Some Probable Sanskrit Sources of Pali Grammarians

It is a well known fact that Pali Grammarians had heavily drawn upon Sanskrit Grammatical Literature in terms of technical terminology, technique and material. The three major Pali grammars namely Kaccāyana Vyākaraṇa (6-7 century AD), Moggalāna Vyākaraṇa (1165 AD) and Saddanīti (later half of 12th century?) along with Kacāyanaavuttī, Moggalānavuttī and their subsequent sub commentaries have made ample use of material scattered in Sanskrit Grammatical treatises.

O. H. Pind in his article “The Methodology of Pali Grammarians”, 1989 identifies Kāśībārīti as a probable source of Kaccāyanaavuttī. On the same line a probable Sanskrit source of Moggalānavuttī is said to be Cāndravīti. E. G. Kahrs (1992) in his monograph on the Karaka section of Saddanīti tries to trace probable Sanskrit sources of Saddanīti. According to him apart form the non vedic rules of Pāṇini’s Aṣṭādhhyāyī, Patanjali, is a likely source of Saddanīti. Here he wrongly identifies Patanjali as the author of Vyākaranamahābhāṣya. Here Patanjali is most likely the author of Niruttimāṇīsā, the text which heavily borrows from Bhartrhari’s vākyapadīya and is modeled after it. For Kahrs influence of Bhartrhari’s vākyapadiya on the Karaka section of Saddanīti is beyond doubt. According to him Aggavamsa was either familiar with Kayat’s Pradipt or some commentary similar to it. He also claims that Aggavamsa knew of and made use of Helaraja’s commentary on vākyapadīya. Kāśībārīti and its sub commentaries Nyasa and Padamaṇjiri are mentioned as some additional sources of Saddanīti. According to Kahrs though Aggavamsa knew Cāndravāyakaraṇa of Candragomin he did not relay upon Buddhist Sanskrit Grammars in any significant way. Though he speaks in passing of Kāṭantra influence on Saddanīti via Kaccāyana he does not identify any source from that tradition. Rather he asks “whether or not Aggavamsa was influenced by less known or for that matter lost works as for example Kārakasambandhodbodya by the 10th century Buddhist Grammariam Rabhasanandin”.

Scholars have however, hardly paid any attention to other probable Sanskrit sources namely, Durgavīti and Durgatikā on Kāṭantra. Present paper is an attempt to trace the possible relationship between the commentaries of Kāṭantra and Pali Grammarians. With the hypothesis that Kāṭantra commentaries are the probable sources of Pali Grammarians.