

श्रीकोण्डभट्टविरचितं

वैयाकरणभूषणं

कालोपनामकहरिरामप्रणीतकाशिकाख्यटीकासमेतवैयाकरण—

भूषणसारसहितं

गुर्जरदेशराजनगरस्थशिक्षकशिक्षणालयस्य मुख्याधिकारिणा (राजसेवानिवृत्तेन)

बी.ए. इत्युपाह्वेन मुम्बापुरीस्थविश्वविद्यालयस्याकार्यवाहकयशस्करपारिषद्यपदं

प्राप्तेन मुम्बापुरीस्थएल्फिन्स्टनाख्यविद्यामन्दिरस्य पुण्यपत्तनस्थडेकनाख्य—

विद्यामन्दिरस्य च कादाचित्केन गीर्वाणभाषाध्यापकेन

श्रीमत्सम्राट् राजराजेश्वरपरमज्योर्जेः स्वराज्याभिषेकसमुद्धोषणार्थं

दिल्लीपुर्यां संमीलितराजसभावसरे

प्रसादीकृतरावबहादुराख्यबीरुदालंकृतेन

त्रिवेद्युपपदधारिणा

प्राणशंकरात्मजेन कमलाशंकरेण संशोधितं

स्वनिर्मिताङ्ग्लभाषा—भूमिकाटिप्पणीभ्यां च सनाथीकृतम् ।

तच्च

मुम्बापुरीराजकीयग्रन्थमालाधिकारिणा

शाके १८३७ वत्सरे १९१४ ख्रिस्ताब्दे

प्राकाश्यं नीतम् ।

प्रथमा आवृत्तिः ।

(ग्रन्थस्यास्य विषये सर्वेऽधिकारा राजकीयग्रन्थमालाधिकारिणामेव)

मूल्यं रूप्यकदशकम् ।

**CRITICAL NOTICE OF THE MSS. OF THE
VAIYAKARANABHUSHANA, THE
VAIYAKARANABHUSHANASARA AND THE COM-
MENTARIES, THE KASIKA, THE
VAIYAKARANAMATONMAJJINI,
AND THE LAGHUBHUSHANAKANTI.**

The edition is based on the following Mss. of the *Vaiyakarana-bhushana* of Kondabhatta as compared with the printed text of the same in the Benares Sanskrit Series (edition of 1899-1900, Fasciculus I, II and III of 1899 and Fasciculus IV of 1900). The printed text is marked K.

(1) A Ms. received from my friend T. Ganapati Sastri of Trivandrum, Curator to the Department for the publication of Sanskrit Mss., Trivandrum. It contains 180 leaves of 12 lines each with about 40 letters in each line. It is in Nagari characters and is legibly written. It begins with श्रीगणेशाय नमः / श्रीलक्ष्मीरमणम् &c. and ends with इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीण-रङ्गोजीभट्टात्मजकोण्डभट्टकृते वैयाकरणभूषणे चरमः स्फोटवादः समाप्तः । The Ms. is complete and correct. It is more than 60 years old, as T. Ganapati Shastri informs me. It belongs to Pandit Venkatarama Shastri of Taligailkovil and was used by him and his father Subrahma Sastri of the Pantal village. T. Ganapati Sastri got the Ms. from Subrahma's grandson Subrahmanya Sastri. It is designated Tr.

(2) A Ms. received from the Deccan College, Poona. It contains 229 leaves with 11 to 14 lines on each page. It begins with श्रीगणेशाय नमः and ends with इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीणरङ्गोजीभट्टात्मजकोण्डभट्टकृते

वैयाकरणभूषणे चरमः स्फोटवादः समाप्तः। समाप्तमिदं वैयाकरणभूषणम्। ५००० श्रीरस्तु।
There are very brief marginal notes on some pages. It is a very correct and legible Ms. in Nagari characters. It is styled D.

