PREFACE

Our nation is abounded with many traditional languages, in which Sanskrit is the crown among these languages. An affluent language has its own style, ideas and expression of verse. That ideas or idioms are the tendon of that language. They elucidate the cultural growth of a society and lighten the pulchritude of health. On decomposing these idioms, they reveal the knowledge of the society about art, aesthetic concept, universe etc. These idioms have a special potential to express the ideas. Sometimes, the idioms can express an idea in its full sense, than that of express an idea by using a lot of verse. It is like ‘dew that reflects a forest full’. Gradually, these idioms became the nyāya-s and proverbs. The use of Lokanyāya-s and proverbs make Sanskrit to dazzling language and it has been blended with the linguistic and semantic peculiarities of Sanskrit. By examining the language from Vedic literature to the latest Classical literature, we can see the Sanskrit is a mine of Lokanyāya-s and proverbs. Lokanyāya means the method of using examples from well known, suitable, appropriate proverbs and sayings from the society for illustrating, supporting or opposing any idea.

Grammar is the science of language. Without the help of grammar, the analysis of language is not possible. To explain the forms of language
is the main purpose of the science of grammar. For this, to isolate and
analyse the notions, which are expressed by the forms of that language, is
necessary. Grammar can be learnt easily with the help of many simple
examples, nyāya-s or maxims taken from the society. These simple nyāya-s
help to know the difficult grammatical sūtra-s, their prayoga and
usefulness. In order to simplify the doctrines revealed in the traditional
grammar texts, several grammarians have introduced certain Lokanyāya-s
for the sake of the students. These nyāya-s fulfill the need of the students
and support the religious laws for maintaining the rules and regulations in
the Dharmic texts. In order to acquaint with this doctrine a study of
Lokanyāya-s is essential to understand the nature of the society also.

The present study focuses on the Lokanyāya-s in Vyākaraṇa,
especially in Mahābhāṣya. By a thorough analysis of the maxims, the study
is intended to answer the following questions.

1. How far the maxims are helpful to grammatical study?
2. What are their functions?
3. How the maxims reveal the socio-cultural aspects of that time?
4. What is the relevance of the maxims in the present age?

The thesis consists of eight chapters and an introduction among
which the introduction gives the significance of Vyākaraṇa in Sanskrit,
objectives of the study grammar and the origin, development and scope of nyāya-s. The first chapter explains in detail the social perspective, significance, role and socio-linguistic approach of maxims in Sanskrit grammar. The second chapter deals with society reflected nyāya-s, the third and fourth chapter discuss the economic life and the political thought of that period respectively. Religion and philosophy are explained in the fifth chapter, sixth chapter contains the details regarding the education and chapter seven draws the picture of natural observations. Chapter eight discusses the nyāya-s related to other subjects. Finally, conclusion is given depicting the new findings of the thesis. List of maxims are given as appendix.

The text ‘Vyākaraṇamahābhāṣya of Patañjali with the commentary of ‘Pradīpodyota’, six volumes, published by Chaukamba Sanskrit Pratishthan, Delhi are referred to in connection with the study of the maxims in Mahābhāṣya. For making the study of nyāya easier, it is divided into many headings such as Social, Political, Economic, Education, Religion & Philosophy, Nature etc. Division of nyāya-s into various headings according to its meaning is a difficult task since one nyāya can be included in many headings. For example, gargasaṭaḍanḍananyāya can be included in two headings, i.e. Social and Political, vṛddhakumārīvaraṇavākyanyāya into Social and Economic etc. Nyāya-s are
described in each headings that related to the concerned subject. The picture of the socio-cultural aspects of that time is drawn through the analysis of these nyāya-s.

Now a days the study of maxims is a very relevant topic extending its scope into every other fields of knowledge like, anthropology, socio-linguistics, history, culture etc. Moreover, it became a cause to lead us to a right way of life. It teach us how to solve a problem easily when we face day to day life, and teach us what to do, what not to do, how to do and so on. Besides this, in śāstra the maxims are used to explain the deep and abstract topics digestively.

When my research work comes to its end, I am expressing my deep sense of gratitude to my supervising teacher, Dr. P. Narayanan Namboodiri, Professor, Dept. of Sanskrit, Calicut University, whose kind help, timely evaluation, valuable suggestions and motivations to my work for making it a reality. I owe a special debt of gratitude to Dr. N.K. Sundareswaran, Prof. & H.O.D, Dept. of Sanskrit, University of Calicut and Dr. C. Rajendran, Professor, Dept. of Sanskrit, University of Calicut for their kind help in giving suggestions and motivations to complete this thesis. I wish to express my boundless thanks to all my teachers of the Dept. of Sanskrit, University of Calicut, for their constant support and encouragement. I take
this opportunity to remember the great help offered by my beloved teacher Prof. R. Vasudevan Potti, an eminent Sanskrit scholar. I am also thankful to Dr. C.H. Surendran Nambiar, a great traditional scholar in Sanskrit, who helped much me to learn Mahābhāṣya. I express my heartfelt thanks to all my friends and colleagues for their sincere help.

I would also like to express my indebtedness to my beloved father, V.K. Bhaskaran Nambiar (late) and my beloved mother, K. Janaki (late) for their inspiration and blessing. Finally, I would like to thank my husband Sri. M.P. Jayakrishnan for his sincere help and inspiration for the completion of this work.

Calicut University,
19.06.2012. Anitha Kallyadan.