

REMARKS ON THE ŚIKSHĀS.

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(Concluded from p. 144.)

I NOW proceed to give a short account of the Śikshā treatises which I have been able to collect up to the present. Owing to the imperfect condition of my MSS., this account will not in every case be as accurate or complete as I could wish it to be. I nevertheless venture to hope that it will not be considered entirely useless or void of interest.

1. The AMOGHĀNANDINĪ ŚIKSHĀ belongs to the *Mādhyandina Śākhā* of the *Yajurveda*. My MS. of this work contains 57 ślokas, which, so far as I can make out from the very incorrect text, treat of the pronunciation of certain letters. The treatise begins :—

प्रणम्य शिरसा स्थापुं त्रिलोकेषां त्रिलोचनम् ।

त्रिपुरं त्रयीमूर्तिं शिक्षेयं क्रियते मया ॥ १ ॥

यथानुदद्या यजुर्वेदे सोमेश्वरप्रसादतः ।

माध्यंदिनस्य शास्त्रायामुदाहरणसंयुता ॥ २ ॥

पाणिनीयादिशिक्षाभ्यो यत्सासान्नोपलभ्यते ।

शिष्याणामुपदेशाय तदशेषं मयोच्यते ॥ ३ ॥

and it ends :—

लक्षा [लक्ष्या?] नुसारिणी श्रेया कृता वाजसनेयिनाम् ।

अमोघनन्दसंज्ञेयं पूजनीया मनीषिभिः ॥ ५७ ॥

The Library of the Asiatic Society at Calcutta possesses a work entitled *Amoghānandini Śikshā*, which contains only 17 ślokas, all of which are found in my own copy. Dr. Rājendralāl Mitra (*Notices of Sanskrit MSS.* No. I. p. 72) mentions another work which bears the same title, but contains 120 ślokas.

2. The ĀPIALĪ ŚIKSHĀ treats of the classification and pronunciation (*sthāna* and *pratyāhāra*) of the letters of the alphabet. It is written in prose, but ends with three ślokas which give a *résumé* of the preceding prose portion. My MS. contains 44 lines each of about 42 aksharas.—A very large portion of this Śikshā is quoted by *Hemachandra* in the commentary on his *Sūtra* तृत्यस्यानास्यपयनः स्वः

* See also Jinendrabuddhi's *Kāśikā-vivaranapanjikā* on P. I, 1, 9, where the *Āpiālī Śikshā* has likewise been made use of.—Patañjali, in his comment on the *Vārtika* सिद्धमन्त्रानु on P. I, 1, 10, appears (in the words स्थट् करणं स्वर्णानाम् । ईषत्स्थमन्त्रस्थानाम् । विवृतमूष्मणाम् ।

(तथा चापि शलिः) शिक्षामधीते । नाभिप्रदेशात्पयनप्रतिः प्राणो नाम वायुरित्यादि, and its contents are given in the *Śikshādhyaṃya* of the *Bharatabhāṣya* mentioned above.*

3. The ARANYA-ŚIKSHĀ treats chiefly of the peculiar accentuation of Vedic passages met with in the *Taittirīya Aranyaka* : it professes to have been based on nine other Śikshās. It begins :—

गणपतिमभिवन्द्यावदजातामयमं

स्वरपदमिति वर्णोद्घोषणं (?) शीलनेन ।

क्षितिसुरगणहेतरेतदारण्यशिक्षा-

मृतमिह नवशिक्षाकारिषेखरारामि ॥

आद्युदात्तानि वाक्यानि चैकद्वित्र्यादिसंख्यया ।

विधिधानि तु वृन्दानि विस्पष्टान्यत्र कृत्स्नशः ।

उदाह्रियन्तेऽभ्येतृणां संदेहानां निवृत्तये ॥

आदिमध्यान्तग्रहणं क्रियते यत्र तत्र तु ।

वाक्यानामिति मन्त्रव्यं श्रुतिस्त्वेकश्रुतेरिति ॥

भवेतामाद्युदात्तौ च यत्तच्छब्दौ तु सर्वतः ।

योषिप्रतिमया चेम इमे निर्यं परं न चेत् ॥

and it ends :—

इत्थं निरूप्य सकलं स्वरवर्णजालं

प्रश्नेषु पञ्चसु मुदे निगमे पठूनाम् ।

आरण्यके यदिह किञ्चन न न्यरूपि (?)

तद्बुद्धिमद्विरचितं स्वयमूहनीयम् ॥

This Śikshā is accompanied by an anonymous commentary. Both the text and the commentary fill in my MS. 60 pages, each of which contains 9 lines with about 35 aksharas in each line.

