



Publication Division  
University of Calicut

# Vicāracāturī

(Prof. P. Narayanan Namboodiri Felicitation Volume)

Editor  
Dr. K.K. Geethakumari





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## VICĀRACĀTURĪ

Calicut University Sanskrit Series No. 55

**Vicāracāturī**

(Prof.P. Narayanan Namboodiri Felicitation Volume)

Editor

Dr. K.K. Geethakumary

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# भर्तृहरेः व्याकरणदर्शनम्

धर्मराज अडाट्

प्रयुक्तभाषायाः साधुत्वासाधुत्वविवेक एव समेषामपि व्याकरणानां परमं प्रयोजनम् । शाब्दविवेचने तद्वारा पदार्थविवेचने च यदा व्याकरणस्य दृष्टिः प्रवर्तते तदेदं शास्त्रं दर्शनत्वमुपैति । सेयं विशेषता च केवलं संस्कृतव्याकरणस्यैवास्ति । संस्कृते च दार्शनिकेषु वैयाकरणेषु अद्वितीयः भवति भर्तृहरिः । स चायं शृङ्गारनीतिवैराग्यशतकानां कर्तृत्वेन प्रथां उपगतात् भर्तृहरेः अभिन्न एव । तस्य च कालः क्रिस्तुवत्सरस्य षष्टशतकमित्यपि बाह्यैराभ्यन्तरैश्च प्रमाणैः निश्चीयते ।

महाभाष्यकर्तुः ऋषेः पतञ्जलेः परं संस्कृतव्याकरणे भर्तृहरिप्रतिमः अपरः कोऽप्याचार्यः नावर्तत । व्याकरणशास्त्रीयं स्वीयं दर्शनं पुरस्कर्तुं भर्तृहरिणा प्रणीतो अप्रतिमः ग्रन्थः वाक्यपदीयमितिनाम्ना विश्वप्रतितो भवति । अमुष्मिन्नेव ग्रन्थे व्याकरणशास्त्रमकुटभूतः स्फोटसिद्धान्तः ग्रन्थकारेण वितनितः । भर्तृहरेः समोऽपि सिद्धान्तः एतत्तत्त्वानुबन्धी भवति ।

स्थूलात् सूक्ष्मं प्रति प्रययन् शास्त्रसिद्धान्तानां पारमार्थिकस्वरूपस्फुटीकरणं साधितं भर्तृहरिणा । पतञ्जल्यादिभिराचार्यैः व्याख्यातान् सिद्धान्तान् आस्पदीकृत्य व्याकरणस्य दार्शनिकं स्वरूपं तेन पल्लवितं विकसितञ्च अक्रियत ।

शब्दस्य तात्त्विकोऽवबोधः व्याकरणेनैव सिद्ध्यति इति भर्तृहरेः मतम् । अन्व्याख्यातानामितरेषां पृषोदरादीनाञ्च शब्दानां स्वरूपं स्पष्टतया अवगन्तुं न विद्यते व्याकरणात् परः कश्चनोपायः । योग्यशब्देन अर्थविवक्षायामेव



# Metarules in non-paninian systems of grammar

Yamuna. K

Metarules are the rules that help in interpreting the grammatical rules and their application. They are termed as *paribhāṣā-s* in Sanskrit Grammar. According to the definitions, *paritaḥ bhāṣyate yayā sā paribhāṣā. Paritaḥ sarvatra pūrvatra paratra vyavahite: nantare bhāṣyate kāryamanayā yayā sā paribhāṣā*; *paribhāṣā-s* are the statements or rules that are valid all over the *śāstra*. The same idea is again expressed by the definition, *parito vyāpṛtāṃ bhāṣāṃ paribhāṣāṃ pracakṣate*. There are other definitions too. They are- *vidhau niyamakāriṇī paribhāṣā* or *aniyame niyamakāriṇītvam paribhāṣātvam* and *liṅgavatve sati phalavatvam paribhāṣātvam*. The first two definitions say that metarules are those which introduce some rule or regulation when there are conflicts. In general, metarules can be applied in any grammatical rule if it can resolve the conflict or confusion regarding the interpretation or application of that grammatical rule. The last definition says those which become active in accordance with some signs and fruitful are called *paribhāṣā-s*. This can be explained by an example. The *sūtra*, 'ārdhadhātukasyeṭ valādeḥ' (7-2-35) ordains *ikārāgama* to the *ārdhadhātuka* root that starts with a letter from the *valādi* group. By this *sūtra*, if the root 'has' is suffixed by *ktvā* there comes



