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**Shri Hanumant Vishnutirth  
Adavi**

Dept of Sanskrit,

SPPuneUniversity, Pune-411007

India.

## Sri Harinamamrita Vyakaranam and its place in the field of Sanskrit grammar

**Shri Hanumant Vishnutirth Adavi**

हरिनाममृत व्याकरण is a post-Pāṇian grammar Of the great accomplishments which Jīva Gosvāmī achieved, श्री हरिनामामृत व्याकरण (following the अष्टाध्यायी of Pāṇini) is considered to be the highest. Jīva Gosvāmī is one of the grammarians of the medieval period amongst whom are Bhartṛhari (grammarian), Kumārila Bhatta, Maṇḍana Mīśra, Vācaspati Mīśra, Haradatta (Padamañjari), Prabhākara, Śākaṭāyana, Śālikanātha, and Virahānka; ("medieval" is taken to cover the Middle kingdoms of India from the Gupta period until the Mughal era).

Bhartṛhari was a Sanskrit author who is understood to have written the Vākyapadīya, on Sanskrit grammar and linguistic philosophy, a foundational text of the Sphoṭa<sup>1</sup> theory in the Indian grammatical tradition. He is also considered to be the author of Bhattikāvya.

Kumārila Bhaṭṭa and his followers in the Mīmāṃsā tradition (known as *Bhāṭṭas*) argued for a strongly compositional view of semantics (called *abhihitānvaya*). In this view, the meaning of a sentence was understood only after understanding first the meanings of individual words.

Maṇḍana Mīśra (c. 8th century CE) was a Hindu philosopher, who wrote on the Mīmāṃsā and Advaita systems of thought, and was a student and follower of Ādi Śankara. Maṇḍana Mīśra, also known as Suresvarācharya, was a follower of the Karma Mīmāṃsā school of philosophy and a staunch defender of the holistic sphoṭa doctrine of language. Later, he became a disciple of Adi Sankara.

Vācaspati presents his own theory, *abhihitānvayavāda*, according to which understanding of the meaning of a whole sentence is reached by inferring it, in a separate act of *lakṣanā* or implication, from the individual meanings of the constituent words.

The Padamañjari is a 11th-century commentary on the Kaśhika-*vṛitti*, a commentary on Pāṇini. It is attributed to Haradatta, who is also the author of a commentary on the A-*pastamba Dharmasu-*tra**, the Gautama Dharmasu-*tra* and other texts.

Prabhākara (7th century AD) was an Indian philosopher grammarian in the Mīmāṃsā tradition. His views and his debate with Kumārila Bhaṭṭa led to the Prābhākara school within Mīmāṃsā.

Śākaṭāyana was an early "etymologist" or *nairukta*. He is the oldest grammarian known by name, even though his work is only known indirectly, via references by Yāska and Pāṇini. Śākaṭāyana apparently claimed that all nouns are ultimately derived from verbal roots. This process is reflected in the Sanskrit grammar as the system of *krit-pratyayas* or verbal affixes.

Śālikanātha was a Mīmāṃsā philosopher (Pūrva Mīmāṃsā) of roughly 700 AD (it is uncertain if he predated or postdated Kumārila Bhaṭṭa and Prabhākara).

Virahānka (Devanagari: विरहाङ्क) was an Indian prosodist who is also known for his work on mathematics. He may have lived in the 6th century, but it is also possible that he worked as late as 8th century. His work on prosody builds on the *Chhanda-sutras* of Pingala (4th century BCE), and was the basis for a 12th-century commentary by Gopāla.

In In "An Account of the Different Existing Systems of Sanskrit Grammar", by Shripad Krishna

**Correspondence**

**Shri Hanumant Vishnutirth  
Adavi**

Dept of Sanskrit,

SPPuneUniversity, Pune-411007

India.

<sup>1</sup> Sphoṭa (Devanagari स्फोट, the Sanskrit for "bursting, opening", "spurt") is an important concept in the Indian grammatical tradition of Vyākaraṇa, relating to the problem of speech production, showing how the mind orders linguistic units into coherent discourse and meaning.

