Chapter-III

ECONOMIC LIFE

The economic life of the period was copious. Land was the primary source of livelihood. There exist many good economic professions, trade, industry etc. People were engaged in other types of employments as well.

3.1. Agriculture

In ancient India, the majority of population lived in the villages and their main occupation was agriculture. The agriculture formed the backbone of the economy of the entire country. Agriculture or krṣi derived from the root krṣ means plough, which denotes not only the ploughing but other operations of agriculture such as supply of seeds, implements, animals and human labour – nānākriyāḥ krṣerarthāḥ nāvaśyam krṣirvilekhane eva vartate, kim tarhi? pratividhāne’pi vartate yad asau bhaktiḥabalīvardaiḥ pratividhānam karoti sa krṣyarthāḥ।

Periodical supply of water was needed for the fields after the sowing of seeds. For the purpose of water supply, they constructed canals-śālyartham kulyāḥ praniyante। If there was adequate, rainfall the crop was expected to be good। The crop was faced destruction from animals like
deer, so agriculture was protected well – \textit{na ca mṛgāḥ santīti yava nopyante} \textsuperscript{4}. After the ripe, they separated the grains from the chaff and dried from threshing floor. There is reference to pigeon’s entry into the threshing floor for eating corns (\textit{khalekapotikānyāya}) \textsuperscript{5}. The grains were stored in jars and a person doing so was called ‘\textit{kumbhīdhānya}’ \textsuperscript{6}. The good crop indicated the prosperous time ahead- \textit{eko vrīhiḥ sampannahsubhikṣam karoti} \textsuperscript{7}. Magadha was famous for ̄\textit{sali} or rice \textsuperscript{8}. Main crops were rice, beans (\textit{māsa}), sesamum (\textit{tila}), sugarcane, cotton flax, and hemp. There exist cattle rearing as a part of agriculture. There were various kinds of cows and ̄\textit{sāla}-\textit{s} for them and the keeper controlled them through a staff \textsuperscript{9}.

3.2. Occupation

There were at least five artisans in each village; they are \textit{kulāla} (potter), \textit{karmāra} (blacksmith), \textit{vardhakin} (carpenter), \textit{nāpita} (barber) and \textit{rajaka} (washer). The potter made pots out of a lump of clay, he was also known as ‘\textit{kumbhakāra}’, and his house is called ‘\textit{kumbhakārakulam}’, where pots are available \textsuperscript{10}. The blacksmith was engaged in making things of domestic use of needles for sewing cloths, and arms like axe for cutting wood \textsuperscript{11}. The skilled workers were called \textit{śilpins}, who received daily wages apart from other domestic servants \textsuperscript{12} who were generally get food and cloth only – \textit{śilpino nāma svabhūrtyarthameva pravartante, vetanam ca}
lapsyāmahe\textsuperscript{13}. In the \textit{arthaśāstra}, \textit{vetana} includes both wages paid to artisans and salaries paid to government servants \textsuperscript{14}. The work of Takṣā was mentioned by Patañjali as \textit{taksakarma} and a Takṣā engaged to work for a King did not engaged in private work (rājatakṣānyāya) \textsuperscript{15}. The goldsmith (\textit{suvarnakāra}), who could make different types of ornaments out of a lump of gold \textsuperscript{16}. There are also reference to the \textit{kūpakhānaka} (well digger), who engaged in the process of digging and removing earth – \textit{kūpakhānakaḥ kūpam khanan yadyapi mṛtpāmsubhiścāvakīrṇo bhavati}\textsuperscript{17}. There were made cloths by \textit{tantuvāya} (weaver) from threads- \textit{asya sūtrasya śātakam vāyeti}\textsuperscript{18}.