# Sanskrit and Modern Linguistics

V.R.Muralidharan

Sanskrit has much contributed to the field of linguistic studies from the very remote past and the early traces of linguistics can be seen even in the Vedic hymns. There are metaphors like the selection of words with the flour and sieve or filter and the language is described as the bull with four horns and the like. Linguistic studies in India then developed with the subsidiaries of Veda-s, namely Vedāṅga-s. Among the six Vedāṅga-s, Śikṣa or phonetics, Vyākaraṇa or grammar and Nirukta or etymology and even Chandas or science of metres, are directly related with the linguistic studies. Various *Pratiśākhya-s* or different branches of the Vedic texts as well as the views of a number of scholars on etymological and grammatical studies referred to by Yaska and Pāṇini show the rich and varied nature of Indian Linguistics. Unlike the comparative philology originated in the last three centuries in the west, Indian approach from the beginning was not diachronic in nature. Their views were more philosophic and related with a number of disciplines of wisdom. Hence an attempt to trace out some of the views of Indian linguists in general will be helpful in the studies of modern linguistics.

According to Indian etymologists like Yāska and others, *śabda* is not the mere utterance by the mouth or vocal organs, but it is an extensive process of designing, formulating and



# When the Enemy is formidable : Countering Strategies of Draupadi

[A Study based on Kiratarjuniya]

T. Mini

The author of Kirātārjunīya Bharavi is considered to be of 6<sup>th</sup> century CE. His date is fixed mainly based on the reference of him by Daṇḍin in Avantisundarikatha. He is mentioned in Aiholeinscription of Calūkyas in CE 634 along with Kālidāsa. Another reference to him is found in other inscription of Durvinita the Gangeya King. He had commented upon a portion of Kirātārjunīya. The Poet's association with this King and his court at Talavanapura on upper Kāverī is mentioned by scholars. His use of meters, figures of speech and use of Citrabandha makes him one among the poets whose style is Gaudiya. Kuntaka considers him as a poet of Vicitramārga. His verses are quoted by the poeticians Bhoja Rudrat and like. He is considered as a poet who upholds Arthagaurava [depth of theme and thoughts] His only work is Kirātārjunīya.

Kirātārjunīya is one among the five mahakavyas. It has 18 cantos, attainment of divine weapons by Arjuna is the main story of the poem. Main Rasa is Vīra. The source of the story is Vanaparva of *Mahābhārata* [chapters 27-41]. Some deviations are made by the poet. This work contains Sri or Lakṣmi as the symbol by the poet. Sree is used in the beginning of work and



# The Concept of deposits and its rights in Smṛti literature

Ambika. K.R

Nikṣepa or Upanidhi means entrustment of moveable property by its owner to another person for gratuitous safe custody. A man entrusts any property of his own with another for safe custody, in confidence and without suspicion, it is called by the learned a Deposit. The practice of deposit by the owner of moveable with another and its acceptance by such person appears to have been in existence in the ancient society. In order to regulate the duties and responsibilities of the deposittee and the rights of the depositor, the law had been laid down under the title nikṣepa. There was no legal compulsion on anyone to accept a deposit. It was purely the choice of a person to accept a deposit for safe custody. But once a person accepted such deposits were usually made when a person was leaving on pilgrimage or on tour, or for trade purposes for a long time or for fear of loss by theft owing to unsafe condition of his own house, or for any such reasons (Bṛhaspati p.120). Nārada says:

स्वद्रव्यं यत्र विस्रम्भन्निक्षिपत्यविशङ्कितः ।

निक्षेपो नाम तत्प्रोक्तं व्यवहारपदं बुधैः ॥ (Nāratasmṛti 120, 121)

Kātyāyana says:

क्रयप्रोषितनिक्षिप्तबान्धान्वहितयाचितम् ।

वैश्यवृत्यर्पितं चैव सोऽर्थस्तूपनिधिः स्मृतः ॥ (५९२)



## महावाक्यविचारः

के. मुत्तुलक्ष्मी

विना महावाक्यमतो न कश्चित्  
पुमांसमद्वैतमवैति जन्तुः ॥

इति सर्वज्ञात्ममुनिना संक्षेपशारीरके यदुक्तं, तत् अद्वैतवेदान्तदर्शनस्य निरूपणे महावाक्यविचारस्य प्राधान्यं प्रदर्शयति । महावाक्यज्ञानं विना कश्चिदपि पुरुषः अद्वैतज्ञानिनं नावगच्छति इति श्लोकभागस्यास्यार्थः । महावाक्यानि चत्वारि अद्वैतदर्शनस्य सारसङ्ग्रहभूतानीति प्रसिद्धानि । अहं ब्रह्मास्मि, तत्त्वमसि, अयमात्मा ब्रह्म, प्रज्ञानं ब्रह्म इतीमानि तानीत्येतत् सर्वविदितम् । अनुभववाक्यं, उपदेशवाक्यं, निर्देशवाक्यं, लक्षणवाक्यं इति रीत्या प्रत्येकं निर्दिश्यमानानि एतानि वाक्यानि एकस्यैव तत्त्वस्य भिन्न-भिन्नरीत्या प्रतिपादनं कुर्वन्ति । अत्र इमे विषयाः विचारमर्हन्ति- महावाक्यं नाम किम्? श्रुतिवाक्यानि अनेकानि । चत्वारि वाक्यान्येतानि महावाक्यानि इति कथने किं नियामकम्? अहं ब्रह्मास्मि, तत्त्वमसि इत्याभ्यां वाक्याभ्यां निर्दिश्यमानस्य जीवब्रह्मैक्यस्य निर्णयाय प्रक्रिया का आचार्यैरुपयुज्यते? प्रबन्धेऽस्मिन् एतान् विषयानधिकृत्य किञ्चित् चिन्त्यते ।

महावाक्यं अवान्तरवाक्यञ्चेति वाक्यस्य द्वैविध्यं पूर्वमीमांसायामङ्गीकृतम् । 'समभिव्याहारो वाक्यं' इति पूर्वमीमांसकैरङ्गीकृतं वाक्यलक्षणं उपर्युक्ते द्विविधेऽपि वाक्ये, अर्थात् महावाक्ये अवान्तरवाक्ये च समन्वितं भवति । वाक्ये पदानां समभिव्याहारः अथवा सामीप्यमस्ति । अवान्तरवाक्यस्य अर्थः तदन्तर्गतानां पदानां समन्वयेन ज्ञायते । अनेकेषां अवान्तरवाक्यानां तात्पर्यं



# Vedic Traditions in Kerala

K.A. Ravindran

The land of Kerala has sufficient contribution in the field of Vedic studies. It is generally accepted that the Vedic culture was established in Kerala by 10th century AD. There are some strong textual, inscriptional and historical evidences regarding the antiquity of Vedic tradition of Kerala. The words of the jester in *Bhagavadajjuka* (a satirical drama written in 13th C. A.D.) marks one of the striking evidences regarding the establishment of the three Vedic traditions here. The jester in the drama enquires and clarifies the Vedic tradition and family details of a dead person before performing the funeral rites, which, as per tradition, could be done strictly according to the respective Vedic Śakha-s. From this, it can be assumed that by that time, the different branches of Veda-s became powerful here.<sup>1</sup> It can also be inferred that deep thoughts on Vedic knowledge had acquired considerable basis in Kerala by that time.