(3) A Ms. received from the Deccan College, Poona. It contains 137 leaves with 15 to 17 lines on each page and 40 to 50 letters in each line. It is incomplete, wanting in the first 12 leaves. It is in Nagari characters and begins with त्रत्वान्न तदर्थोऽत्र वर्णितः। अथैवं लडादिभिस्तत्र वर्तमानत्वं न बोध्येतेति चेन्न। and ends with इतिश्रीमत्पदवाक्यप्रमाणपारावारीणधुरीणरङ्गोजिभट्टात्मज—कोण्डभट्टकृते वैयाकरणभूषणे चरमः स्फोटवादः समाप्तः। श्रीः। संवत् १८४७ कावर्षे भाद्रपदे मासे शुक्लपक्षे अष्टमीगुरौ ग्रन्थः समाप्तोऽयम्। लेखकपाठकयोः शुभम्। It is incorrect in many places. It is styled D₂.

(5) A Ms. No. 881 of the *Vaiyakaranabhushana* in the Tanjor Palace Library. It consists of 124 leaves, 248 pages, and has on an average 13 lines per page and 56 or 57 letters in each line. From appearance it is 100 years old. It is in Devanagari characters on thick English paper. The size of the paper is 14×16 inches.

There are five copies of the work in the Library from No. 881 to No. 885. Out of these Nos. 881 and 884 are the only complete copies. The rest are incomplete. No. 884, a northern Ms., is very old and is on country paper. In some places the letters are not visible. No. 881 seems to be a copy of No. 885, taken about 100 years ago. It is uniformly and carefully copied. This Ms. is designated T. Its colophon is as under : इति श्रीपदवाक्यप्रमाणपारावार—पारीणधुरीणरङ्गोजिभट्टात्मजकोण्डभट्टकृतवैयाकरणभूषणे चरमस्फोटवादः संपूर्णः समाप्तश्चायं ग्रन्थः।

The following Mss. were secured after the text was printed. Their readings are given at the end.

(6) A Ms. from Jaypur from my friend, Sastri Pandit Kedarnath son of Mahamahopadhyaya Pandit Durgaprasad. It is incomplete, the first 24 pages being wanting. It begins with भावनायां शक्तिरित्याशङ्कायामाह 1.8 on p. 70 of the text. From thence it is complete. It is a correct Ms. written in Devanagari characters. It is very well-written but extremely close. It has taxed my eyes very much, so very close it is. It consists of 85 pages. It has from 16 to 21 lines per page with 52 to 78 letters in each line. Its colophon is as under :-
इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीणरङ्गोजिभट्टात्मजकोण्डभट्टकृते वैयाकरणभूषणे
चरमः स्फोटवादः समाप्तः। श्रीः। श्रीरस्तु। On the back side of the last page the
following is found :- श्रीरामजी। इति मूलवैयाकरणभूषणे समाप्यतामाप।
पत्रसंख्यास्य ॥८५॥ भैमपुरमहादेवभट्टायत्तं वैयाकरणभूषणम्। पुस्तकमिदं राजगुरुभट्ट-
श्रीनारायणशास्त्रिणो जयपुरनिवासिनः। It is designated J₁,

(7) Another Ms. from Jaypur from the same friend. It is complete and in Devanagari characters. It consists of 203 pages and is generally correct, though not so correct as J₁. It has on an average 9 lines per page and 54 letters on an average in a line. Its colophon is as under: - इति श्रीमत्पदवाक्य-
प्रमाणपारावारपारीणधुरीणरङ्गोजिभट्टात्मजकोण्डभट्टकृते वैयाकरणभूषणे चरमः स्फोटवादः
समाप्तः। श्रीरस्तु। मिति वैशाख सुदि ३ संवत् १८४१ कालीघतलेखकगोवंदरामदधीच-
पुस्तकश्रीडोझाजीदुर्गानाथजीकपुस्तकः श्रीरस्तु। कल्याणमस्तु। शुभं भवतु। श्रीराम. It is
designated J. The opening page has- श्रीराजगुरुश्रीयुत पं. श्रीनरहरिशर्ममैथिलानाम्।

(8) Another Ms. secured from Sastri Chunilal Kasinath of Baroda. It is a paper Ms. in Nagari characters. It consists of 180 leaves, with 10 to 12 lines per page and about 30 to 44 letters in each line. It begins with श्री-

गणेशायनमः and ends with इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीणरङ्गोजिभट्टा-
त्मजकौण्डभट्टकृते वैयाकरणभूषणे चरमः स्फोटवादः समाप्तः। संवत् १८३२. Thus, the
Ms. seems to have been about 135 years old. It is generally correct. It is
designated B.