4. The KEŚAVA-ŚIKSHĀ belongs to the *Mādhyandina Śākhā* of the *Yajurveda*. It treats, like the *Pratijñāsūtra* 9-27, of the pronunciation of the letters क, ख, ग (to be pronounced as क्ख, *c.g.* इषे = इक्खे), र (to be pronounced as रे, *c.g.* दसंत = दरेसंत), ल (to be pronounced as ले, *c.g.* शतबल्ल = शतबले-ल), Anusvāra, the doubling of consonants, the

स्वराणां च विवृतम् ।) to quote a Śikshā which may have resembled the *Āpiālī*,—unless indeed the rules given by him should have been quoted from the *Atharvaveda-pratīśākhya* I, 29-33 (स्थट् स्वर्णानां करणम् । ईषत्स्थमन्त्रस्थानाम् । उष्मणां विवृतं च । स्वराणां च ।).

pronunciation of क (to be pronounced as रे, e.g. कृत्त = क्रेत्त), and the somewhat prolonged pronunciation of short vowels. Altogether this treatise contains nine sūtras called *Mādhyandiniyaveda-paribhāṣāśāstrāṇi*, which are accompanied by a full commentary and the contents of which are repeated in six kārīkās. The following are the two first sūtras and the first kārīkā :—

पदादौ पूर्वाह्नयोर्द्विर्व्योच्चारौ. संपूर्वयोश्च च्छन्दसि ॥ १ ॥

e.g. ब्रुवः । यन्नपतिः । संयौमि ॥

पदाद्यन्तमध्य ऋहरेफयुगस्य यश्च ॥ २ ॥

e.g. सामान्युभिः । मद्धम् । पुयौ ॥

पूर्वाह्नयोः पदादौ च वेदे संपूर्वयोर्द्विर्व्यो (?) ।

यश्चऋहरेफयुक्तस्य यः पदाद्यन्तमध्यके (?) ॥ १ ॥†

My MS. begins :—

नन्वा गणपतिं देवं परिभाषाङ्कसूत्रकम् ।

उच्यते केशवेनंदं वेदाध्यायिसुखाप्तये ॥

and it ends :—

इति माध्यन्दिनीयवेदपरिभाषाङ्कसूत्राणि ॥ इति

केशवशिक्षा समाप्ता ॥

The Calcutta MS., however, which I have compared, ends as follows :—

इति माध्यन्दिनीयवेदपरिभाषाङ्कसूत्राणि समाप्तानि । इति केशव-
कृतनवसूत्रव्याख्या समाप्ता ।

It thereupon repeats the nine sūtras, and concludes with the words इति कात्यायनाचार्यकृतनवसूत्राणि समाप्तानि, ascribing thereby the nine sūtras to Kātyāyana, and only the commentary and the six kārīkās to Keśava.

5. The *CHĀRĀYAṆA-SIKSHĀ* or *Chārāyaṇi Mahāśikshā*, or, as it is several times called in the body of the work, the *Chārāyaṇīyakam*, consists of 10 adhyāyas with 335 ślokas, if my calculation be correct. The expression एतच्चाय-

† Instead of *yā* a Calcutta MS. which I have compared reads everywhere *अ*.—I am enabled to state on the best authority that all the rules laid down in the *Keśava-sikshā* are strictly observed by the followers of the *Mādhyandina śikshā*.

‡ Adhyāya III, 2 :—

तथा स्तनकुमारः ।

स्तेऽधरमिति प्राबुराचार्याः शब्दचिन्तकाः ।

समुदायः वदं तेषां तत्त्वतुर्वा व्यपस्थितम् ॥

नेमन्तम् which occurs in the second adhyāya, shows that this treatise professes to have been composed by Chārāyaṇi. It quotes Vasishtha and Sanatkumāra,† and its contents are as follows :—

Adhyāya I, 64 ślokas : On the classification and pronunciation of the letters.

A. II, 57 śl. : On the combination of letters.

A. III, 37 śl. : On the combination of words : ends :—

संहितायां विधिं प्रोक्तः कवीनामनुकम्पया ।

पुरा सक्तुष्वैर्जुष्टः सैनिकैरिव केशवः ॥

A. IV, 28 śl. : On the study and recitation of the Veda.

A. V, 18 śl. : On the different Svaritas, &c.

A. VI, 19 śl. : On Virāma, the Mātrās, and Vivṛittis (containing an enumeration of metres used in classical Sanskrit : Vasantatilaka. Mālini, Mandākrānta, &c.).