Later on several Vedic learning centres were established here in the form of Sabhāmaṭha-s, Śāla-s and Yogam-s for teaching, learning and practicing of Veda-s. But these establishments could not resist the passage of time and accidents of history due to several reasons. As a result, many of them disappeared for ever. Some remnants survived the adverse situations and they helped to retain Vedic culture here, especially the oral tradition. Presently, with the aid of those survived traces,



# संस्कृतसाहित्ये शब्दविचारः

रीजा बी. कावनाल्

## उपोद्घातः

भाषायाः विषये यादृक् चिन्तनं भारतदेशे शास्त्रकारैः कृतं तादृशं विचिन्तनं विश्वस्मिन् संसारे न कुत्रापि जातमिति वक्तुं शक्यते। अनादिनिधना वाक् एव प्रथमं उत्सृष्टा इत्येव अत्र आर्षप्रसिद्धिः। आदौ इयं वेदमयी जाता, तदनन्तरं अन्यासु प्रवृत्तिषु व्यवहता अभूत्। शब्दाह्वयं ज्योतिरेव आसंसारं प्रकाशयति। अनेन विना एतत् अन्धकारमयं जायेत। एतादृशी चिन्ता पाश्चात्यानां मध्ये अपि दृश्यते। तद्यथा-

आदौ वचनमजायत (१) इति बैबिल् ग्रन्थे उक्तम्। भारतवर्षे उपनिषत्सु अपि शब्दस्य वैशिष्ट्यं सुष्ठुप्रतिपादितं दृश्यते। यथा-

ऊँकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा।

कण्ठं भित्वा विनिर्यातौ तेन माङ्गलिकावुभौ ॥ (२)

इति नृसिंहपूर्वतापिन्युपनिषत्। 'ऊँ', 'अथ' इमौ द्वौ शब्दौ ब्रह्मणः सकाशात् आगतौ। पुरा सृष्टेः आदौ मंगलार्थद्योतकौ इमौ शब्दौ ब्रह्मणः कण्ठं भित्वा विनिर्यातौ। श्रीमन्नारायणीये एवं दृश्यते-

भूमन् मानसबुद्धयहङ्कृतिमिलाच्चित्ताख्यवृत्यन्वितं  
तच्चान्तःकरणं विभो तव बलात् सत्वांश एवासृजत्।  
जातस्तैजसतो दशेन्द्रियगणस्तत्तामसांशात् पुन-  
स्तन्मात्रं नभसो मरुत्पुरपते शब्दोजनि त्वद्बलात् ॥



# ***Padasaṃskāracandrikā* - A Malayalam commentary on Siddhāntakaumudī**

**M. Sathian**

## **Introduction**

The earliest treatise on vyākāraṇa now available is the *Aṣṭādhyāyī* of Pāṇini. Pāṇini also refers to many earlier grammarians whose works are not preserved for us. Kātyāyana wrote the *Vārttika* to the sūtras of Pāṇini in which he has corrected, modified and supplimented some of the sūtras. The most authoritative commentary on the *Aṣṭādhyāyī* is *mahābhāṣya* of patañjali. The other great grammarians like vyāḍi, kaiyaṭa, Bhartṛhari, Jayāditya, Vāmana, Jinendrabuddhi, King Bhoja, Dharmakīrti, Bopadeva, Sāyaṇācārya Nārāyaṇabhaṭṭa, Rāmacandra, Nāgeśabhaṭṭa jñānedrasaraswati Vāsudevadīkṣita and Bhaṭṭojidīkṣita have also contributed in the field of vyākāraṇa. Prof A. A. Macdonell says The Sanskrit grammarians of India were the first to analyse word forms, to recognize the difference between root and suffix, to determine the function of suffixes, and on the whole to elaborate a grammatical system so accurate and complete as to be unparalleled in other country.<sup>1</sup>

## **Sanskrit grammar in Kerala**

Kerala, which had a glorious past in the study of the Sanskrit grammar made note worthy contributions in the field.



