I welcome you all to this lecture, in this course 'Introduction to Pāṇinian Grammar'. So far, we have looked at what we mean by Pāṇinian grammar, a systemic approach and a textual approach. So, we studied the name of the text of Pāṇinian grammar called 'Aṣṭādhyāyī'. We also took a brief introduction about the number of sūtras and so on.

We also looked at the grammatical activity that preceded Pāṇini. We also studied the grammarians whose names are mentioned in the text of 'Aṣṭādhyāyī'. This has enabled us to get an idea about the scientific inquiry into language that happened in Indian civilization at a very early date known to us. And today in this lecture, we will proceed further and try to see how this particular tradition of grammatical inquiry continued, even after Pāṇini, even in non-Pāṇinian environments.

In the last lecture, we also took a note of many scholars who have contributed in the continuation of the Pāṇinian grammatical tradition right from Kātyāyana and Patañjali onwards up to Nāgeśabhaṭṭa 18th century CE. In this lecture, we shall study the non- Pāṇinian grammatical treatises and also the Pāṇinian grammatical tradition that continued post Nāgeśa that is 18th century CE. up to this particular day.

We are going to study further the grammatical tradition, especially the non-Pāṇinian grammatical traditions and there are 11 of them known to us. The first of non-Pāṇinian grammars and this is 'Kātantra' grammar, also known as 'Kaumāra' or 'Kālāpa'. As the name suggests 'Kātantra', this is a short treaties composed by a scholar called 'Śarvavarman' around 1st century BCE. It consists of 1400 sūtras, an important historical grammatical tradition.

Then we have another important tradition, 'Cāndra' tradition. The author of this grammar is 'Candragomin'. He is a Buddhist grammarian who is believed to have lived in around 5th century CE. and had close links with the Pāṇinian grammar. This grammar is written with an aim to improve the existing Pāṇinian grammar. It consists of 3100 sūtras into 6 adhyāyas with 4 pādas each per adhyāya; obviously, the aim is to improve Pāṇinian grammar, therefore the problems that are faced in the explanation of sūtras in Pāṇinian grammar are the basis which are thought about and improved in this grammar. So, reduction of the number of sūtras is a strategy in this direction.

This grammatical tradition also consists of the dhātupāṭha, lists, list of the dhātus, gaṇapāṭha, list of nominal roots or stems, paribhāṣāpāṭha, Meta rules.

The most important omission in this particular grammar and grammatical tradition is the absence of the Vedic rules and the sūtras describing the accent. We have noted that Pāṇinian grammar notes down accent even on the non-Vedic language. Cāndra tradition omits that portion altogether.

This particular tradition is currently known to have good contacts with the Pāṇinian tradition and certain texts of the Pāṇinian grammatical tradition notable amongst them is the Kāśikāvṛtti mentioned earlier and also the Vākyapadīya of Bhartṛhari mentioned earlier.

The next grammatical tradition is called 'Jainendra', 'Jainendra Vyākaraṇa' which was composed by a scholar called 'Devanandī' or Pūjyapāda who is a follower of Jainism which the name also suggests. This was composed around 5th century CE.

It consists of 3000 sūtras and these sūtras are commented upon by another scholar named 'Abhayanandī'. This grammar also consists of dhātupāṭha, list of verbal roots, gaṇapāṭha, list of nominal roots and paribhāṣāpāṭha, the list of Meta rules. An important omission once again in this grammar is the rules on accent and of course, the Vedic rules. Because this grammar is composed by a follower of Jainism, it may look obvious that it omits the Vedic rules.

But it becomes non obvious as to why it omits the sūtras on accent of the language which is an extremely important feature, but nonetheless we have to note that both 'Cāndra' as well as 'Jainendra', they omit the sūtras on accent.

The next non Pāṇinian grammatical tradition is that of 'Śākaṭāyana', also known as 'Śākaṭāyana Śabdānuśāsana', the grammar of Śākaṭāyana. This is composed by a scholar called 'Śākaṭāyana' who is also a scholar and a follower of Jainism.

He is believed to have lived around 7th century CE and it follows the Jainendra school already established. It consists of 3200 sūtras into 4 adhyāyas with 4 pādas in each adhyāya. It also consists of a dhātupāṭha, a list of verbal roots, gaṇapāṭha, a list of nominal roots and paribhāṣāpāṭha, a list of meta rules. Once again, we note that this grammar also omits the sūtras on the Vedic data and it also omits the sūtras on accent.