Belvalkar. (2nd revised ed., Bharatiya Vidya Prakashan, Delhi, Varanasi, 1976), the author tried to give a complete description of different existing Sanskrit grammars in India. The author emphasizes on these topics 1. Earliest Indian Sanskrit grammatical speculations in Vedas, Brāhmaṇas, Nirukta, 2. Aindra school, 3. School of Pāṇini along with its accessory treatises and a short description of later writers on Pāṇini, 4. Chāndra school, 5. Jainendra school, 6. Śākaṭāyana school, Hemacandra school, Kātantra school, 7. Sārasvata school, 8. School of Bopadeva, 9. Jaumara school, 10. Saupadma school, 11. Later sectarian schools, i.e. Harināmāmṛta & Prabodhaprakāśa, 12. Lesser manuals and school books. The book contains two appendixes of which in the first appendix Cāndra varṇa sūtrāṇi, and in the second appendix Jogarāja's Pādaprakaraṇasaṅgati, are given in Devanāgarī script.

Since grammar occupied such an important position among the sciences, we find references to its importance and discussions about its usefulness or otherwise in works and traditions outside grammar. In a famous line of a verse attributed to Śaṅkara the study of grammar is said to be of no value (from a religious point of view) at the moment of death. Hence instead of studying grammar one should adore the Lord:

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते।  
संप्राप्ते सन्निहिते काले न हि न हि रक्षति डुकृञ्करणे ॥

This may be rendered as: “Adore the Lord O dull-witted one! When the appointed time for departure from this life comes, a grammatical rule such as डुकृञ्करणे will, indeed, in no way save you”. Apparently the reference is to a student of grammar who tries to learn the Dhātupāṭha by heart. *The problem perceived was perhaps similar but the solution proposed was quite different in the grammars of Rūpa Gosvāmī and Jīva Gosvāmī.* In his Systems of Sanskrit Grammar, Belvalkar has the following to say about these grammars. “Later sectarian schools. – We now come to a class of grammarians who have carried to extremes the tendency, already present, as in Bopadeva<sup>2</sup>, to make grammar the vehicle of religion: and prominent amongst these are the Vaiṣṇava grammars called Harināmāmṛta. – There are two works (one by Rūpa Gosvāmī and the other by Jīva Gosvāmī), going by this name. The peculiarity of these works is the employment of various names of Kṛṣṇa, and His līlās, not simply by way of illustration but as actual grammatical terms. Thus the vowels of the pratyāhāra ac (अच्) are each designated by the different incarnations of Viṣṇu. As is to be expected, beyond the introduction of this sectarian element no other improvement on the existing texts of grammar is here to be met with. The whole subject is presented to us in a dull<sup>3</sup> uninteresting manner.”

<sup>2</sup> Mugdhabodham Vyākaraṇam

<sup>3</sup> Belvalkar's negative judgement is entirely unfair as there is a subtle and illuminating iconicity in the nomenclature used for the technical terms in these grammars, which generate Bhakti in the mind of the student: the relationships between forms in Kṛṣṇa's and Vaiṣṇava mythology carefully mirror relationships between elements in the grammar. For example the letter अ (which is the source of the Sanskrit alphabet) is the name of Viṣṇu, the first of the three sounds constituting the sacred syllable ओम्. Hence the first aphorism of this

Jīva Gosvāmī is a familiar name among those who have acquaintance with philosophical Sanskrit works. He was one of the six Gosvāmins, who, by establishing a vast and original collection of Vaiṣṇava scriptures, fortified the foundations of Vaiṣṇava Dharma. of the great accomplishments he achieved श्री हरिनामामृत व्याकरण<sup>4</sup> (following the अष्टाध्यायी) is considered to be the highest.

A variety of literature has followed Aṣṭādhyāyī. While the Sūtrapāṭha (of Aṣṭādhyāyī) remains the ultimate focus of these literatures, the literature itself spans several dimensions वृत्ति (gloss),

वार्तिकस (explanatory notes), भाष्य (exposition), सिद्धान्त (theory). Sūtra was extremely concise, so vṛtti was written to supply missing elements. Vārttika expanded the sūtra, while Mahābhāṣya was an extensive treatment, leaving no gaps.

Kāśīkā Vṛtti, Siddhāntakaumudī, Laghu Siddhānta Kaumudī have treated Aṣṭādhyāyī extensively. In between, there are novel attempts like Bhattikāvya which attempts to teach Pāṇinian grammar via Rāmāyaṇa. Jīva Gosvāmī creates a brilliant work - 'Harināmāmṛta Vyākaraṇam' - literally "The Grammar of the nectar of the Names of Hari". It is based on Pāṇini's grammatical rules, but every technical term is replaced by a meaningful facet of Viṣṇu, rendering them अनवद्य सौष्टव पूर्ण, i.e., faultless and of the highest excellence ( नित्य i.e., eternal).