A. VII, 8 śl. : On the Vṛittis (drutā, &c.).

A. VIII, 46 śl. : On the Piṇḍas, Svarambhakti, and Ranga.

A. IX, 18 śl., and A. X, 40 śl. : On Krama, &c.

The MS. which I have used was procured by Dr. Bühler in Kāshmir; it begins :—

ओं नमो नारायणाय ।

ओं प्राक्प्रपद्ये विभुं भक्त्या सर्वलोकपितामहम् ।

शिक्षां साक्षात्प्रवक्ष्यामि तेनैवाल्पपितामहम् ॥

चारायणीं महाशिक्षां प्रवक्ष्याम्यनुपूर्वशः ।

निबोधत युषैर्जुष्टां नित्यं बाह्मलशान्तये ॥

वर्णानां चैव संख्यानं संज्ञा स्थानं पृथिविधम् ।

स्वराः सव्यञ्जनाश्चैव तेषां भेदमशेषतः ॥

and it ends :—

षट्पञ्चाशत्प्रथमे वै त्रिंशच्छ्लोका द्वितीयके ।

तृतीये त्रिंशच्चैवोक्ता एकेनोनाश्वतुर्यके ॥

षट्त्रिंशत्पञ्चमे प्रोक्ताः सप्त चत्वारं एव हि ।

चत्वारिंशदष्टमे वै नवमे तु त्रयोदशे ॥

नासिकाध्यायिके (!) चोमे नैपानिकमनन्तरम् ।

उपसर्गशान्तिपानिः पदमेवं चतुर्विधम् ॥

नासिकं (!) सविता व्योम इतिव्यख्यातिकं स्मृतम् ।

पयुषेऽप्युपसर्गश्च चवाशेति निवर्धनम् ॥

नाम वायव्यमेन्द्रं वा सौम्यमाख्यानमिष्यते ।

अग्निपस्तूपसर्गः स्थानिपानो बरुचः (!) स्मृतः ॥

भारद्वाजकमाख्यातं भार्गवं नाम योजनम् ।

वासिष्ठा उपसर्गास्तु निपानाः (!) काश्यपाः स्मृताः ॥

चत्वारिंशत्तु दशमे श्लोका वै परिकीर्तिताः ॥
 एकत्रैव तु संख्यातं श्लोकानां तु शतत्रयम् ।
 चत्वारिंशदधिकं वो (!) शास्त्रे चारायणीयकम् ॥
 अमत्तर इदं देयं मत्सरे न कदाचन ।
 मत्सरे तु भवेदत्तं न्युप्तं बीजमिवोषरे ॥
 य इदं पठते निश्च यश्च वाध्यापयेद्भिज्जम् ।
 अस्यायं बुध्यते यो वै ब्रह्मलोकं स गच्छति ॥
 इति चारायणीयशिक्षायां दशमोऽध्यायः ॥

6. The NĀRADĪ ŚIKSHĀ has been described by Professor Haug, l. c. p. 57, and by Dr. Burnell, *Catalogue of a Collection of Sanskrit MSS.*, p. 42. It belongs to the literature of the *Sāmaveda*. It consists of two prapāthakas, each of which is divided into 8 chapters. At the end of my MS. the number of ślokas is stated to be 240, which will be found to be fairly correct when one counts the prose portions which occur in the 3rd chapter of the first prapāthaka in the way native writers do. The authorities quoted are :—Nārada, Kāśyapa, Tumburu, Somaśarman, Vāsishṭha, and the old (?) Audavraji (Prāchīnaudavraji).

I do not think that there is anything to prove the existence of two different recensions of this Śikshā. All that appears from Dr. Burnell's description of the work is that in his MS. the first chapter of the second prapāthaka is omitted. The end of the first prapāthaka shows that the second prapāthaka must commence with the verse with which Prof. Haug's and my own MS. make it commence, and which my MS. gives correctly thus :—

सयकारं सर्वं वापि अक्षरं स्वरितं भवेत् ।

न चोदात्तं पुरस्तस्य जायः स्वारः स उच्यते ॥

I have not been able yet to procure a copy of Sobhākara's *Nāradyaśikshā-vivaraṇa*, although several MSS. of it seem to be in existence. That it cannot be a very modern work would appear from the fact that a *Nāradyaśikshā-vivaraṇa* is quoted already in the *Bharatabhāṣya* (p. 166 of my MS.).

7. The PĀNINĪYA-ŚIKSHĀ has been edited by Professor Weber. I have procured a very modern and worthless anonymous commentary of the so-called Yajus version of this Śikshā, entitled *Śikshā-panjikā*, which commences thus :—

पातु वो निष्पपावा मतिहेम्नः सरस्वती ।
 प्राप्तिरपरिच्छेदं वचसैव करोति या ॥ १ ॥

छन्दःकल्पनिरुक्तानि विवृतानीह सुरिभिः ।

शिक्षा लविवृता यस्मात्तस्मात्तां विवृणोम्यहम् ॥ २ ॥

Verses 6 and 15-22 the author has left unexplained; the authorities he quotes are :—Audavraji (to judge from the quotations, author of a Śikshā), Nārada (the *Nāradyaśikshā*), Pāṇini, a *Prātiśākhya*, the *Bhāṣyakāra* (Patanjali), Manu, a *Vishṇupurāṇasthasahasranāmabhāṣya*, Vyāsa, the *Sablatanaustubha*, the *Sablatanaustubha*, Śaunaka, Śrīdhara, and Sūryajna.

8. The BILĀDVAŚĀ-ŚIKSHĀ, which belongs to the *Taittirīya-veda*, differs altogether from the Śikshās described above. It has nothing whatever to do with the classification and pronunciation of the letters, nor with the manner of reciting or accentuating the Vedic texts, but, like the *Siddhānta-śikshā*, it lays down empirical rules by which to distinguish, and to employ in their proper places, words of similar sound or form. It teaches, e.g., where to read वृजन and where वृजिन, where वृज्ज and where वृज्जि, आहुत and आहुति, परयु and पयु, अकारिम् and अकारियम्, इषाति and इषति, विवृक् and विवृप्, इषाति and इषाति, सौम्य and सौम्य, &c. The object of this, as well as of the *Siddhānta-śikshā*, appears to be no other than to keep the text of the *Taittirīya-saṃhitā* free from wrong readings.

The number of ślokas contained in this Śikshā is stated in my MS. to be 133; the text is accompanied by an anonymous commentary which together with the text fills 152 pages, each containing 8 lines of about 38 akṣaras.