3.3. Textile industry

The textile industry had flourished in India to a high standard. There made clothes from threads. The process of weaving comprised stretching the wrap and then weaving threads across it with a shuffle \textsuperscript{19}. They were concentrated not only in making garments merely, but also making the garments is thin in a higher degree \textsuperscript{20}. The merchants gave more attention to the sale of garments in good quality. This may be created a competition in this field. The value of the garments varied according to the quality and which were different in various places \textsuperscript{21}.
3.4. Trade

There was a close link between the village and the town for commercial purpose – *loke’dhikrto’ sau grāme’dhikrto’sau nagara iti ucyate-yo yatra vyāpāram gacchati*\(^\text{22}\). Merchants visited distinct places for trade; it denotes the interprovincial commercial inter activity. The businesspersons have shops facing the main street- *atha yadā anena rathyāyām tāṇḍulodakam drṣṭaḥ*\(^\text{23}\). There is prohibition in the sale of certain articles. Oil and meat should not be sold when they are separated from the whole, but the cows and mustard wherein they are not separated are sold\(^\text{24}\). A transaction was completed with the payment of the earnest money to the seller. In certain cases, barter was also possible in rural economy where one product was exchanged for another. From the Vedic period, the cow had formed a medium of exchange and they measure of value\(^\text{25}\). Purchase and sale of animals are also done through barter. Patañjali mentions the exchange for five cows and the purchasing of a chariot for five *kroṣṭi*-s\(^\text{26}\). In each transaction there required three persons, one who to give, the other to take, and the third one to watch the transaction- *tribhiḥ sākṣād drṣṭam bhavati yaśca dadādi yasmai ca dīyate yaśca upadrṣṭa*\(^\text{27}\). The individual wealth was also reckoned in terms of coin (*niṣka*)\(^\text{28}\). There is a remark regarding the use of a coin with varied value in
different places named ‘kārṣāpanam’ (rūpasāmānyanyāya). Patañjali indicates the use of gold coin when he refers to the purchase of two drona measures of corn with gold sufficient for it and to the purchase of one thousand horses with the amount of gold sufficient for it – dvi drọṇena hiranyena dhānyam krīṇāti, sahasraparimāṇam sāhasram, sāhasreṇa hiranyena aśvān krīṇāti.

3.5. Transportation

There is a reference about the facilities of transport particularly various types of carriages. Enquiring the way, peoples were travelled from one village to another- grāmāntaram gamisyāmi, panthānam me bhavānupadiśatu iti. They used forest road for walking (kāntārasārthanyāya). Carts and caravans were the other means of transportations. One who travels in caravans called sakaṭasārtha, and the horses were used in chariots (naṣṭāśvadagdharathanyāya). Patañjali’s reference of 500 boats or 500 rafts pointed to a flourishing riverine traffic in goods – paṇca udūpasaṭāni tūrnāni, paṇcaphalakaṣaṭāni tūrnāni. Thus, these data presented a true picture of the economic prosperity in that time.
3.6. Nyāyās on Economic

3.6.1. DHĀNYAPALĀLANYĀYA:

‘the maxim of the grain and its husk’

‘avaśyam kayācit vibhaktyā kenacidvacanena nirdeśah kartavyah, tadyathā- kaścidannārthī śālikalāpam sapalālam satuśamāharatī nāntarīyakatvāt / sa yāvadādeyam tāvadādāya tuṣapalālānyutsṛjatī / yathā kaścinmāṁsārthī matsyān sakaṇṭakān saśalkānāharatī nāntarīyakatvāt / sa yāvadādeyam tāvadādāya śalkakaṇṭakānyutsṛjatī / evamihāpi nāntarīyakatvāt bahuvacanena nirdeśah kriyate, avīśeṣenaikaśrutyam bhavati’

Because of the word anudāttānām used in the sūtra ‘svaritāt samhitāyām anudāttānam’ P.1.2.39, in plural number there should be ekaśruti to one or two, since there is chance to get ekaśruti for three or more- Pūrvapakṣin says. In the example ‘imam me gange sarasvati’, the word ‘imam’ has udātta in the last syllable, the word ‘me’ is originally anudātta, but by the rule ‘udāttānudāttasya svaritāḥ’ P.8.4.66, following an anudātta, it is changed into svarita, after the svarita, all anudātta like gange etc. are replaced by ekaśruti. All the vowels of the words gange, yamune etc., had anudātta accent by the rule ‘āmantritasya ca’ P.8.1.19. Here the
anudātta is more, so it gets ekaśruti. But in agniveśya, the syllables ‘ve’ and ‘śya’, following the svarita ‘i’ and the syllable ‘ti’ following the svarita ‘a’ after ‘c’ in pacati, there is no way to get ekaśruti because only for three or more to get ekaśruti and not for one or two by the use of plural number ‘anudāttānām’. To avoid this defect Bhāṣyakāra explains the dhānyapalālanyāya and says that one eager collecting rise with chaff and husk for food since there is no other way. He takes in whatever is necessary and throws away chaff and husk. Similarly, one who is desirous of fish procures fish with fins and scales, since there is no other way. So also, mention is made in plural number, since there is no other way. Mention has to be made through some case and some number. ekaśruti happens whether the syllable which follows svarita is one, two or many.