Therefore, the various appellations in the Vyākaraṇa presented by Pāṇini have been nomenclated in this book on the names of Bhagavān (कृष्ण) in such a way that the repetition of the names of Bhagavān and the remembrance of the rūpa (form), guṇa (qualities) and līlās (pastimes) of Bhagavān will keep occurring automatically. For example, in this book, the svara varṇas (the vowels) have been named as “sarvśvara” (which literally means “The Lord of all”) and vyanjana varṇas (the consonants) have been named as “Viṣṇujanas” (which literally means “those that belong to Lord Viṣṇu”). The reason for this is that just as Bhagavān Viṣṇu is the Sarvśvara, the Supreme Controller, and all the other dévīs and dévatās increase His magnificence in many ways while being under His control; similarly, the svara varṇas (vowels) are Īśvara (God) of all the varṇas and “vyanjana” varṇas stay under them and increase their opulence. The “vyanjana” varṇas<sup>5</sup> can neither be uttered nor

grammar is नारायणाद्दुद्भूतोऽयं वर्णक्रमः। This means that the letter अ (which represents विष्णु)

is the source of all the other letters of the Devanāgarī alphabet. Moreover, the grammar contains “updates” to Pāṇini's grammar, for instance when it prescribes the respectful use of the second person plural for a single person or for two (Harināmāmṛta Gr sūtra 4.2.) *yuṣmado gaurave tvekatve dvitve bahuvachanam*).

<sup>4</sup> Sri Sri Gaudiya Vaishnava Granthavali - Sri Harinamamrita Vyakaranam By Sri Haridas Shastri (Nyayacharya)

<sup>5</sup> The most striking feature of the Sanskrit language is the vowel-consonant pronunciation of the alphabet and the uniqueness of every consonant (or its combination) as a complete syllabic unit when it is joined with a vowel. For example: Its 16 vowels are the actual 'voice pattern' of the sound and 36 consonants are only the 'form' of the 'voice pattern' of the sound. So a consonant

can they create the various types of words without the assistance of the “svara” varnas.

Similarly, “pumlinga” (masculine gender), “strilinga” (feminine gender) and “napumsa linga” (neuter gender) have been faultlessly nomenclated as “puruṣottama”, “lakshmi” and “brahma” lingas respectively. For example, “brahmalinga” is denoted as “napumsa linga” in classical grammar, which gives it a pejorative implication (निषेधार्थक) , whereas, “brahmalinga” implies the genderlessness (chaitanya) of Brahman. Whereas, “Vibhakti” (cases) and “pada” (nouns) have been called as “Viṣṇubhakti” and “Viṣṇupada” respectively; “bahuvrīh” samāsa (samāsa means a compound word) and ‘dvandva’ samāsa have been respectively named as “pitāmbara” and “Rāmakṛṣṇa”. Similarly, all the other appellations have also been nomenclated in some way or the other, so that in addition to the allusion of those names, the names of Bhagavān will also be uttered and the mind will also get connected with the rūpa, guṇa and līlā ( i.e.,with the universality) of Bhagavān. The highest goal of human life is the attainment of Bhagavat-prēma (परा-भक्ति). If one performs anushīlan i.e conducts oneself as per shāstras like Śrīmad Bhāgavatam, it assists in attaining this goal easily. The first step in the anushīlan (studying, understanding and practising) of shāstras is vyākaraṇa. by studying Harināmamṛta Vyākaraṇa the seeds of Bhagavat-prēma are sown and the samskāras (impressions) which are favourable to Bhagavat-prēma are formed. This book has been written keeping only this in mind.

.But, even if this Vyākaraṇa is seen at a glance, it will not take time to understand how

this Vyākaraṇa is not only meant for Vaiṣṇavas but how much it is useful for all those who are studying Vyākaraṇa. The manner in which it has been composed is so simple that it makes even a complicated subject like Vyākaraṇa very simple and easy. A commentary is not needed to understand the meanings of the sūtras, the reason being that Jīva does not accept the principle of brevity in his sūtras and says:

मात्रालाघवमात्रं पुत्रोत्सव इति परेऽभिमन्यन्ते ।

हरिनामाक्षरलाभाद् वयं त्वमूढूक् तिरस्कुर्मः ॥

i.e., “ the followers of the Pāṇinian school regard the mere saving of a mora (mātrā) as tantamount the joy of arising from the birth of a son. We, however, do not accept this view, since (by our extended sūtras) obtain words designating Hari.” Hence, the sūtras of Jīva Goswami are self-explanatory and there is no ambiguity in his sūtras. In just a short time, this Vyākaraṇa gives deep erudition of Vyākaraṇa-shāstra and also complete knowledge of the conclusions, nomenclatures, etc of other Vyākaraṇas also. This is because in this Vyākaraṇa each and every expression has been placed in the most perfect manner, after extracting the conclusions and essences of all the other Vyākaraṇas.

