 'Pradīpa' on it 'Pradīpa' was composed by 'Kaiyaṭa'. So, this commentary on the 'VyākaraṇaMahābhāṣya' and 'Pradīpa' composed by 'Nāgeśabhaṭṭa' is called 'Mahābhāṣyapradīpodyota'. This is a word to word commentary on both the text the 'VyākaraṇaMahābhāṣya' as well as the 'Pradīpa'. He also composed in the 'Navya-Nyāya' style, a word to word commentary on the 'Vaiyākaraṇasiddhāntakaumudī' called 'Śabdenduśkhara' and there are two versions of this one is called 'bṛhat' and the other one is called 'laghu'. 'Laghu' is small, 'bṛhat' is a big version, both these are available and both these are printed.

Another important feature of this text is the use of profuse use of 'Navya-Nyāya' language in interpreting the text of 'Vaiyākaraṇasiddhāntakaumudī'. 'Nāgeśabhaṭṭa' also composed two very important original texts, both once again written in the 'Navya-Nyāya' style of language.

The first of his text is called 'Paribhāṣenduśekhara' and independent treatise with a commentary on the meta rules of Pāṇini's grammar and 'Vaiyākaraṇasiddhāntamañjūṣa', an independent treatise on philosophy of language in 'Navya-Nyāya' style. And there are some redactions available of this big text, they are called 'Vaiyākaraṇasiddhāntalaghumañjūṣa' and another redaction of this which is called 'Vaiyākaraṇasiddhāntaparamalaghumañjūṣa'

Nāgeśa is believed to have brought in a newer form of Vyākaraṇa interpretation this was started by Bhaṭṭojī, but was taken to its logical height was developed further by Nāgeśa and therefore, the tradition that continues from Nāgeśa is generally believed and called as 'Navya-Vyākaraṇa' tradition and the text in this tradition are studied as such even today.

Even the text composed by Bhaṭṭojī, they became so popular they are so popular that they are studied even today as core primary texts to be studied in curricula across India and abroad of Pāṇini's grammar.

To summarize, what we have seen so far, what we have studied so far; we can say that all these scholars beginning with 'Kātyāyana' and coming to Nāgeśa, they are all part of the Pāṇinian grammatical tradition. And there are many more scholars in the tradition who have written commentaries of various kinds, whom we did not have time to study, but when we conduct an advanced study, we will definitely study those scholars.

They are the ones who fall in the period that we have covered so far and the the next question is the Pāṇinian grammatical tradition, does it stop with Nāgeśa? The question is answered with a big 'No', no it does not, it continues several scholars have come forward and have composed different texts.

Many of them have composed commentaries on the existing literature and many others are working even today in the field having composed various kinds of Sanskrit works commentaries on the existing text, commentaries on the commentaries and other commentaries that continuous. There are some scholars who have composed original texts, latest known work being 'Śabdasūtra' and independent original sūtra-text on philosophy of language.

So, this tradition continues, it's like the flowing river Gaṅgā which continues to flow even today. All these scholars they have enriched this tradition and next we shall see some important modern scholars and their contribution and the oral tradition of Pāṇinian grammar.

We shall also take a look at some other non Pāṇinian grammatical traditions which have also developed simultaneously and which have a fruitful interaction with this Pāṇinian grammatical tradition.

Thus we see a very good a beautiful confluence of the Sanskrit grammatical tradition all over India which needs to be studied and our course will be a step towards studying this very important tradition. We shall also see how these other grammatical traditions also came into contact with modern, especially western scholars and how that affected their thinking about language, which culminated in the development of an entirely new branch of knowledge called linguistics, which have reached another height in modern days through its various branches, notable amongst them being computational linguistics, but we will talk about these topics next thank you very much.

At the end, as our practices I would like to recite a verse, a 'Maṅgalācaraṇa' for your information, today's 'Maṅgalācaraṇa' is taken from 'Vākyapadīyam'. In fact, this is the very first verse of

'Vākyapadīya' about which we talked earlier. This verse reads like this, "anādinidhanam brahma śabdatattvam yadaḥṣaram, vivartate'rthabhāvena prakriyā jagato yataḥ". I will repeat, "anādinidhanam brahma śabdatattvam yadaḥṣaram, vivartate'rthabhāvena prakriyā jagato yataḥ".

And also let me recite the five sūtras from 1.2 onwards, 1.2.1 onwards as our practices the sūtras are 'gāṅkuṭādibhyo'ñṇin nit', 'vija iṭ', 'vibhāṣorṇoḥ', 'sārvadhātukam apit', 'asamyogālliṭ kit'. I will repeat 'gāṅkuṭādibhyo'ñṇin nit', 'vija iṭ', 'vibhāṣorṇoḥ', 'sārvadhātukam apit', 'asamyogālliṭ kit'. Thank you.