3.6.2. KILAPRATIKILANYĀYA

‘a wedge being struck knocks out the counter wedge’.

‘evam tarhi svābhāvikī nivṛttiḥ / nanu coktam kim nañ prayujyamānāḥ karoṭī? nañ prayujuamānāḥ padārtham nivartayati / katham? kīlaprātikilavat / tadyathā- kīla āhanyamānāḥ pratikilam nirhanti’

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Patañjali in Mahābhāṣya uses this nyāya under the rule 'nañ' P.2.2.6. Which is the main member of the nañ tatpuruṣa compound abrāhmanah? Is it uttarapadārthapradhāna, pūrvapadārthapradhāna, or anyapadārthapradhāna? na brāhmaṇaḥ→abrāhmanah, here the final member is the main member and the compound abrāhmanah does not mean the non-existence of brāhmaṇa, it denote the meaning ksatriya etc. in the sense of brāhmanasadraṣa. But the reference of a compound is not only determined by the meaning of the main member. For instance in rājapuruṣamāṇaṁaya- bring the King’s servant, not any servant is brought, but a servant qualified by his relation with a king. Here the subordinate member of the compound also has role in determining the reference of the compound. Similarly, in abrāhmanamāṇaṁaya-bring the non-brāhmiṇ not any brāhmiṇ is brought, but a brāhmiṇ who is qualified by negation. Due to the use of nañ, the constituent brāhmaṇa in abrāhmana is such that its meaning brāhmiṇhood has been removed, that is a meaning like ksatriya etc. i.e. someone upon whom brāhmiṇhood has been superimposed on account of similarity and the absence of brāhmiṇhood by birth has been brought out (dyotita) by the use of nañ.36

To clear this subject Bhāṣyakāra raises a question that the removal of brāhmiṇhood is caused by the use of nañ or not? Is it svābhāvikinivṛttiḥ (inherent in the nature of something) or vācanikinivṛttiḥ (dependent on the
.use of the nañ). He accepts the vācānikīniṅfttih and says that nañ being
used removes a thing. When nañ is used along with a brāhmaṇa how can
nañ remove the notion of a thing which has originated on account of the use
of the word brāhmaṇa itself, because the word brāhmaṇa when uttered gives
rise to the notion brāhmaṇ. To answer to this question Bhāṣyakāra mentions
this nyāya and says that it is like wedge and counter wedge. The counter
wedge fixed in a piece of wood is removed with the help of a wedge struck
by a hammer, in the same way when nañ is used, the notion of
brāhmaṇhood, which has originated on account of similarity with regard to a
kṣatriya, is removed.

3.6.3. KUMBHĪDHĀNYANYĀYA

‘the maxim of an earthen jar full of paddy’.

‘yudī punarayamidid vidhiḥ kumbhīdānyānyāyena vijñāyeta / tad
yathā- kumbhīdānyāḥ śrotriyāḥ ityucyate / yasya kumbhyāmeva dhānyam
sah kumbhīdānyāḥ / yasya punah kumbyām cānyatra ca dhānyam nāsau
kumbhīdānyāḥ / nāyamidid vidhiḥ kumbhīdānyānyāyena vijñātum^[17]/

Interpreting the vāruttika ‘ira upasamkhyaṇam’ under the sūtra
‘cudū’, Bhāṣyakāra says that in ‘ir’, ‘r’ takes the ‘itsamjñā’ by the sūtra
‘halantyam’ P.1.3.3, and ‘i’ by the sūtra ‘upadeśe jananāsika it’ P.1.3.2. If
use of the nañ). He accepts the vācanikīnivṛttih and says that nañ being used removes a thing. When nañ is used along with a brāhmaṇa how can nañ remove the notion of a thing which has originated on account of the use of the word brāhmaṇa itself, because the word brāhmaṇa when uttered gives rise to the notion brāhmiṇ. To answer to this question Bhāṣyakāra mentions this nyāya and says that it is like wedge and counter wedge. The counter wedge fixed in a piece of wood is removed with the help of a wedge struck by a hammer, in the same way when nañ is used, the notion of brāhmiṇhood, which has originated on account of similarity with regard to a kṣatriya, is removed.