# Vedic studies and Renaissance Movements in Kerala

K.V Ajith Kumar

The word Renaissance means rebirth and it is a term widely used denoting the sociological and philosophical doctrines that developed in Europe (Primarily in Italy) at the time of decline of Feudalism and the emergence of bourgeois society (14<sup>th</sup> to early 17<sup>th</sup> century). It is used by historians to designate various epochs in human history in which some sort of cultural, religious or other revival took place.

In India Rajaram Mohan Roy spearheaded the Renaissance movement in the 18<sup>th</sup> century in North India and Śrī Nārāyaṇa Guru played a pivotal role in South India. It can be seen that so many great personalities contributed to these type of activities from 18<sup>th</sup> to 19<sup>th</sup> century. Important among them are Rajaram Mohan Roy, who founded Ātmīyasabha, a spiritual assembly for the moral regeneration of society and Brahmasamāj in 1828 to fight against the custom of Sati. He fought with the help of Lord William Bentinck, against the social evils like polygamy, purdah, casteism and untouchability. He stressed the need for adopting Western scientific knowledge for the upliftment of the common mass and advocated the theory of Liberty, Equality and Democracy. Keshab Chandra Sen (1858-1884) laid stress on inter caste marriage, female education, widow re-marriage



# जैनदर्शने चैतन्यविचारम्

किरन्. ए.यु

भारतं दर्शनानां देशोभवति । दृश्यते अनेन इति दर्शनम् तत्वमिति शेषः । भारतीयानि दर्शनानि षोडश इति प्रसिद्धम् । तेषु दर्शनेषु नास्तिकतास्तिक भेदेन द्वैविध्यमस्ति, आस्तिकदर्शनानि तावत् साङ्ख्य यागन्याय वैशेषिक पूर्वमीमांस उत्तरमीमांस (वेदान्तं) इति षट् दर्शनानि प्रसिद्धानि भवन्ति । नास्तिक विभागे अपि बौद्धं, जैनं, पाशुपतं, पञ्चरात्रं, रौद्रं, चार्वाकं इति षट् दर्शनानि सन्ति । नास्तिक दर्शनविभागे द्वितीयं दर्शनं भवति जैनदर्शनम् । साधारण जनानां जीविते अनुभूतानि दुःखदुरितानि निशेषेण मार्जयितुं भारते आविर्भूतं दर्शनं भवति इदम् । ईसवीयपूर्व षष्टेशतके आविर्भूतं दर्शनमिदं सर्वेषां मानवानां जीविते अनुभूतानां सर्वदुःखदुरितानां निर्माजनविषये अत्युत्तमं पर्यप्तं विप्लवत्मकं च आसीत् । तदुपरि शान्तिः समाधानं, सन्तोषं च दर्शनेन स्थापितं भवन्ति । तेन सर्वश्लेषित्व पदवीं प्राप्तमिदं दर्शनं कालक्रमेण बुद्धमतं इव मोक्षशास्त्ररूपेण दर्शनमिदं अङ्गीकृतं भूरिपक्षैः ।

कामक्रोधलोभ मोह मदमात्सर्यादीन् विशेषेण विशेषेण च विजितः इत्यर्थे जिनोनाम कश्चित् मेधावि, षतपश्चर्यया अतीन्द्रियज्ञानसम्पन्नः धर्मसूर्यः इव अस्य दर्शनस्य प्रधानाचार्यः, तस्य परम्परायां आगतान् मानवान् जैनाः इत्युच्यन्ते । जिनदेवस्य पूर्वतनाः त्रिविंशति तीर्थङ्कराः आसन् । तैः प्रचारितस्य दर्शनस्य अस्य यथार्थ व्याख्याता आसीत् जिनदेवः एवं चतुर्विंशति तीर्थङ्कराः (तत्त्वप्रचारकाः) सन्ति जैनदर्शने । वेदप्रामाण्यं तैः नाङ्गीक्रियते जन्तु हिंसया परिसमाप्तैः वैदिकयज्ञैः सः जैनानां कर्कशो अमर्षः आसीत् । जिनः क आसीत्



