



ISSN: 3049-2017  
IJMh 2026; 3(2): 243-245  
© 2026 IJMh  
www.themultijournal.com

Received: 26-03-2026  
Accepted: 10-04-2026  
Publish : 11-04-2026

**Itishree Swain**  
Research Scholar,  
Department of Sanskrit,  
Utkal University, Vani Vihar  
Bhubaneswar, Odisha  
India

## Contribution of Grammarians of Odisha to Sanskrit Language

**Itishree Swain**

### Abstract

The discipline of grammar was considered as the foundation of Sanskrit language, orchestrating its technological architecture. Sanskrit scholars from Odisha had their remarkable contributions to various branches of Sanskrit. Some of them had made significant contributions to grammar. Scholarly grammarians from Odisha include Vaijaladeva, Vasudev Praharaj, Laxmidhara Udgata, Kaviratna Purushottam Mishra, M.M. Krishna Mishra, Netrananda Sahitya Panchanan, Kavibhusana Govinda Samantaray and Haladhara Mishra. Their grammar texts are widely recognized in Odisha and other parts of India. It has been observed there is waning in utility of the Pattern of their works. It is high time for modern age Sanskrit education to unfold the essence of these important works of grammarians.

**Key words :-** Sutra, Karika, Paninian School, Katantra School, Saraswata school, Vaijalakarika

### Introduction :-

Pāṇini's Aṣṭādhyāyī, a compact treatise of about 4,000 sūtras, acts as the anchor for post-Vedic Sanskrit. Later grammarians kept revisiting it: the Kātantra, Cāndra, Jainendra, Śākaṭāyana, Hemacandra and Sarasvatī traditions each trimmed, rearranged or added their own emphases. But Pāṇini's system remains the reference point; it's often called the Trimuni Vyākaraṇa because Pāṇini, Kātyāyana and Patañjali together form its core lineage. In practice, most later schools still measure themselves against Pāṇini's analysis.

### Historical background of the present study

In Odisha, a string of scholars left their mark on Sanskrit grammar: Vaijala Deva with the Vaijala-kārikā, Vasudeva Praharāja's Vasuprakriyā, Laxmidhara Udgāta's Nāmanirmalādarpaṇa, Caṅgu Dāsa's Caṅgu-kārikā, Kṛṣṇa Miśra's Kṛṣṇa-miśra-prakriyā, and Kavibhūṣaṇa Govinda Samantarāy's Balvyutpatti-mañjarī. Their works circulated far beyond the region and remain well-known across India.

### Relevance of the study

Vaijala Deva (Vaijala-kārikā) and Vasudeva Praharāja (Vasuprakriyā) belong to the Pāṇinian school. While Pāṇini's Aṣṭādhyāyī is composed in sūtra form, Vaijala-kārikā rewrites the material in kārikā verse—over 400 kārikās across 8 chapters. Vasuprakriyā continues that kārikā approach with about 2,800 verses in 12 chapters. By contrast, Caṅgu Dāsa (Caṅgu-kārikā), Kṛṣṇa Miśra (Kṛṣṇa-miśra-prakriyā) and Kavibhūṣaṇa Govinda Samantarāy (Balavyutpatti-mañjarī) draw on the Kātantra school, while Netrananda Sahitya Pañcānana's Jumaradarpaṇa represents the Jumara school.

### Scope of the Study

Having sketched the major grammatical schools, the study narrows its focus to Orissan contributions and their link to those traditions. It follows a modern scientific methodology, combining textual analysis with manuscriptology most sources survive only as palm-leaf codices. Representative passages are quoted to illustrate each author's approach. Establishing historicity is tricky: many writers omit personal details, and later

### Correspondence:

**Itishree Swain**  
Research Scholar,  
Department of Sanskrit,  
Utkal University, Vani Vihar  
Bhubaneswar, Odisha  
India

historians remain silent. A few name themselves or their patrons in maṅgalācaraṇa verses or colophons; for the rest, identity must be inferred from indirect, external evidence.

### Subject Matter

The study aims to identify these grammarians, their origins, and their works, introducing young Sanskrit scholars to Odisha's rich grammatical heritage.