The next important grammatical tradition, non Pāṇinian grammatical tradition is that of 'Hemacandra', also known as 'Haima Vyākaraṇa', Haima tradition named after the great Jain monk called 'Hemacandra' who lived around 11th century CE. And the name of the text he composed is 'Haima Śabdānuśāsana'. There are historical records to establish the identity of this monk available to us. He composed 4500 sūtras into 8 adhyāyas with 4 pādas each in each adhyāya. It consists of a dhātupāṭha, list of verbal routes, gaṇapāṭha, list of nominal routes and paribhāṣāpāṭha, list of Meta rules. Once again we note that the sūtras on accent are not part of this grammar. Another important feature of this particular grammar is that amongst these 8 adhyāyas the last which is the 8th adhyāya consists of a grammar of 'Prākṛta' languages.

And this particular adhyāya consists of more than 1000 sutras all put together. Thus this grammar, this particular tradition also notes down the rules of 'Prākṛta' languages in a similar fashion that is the important feature of this particular tradition.

Then we come to the next important grammatical tradition called 'Sārasvata'. This is believed to have existed around 13th century CE. It consists of 700 sūtras. This particular grammar was composed by an ascetic named 'Anubhūtisvarūpācārya'. This is an abridged grammar catering to particular demands of the time and of particular region notably the Northern part of India. However, it must be noted that this particular grammar came into contact with the western scholars who wrote treatises on Sanskrit grammar at an early date.

The next non Pāṇinian grammatical tradition is that of 'Mugdhabodha' grammar. 'Mugdhabodha' grammar was composed by 'Bopadeva' around 13th century CE. The purpose of this grammar is the simplicity and brevity. As the name suggests this grammar is written so that even a non-mature person can understand the grammar. One of the devices used is Gods names as technical terms to describe certain technical grammatical phenomenon. 'Mugdhabodha' grammatical tradition also has a dhātupāṭha and a paribhāṣāpāṭha, a list of verbal roots and also a list of Meta rules.

Next, we come to 'Jaumara' grammatical tradition which was initiated by a scholar called 'Jumaranandī' who is believed to have lived around 15th century CE. once again, this is an abridged version of grammar. It consists of a dhātupāṭha and it is very popular in Bengal.

Then we come to another related non Pāṇinian grammatical tradition also known as 'Saṁkṣiptasāra', 'Saṁkṣiptasāra' to abridged, this was composed by 'Kramadīśvara'. And this is an abridged version of grammar as its name suggests.

Then we also know about 'Saupadma' grammar. This was composed by a scholar called 'Padmanābhadatta' around 13th century CE. This is a remodeling of Pāṇinian grammar. It consists of a dhātupāṭha, a list of verbal roots and paribhāṣāpāṭha, a list of meta rules.

Then we come to a very interesting kind of grammar called 'Harināmāmṛta'. This was composed by 'Rūpagosvāmin' around 15th century CE and the main feature of this particular vyākaraṇa is that many names of 'Kṛṣṇa' and 'Rādhā' are employed as technical terms. So, this grammar also helps in the element of devotion that seems to be one of the purposes of writing this particular grammar, 'Harināmāmṛtavyākaraṇam' as the name suggests.

So, to summarize there are 11 non Pāṇinian grammatical traditions that we briefly got introduced to and several scholars are researching about many of these traditions and their interrelations with Pāṇinian grammar. The scholars who have studied the methodology of these grammars have also come to the conclusion that they are following on the whole, the methodology adopted by Pāṇinian grammar. The most important feature of most of these, all of these non Pāṇinian grammatical traditions is the omission of the sūtras which deal with accent which is a very big loss as far as grammatical information is concerned.

But the point is that apart from the Pāṇinian grammatical tradition, there are these many grammatical traditions which existed in India alongside the Pāṇinian grammatical tradition and some of these traditions have survived even till today, albite in some sectarian environment, but still they survived, that is an important fact which tells us about the overall background about the grammatical inquiry that exists in the psyche of indian intellectual space of scholars.

Now, we go on to study the post Nāgeśa 18th century CE Pāṇinian grammatical tradition in brief. So, this is what we are going to study now, the post Nāgeśabhaṭṭa grammatical tradition.

The first scholar to be mentioned here in this regard is 'Śrī Vaidyanātha Pāyaguṇḍe' 18th century CE and he is the direct disciple of 'Nāgeśabhaṭṭa'. He wrote two very important commentaries one 'Cidasthimālā' on 'Śabdenduśekhara' and 'Gadā' on 'Paribhāṣenduśekhara'. He is also credited for creating a tradition of students to whom he imparted to valuable grammatical knowledge he had obtained from his guru Nāgeśabhaṭṭa.