(9) A second Ms. from the same Sastri, Chunilal kasinath of Baroda.
It is a correct Ms. and affords good readings; but is unfortunately
incomplete. It begins with ओं नमः श्रीशंकरगुरुचरणकमलेभ्यः। श्रीलक्ष्मीरमणम् &c.
proceeds up to क्रियान्वयनियमस्योक्तभाष्यादावश्यकत्वा p. 67 l. 5. A few pages are
then wanting. It begins again with लेटोऽर्थमाह 1.5 p. 76 and stops at तत्र तत्र
लक्षणा 11. 3-4 p. 98. It has lines varying from 8 to 15 per page and from 31
to 40 letters in a line. It is designated B_r. It bears no date, but appears to be as
old as B.

The text of the *Vaiyakaranabhushanasara* is settled from the
following Mss.

(1) A Ms. from the Dehla's Bhandar, Ahmedabad, through my pupil
and friend Mr. Hiralal Mulachand Shah, Assistant Master, Ahmedabad High
School. It is a very well written Ms., complete and correct. It consists of 41
leaves, and has 13 lines on each page. Each line has about 50 letters. it
begins with श्रीपार्श्वनाथाय नमः and has a few marginal notes. Its colophon is as
under :- संवत् १७२१ वर्षे चैत्रराकायां भौमवासरे श्रीअह्लादावादङ्गे व्यलेखि
युगप्रधानभट्टारकश्रीजिनचन्द्रसूरिशिष्यदष्यश्रीपुण्यप्रधानोपाध्यायशिष्यमुष्यश्रीसुमतिसागरोपा-
ध्यायशिष्यपंडितप्रकांडविनयसागरगणिविनेयदंडितविनयानंदमुनिना। शुभं भवतु। श्रीरस्तु।
पृष्ठमात्रा is used throughout the Ms. It is styled A.

(2) A Ms. from the Deccan College Library. It is designated D. It
consists of 54 leaves, of which leaf 33 is missing. The characters of the Ms.

are Nagari. It has on an average 12 lines per page with about 40 letters in a line. The wrapper of the Ms. has Samvat 1885-86 on it. It is correct. It has two or three marginal notes.

(3) Another Ms. from the Deccan College Library. It is designated D₁. It consists of 66 leaves. It is in Nagari characters. It has on an average 10 lines per page with about 35 letters in a line. It has marginal notes on some pages. It is correct.

(4) Another Ms. from the Deccan College Library. It is designated D₂. It consists of 67 leaves and is in Nagari characters. It has on an average 10 lines per page with about 36 letters in a line. It has copious marginal notes on all pages. It is correct. Its colophon is: - समाप्तोऽयं ग्रन्थः । श्लोकसंख्या १३७५ । मिति सावनबुद्धि १५ संवत् १८६६ का. श्रीपरमात्मने नमः । श्रीरामः ।

श्रीकृष्णगोपालहरे मुकुन्द गोविन्द दामोदर नन्दनन्दन ।

हा श्रीयशोदातनय प्रसीद श्रीवल्लवीजीवन राधिकेश ॥

(5) Another Ms. from the Deccan College Library. It is designated D₃. It consists of 32 leaves. Leaf 11 is marked as missing on the wrapper; but it is not missing. The Ms. is complete; only the marking of pages is incorrect, 12 instead of 11 having been marked after 10. It has from 14 to 17 lines on a page with 40 to 60 letters to a line. It is correct. It has no marginal notes. It has ग्रन्थोऽयं १४२५ श्लोकाः at the end. The year Samvat १८८७-६२ is marked on the wrapper.

The text of the commentary *Kasika* is settled from the following two Mss:-

(a) A Ms. of the *Kasika* received from the Government Sanskrit College Library, Benares, through the kindness of Principal A. Venis. It was

received for collation in two instalments. It is an incomplete Ms., beginning with 'श्च इत्याहुरित्यस्वरससूचनम्' (1.15 p. 390). The following words are found at the top of the opening page.