My MS. begins :—

ओं गणेशं प्रणिपद्यामि संदेहानां निवृत्तये ।

शिक्षामनुप्रवक्ष्यामि वेदानां मूलकारणम् ॥

श्रीगणेशप्रणिपद्याम्य वेदानां ग्रन्थव्यसहितानामादिकारणम् एषु पदेषु संदेहा वनेने नेण संदेहानां निवारणाय शिक्षां प्रवक्ष्यामीति भारद्वाजमुनिना प्रणीतम् ॥

वृजने [MS. व्रजने] ज उदात्तश्चेदकारेण सहोच्यते [MS. सहाच्यते] ।

एतद्वत्तस्य अक्षरसहितानि पदानि क्रमेण कथ्यन्ते । वृजनशब्दे [MS. व्रजनं] जकार उदात्तश्चेत् जकारोऽकारसहितं भवति । यथा । वृजन [MS. व्रजिनं] दोहते ।...जकार उदात्त इति किम् । व्रजिनमनृत्तं दुषारितम्.....॥

and it ends :—

यो जानाति भरद्वाजशिक्षामर्थसमन्विताम् ।

स ब्रह्मलोकमाप्नोति गृहमेधी गृहं यया ॥ १३३ ॥

9. The MĀNDŪKĪ ŚIKSHĀ has been described by Professor Haug, *loc. cit.* p. 55, and by Professor Weber in the appendix to his essay on the *Pratijñāsūtra*, p. 106. It forms part of the literature connected with the *Atharvaveda*. It contains 16 chapters with altogether 184 verses, and cites, besides Maṇḍūkā (मण्डूकस्य मतं यया), Kāśyapa.

10. The MĀDHYANDINĪ ŚIKSHĀ contains 25 verses. V. 1-14 lay down the same rules which are given in the *Kaśava-śikshā*, and the remaining verses treat of the pronunciation of Visarga and the motions of the fingers which are to accompany its pronunciation.

My MS. begins :—

अथ शिक्षां प्रवक्ष्यामि माध्मंदिनमतं यया ।

षकारस्य खकारः स्यादक [MS. °दुक] योगे तु नो भवेत् ॥ १ ॥

and it ends :—

दीर्घो (!) ऽपि चोभयो (!) क्षेप इति शास्त्रव्यवस्थितिः ।
इति चोष्मा प्रयोक्तव्या (!) हीहृहेहो निदर्शनम् ॥ ५ ॥

11. The YĀJNAVALKYA, or KĀTYĀYANA-ŚIKSHĀ. Of this work I possess three different MSS., of which two generally agree with each other, while the third appears to contain a somewhat different recension of the text. In the last the work is described as *Yājñavalkyoktā Śikshā*, while in the first it is called *Yājñavalkyavirachitā Brihachchhikshā*, and in the second, which is slightly defective, *Kātyāyana-śikshā*. Both as regards its contents and the number of ślokas, this treatise resembles the Māṇḍūkī more than any other Śikshā. Yājñavalkya himself is cited at the beginning, and other authorities quoted are Somaśarīnan and 'Śaunaka and others.'

The MS. of the *Yājñavalkya-Śikshā* begins :—

श्रीयाज्ञवल्क्याय नमः ॥

अथातस्त्रैस्वर्यलक्षणं व्याख्यास्यामः ।

उदात्तश्चानुदात्तश्च स्वरितश्च तथैव च ।

लक्षणं वर्णयिष्यामि दैवतं स्थानमेव च ॥

That of the *Bṛihadīyājñavalkya-śikshā* :—

अथातस्त्रिस्वरलक्षणं व्याख्यामः ।

उदात्तश्चानुदात्तश्च . . . स्थानमेव च ॥

That of the *Kātyāyana-śikshā* :—

याज्ञवल्क्य उवाच । अथातस्त्रैस्वर्यलक्षणं व्याख्यास्यामः ।

उदात्तश्चानुदात्तश्च . . स्थानमेव च ॥

12. The LOMASĪ ŚIKSHĀ or *Lomaśīnyā*, as it is also called in my MS., appears to belong to the *Sāmaveda*. It is said to have been composed by Gargāc hārya, and it cites Tumbura (तुम्बुरस्य मतं यया). It consists of 8 khaṇḍas with altogether about 80 verses. The incorrect state of my MS. prevents me from giving an accurate account of the contents of this treatise, but I may state that it treats in the usual fashion of the Mātrās, the doubling of consonants, Kampa, Ranga, Svarabhakti, &c. It refers distinctly to the Sāmāni, Sāmagaś, and Ārclika.

My MS. begins :—

ओं लोमशिन्वां प्रवक्ष्यामि गार्गाचार्येण चिन्तिताम् ।

साभिधानां यथोक्तां त्वाचार्यवचनं यया ॥ १ ॥

हस्वं दीर्घं तथा बृद्धमभिगीतं तु सामगाः ।

मुहुर्मृदङ्गकुर्वुः सांपातोत्थानसंज्ञवत् ॥ २ ॥

and it ends :—

शून्यगृहे पिशाचस्तु गर्जते न च दृश्यते ।

एवं यकारा वक्तव्या धियभिर्जम् निदर्शनम् ॥

13. The VĀSISHTHA-ŚIKSHĀ.—Of this treatise I have not been able to procure more than a few ślokas, which together with an anonymous commentary fill 7 pages each containing 8 lines with about 30 aksharas in each line, and which treat of the doubling of consonants and of Svarabhakti.