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it is said that the object is accomplished since the parts take it, there is chance for the rules pertaining to those, which are idit to operate, so that num may enter into bhettā and chettā by the sūtra ‘idito num dhātoḥ’ P.7.1.58. If num comes, the form of the word is not a desired one.

Here Bhāṣyakāra introduces the kumbhīḍhānyanyāya and says that for a person who has grain only in a jar goes by the name kumbīḍhānya and not one who has grain both in a jar and elsewhere, likewise, here also the itvidhi is understood by this nyāya. Here only ‘i’ have the itsamjñā, there should itvidhi only. iditvidhi is in the roots like bhidir etc. by the sūtra idito num dhātoḥ. Under the kumbhīḍhānyanyāya, the iditvidhi cannot be taken.

3.6.4. KŪPAKHĀNAKANYĀYA

‘the maxim of a well digger’.

‘athavā kūpakānakavadetadbhāviṣyati/ tadyathā-kūpakānakāh
kūpam khanan mrdāpamsubhiścāvakīrno bhavati, so’psu samjātāsu tata
eva tam guṇamāśādayati yena sa ca doṣo nirhanyate bhūyasā
cābhuyadayena yogo bhavati / evamihāpi yadyapaśbdajñāne’dharma-
sthathāpi yastvasau śabdajñāne dharmastena sa ca doṣo nirghāniṣyate
bhūyasā cābhuyadayena yogo bhāviṣyati’38/
Does merit accumulate from the knowledge of correct words or from the usage of correct words? This is the context in Paśpaśāhnikā. If it is considered that merit accrues from knowledge, demerit also will accrue because one who knows the correct words also knows the corrupt forms. The corrupt words are greater in number, so the greater demerit will occur. This is the doubt.

Whatever śabda says is authority on the Vyākaraṇaśāstra. śabda says that merit results from the knowledge of correct words; it does not say that sin results from the knowledge of incorrect words. A thing, which is neither enjoined nor prohibited, leads neither to religious merit nor to demerit. For example, hiccoughing, laughing, and scratching are producing neither merit nor demerit. Likewise, the knowledge of corrupt words neither enjoined nor prohibited. But by the tusyatu durjana nyāya (to satisfy the evil people), if we accept that knowledge of corrupt words leads demerit, by introducing that defect can be avoided. When a well digger digging a well, his body becomes soiled with the dust, clay etc., but as soon as he finds water, not only he gets himself clean by that water and completely removes the mud and dust attaching to his body, but also he get a kind of prosperity. So also here even though demerit accumulate from the knowledge of corrupt words, yet merit accumulate from that of correct ones, which destroys the effect of the farmer and leads to much good.
This nyāya is also seen used in Philosophy. Whenever we attained advaitabodha, the bhedabodha will be disappeared naturally from our mind. Bhartṛhari also says that, asatye vartmani sthitvā tataḥ satyam samīhate. Moreover, this maxim has been made use of in the story related in the Kathāsaritsāgara,

‘evam prāpnoti mahataḥ prājño ’rthānnāpātataḥ /
kūpakānakavat prāpte phale doṣam nihanti ca’

3.6.5. NAUŚAKAṬANYĀYA

‘while sinking, a boat attached to another boat cannot reach the shore’.

‘satāmādaicām samjñayā bhavitavyam / samjñayā cādaico bhāvyante / tāditaṅrāāśrayam bhavati / itārāśrayaṁ ca kāryāni na prakalpante / tādyathā-naurnāvi baddhā netartrāṇāya bhavati’