१०६-भूषणटीका काशिका. पत्राणि ३१८, तत्र क्रमः ६४-६८-१०१/१३४-१६०. It thus begins with page 94 and proceeds up to 190 (first instalment). Wanting in pp. 99, 100 and 102 to 133. It has on an average 9 lines on a page and 30 letters in a line. It is marked K. It is written on paper and not on भूर्जपत्र.

(b) A copy of a Ms. of the Kasika received from Alwar from the Library of His Highness, the Maharaja of Alwar. It is complete. The copy was arranged by Rao Bahadur Thakur Durjan Simhaji, Member of Council, Alwar State. It is No. 1178 in the Catalogue of Mss. there, prepared by Dr. Peterson. The copy is complete, but in some places whole lines and even paras are wanting. This defect could not have been set right, had I not been fortunate enough to secure the above Ms. from Benares through the kindness of Principal A. Venis. This Ms. is marked A. The Ms. is written on paper.

Mss. of two other commentaries were secured, one of *Laghubhushanakanti*, an incomplete Ms. beginning with नामार्थनिर्णय and proceeding up to शक्तिनिर्णय. I have utilized the Ms. in my English notes where I have thought proper. It was lent to me by Prof. V.S. Ghate.

A copy of the Ms. of *Vaiyakaranamatonmajjini* by Vanamalimisra, procured from the Raghunath Temple Library of Highness the Maharaja of Jammu and Kashmir. It is a brief but very good commentary and I have quoted it here and there in my notes where I have thought it proper to do so.

काशिकासमेतवैयाकरणभूषणसार—
सहितं वैयाकरणभूषणम् ।

INTRODUCTION.

The *Vaiyakaranabhushana* of Kondabhatta is a standard work on the philosophy of Sanskrit Grammar, teaching not the forms of grammar and how they are made up, but their senses and how they are mutually connected in a sentence. It is a commentary on the *Karikas* of Bhattoji Dikshita by his nephew, Kondabhatta, as stated in the opening *Karika*, the *Sabdakaustubha* is as it were the *Kaustubha* gem taken out of the ocean of the *Mahabhashya* of Patanjali. In other works, it gives the essence of the *Bhashya* and the *Karikas* are an abridgment of the theories set forth in the great work, the *Sabdakaustubha* of Bhattoji Dikshita.

Most of the *Karikas* are the Dikshita's own composition; but a few of them are borrowed from the *Vakyapadiya* of Bhartrihari. It is a pity that Bhartrihari's great commentary on the *Mahabhashya* as well as the voluminous commentary of Vyadi called the *Sarigraha* on Panini, mentioned by him in the concluding portion of the *Adhyaya* of his *Vakyapadiya* which is also not available in its entirety are lost to Sanskrit scholars. The *Sabdakaustubha* is a great commentary on Panini's *Ashtadhyayi* and gives the views of the *Bhashyakara* on the important subjects that come up for discussion in the course of the commentary. The *Karikas* form an abridgment of that big work and confine themselves to the philosophical portion of grammar. They deal with the senses of roots and their suffixes, nouns and their case-endings, *Lakaras* or the tense-suffixes, compounds and other complex formations, the power of words, the senses of the negative prefix, the *Nipatas* of indeclinables, abstract terminations, क्त्वा and other suffixes, and *Sphota* and its varieties.

Kondabhatta is a great master of his subject. As stated by himself in the opening stanzas of his commentary his object in writing this great work which he significantly names *Vaiyakarnabhushana* or the ornament of grammarians is to refute the theories propounded by the Mimamsakas and the Naiyayikas on the subjects that touch upon the exposition of the senses of the bases of nouns and verbs and their suffixes, the power of words, simple and compound, and their mutual connection. he condemns the commentators of Gautama and Jaimini who have misrepresented them and since he considers the conclusions of grammarians as perfect, he designates his work as *Vaiyakarayabhushana* or ornament of grammarian.