My MS. begins :—

परं [MS. स्वरं] स्वराच्चानुस्वाराद्व्यञ्जनं व्यञ्जने परे ।

स्वरात्परं [MS. स्वरात्स्वरं] व्यञ्जनं व्यञ्जने परे द्विरूपमिष्यते ।

भनुस्वाराच्च परं व्यञ्जनं व्यञ्जने परे द्विरूपमिष्यते ॥

द्विरूपमिष्यते रेफात्स्वरपूर्वात्परं च तत् ॥

स्वरपूर्वादेफात्परं च तद्व्यञ्जनं द्विरूपमिष्यते ॥

14. The VYĀSA-ŚIKSHĀ is the longest and certainly one of the most important and in several respects most interesting Śikshās which I have examined. I have stated already above that it so closely follows the *Taittirīya-prātisākhya* as to be little less than a metrical version of the latter, and I trust that my statement will be borne out by the following short description of its contents. To facilitate a comparison

with the *Taittirīya-prāśādhya*, I have cited, after the several verses quoted below, the rules of the *Prāśādhya* on which they appear to have been based.

The first chapter of this *Śikshā* treats of *Samjñās*, or technical terms, and begins as follows :—

श्रीवासुदेवं वरदं प्रणम्य

श्रीमद्भगवंतं वचसां च देवीम् ।

शिक्षां प्रवक्ष्ये श्रुतिकारणाङ्गं

सुनोषकं लक्षणशीर्षभूषाम् ॥ १ ॥

अथ स्वरादिसंज्ञाश्च तत्प्रयोजनमेव च ।

तत्फलं च प्रवक्ष्यामि विदुषां प्रमुदे यथा ॥ २ ॥

अवर्णवर्णावर्णं ऋवर्णावर्णं वृवर्णं च ।

ओदौद्रङ्गौ क्रमादौ तु स्वराः स्युर्व्यञ्जनान्यथ ॥ ३ ॥

(I, 5-6.)

कादिमान्ताः स्मृताः स्पर्शा अन्तस्था यदिवांतराः ।

जिह्वामूलादिहान्ताश्च षड्भ्याम् उदीरिताः ॥ ४ ॥

(I, 7-9.)

स्पर्शानां पञ्च पञ्च स्युर्वर्गा वर्गोत्तरो ऽस्य च ।

तत्प्रथमादिसंज्ञाः स्युः पञ्चमस्योत्तमः क्रमात् ॥ ५ ॥

(I, 10-11; 27.)

अधोषाः स्युर्विसर्गोऽप्यद्वितीयप्रथमान हः ।

गजडाद्या दनाद्याश्च घोषवन्तः परे हलः ॥ ६ ॥

(I, 12-14.)

सविशेषस्तु यस्तस्य ज्ञेयं वर्णान्तरं बुधैः ।

तुल्यरूपं सवर्णं स्यालोपः स्यादप्यदशेनम् ॥ ७ ॥

ऋवर्णस्य लवर्णस्य पृक्तसंज्ञाः प्रकीर्तिताः ।

अवसाने ऽन्त्यवर्णाश्च नादा इति बुधैः स्मृताः ॥ ८ ॥

आख्यानेकस्य वर्णोऽप्यः स्वरस्य कारतोत्तरः ।

भवेदकारः कारोर्ध्वो हलो रस्वेकगो भवेत् ॥ ९ ॥

(I, 16-21.)

अदन्तं ग्रहणं वा स्यात्संदेहे संनिधि तयोः । (I, 22, 25.)

निर्देशाः कारमुख्याभ्यान्वादिज्ञावधिचेषथः ॥ १० ॥

(XXII, 4-5.)

नयेवेति निवृत्तिस्यो ऽधिकारश्चावधारकः ।

अनमान निषेधं स्युर्वेति वैभाषिको भवेत् ॥ ११ ॥

(XXII, 6-8.)

संमिश्रः स्यादथैकत्वं संबन्धः श्रवणे ह्योः ।

अनेकव्यञ्जननिष्ठः संयोगश्च प्रकीर्तितः ॥ १२ ॥

वर्णाभावो विरामश्चावसानं सार्धमात्रकः ।

नानापदवद्विच्छेदं चासंख्यने चाद्यवयवः ॥ १३ ॥

(I, 48-49.)

A large portion of this first chapter treats of *Pragrahas*, and the rules which are given on this subject agree entirely with those contained in chapter IV. of the *Taittirīya-prāśādhya*; the introductory verse reads thus :—

अथ प्रमह एवान्त उच्यते ऽवग्रहो न चेत् ।

उकारः स्थित ओकारो ऽप्यकारव्यञ्जनोत्तरः ॥

(IV, 1-6.)