#### 1. Vaijaladeva

Records from Odisha attest to several Sanskrit grammarians; Vaijaladeva is among the best documented. Pt. H. P. Sastri<sup>1</sup> reports that the Vaijala-kārikā was composed by Vaijala Siṃha Deva, a view echoed by J. L. Sastri<sup>2</sup>. The work presents Sanskrit grammar in eight chapters and over 400 kārikās in anuṣṭup metre. It opens with श्री रामशरणम्, श्री गणेशाय नमः, श्री अर्हन्ताय नमः, signalling its identity as a Rāma-vyākaraṇa<sup>3</sup>. Vaijaladeva was a devotee of Rāmacandra, and examples feature Rāma or Sītā. The text recasts Pāṇini's rules—svādi, tyādi, kāraka, ukta, samāsa, taddhita, kṛdanta, sandhi—into kārikā form.

#### 2. Vasudeva Praharāja

Under Raja Vīrakeśari Deva I, three poets—Vasu, Visi and Cakrapāni—were prominent at court. Vasu (Vasudeva Praharāja) was both poet and grammarian. His Vasu-prakriyā<sup>4</sup>, also called Samānya-prakriyā<sup>5</sup>, serves as a commentary on the Siddhānta-kaumudī.

#### 3. Laxmidhara Udgātā

Odishan Sanskrit authors made immense contributions, though some identities are now obscure. Laxmidhara Udgātā is one such figure; his Namanirmalādarpaṇa<sup>6</sup> is a commentary on the Prakriyā-kaumudī.

#### 4. Caṅgu Dāsa

Caṅgu Dāsa authored the Caṅgu-kārikā (also called Sambandhopadeśa), written in kārikā style within the Kātantra school. The manuscript contains 64 kārikās (apart from the maṅgalācaraṇa) in anuṣṭup metre, arranged in six uddeśas: Sāmānyoddeśa, Tyaddyuddeśa, Kṛduddēśa, Kārakoddeśa and Taddhitoddeśa.

#### 5. Mahāmahopādhyāya Kṛṣṇa Miśra

The title Mahāmahopādhyāya<sup>7</sup> (and Kavikovidā) was likely bestowed by Gajapati Vīrakeśari Deva of Khurda. He wrote the Kṛṣṇa-miśra-prakriyā<sup>8</sup>, which recasts Pāṇinian rules in an accessible kārikā form without quoting the sūtras directly. For instance, for Pāṇini's अकः सवर्णे दीर्घः (6.1.101), he formulates: “समानः दीर्घः परश्च लोपम्”—समान संज्ञकोवर्णः सवर्णे परे दीर्घो भवति परश्च लोपमापद्यते<sup>9</sup>

#### 6. Kavibhūṣaṇa Govinda Samantarāja

King Vīrakeśari Deva<sup>10</sup> of Khurda honoured him with the title Kavibhūṣaṇa. He was a poet, grammarian and smṛti author. His works include the drama सूरीसर्वस्वम्

समृद्धमाधवनाटकम् and the grammar बालव्युत्पत्तिमञ्जरी<sup>11</sup>, which treats saṃjñā (technical terms), five types of sandhi, and the derivation of words and roots.

#### 7. Netrānanda Sāhitya Pañcānana (Jumara school)

Kramadīśvara's saṃkṣiptasāravayākaraṇa was revised by Jumaranandi and became known as Jumara-vyākaraṇa, once so popular in Odisha that the saying went: “अमर जुमर निठाइ घोष / आउ सवु पाठ चालरे खोष”. To make it easier, scholars like Tarka-pañcānana Chandra Śekhara (तर्क-पञ्चानन चन्द्र शेखर), Vaṃśivadana (वंशिवदन), Harirāma Gopāla (हरिराम गोपाल) and Netrānanda Sāhitya Pañcānana (नेत्रानन्द साहित्य पञ्चानन) wrote commentaries. Netrānanda's Jumara-darpaṇa<sup>12</sup> (जुमर-दर्पण) is an Odishan contribution. \*Nature of the text:\* two manuscripts are kept in the State Museum, Odisha—MS Gr.1 covers kāraka and samāsa (61 leaves); MS Gr.2 covers kṛdanta and taddhita.