(क् ,ख् ,ग्) alone cannot be pronounced as it is only a ‘form’ of the ‘voice pattern’ until it is attached to a vowel. Thus, a vowel, which itself is a ‘voice pattern,’ can be pronounced alone (like, अ=a, ओ=o) or it can be modulated by adding a consonant to it (like, क्+अ=क, ख्+आ=खा, क्+ओ=को, ख्+ओ=खो ).

In addition to being simple, the arrangement of Harināmāmṛta Vyākaraṇa is also natural. Shri Jīva Gosvāmī has accepted that the varṇa-krama or the sequence of alphabets has been produced from Lord Narayana Himself and which has been received by us through Brahma, Narada, Vyasa etc. In Aṣṭādhyāyī (the Vyākaraṇa written by Pāṇini, which is most commonly studied today) the letters in the alphabet are arranged in a sequence that is convenient for the formation of pratyāhāras and hence compatible with the way the sūtras of Aṣṭādhyāyī are written. However, that arrangement is neither natural nor in the order of pronunciation. They are अ, इ, उ, ऋ, ... ह, य, व, र, झ, भ, घ, ढ, ध etc. On the other hand, according to Harināmāmṛta Vyākaraṇa, since the letters of the alphabet have appeared from Nārāyaṇa,(i.e., the letter अ which is the name of Viṣṇu or Nārāyaṇa)<sup>6</sup>, they are arranged as per the natural order of pronunciation like, अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ए, ऐ, ओ, औ, अं, अः, क, ख, ग, घ, ङ्, च, छ, ज, झ, ञ्, ट, ठ, ड, ढ, ण, etc.

There are three commentaries to this work, namely, “Bāla-Toṣaṇī”, “Taddhitoddīpaṇī” and Amṛta tīkā.

It is the opinion of the commentator Sri Hare Krishna Acharya that the work “Laghu Harināmāmṛta” written by Sri Sanātana Gosvāmī is the basis of Harināmāmṛta Vyākaraṇa.

According to Haridas Shastri, for understanding this brief Vyākaraṇa (i.e., the Laghu Harināmāmṛta), other Vyākaraṇas had to be referred to, such as, पाणिनि’s अष्टाध्यायी,कातंत्रव्याकरणम्,चांद्रव्याकरणम्,सिद्धहेम शब्दानुशासनम् of हेमचन्द्र, सारस्वत व्याकरणम् of अनुभूतिस्वरूपाचार्य, मुग्धबोध व्याकरणम् of वोपदेव, संक्षिप्तसार व्याकरणम् of क्रमदीश्वर, and सुपद्य-व्याकरणम् of पद्यनाभदत्त. A reference to these grammars has been made by him in Harināmāmṛta Vyākaraṇa.

Pāṇini, however, has excluded all words the derivation of which is difficult owing to their form or meaning , such as, अश्व, गो, पुरुष, etc. Several primary nouns of this kind have been collected in the chapter of उणादिप्रकरणम् in the enlarged version of श्रीहरिनामामृतव्याकरणम् . These sutras describe the formation of the words of the वैदिकसंहिता. With the help of the उणादि sutras the true meaning of the Vedic words can be understood. उणादि affixes are headed by the affix उण्, which are similar to कृत् affixes of Pāṇini, and give the derivation mostly of such words as are not derived by the rules of Pāṇini.

### Conclusion

Shri Jīva Gosvāmī wrote the detailed work, “Harināmāmṛta Vyākaraṇa” which is like a big resting place for all other Vyākaraṇas.

Harināmāmṛta Vyākaraṇa is an unavoidable book as far as the propagation and usage of the Sanskrit language is concerned. The edition of this book in Devanāgarī letters presents an opportunity to the universities to adopt this work as a textbook in order to make the study and teaching of Vyākaraṇa both simple and interesting.

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<sup>6</sup> Hence the first aphorism of this grammar is नारायणादुद्भूतोऽयं वर्णक्रमः।

This means that the letter अ (which represents विष्णु) is the source of all the other letters of the Devanāgarī alphabet

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