Kondabhatta has composed two commentaries on the Karikas, one for the learned, styled *Vaiyakanabhushana* or *BrihadVaiyakanabhushana* and the other for a lower class of readers, styled *Vaiyakanabhushanasara*. The bigger work contains a full discussion of the refutation of the Mimamsakas and the Naiyayikas ; while the smaller one does not enter so fully into controversial points. Though the *Sara* is an abridgment of the larger work, it is altogether differently worded and looks like an entirely different work from its language. The principles taught and the views expressed being the same, however, the *Sara* reads like a commentary not only on the Dikshita's *Karikas*, but also on the bigger work.

Aufrecht's *Catalogus Catalogorum* mentions a number of commentaries on the *Brihad Vaiyakanabhushana*, such as the *Darpana*, the *Kasika*, the *Vaiyakanamatonmajjini* &c. On inquiry I have found, however, that no commentary is found to exist on the bigger work and that all the commentaries mentioned in the Catalogue are those on the *Sara*. I

secured three such commentaries, as mentioned in the Critical Notice. On these I have got the *Kasika* by Harirama rally clear. The *Matonmajjini* is brief but to the point and elucidated the *Karikas* very well.

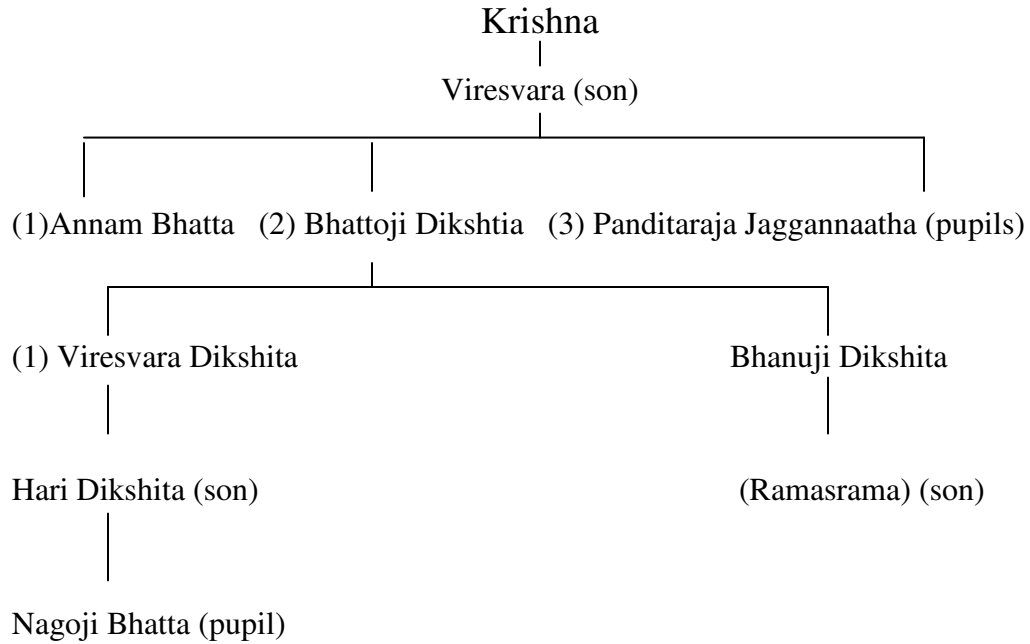
Kondabhatta-The author was a nephew of Bhattoji Dikshita and son of Rangoji Bhatta as he himself tells in the opening and concluding stanzas of his work. he seems to have derived his instruction from his father, whom he calls his teacher and seemed to look upon with great reverence, since he identifies him with Goddess of Learning. ('पुंभाववाग्देवताम्' *Vide p. 1 verse 4.*) The family belonged to the *Kevaladvaita* school of Vedantism. Rangoji Bhatta is described to have composed a gloss on the *Sutras* of *Vyasa* (यश्चके मुनिवर्यसूत्रविवृतिम् p. 259 verse 1.) and also a work in which he destroyed the dualistic theory of Madhvacharya. This fact is mentioned both in the opening and the concluding stanzas. In the former it is stated that he was Goddess of Learning who had assumed the form of a male person to destroy the darkness or ignorance of dualism (द्वैतध्वान्तनिवारणादिफलिकां पुंभाववाग्देवताम् p. 1 v. 4.), while in the latter he is described to have conquered a Madhva ascetic by name Vaderu (विद्याधीशवडेरुसंज्ञकयतिं श्रीमाध्वभट्टारकं जित्वा &c. p. 259 v. 1.) and to have victoriously rebutted the dualistic theory (सिद्धान्तभङ्गं तथा माध्वानां &c. p. 259 v. 1.). The author was nephew to Bhattoji Dikshita, a pupil of Viresvara, son of Sesha Krishna, whose family had its original residence on the banks of the Godavari, but changed it subsequently to Benares. This family has produced many learned men as shown by Pandit S.P.V. Ranganatha Swami of Vizagapattam (*Vide* the Indian Antiquary Vol. XLI. of Novr. 1912.). Kondabhatta is said to have composed the following