In the bhāṣya of the sūtra ‘vṛddhīrāḍaic’, the discussion about the relationship between the samjñā and samjñī, he used the nyāya ‘nauśakaṭanyāya’, which means a boat attached to another boat is not able to come to its shore while sinking.
In the sūtra ‘vrddhirādaic’ the name vrddhi is to be given to the vowels ā, ai and au after they have come into existence and while the vowels ā, ai and au are to come into existence by the term vrddhi. So samjñā depends samjñi and samjñi depends samjñā. Here, arise the defect of independence and it is a fact that mutual dependence does not take place in operations. Here he quotes the ‘nauśakatanyāya’ and says that, a boat, which is tied to another boat, cannot save the other one by reaching the bank. But sometimes mutually depending deeds can be seen. A boat carries a vehicle and vice versa. But another thing is there. The boat carries a vehicle on water and the vehicle carries the boat on the land. For forming, a triangle by use of three sticks there is a thread. The interdependences are depends on a condition. But in ‘vrddhirādaic’ the interdependence is without any condition, i.e. vrddhi depends ādaic and ādaic depends vrddhi.

Here Bhāṣyakāra replies that according to Vaiyākarāṇa⁴² the words are eternal. So the word ‘ādaic’ is eternal. Here the name vrddhi given to the word ādaic which is already existed. Hence, the defect of interdependence will not exist.

The same idea is seen in Hitopadeśa;

‘yadaśakyam na tacchakyam yacchakyam śakyameva tat /
3.6.7. NIYOGATAH KĀRYAMRṆAM BHAVATI NYĀYA

“somebody has to do necessarily become debt to him”.

‘iha yad yasya niyogatah kāryam, ṛṇam tasya tad bhavati / tatra ṛṇe ityeva siddham’

The rule kṛtyairṛṇe P.2.1.42, should read kṛtyairniyoge says Vārttikakāra. He takes the word ṛṇa in the sense of ‘amount to be repaid’. Therefore, the rule would not apply to examples like, pūrvāḥnegeyamsāma-sāma to be sung in the morning and prātaradhyeyo ’nuvākah-vedic chapters to be recited in the morning. But this examples will be covered, when we replaced ṛṇe by niyoge, which refers to anything to be performed by obligation, a debt to be repaid or a ritual song to be sung.

But this can be managed by the word ṛṇe itself. Here Patañjali explains this nyāya and says that, in this world whatever somebody has to do obligatorily, that becomes ṛṇa-‘debt’ to him.

3.6.8. PARJANYAVATNYĀYA

“like the rain which falls on all places alike”
‘dirghāṇām punardīrghavacane na kincit prayojanamasti /
akṛtaṅkāri khalvapi śāstram parjanyavat / tadyathā-parjanyo yāvadūnam pūrṇam ca sarvamabhīvaṃsatī’

In the sūtra iko jhal P.1.2.9, Bhāsyakāra says that there is no use of lengthening the ‘ni’ in ninīṣati. The long vowels cannot have further lengthening, because, one who has finished his food doesn’t takes it again, and no one who has cleared his beard, will not repeat it. But repetition can be seen. One, who has taken his food, takes it again and one who has cut his beard does it once more. Repetitions are taken place in some cases according to its special advantages like a new dish and new barber. But there is no use of lengthening of long vowels. Śāstra doesn’t function in vain like fire that burns only that which has not been burnt. At the same time, śāstra does like clouds, what has been done. Cloud rains in all places, like mountains, oceans, fields etc. and somewhere it is very high, and somewhere it is very low. Sometimes, the rain needed in some places like mountains and fields, and not needed in some places like, rivers and oceans. As such in śāstra, the long vowel in the word gaurīṇām has further lengthening without any purpose. By the sūtra nāmi, the lengthening of vowel is needed in the words harīṇām, rāmāṇām etc. Thus by the sūtra nāmi, ajanta having lengthening in all places. The lengthening of dīrgha
in the word *ninīsati* is to prevent the *guna* by the sūtra *sārvadhatuka ārdhadhatukayoh*.