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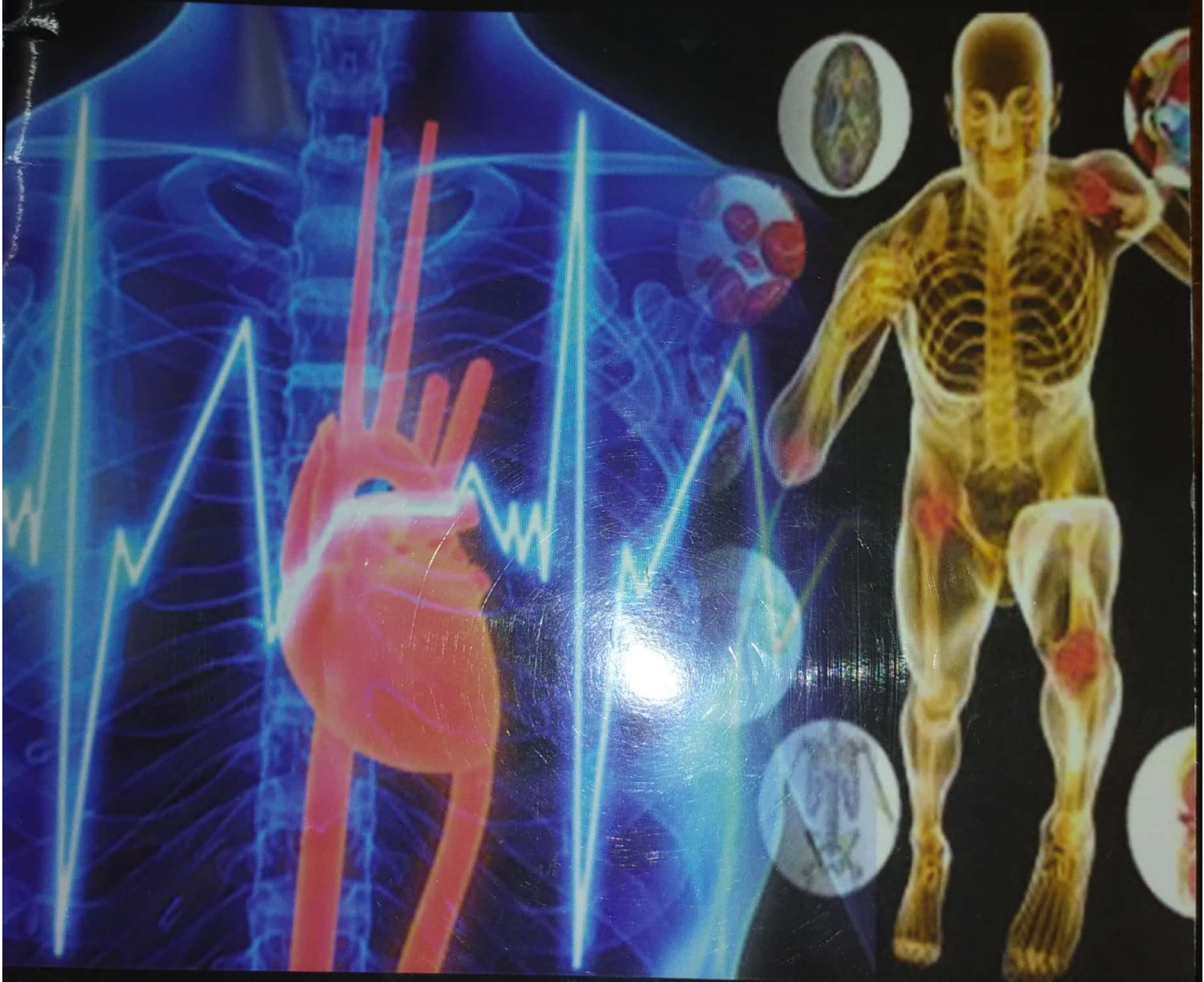
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