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Sushanta Kumar Bag
Prof. Head, Dept of Sanskrit,
Maharani Kasiswari College,
20 Ramkanto Bose Street
Kolkata 700003, West Bengal,
India

The Prakriyâkaumudî: A welcome addition to the shelf of pâninian studies

Sushanta Kumar Bag

AṢṬĀDHYĀYĪ (of pânini) has received the guard of honour in knowledge based society. Beyond it no one grammatical performance is comparable by quality and character. After his unbeatable authorship, KĀTYĀYANA (founder of Vârtiksûtra) and PATANJALI (inventor of Bhâsya) shared same status having partnership in TRIMUNIVYĀKARAṆAM.

It is to be noted carefully that, there two sections are generated by the nature of grammarians based on Pânini-s laws (sûtras).

No-01= Performance based on direct sûtra (i.e.Kâsikâ of Vâman and Jayâditya, Dikṣitvṛtti of Bhattoji)

No-02= Performance based on Pânini-s view or philosophy (i.e. Vâkyapadîya of Bharṭhari, vaiyâkaraṇbhusaṅsâra etc).

But similarities of both sections are, grammatical meaning & message of sutras must be obtained. In this ground Pânini may be regarded as a pioneer of this manner on the basis of the nature and character of his sutras.

Direct sutra based authorship is conceived controversial grounds as mentioned by Patanjali in his mahâbhâsya (i.e.>lakṣya-lakṣaṇe vyâkaraṇam).

And then it is to be detected that < in the sector of Grammarians two classes had generated been (a> lakṣyaikachakṣu, i.e. dominated by the aim and b>lakṣaṇaikachakṣu, i.e.dominated by the law) despite comparative dignity of lakṣya and lakṣaṇ was not specified by Patanjali in his Mahâbhâsya.

At first lakṣaṇaikachakṣu were much engaged by the laws & system of Pânini. They had no such interest to change the order of Pânini.

On the other hand lakṣyaikachakṣu Grammarians were too much egared to know the the target at first, then they used to solve it, by Pânini-sutras. In this ground Bhattoji Dikṣit unquestionably well established.

His siddhântakaumudî nothing but recasting of Pânini-laws based on targets or subjects.

In this manner it should not be forgotten that, pre- Bhattoji era Kâsikâvṛtti (of Vâman and Jayaâditya) had incorporated been to maintain the practicability of learning Sanskrit language in order of Pânini.

But that system was unable to take any position in favour of the learners for its illogical (?) order. For such purpose rewriting and rearrangement were essential.

To facilitate the study of learners, the PRAKRIYĀKAUMUDĪ of Râmchandra (15th century AD) is uncontroversially the first exhaustive attempt to classify the sutras of the Aṣṭâdhyâyî and arrange them so suit a systematic and methodical treatment of the different view of grammar dealt with in them.

Before the composition of the Prakriyâkaumudî, several attempts were made in this direction. The Rûpâvatâra of Dharmakîrti (latter half of 12th century AD) and the Rûpamâlâ of vimalsarasvatî (13th century AD) are the chief of them. But Râmchandra does not seem to have utilized either. On the other hand Prakriyâkaumudî has been used as a basis of the siddhântakaumudî by Bhattoji Dikṣit (16th--17th century AD).

With the rising of the vernaculars to the status of spoken language, Sanskrit began to lose its hold on people as a medium of conversation and then came a time when Sanskrit became altogether a thing of acquisition, of course the system of Pânini was not defective. Râmchandra knew that the age in which he flourished needed a method which could teach

Correspondence
Sushanta Kumar Bag
Prof. Head, Dept of Sanskrit,
Maharani Kasiswari College,
20 Ramkanto Bose Street
Kolkata 700003, West Bengal,
India

Sanskrit language more easily through the method of word formation. so proclaimed necessity of the subject wise study of Aṣṭādhyāyī was the mother of invention of recast by Rāmchandra. He has taken great care to make the work capable of executing the purpose for which it has been given birth too. His daring attempt at the rearrangement of the sutras was in order to meet the changing needs of the hour.