This *parjanyavarṣananyāya* is also seen in Hitopadeśa;

'parjanyaiva bhūtanāmdhāraḥ prthivipatiḥ /

vikale 'pi hi parjanye jīvyate na tu bhūpatau'46 //

3.6.9. RAKTAVASTRANYĀYA

'a white cloth pressed between two red cloths seems to be red colour'

'naite vyañjanasya gunāḥ kintu aca eva / tatsāmīpyāttu vyañjanamapi tadgunaupalabhyate / taddhyathā- dvoyah raktayorvastrayoranadhye śuklam vastram tadgunaṃupalabyate / badarapitake riktako lohakamsastadguna upalabhyate'47 /

While describing the bhāśya of the sūtra-s *uccairudātaḥ* P.1.2.29, *nicairanudātaḥ* P.1.2.30, Patañjali quotes the *raktavastranyāya*. It is seen the *guna*-s *udāttatva, anudāttatva* etc. are seen to consonants in the expression *iśe tvorje tvā*, the commencing expression of Yajurveda. These qualities are not of consonants, but of vowels. Through their proximity of the vowels the consonants too appears to have it. Here Patañjali uses the
raktavastmnyāya and says that the white cloth pressed between two red cloths gets their colour. Well-polished mirror kept in a box containing badara fruits seem to get their colour. So udāttatva, anudāttatva etc. are the guṇa-s of vowels and through their proximity, consonants too gets them and not that they are the guṇa-s of consonants and vowel get them through its proximity.

This nyāya is same as the examples, ‘tadsannidhānādadhiṣṭātrtvam manivat’ of Sāmkhya philosophy.48

3.6.10. RATHASTHĀNAYANA NYĀYA

“bring a man who is sitting in a chariot”.

‘yathā rathasya ānīyatāmiti sa ratha ānīyate tathā āṣṭyādisahitayoh yuṣmadasmadoḥ kāryam bhavatiṁ viṁyate 49

While interpreting the Vārttika, yuṣmadasmadoḥ sthagrahanāt, in the rule na lumatāṅgasya P.1.1.63, Pradīpakāra quotes this nyāya. Someone says that “bring that man who is sitting in a chariot”. Then according to the sambandi śabda nyāya-it is similar to the words of relationship, bring the man with the chariot in which he is sitting. If the chariot doesn’t bring it may difficult to understand that he is the person who sitting in the chariot. As such in śāstra, on account of reading stha in the sūtra yuṣmadasmadoḥ śaṣṭīcaturthīdvītiyāsthayorvānnāva, the vām, nāu etc. may replace yuṣmad
and *asmad* only when they are followed by case suffix in genitive, dative and accusative. Reading *stha* is meaning less if the replacement of *vām*, *nāuto* the word *yuṣmad*, *asmad* without the case suffix like genitive etc. Therefore, as in this nyāya, in śāstra also replacement is applicable to the words *yuṣmad* and *asmad* only when they are followed by case suffix.

3.6.11. ŚĀKAṬAYANAŚAKAṬASĀRTHA NYĀYA

“Śākaṭāyana doesn’t see the chariots while he sitting on that way”.

“bhavati vai kaścijjāgradāpi vartamānakālam nopalabhate tadyathā-vaiyākaraṇānāṁ śākaṭāyano rathamārge āsīnah śakaṭasārtham yāntam nopalabhē / kimpunāḥ kāraṇam jāgradāpi vartamānakālam nopalabhate? manaso’sānnidhyāt”

This maxim is offered in the sūtra parokṣe *lit* P.3.2.115 and Bhāṣyakāra says that sometimes men are not aware of the current even if they are in the state of vigilant. Śākaṭāyana, one among the famous Vaiyākaraṇa has not seen the chariots passed in front of him even though he is sitting in the side of the way. Sensory perception happens only in the presence of mind. So, in the absence of mind there is no perception of the present. There is no purpose of the vārtika, suptamattayoruttamah for the paroksatvaof last verbal conjunction of *lit* lakārato the sleeping and
intoxicated person. Even the parokṣatva—that which remains beyond the power of sensory perception of a speaker, is applicable to the person who is vigilant, it is also certainly applicable to the persons who is sleeping and intoxicating. So the affix lit is obtainable is self-evident.