The first or *Samjñā-prakaraṇa* is followed by several chapters which treat of the relation to each other of the Pada and *Samhitā-pāthas* and contain rules of Sandhi. These again are followed by the *Scara-dharma-svarūpa-prakaraṇa* and the *Svara-samhitā-prakaraṇa*, on the accents and particularly the different *Svaritas*; and by the *Scara-nyāsa-prakaraṇa*, on the denotation of the accents by means of the fingers, which last chapter has nothing to correspond with it in the *Prāśādhya*. The following chapters treat of the doubling of consonants, and of augmentations; the first of them begins :—

स्वरपूर्वमियादित्वं व्यञ्जनं व्यञ्जोत्तरे ।

लपूर्वे च वपूर्वे च द्वित्वं स्पर्श उपागृयात् ॥ (XIV, 1-2.)

Then follows a chapter on syllabication (*Taitt.-prāt. XXI.*), called *Anga-samhitā-prakaraṇa*, with a full description of *Svarabhakti*. This again is followed by the *Sthāna-prakaraṇa*, corresponding with *Taitt.-prāt. II.* and this by the *Kālanirṇaya-prakaraṇa*, on the *Mātrās*, on *औ*, and on the three *Vṛttis*. The two following chapters, with which the treatise concludes, appear to be called *Savarṇa* (?) and *Uchchāraṇa-prakaraṇa*.

The *Vyāsa-śikshā* appears to me to be a work of very great importance for two reasons: firstly, because it shows to us, more clearly than this is done by any other *Śikshā*, how *Śikshās* are based on and have their origin in the *Prāśādhya*s; and, secondly, because, being older than the *Tribhāṣyaruṭna*, it cannot but be of great value for the interpretation of the *Taittirīyapraśādhya*.

The text of this *Śikshā* is accompanied in my MS. by a full commentary, called *Vadutaṭṭajasa*, which begins thus :—

वागीशप्रभृतिस्तुल्यं प्रणम्याहं गणाधिपम् ।

करोमि व्यासशिक्षाया व्याख्यानं वेदवैजसम् ॥

About the name of its author I am not certain; at the end of the first chapter we read इति श्रीबेलमीकन्यास्वरवाधनिविरचिते वेदसं-
अस्यस्वशिक्षाविरचने संज्ञाप्रकरणे समाप्तम्; but at the
end of the whole work—

श्रीरातरंगिण (!) व्यासशिक्षाया भाष्यमुत्तमम् ।
बेलमीकन्यापूजितस्वरवाधानिना कृतम् ॥
इति श्रीबेलमीकन्यास्वरवाधनिविरचिते व्यासशिक्षा-
विवरण उच्चारणप्रकरणं संपूर्णम् ॥

The commentator quotes, besides other works, the *Kālanirṇaya-śikshā*, *Aranya-śikshā*, *Lakṣmī-
kānta-śikshā*, the *Sambhū (!)-śikshā*, and *Ātreya-
śikshā*. The text and commentary fill in my
MS. no less than 258 pages with 8 lines on each
page, each line containing about 35 akṣaras.

15. The *Śikṣā-samucchaya* contains about
300 ślokas, which are divided into 24 chapters
with the following titles:—*Svarabhaktiprakaraṇa*,
Dvirośthya-p., *Prayatsna-p.*, *Nakāra-p.*, *Nakā-
rānta-p.*, *Anuvāra-p.*, *Anuśāsika-p.*, *Mātrākāla-
p.*, *Ekaśruti-p.*, *Varṇanyatva-p.*, *Kāthaka-p.*,
Dvirukti-p., *Apūrva-p.*, *Svaraviśaya-p.*, *Dviruk-
ti-p. (!)*, *Yama-p.*, *Krama-p.*, *Jatā-p.*, *Ranga-p.*,
Kampa-p., *Svarochchāraṇa-p.*, *Varṇotpatti-p.*,
Uchchāraṇa-p., *Anga-p.*—The treatise cites, so
far as I can see from my very incorrect MS.,
Ātreya, *Nārada*, and *Parāśara*, and its author
has freely used the *Pāṇinīya-śikshā*.

16. The *Sarvasammatā-śikṣā* gives in 13½
ślokas a very clear and intelligible résumé of
what is generally taught in the *Śikṣās*. It
treats of the doubling of consonants, *Svarabhakti*,
Vivṛitti, the *Vedapāthakadoshāḥ*, the *Mātrās*,
Ranga, or syllabication, of the accents, and es-
pecially the different *Svaritas*, of the denotation
of the accents by means of the fingers, of *Kampa*,
&c. It begins:—

रूपालं वरदं देवं प्रणिपत्य गजाननम् ।
द्वित्रादीनां प्रवक्ष्यामि लक्षणं सर्वसंमतम् ॥१॥
स्वराद्विन्मवाप्नोति व्यञ्जने व्यञ्जने परे ।
सप्तौ लकारपूर्वो यो वपूर्वश्च द्विरुच्यते ॥२॥
and ends:—
कक्षिभेदद्वया प्रोक्तं वेदविक्रियया हि ।
अप्येवमिदं समस्तैस्तु यद्वृत्तिं तदीरितम् ॥३॥

The verses which describe the denotation of
the accents by means of the fingers are as
follows:—