The total contents of Prakriyākaumudī is divided into two sections; Pūrvārdha and Uttarārdha.

The first part contains nine chapters which are termed as Prakaraṇam and noted below.

1. Sandhyupayogisamjñāprakaraṇam (30 sutras)

After an introductory verse the work rightly opens with the fourteen numbers of Māhesvarsūtras which are inevitable for the understanding of pratyāhāras and few samjñās are dealt with citing the relevant rules of Pāṇini. Contextually phonetic matter like the various places of articulation and different modes of articulation of phonemes are also explained.

2. Sandhiprakaraṇam (108 sutras)

Conceiving four kinds of sandhis (- ac, hal, visarga and svādisandhi).

3. Svadiprakaraṇam (257 sutras)

This Prakaraṇam deals with Ajanta and Halanta pumlinga, strīlinga, napumsaklinga.

4. Avyāniprakaraṇam (05 sutras)

The indeclinable aren also dealt with here. The Avyayas are pertaining to the addition of certain kṛt and taddhit suffixes are enumerataed.

5. Strīpratyayaḥ prakaraṇam (68 sutras)

Here the rules of Aṣṭādhyāyī are governing the Strīpratyayas. wherever necessary, rules other than those governing strīpratyayas are also explained.

6. Vibhaktyarthāḥ prakaraṇam (107 sutras)

This prakaraṇam deals with the massage of case suffixes (i. e. Prathamā, dvītiyā, tṛtīyā etc.) which convey kāraka relation.

7. Samāsāḥ prakaraṇam (318 sutras)

This prakaraṇam deals with the compounds having six sections avyayībhāva, tatpuruṣa (including dvigu, karmadhāraya and nan samāsa) dvandva, bahubhīhi and aluksamāsa etc.

8. Taddhitah prakaraṇam (421 sutras)

The derivation of the nominal bases derived by the additional of secondary suffixes to certain verbs and indeclinable are dealt with. The rules relating to the taddhita suffixes are given in a sequence as per Pāṇini-s order.

9. Dvirukta-prakaranam (07 sutras)

This section deals with the duals formed from the origin of prefix mainly duly taught by the rule = Nityabīpsayoḥ. The second and last part contains twenty chapters which are noted under.

1. Bhvādigaṇah (a+b+c+d =268)
Bhūdhātu prakaraṇam (88 sutras)
Parasmaipadino dhātavah Prakaraṇam (122 sutras)
Ātmanepadino dhātavah Prakaraṇam (31 sutras)
Mīśraprakriyā Prakaraṇam (27 sutras)