3.6.12. SŪTRAŚĀṬAKANYĀYA

"the simile of the thread about to be woven in to a garment and already regarded as a garment"

'kaścit kañcit tantu-vāyamāh- asya sūtrasya śāṭakam vayeti / sa paśyati yadi śāṭako, na vātavyah / atha vātavyo na śāṭakah / śāṭakah vātavyaśceti vipratisiddham / bhāvinī khalvasya samjñābhhipretā , sa, manye, vātavyo yasminnute śāṭakityetalbhavatī / evamihāpi sa yaṇah sthāne bhavati yasyabhinirvṛttasya samprasāraṇamītiyesā samjñā bhavisyati51 /

The technical term samprasāraṇa denotes the meaning of the sentence yaṇah ik bhavati or the letters included in ‘ik’ which replace yaṇ- this is the discussion in the sūtra igyanah samprasāraṇam P.1.1.45. If the samprasāraṇasamjñā refers to a sentence by the sūtra samprasāraṇācca P.6.1.108, which succeeds a samprasāraṇa becomes one with the former, lengthening of samprasāraṇa cannot operate. Then, why the sentence
lengthened? If varṇa have achieved samprasāraṇasamjñā, there will not be ‘ik’ in place of yan. Here the samprasāraṇa should be come in place of yan by the sūtra syavah samprasāraṇam P.6.1.13, ‘ik’ receives the samprasāraṇasamjñā only when it replaces yan. When we say that ‘ik’ receives the samprasāraṇasamjñā when replaces yan, the statement seems to be absurd, because, at this stage ‘ik’ has yet to come into existence by replacing ‘yan’. Here comes the defect interdependence. Then Patañjali introduces the sūtrasākataka nyāya to solve this difficulty. One asks a weaver to spin a garment out of some yarn. If it is already a garment there is no need to spin. If it is to be spun, it may not be a cloth, it only be yarn. It is contradictory to say ‘spin a cloth’. But he has said, spin a cloth anticipating the name cloth. Then it should be spun and it will get the name cloth after the yarn is spun. The real explanation of this is that the word cloth is used in a prospective application; it is used to refer the finished product, which is non-existent, when the weaver is given instructions. So also, though there is no ‘ik’ at present, the samjñā may go to the ‘ik’, which takes the place of yan.
REFERENCE

2. Ibid, P. 1.1.23.
3. devaścedvṛṣṭonispannāḥ śālayah, Ibid, 3.3.133.
5. khalekapotikānyāya, Ibid, P. 1.1.38.
6. Ibid, P.1.3.7.
7. Ibid, P. 1.2.58.
8. tānevasālīnbhūjāmahe ye magadheṣu, Ibid, P.1.1.2.
9. goyūṭhavatnyāya, Ibid, P. 4.2.70.
10. ghaṭenakāryamkariṣyānkumbhakārakulamgatvāha-kurughaṭam,
kāryamanenakariṣyaṁmī, Ibid, Paś.
12. dāsyakarmakarāṇāmaitepīsvabhūtyarthampravartante,
13. Ibid.
14. AS. II.23..
15. MB, P. 2.1.1.
17. MB, Paś.
18. MB, P.1.1.45.
19. āśrīṇāmtantram, protamtantram, Ibid, 1.3.38.
20. MB, P.2.1.68.
21. Ibid, P.5.3.35.
22. MB, P. 1.3.11.
23. Ibid, 3.2.115.
24. Tailam na vikretavyam, māmsam na vikretavyamiti vyapavrktam ca na vikriyate avyapavrktam gāvah sarṣapāśca vikriyante, MB, e o ni, ai au c.
25. Cf. India known to Pāṇini.
27. MB, P. 5.2.91.
28. na hi niskadhanah sataniskadhanenaspardhate, MB, P. 5.3.55.
29. tadevedambhavatāh kārṣāpanamyanmathurāyāmgrhitam, MB, aiun.
30. MB, P.2.3.18.
31. Ibid, P. 1.1.49.
32. Ibid, P.3.2.115.
33. Ibid, P. 2.3.56.
35. Ibid, P. 2.2.6, p-426.
36. Compare MB, Vol. III, P. 3.3.9 'nañivayuktamanyasadṛśādhikaraneynathā hyarthagatiḥ / tathā hyartho gamyate / tadyathā abṛāhmaṇaṁanayetyukte brāhmaṇasadṛśam puruṣamānayati, nāsaṃ loṣṭamāṇīya kṛtī bhavati /

39. VP, 2.238.
40. kathāsaritsāgara, śaktiṣaśolambaka, 10th tarāṅg, sloka-134.
42. siddham tu nityaśabadtvāt, Ibid, p-167.
43. Hitopadeśa, mitralābh, sloka-43.
45. Ibid, P. 1.2.9, p-9.
46. Hitopadeśa, mitralābh, sloka-205.
48. Sāmkhyakārika 1.96.