गोर्कर्णकृतिहस्ते तु निर्दिशेदक्षिणे स्वरम् ।

निवेद्य दृष्टिं (?) हस्तायै शास्त्रार्थमनुचिन्तयन् ॥

दक्षिणे गोर्कर्णकृतिहस्ते हस्तायै दृष्टिं (?) निवेद्य प्रातिशाक्या-
दिशास्त्रार्थमनुचिन्तयन् हस्ते स्वरं निर्दिशेत् ॥

पुरुषो हि ब्रजेन्मारी न नारी पुरुषं ब्रजेत् ।

यथाङ्गुलीषु सर्वासु नयेदङ्गुष्ठमेव तु (!) ॥

सर्वोऽङ्गुलीष्वङ्गुष्ठमेव नयेत् । पुरुषो हीति दृष्टान्तः ॥

शिरःकम्पं विहायैव स्वरन्यासो विधीयते ॥

स्पष्टम् । किंच

कनिष्ठानामिकामध्यातजैनीमध्यपर्वसु ।

नीचस्वारधृतोदात्तानङ्गुष्ठमिण निर्दिशेत् ॥

कनिष्ठानामिकामध्यातजैनीमध्यपर्वसु । मध्यपर्वस्वेवागुदात्तस्वाम-
प्रचयोदात्तान्कमेणाङ्गुष्ठमिण निर्दिशेत् । पञ्चान्नरमा

तर्जन्यादि कनिष्ठादि तथैवानामिकान्यकम् ।

मध्यमाङ्गुलिमध्यं स्यात्स्वरस्थानं विधीयते ॥

तर्जनीया आदिमं पर्वोदात्तस्य स्थानं कनिष्ठाया आदिमं पर्वानु-
दात्तस्थाननन्त्याया अन्त्यं पर्वं स्वरिनस्थानं मध्यमाङ्गु-
न्यमन्त्यं पर्वं च प्रचयस्थानमिति विधीयत इत्यर्थः ॥

The text of this *Śikṣā* is in my MS accom-
panied by an anonymous commentary which,
besides other authorities, quotes a work by the
same author entitled *Śikṣā-chandrikā*. The
commentary begins:—

अथ्वा सर्वजगन्नाथं साम्भं सर्वार्थसाधकम् ।

व्याख्यायते ऽधुना शिक्षा सर्वसंमतलक्षणा ॥

and it ends:—

सर्वसंमतशिक्षापि संप्रदायानुसारतः ।

वासुदेवप्रसादेन व्याख्याता लक्षणेन वै ॥

The text and commentary fill in my MS 65
pages, each containing 8 lines with about 38
akṣaras in each line.

17. The *Siddhānta-śikṣā* I have men-
tioned already when speaking of the *Bhā-
radvājya-śikṣā*, and I have also stated the ob-
ject for which it appears to have been com-
posed. It belongs to the *Trivṛiga-śikṣā*, and is
the work of Śrinivāsa-dīkṣita. In my
own MS. the end of this treatise is wanting,
but according to Dr. Burnell's description the
whole consists of 74 ślokas. The text of
this *Śikṣā* is accompanied by an anonymous
commentary, according to which the author of
the original had studied the nine *Śikṣās* of

Bhāradvāja, Vyāsa, Pāṇini (?), Śambhu, Kaushala, Vāsishtā, Vālmiki, Hārta, and Baudhāyana, besides the *Taittirīya-prāśādhya* with the *Tribhāṣya-ratna* and other works. The commentator on his part quotes the *Bhāradvāja* and the *Sarvasammata-śikshā*, the *Vaiṣṇavādhikānuśāsa*, *Gangēśa*, &c.

The two first verses of this Śikshā, together with the commentary on the second verse, are as follows :—

संप्रणम्य सकलैककारणं

ब्रह्मरुद्रमुखमौलिभूषणम्।

लक्षणं श्रुतिगिरां विलक्षणं

श्रीनिवासमहिना प्रणीयते ॥ १ ॥

पूर्वशिक्षाः परामर्शं प्रतिज्ञास्य च सर्वशः।

सिद्धान्तशिक्षां वक्ष्यामि वेदभाष्यानुसारिणीम् ॥ २ ॥

भारद्वाज्यासपारि (!) शंभुकोहलवासिष्ठबान्मिहारीनौषा-
यनोक्तशिक्षानवकं परामर्शं तदनुसंधानप्रदानि पर्यालोच्य
विभाष्यरवेदिक्कामरणादिव्याख्यानमुरःसरयया कुन्तं प्रति-
ज्ञास्य च परामर्शं वेदभाष्यानुसारिणीं भट्टभास्कराद्यादि-
शोधनजनयया विश्वसनीयां दुष्प्राप्तित्यागे (निरुद्धप्रवर्तिनी (!)
हेतुभूतां च सिद्धान्तशिक्षां वक्ष्यामि । सिद्धान्तशिक्षेत्यन्वये सं-
ज्ञाविज्ञानाद्याचीनप्रवचनां यूपेक्षत्वं सूचितम् । न रेके वा
हकारे वा द्विभौ जायते क्वचिद्विज्ञादिशिक्षावचनानां प्राति-
शाख्यविरोधो ऽस्ति नेह तथैव भावः ॥

The Śikshās or works on Śikshā which are mentioned in the above, but copies of which I have not yet been able to procure, are—

