INTRODUCTION

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The knowledge of meaning derived from correct words and the corrupt words may have similarities but the same absorbed from the usage of correct words is considered more valuable. In this sense itself Patañjali have opined that usage among people leads to the use of words in their proper senses the science of grammar only restricts their use with a view to achieve merit\(^1\). Otherwise, grammar simply tries to restrict usage to the correct words in the language, which consists of pure and impure words. \(\text{šabdāanuśāsana}\) or grammar is the science, which commences the correctness of words\(^2\). The derivation of \(\text{šabdānuśāsana}\) is “\(\text{šabdānām anuśāsanam}\)” and that of \(\text{anuśāsana}\) is “\(\text{anuśisyyante sādhuśabdebyo vivicya jñāyante, sādhu śabdāh anena}\)”. The affix \(\text{lyut}\) in \(\text{śabdaniuśāsana}\) denotes instrument and hence the word \(\text{šabdānuśāsanam}\) means grammar.

The grammar is the science, which indicates the correct words by separating them from corrupt words. The words are that which, when uttered, give rise to the knowledge of objects possessed of dewlaps, tails, humps, hoofs and horns. Śabda is stated by Bhartrhari to be referring Spota, the permanent word energy, which produces in the mind of the hearer the sense of the words heard by him. Or, in other words, word is that sound from which
there arises the knowledge of things in the affairs of the world.

“pratītapadārthaka loke dhvani śabdārthacyate”.

Since language is inevitable for the study of any branch of science, the Science of words supplements all the other śāstra-s.

“kānđam pāniniyam ca sarvāstropakahāram”

Among the living creatures only men has been given the ability to speak and the language is a special gift to him. The enthusiasm regarding the words leads man to the analysis and classification. As a result of this grammar was formed. Vyākaraṇa is defined as the science of explaining words. Mahābhāṣyakāra derives the term vyākaraṇa as “vyākriyante viśeṣena āsamatāḥ vyuttādyante śabdāḥ anena iti vyākaranam” that in which the words are analysed is called vyākaraṇam and speaks of both words and rules as what constitute grammar that supports the correctness of words-‘laksyalaṅkane vyākaraṇam’. The professed aim of grammar is the demarcation of correct sounds from the incorrect. The correct words are those, which are used by śiṣṭa-s, the enlightened people. (The followers of Dharmaśāstra-s).

Since grammar is the śabdānuśāsana, in the commencement of words include Vedic and classical words. In Mahābhāṣya Patañjali answers
as "both the current as well as the archaic" for the question "which words meant here?".

Words are used among the people. Since man is a social animal communication is also necessary. Since he deals with words for obtaining thorough knowledge in language, grammar is essential. Hence, grammar is related to people or society. Language leads to the worldly behaviours. If there was no language, the world would have been in darkness. Ācārya Daṇḍin says –

\[ 'vācāmeva prasādena lokayātrā pravartate ' \\
\textit{idamandhah tamaḥkṛtsnam jāyeta bhuvanatrayam} \\
yadi śabdāhvayam jyotirāmsāram na dīpyate.\]

The word is light. It lightens the world. Thus, there is inevitable relationship between the word and world. Without grammar, there is no world or people.

Based on the functions of word and its sense, Bhartṛhari realized the śabdabrahman as the supreme entity of the philosophy of Sanskrit grammar.

\[ "anādinidhanam brahma śabdatatvam yadakṣaram \\
vivartate' rthabhāvena prakriyā jagato yatah." \]
That the beginningless endless and perishable one, which manifest itself into objects and from which is the creation of the universe is Brahman, i.e., śabdabrahman, the essential nature of which is the world.

Meaning is the manifestation of śabdabrahma and Veda is the only way for approaching this śabdabrahma. Vedāṅga-s are helpful for gathering the knowledge of Veda. Among the vedāṅga grammar is the most significant one ‘mukham vyākaraṇam tasya’. Hence, it is the path for liberation. A nonbeliever in liberation also has to study grammar.

\[ \text{tadvāramapavargasya vāṁmalănāṁ cikitsitam} / \]
\[ \text{pavitram sarvavidyānām adhīvidhyam prakāśate}^{7} / \]

Āyurveda treats and cures the bodily diseases likewise grammar finds solution to wordily mistakes.

Bhartṛhari often indicates the importance of word in his book. It is impossible to have wordily behaviours without word, and without the grammar acquiring the knowledge of meaning. Word-sense-behaviour does not exist in the absence of grammar. Hence, also grammar has some importance. In his śabdadvaita philosophy, he gives a very important place to śabdabrahma. Generally, it is seen that words may be differed. But they are the different categories of a single word. Word is the pulse of all living
creatures. It is through the word that everyone behaves. If the word disappears, the living world will be still like a log or a wall.\textsuperscript{9}.

Ānandavardhana has stated the authenticity of grammarians in ascertaining the perfectness of language saying ‘prathame hi vidvāmso vaiyākaraṇah vyākaraṇamūlatvāt’\textsuperscript{10}. Using metaphor Rūpaka, Bhāmaha describes grammar as an ocean. It is a great complement to the vyākaraṇa philosophy from a literary critic\textsuperscript{11}.

Grammar is not only the study if sandhi and compounds, which are suitable for framing the word and sentence but also it is phonetics and philosophy. Derivation of sounds, place of utterance and efforts, vowels and consonants come under the science of words, is grammar. The Spota theory and śabdabrahma concept makes grammar a fine philosophy.

**Significance of Vyākaraṇa in Sanskrit**

The origin of Sānksrit grammar owes to the Vedas. According to Yāska\textsuperscript{12} the development of the various stages of knowledge has emanated from the Vedas. The difference between the Vedic and the classical language led scholars to think of the relationship between the word and the meaning and this resulted in the birth of grammar. It is an accepted fact that grammar follows literature. The earliest Indian literature is the
Vedas and it was the primary duty in ancient time to preserve them intact. One of the means of preservation is the making of grammar and its study.