2. Adādi-gaṇah Prakaraṇam (67 sutras)
3. Hvādi-gaṇah Prakaraṇam (15 sutras)
4. Divādi-gaṇah Prakaraṇam (19 sutras)
5. Svādi-gaṇah Prakaraṇam (09 sutras)
6. Tudādi-gaṇah Prakaraṇam (10 sutras)
7. Rudhādi-gaṇah Prakaraṇam (04 sutras)
8. Tanādi-gaṇah Prakaraṇam (06 sutras)
9. Kryādi-gaṇah Prakaraṇam (09 sutras) The above ten chapters is conceived two views (i.e. Sārvadhātuk and Ārdhadhātuk) of grammatical formation. At first Sārvadhātuk part is concerned with the conjugation in four lakāras (lat, lan, lot and vidhilin). He illustrate each of these lakāras with certain selected roots from ten gans. The passives occurring in the above said four lakārs, are also dealt with here. And the Ārdhadhātuk part deals with the conjugations in six lakāras āsīrlin, lit, lun, lut, lrn and lṛt. here also each lakāra is dealt with reference to certain roots selected from the ten ganas. The passives occurring in the said six lakāras are also explained here.
10. Churādi-gaṇah Prakaraṇam (05 sutras)
11. Nyantaprakriyāprakaraṇam (40 sutras) This section deals with the causatives formed from the roots by adding the suffix nic taught by then rule “heumati ca” (03/01/26).
12. Sanantaprakriyāprakaraṇam (24 sutras) Here the desiderative forms of roots by the addition of the suffix san are dealt with.
13. Yanantaprakriyāprakaraṇam (22 sutras) this deals with the formation of the Parasmaipada intensives and frequentatives by the application of the suffix yan.
14. Yamlugantaprakriyāprakaraṇam (07 sutras) this is one the formation of the ātmanepad intensives and frequensives where the suffix yan get elided.
15. Nāmdhātuprakriyāprakaraṇam (21 sutras) Here the denominatives verbs i.e. the verbs formed from nominal bases by the adding suffixes like kyac, kyas, kyan etc. are given.
16. Padavyāvasthā Prakaraṇam (76 sutras)
17. Bhābakarmaprakriyāprakaraṇam (11 sutras)
18. Karmakartṛprakriyāprakaraṇam (07 sutras)
19. Lakāraṭhaḥ prakriyāprakaraṇam (47 sutras) The above noted chapters determined by the certain roots coming under the ten gaṇs and occurring in the sense of kartṛ, karman, bhāva and karmakartṛ are dealt with the laws of Pāṇini. Rāmchandra is being honoured since he is the discoverer of the scientific idea of reshuffling the sutras of Aṣṭādhyāyī which is the basis of all innovations finally.
20. Kṛdanta-prakaraṇam (40+467 sutras) : The primary suffixes like satṛ, ṅvul, tṛc, an, kta, kvip etc added to roots giving rise to the primary nominal bases comprising the participles and verbal nouns form the subject of this final section.
 - a) Kṛtyaprakriyā prakaraṇam (63 sutras)
 - b) ṅvulādayaḥ pratyayaḥ prakaraṇam (252 sutras)
 - c) Unādayaḥ [daśpādī] prakaraṇam
 - d) Tumunnadayāḥ prakaraṇam (108 sutras)
 - e) Vaidikiprakriyā prakaraṇam (44 sutras)

Svarprakaraṇam

There are many commentaries came to know in favour of Prakriyākaumudī. Dr. Aufrecht mentions the following commentaries on it:-

- a) Prakriyākaumudīprasāda of Vitthalāchārya
- b) Prakriyākaumudīprakāśa of Kṛṣṇāchārya
- c) Tattvachandra of Jayanta,

- d) Amṛtaśruti of Vāraṇaṣeśa śāstri
- e) Satprakriyāvṛtti of visvakarman śāstri.

Of these the Prasād (of Vittalāchārya,) is the earliest and best for the students.it seems to have been very popular.It is an easy commentary, having a clear exposit on.it is cited and criticized along Prakriyā by Bhattoji Dīkṣita.

Over and above all it is to be noted that, the complete work is meant for the study of Pāṇinian grammar with main stress on the formations of the words and this purpose is more than fully achieved by Rāmchandra. In his creation, vṛtti, does not mean the mere division of the words of sutras.But it is supposed to do something more and should cite examples and counter examples besides the completion of the original sutras by adding new words to it.

The very large space is devoted in Prouhomanoramā (of Bhattoji Dīkṣita) to criticize the Rāmchandra-s Prakriyā and commentaries Prasād (of Vittalāchārya) and Prakāśa (of Kṛṣṇachārya). It makes quite evident that these works were very popular in his time and it had enjoyed before the advent of Siddhāntakaumudī also abridge the precious editions like Madhyasiddhāntakaumudī and Laghusiddhāntakaumudī. Gradually the Prakriyākaumudī was used or treated as a welcome addition to the shelf of pāṇinian studies.

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