#### 8. Kaviratna Puruṣottama Miśra

The only grammatical treatise ascribed to him is the Subanta-pradīpikā, preserved as manuscript No. Gr.107 in the State Museum, Odisha. The work is devoted entirely to the subanta (nominal) system. It examines how nominal stems are formed and declined, giving separate treatment to masculine, feminine and neuter genders. The exposition starts with stems ending in “-a” — such as Rāma — and proceeds to illustrate their case forms and derivations in a systematic way. At the colophon of each chapter, the subject treated is stated in a puṣpikā (पुष्पिका).

#### 9. Haladhara Miśra

Haladhara Miśra<sup>13</sup> was a well-known Odia scholar, poet and grammarian. Among his works, the Haladhara-kārikā stands out as a notable grammar text, presenting Pāṇinian principles in concise verses for easier study. Haladhara Miśra is identified by the scholars like K N Mohapatra, Harapriya Mohapatra<sup>14</sup>, P K Panda and Nilamani Miśra<sup>15</sup>

#### Conclusion

“Odisha's grammarians were highly esteemed among Sanskrit scholars. To gain a thorough grasp of Sanskrit grammar, one can begin with the Aṣṭādhyāyī and then study other notable grammars, comparing and contrasting their kārakas and sūtras. Introducing these texts in colleges and universities would help students appreciate the richness of Sanskrit grammatical traditions.

#### References

##### 1. Abhyankar, K.V.

A dictionary of Sanskrit Grammar, Oriental Institute, Baroda, 1977

**2. Belvalkar, S.K**

Systems of Sanskrit Grammar, Bharatiya Vidya Prakashan Delhi, 1976.

**3. Cangadasa karika,**

Ed. by S.P. Sharma, Aligarh Muslim University, Aligarh, 1986

**4. Cangu Karika,**

Ed. by R.C.Rath, Arunodaya Press, Cuttack, 1906

**5. Hunter, W.W.**

History of Odissa, Vol.I.Ed.N. K.Sahu, Bharatiya Publishing House, Delhi, 1980

**6. Tripathy, R.K.**

चङ्गदासकृतं सम्बन्धोपदेशनाम व्याकरणग्रन्थस्य सम्पादनं, तत्समीक्षात्मकमध्ययनञ्च, गङ्गानाथ ज्ञा केन्द्रीय संस्कृत विद्यापीठम्, एलाह्वद, वैक्रमाब्दः, 2043.

**7. Tripathy, D.**

चाङ्गदासकृता चाङ्गकारिका वैजलदेवकृता वैजल कारिका चः तुलनात्मकमध्ययनम्, उत्कल विश्वविद्यालय, भुवनेश्वर, 1995.

**8. Tripathy, Dinabandhu**

Contribution of Orissa to Sanskrit grammar, Subhadra publication, Bhubaneswar, 2008

**Endnotes**

1. Report on the Search of Sanskrit Manuscripts, 1906-1911, p.6.
2. Prabodha Candrika, Preface p.3
3. Annals of the B.O.R.I. Pune, Vol.X, P.124.
4. Vasu Prakriya O.S.M., MS. No. Gr. 83, 84.
5. Samanya Prakriya. O.S.M., MS. No. Gr. 20, 33 and 49.
6. Nama- nirmala-darpana, OSM, Gr. 7, Folio-1.
7. "इति श्रीमत् .... महामहोपाध्याय कविकोविद कृष्णमिश्रविरचिते कालसर्वस्वे वैष्णव प्रकरणं समाप्तम्" - O.H.R.H., Vol.VI. No. 1, P. 61
8. Krshnamishra Prakriya, OSM, MS.No. Gr. 24, Folio-1.
9. Krsnamisra Prakriya, op.cit., Folio-4
10. K.N.Mohapatra, DCSM. OSM. Vol. II. pp.CLXXII-CLXXXIV.
11. Balavyutpati Manjari , OSM, MS. No. Gr. 212
12. Jumaradarpana, OSM., MS.No. Gr.1, Folio-35.
13. Khurdha itihasa, p.84
14. H. Mohapatra, A Study of Haladhara Misra's Vasantotsavam Mahakavyam, Unpublished Ph.D. Thesis, U.U., 1981
15. N. Misra, ओडिशारसंस्कृतलेखा ओ लेखक, p.50