works, besides the *Bhushana* and the *Sara* published here, as noticed in Dr. Aufrecht's *Catalogus Catalogorum*:-

- 1 तर्कप्रदीप, written at the instance of king वीरभद्र.
- 2 तर्करत्न.
- 3 न्यायपदार्थदीपिका.
- 4 लघुवैयाकरणसिद्धान्तभूषणसार.
- 5 वैयाकरणसिद्धान्तदीपिका.
- 6 स्फोटवादः.

Of these पदार्थदीपिका has already been published in the Benares Sanskrit Series. It is a work on Nyaya, neither very big and abstruse, like the Ganges's, nor very small like the *Tarkasangraha* of AnnamBhatta. It occupies a middle position between these works and the exposition of the subject there is in clear language. There is a reference in it in two places to the *Vaiyakanabhushana*- 'संस्कृतवद् भाषाशब्दा वाचका एवेति वैयाकरणमतं तु भूषणेऽस्माभिः प्रपञ्चितम्।' (p. 32) and 'उत्पन्नो गकारो नष्टो गकार इति प्रतीतेरुत्पत्ति-नाशवानेव शब्दः। सोऽयमिति तु तज्जातीयोऽयमिति भासते इति नैयायिकाः। तत्त्वं वैयाकरणभूषणेऽस्माभिः प्रपञ्चितम्।' (p. 39). There is a reference in it also to the *Tarkaratna*, another works by the same author : 'एवं चेश्वरस्य सर्वज्ञतापि सिध्यति। केषांचित् पदार्थानां फलत्वेन केषांचित् सृज्यत्वेन केषांचिद्धेतुत्वेन केषांचिदवच्छेदकत्वेन विषयीकरणादिति निरूपितमस्माभिस्तर्करत्ने।' (p.51).

Kondabhatta was nephew to Bhattoji Dikshita whose time is fixed in the beginning of the seventeenth century. he was a contemporary of Pandit jagannatha as shown in the following table copied from the 1nd. Anti. Vol. XLI. of 1912:-



This table agrees in the main with the one given on p. 6 of the edition of Nagesa Bhatta's commentary on the *Rasagaimghadhara* published by the Nirnaya Sagar press. The only difference worth - noting is that Bhattoji Dikshita is there shown to be a pupil of *Seshasrikrishna* and not of his son Viresvara and this seems to be correct from the extract from the *Manoramakuchamardanam* given on p. 3 - 'इह केचित्.....शेषावतंसानां श्रीकृष्णपण्डितानां चिरायार्चितयोः पादुकयोः प्रसादादासादितशब्दानुशासना &c.....' Pandit Jagannatha lived in the reign of the Mugal Emperor Shah Jahan and therefore Bhattoji Dikshita, who was a pupil, not of Viresvara like Jagannatha, but of his father, Krishna, flourished in the beginning of the seventeenth century and our author Kondabhatta consequently lived about the middle of the seventeenth century.

The comentary of *Kasika* was secured with great difficulty and its text settled with great care by a comparison of the two Mss. of the work, secured from Alwar and Benares.

The English notes at the end will, it is hoped, be of service to those who care to read this great ad scholarly work.

Havadia-Chakala, }

Surat, June 1915. }

K. P. TRIVEDI.