18. The *Ātreya-śikshā*.

19. The *Andvaraji-śikshā* (?).

20. The *Kālanirmuṇya-śikshā*; this is probably the work quoted in the *Tribhāṣyaratna*, XVIII. 1.

21. The *Kaushala-śikshā*.

22. The *Parāśura-śikshā*.

23. The *Baudhāyana-śikshā*.

24. The *Lakṣmīkānta-śikshā*.

25. The *Vālmiki-śikshā*.

26. The *Śambhu-śikshā*; I believe this to be the title of the so-called R̥g-version of the *Pāṇiniya-śikshā*. The lines quoted in the commentary on the *Vyāsa-śikshā* from the *Śambhu-śikshā* are—

मनः कायाभिमाहन्ति स प्रेरयति माहृतम्।

माहृतस्तूरसि चरन्मन्द्रं जनयति स्वरम् ॥

§ See the expression *समुपमते* in v. 3 of the R̥g-version of the *Pāṇ. 3.*, and compare with it expressions such as

27. The *Śikshā-chandrikā*.

28. The *Hārta-śikshā*.

Dr. Burnell (*On the Aindra Grammar*, p. 46) enumerates besides—

29. The *Kauṣīkī Śikshā*.

30. The *Gautamī Śikshā*.

From the above short description of the Śikshā-treatises which I have collected, it will appear that the term Śikshā, or, as it is occasionally spelt in MSS. from the south of India, Śikshā, is applicable to any work which treats of the classification and pronunciation of letters, and that in particular it denotes such works as profess to teach the correct pronunciation and recitation of the Vedic texts; lastly, the term Śikshā has been applied, as it would seem to me, somewhat improperly, also to works composed for the purpose of keeping the Vedic texts free from incorrect readings. The 17 works described above may be classified thus :—

A. Works which teach the classification and pronunciation of letters without special reference to the Vedic texts :—The *Āpīśālī Śikshā*.

B. 1. Works which profess to lay down all the rules to be observed in the pronunciation and recitation of the Vedic texts,

(a) Without, so far as I can judge, reference to any particular Veda :—The *Chārāyanyāya*, *Pāṇiniya*, *Māṇḍūkī*, *Yājñavalkya*, and *Vāsishtā* (?) *Śikshās*.

(b) With particular reference to the *Taittirīya Veda* :—The *Vyāsa-śikshā*.

(c) With particular reference to the *Sāma-veda* :—The *Nārādī* and *Lonasi Śikshās*.

(d) Professedly compilations :—*Śikshāsamucchaya* and *Sarvasammata-śikshā*.

B. 2. Works which lay down particular rules to be observed in the pronunciation and recitation of Vedic texts :

(a) Works teaching the peculiar pronunciation of certain letters only, as adopted by the followers of the *Mādhyandini Śikshā* of the *Yajurveda* :—The *Anvohānandini* (?), *Kaśana*, and *Mādhyandini Śikshās*.

(b) Works teaching the peculiar accentuation of Vedic passages in the *Taittirīya Āraṇyaka* :—The *Āraṇya-śikshā*.

C. Works composed with the object of keeping the Vedic texts free from wrong words :—The *Bhāradvāja*- and *Siddhānta-śikshās*.

मद्रुक्त्व मते यथा । एतत्तात्पर्यमेतत् in the *Māṇḍūkī*, *Chārāyanyāya*, and other Śikshās.

Concerning the relation between the *Prātisā-khyas* and such *Śikshās* as are enumerated under B, which may be called the *Śikshās kar' εἰς ὅλην*, my views are, shortly expressed, as follows :—

Much of what is taught in these *Śikshās* was taught before them in the *Prātisākhya*s, but as the latter were found to contain many rules with which the reciter of the Vedic texts had no concern, manuals—such as the *Śik-*

shās are which are known to us—had to be composed which professed to give only the rules required for the correct recitation of the Vedas, and to give them in both an intelligible and an easily remembered form; the composition of such manuals became the more necessary when the recitation of the Vedic texts had become so artificial that it no longer was sufficiently accurately described by the comparatively simple rules of the *Prātisākhya*s.||

|| I cannot conclude these remarks without a word of thanks to the gentlemen whose kindness has enabled me to collect the treatises described in the above. The Secretary of the Asiatic Society at Calcutta has placed at my disposal all the *Śikshā MSS.* which belong to the Society. Dr. Rājendralāl Mitra has, with his usual kindness, furnished me with copies of the *Amoghānandini*, *Kātyāyana*, and *Lomaśī Śikshās*. My friend Dr. Bühler has collected

for me, on his travels in Gujarāt, Rājputana, and Kāshmir besides the *Śikshāpanjikā*, no less than eight *Śikshās*: the *Amoghānandini*, *Āpīśālī*, *Keśava*, *Chārāyaṇīya*, *Nārādī*, *Māndūkī* (3 copies), *Mādhyandini*, and *Yājñavalkya*. And to the kindness of Colonel Malleson of Maisūr I owe copies of the *Āraṇya*, *Bhāradvāja*, *Vāsisṭha*, *Vyāsa*, *Sarvasam-mata*, *Siddhānta-śikshās*, and of the *Śikshā-samuchchaya*, together with their commentaries.