Also, another important student, direct disciple of 'Nāgeśabhaṭṭa' is 'Śrī Bhairavamiśra' also lived in the 18th century CE and who composed a commentary called 'Candrakalā' on 'Śabdenduśekhara' and 'Bhairavī' on 'Paribhāṣenduśekhara'.

Then we will take a brief introduction of the 18th and 19th century CE lineage of Pāṇinian grammatical traditiona. 'NīlakaṇṭhaŚastrī Thatte' was the direct disciple of 'Śrī Vaidyanātha Pāyaguṇḍe' and here are some other important scholars in the same lineage, 'Meruśāstrī Goḍabole' 'Rāghavācārya Oka', 'Raghavendrācārya Gajendragaḍakara', 'Bhāskaraśāstrī Abhyaṁkara', 'Rāmaśāstrī Goḍabole'. These were the scholars who continued studying and imparting this particular tradition.

Then we look at the same lineage that continued in the 19th and 20th century CE and one of the important scholars in this particular tradition is Vāsudevaśāstrī Abhyaṁkara who lived in Pune and composed various commentaries and translations. For example, he composed the commentary called 'Tattvādarśa' on 'Paribhāṣenduśekhara' and 'Gūḍhārthaprakāśa' on 'Śabdenduśekhara'.

He also translated the entire 'VyākaraṇaMahābhāṣya' in Marathi which was published in 6 volumes from Pune. He also translated the entire 'Brahmasūtraśaṅkarabhāṣya' in three volumes again published from Pune.

Now hereafter, I will be focusing on a particular lineage of the Pāṇinian grammatical tradition that flourished in a particular geographical region which also comes down to this instructor to this day. And that is the reason why it becomes significant to follow this particular line in doing so, by no means we show any other feeling than respect to other scholars who flourished in other different regions of India, but to highlight the lineage that continues till today we follow this particular line.

So, these are some of the students of 'Vāsudevaśāstrī Abhyaṁkara', 'Gaṇeśasāstrī Goḍabole', 'Kāśīnāthaśāstrī Abhyaṁkara', he is the son of 'Vāsudevaśāstrī Abhyaṁkara', 'Śaṁkarasāstrī Mārulakara', 'Lakṣmaṇaśāstrī Jośī Muraguḍakara' and 'Maheśvarsāstrī Jośī'.

It is these two on the mentioned on the last two bullets, 'Lakṣmaṇaśāstrī Jośī Muraguḍakara' and 'Maheśvarsāstrī Jośī', they will be also referred to in the next slides.

So, 'Vāmanaśāstrī Bhāgavata' who is a disciple of 'Lakṣmaṇaśāstrī Jośī Muraguḍakara' is an illustrious name in this particular lineage and tradition. He lived between 1918 and 2005. He was a former principle at the Balamukunda Sanskrit college, Tilak Maharashtra Vidyapith Pune. Apart from creating a generation of Sanskrit scholars, he also published a Marathi translation of the first chapter of 'Vākyapadīya', also prepared a first part of the 'Sūktiratnākara' a commentary on the 'VyākaraṇaMahābhāṣya'.

Next, we have 'Śivarāmaśāstrī Jośī' who is the disciple of 'Maheśvara Śāstrī Jośī' also mentioned in the earlier slide. He is also known, 'Śivarāmaśāstrī Jośī' is also known as 'S.D. Jośī' who lived during 1926 and 2013. He was traditionally trained as well as trained in the university method. He obtained a PhD from Harvard University and wrote extensively in English.

He translated various parts of the 'VyākaraṇaMahābhāṣya' into English and also translated many parts of the 'Aṣṭādhyāyī' into English. It is these two scholars whose training this instructor got for more than 12 years and this instructor considers himself privileged to have received the tutelage of such illustrious teachers.

So, at this point in time, I salute both my direct teachers and this entire lineage of teachers and scholars who have continued this particular tradition to this day.

To summarize, we can say that the tradition of teaching and learning of Pāṇinian grammar continued in 20th century and also continues in the 21st century. This tradition absorbed the newly found methods proposed by western scholars. And S.D. Jośī can be said to be one of the stalwarts in this particular area. This tradition try to enrich itself by adding new thoughts and new theories. Such a tradition continues even today and will keep enriching itself by studying the new technological developments.

Thank you. Next, we shall look at the other features of this particular Pāṇinian grammatical tradition. Thank you.