"raksārtham vedānāṁ adhyeyam vyākaraṇam"\textsuperscript{13}

The term Vyākaraṇa for grammatical science is ancient as it is found in the Gopatha Brāhmaṇa, Muṇḍakopaniṣat, and Rāmāyaṇa and in the Mahābhārata\textsuperscript{14}. In the ancient times, the Brāhmaṇa-s studied grammar after their upanayana.\textsuperscript{15} These words of Patañjali reveal that grammar was studied in the very ancient times. Brahma is the first eloquent speaker of the Vyākaraṇaśāstra. Brahma passed it to the succeeding generations, i.e. to Brhaspati, Brhaspati to Indra, Indra to Bharadvāja, Bharadvāja to Ṛṣi-s, and to Brāhmaṇa-s.\textsuperscript{16} There is a very significant reference in Mahābhāṣya of Patañjali, according to which, Brhaspati transferred each word to Indra for over thousand divine years. Indra is considered as the first purifier of grammar-says Sāyaṇa.\textsuperscript{17} Yudhiṣṭira mīmāṁsaka accepts this view.

"so'yam navavyākaraṇārthavettā brahma bhaviṣyatyapi te prasādād"

From these verse of Uttarakāṇḍa of Rāmāyaṇa states that there were 9 systems of grammar, where in it is said that, Hanumān had a mastery over
9 treatises of grammar. There is also a mention of nine works in the
Vyākaraṇa in the Śrītatvanidhi.

‘aīndram cāndram kāṇakṛṣṇam kaumūram sākaṭāyanam /
sārasvatam cāpiśalam sākalyam pāṇinīyakam’ //

Kavikalpadruma of Vopadeva mentions the names of 8
grammarians. In Kāśikāvṛtti mentioned 5 works of Vyākaraṇa. In the
Aṣṭādhyāyi, Pāṇini mentions by name 10 other grammarians-Āpiśali,
Kāśyapa, Gārgya, Gālava, Cakravarman, Bhārdvāja, Śakaṭāyana, Śākalya,
Senaka and Sphoṭāyana.

The science of grammar is regarded as the first and most important
of Indian śāstra-s. When one has first studied grammar, he can go in for
learning any other sciences. Patañjali says that grammar is the most
important of Vedāṅga-s and that an effort made with respect of this bears
fruit.

‘pradhānam ca śadsvanigeṣu vyākaraṇam / pradhāne ca kṛto yataḥ
phalavān bhavati.’

Grammar is the Science of language, to which Scholars in other
fields looked for inspiration and technical assistance. 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, it is necessary to isolate and analyse the notions, which are expressed by the forms of that language. Grammar is not only the discipline, which is concerned with the notions but also Logic and Philosophy equally concerned with them.

**Objectives of studying grammar**

It is expressed that even a fool does not adopt a course of action without a motive. *prayojanamanuddiśya na mandopi pravartate.* So Patañjali listed the *prayojana*-s of studying grammar in his Mahābhāṣya are *rakṣā* (preservation of Vedas) ūhā, āgamāḥ (Vedic texts or scripture), *laghu* (simplicity), *asandehāḥ* (removal of doubts). The main aim of the grammar is the preservation of Vedas and assisting in the correct performance of sacrifices, which involve accuracy of pronunciation and frequent adaptations of mantra-s with modifications in case forms etc., as well as the correct understanding of the Vedic prescriptions. Scripture enjoins the study of grammar as *nityakarma* and it should be studied because Vedas enjoins one to do so. Here it is clearly laid down that the Vedic injunction relating to the study of grammar is to be obeyed without any consciousness of fruit. *brāhmaṇena niṣkāraṇo dharmaḥ sadanīgo vedo adhyeyo jñeyaśca.* For ease, grammar has to be studied. A Brāhmaṇa has
to know correct words, and without the study of grammar, it is not possible
to know words with a simple effort i.e., grammar is the shortest cut to the
knowledge of words. Grammar has also to be studied for the removal of
doubts. The sacrificers lay down; one should make the deities, Agni and
Varuṇa, and offering of cow that is sthūlapṛṣati. A doubt arises here as to
whether sthūlapṛṣati means stout as “spotted” or possessed of big spots. If
one is not a grammarian cannot determine the sense from the accents. If the
first vowel of the compound sthūlapṛṣati has retained its accents, the
compound is to be taken as bahūvṛihi, while, if the last vowel of compound
is acute, the compound is to be considered as tatpuruṣa.

For the purity of language, Vyākaraṇa is essential. One person, who
does not know grammar, is unable to use the correct words. Patañjali
proclaims that only correct words should be employed, it is only during the
ceremonial occasions that it is insisted upon as an inviolable rule. For
example, at the time of recitation of mantra-s the Asura-s wrongly
pronounced ‘he arayo naśyadhvam’ as ‘helayo naśyadhvam’ and were
succumbed\textsuperscript{24}. Another example is tvāstā also mispronounces the term
‘indraśatru’ with wrong accent during the ceremonial ‘ābhicārakarma’,
only to get a child Vṛtra, who instead of slaying Indra was slain by the
latter\textsuperscript{25}. Grammar is to be studied so that we may become one with the
great God, 

\begin{quote}
\textit{devaḥ ca ātmane}
\end{quote}
Moreover, there is an ultimate motive. One should avoid using incorrect speech forms not only to avoid being like a barbarian, but also in order to gain merit. Katyāyana puts it as follows in his very first vārttika-

`siddhe śabdārthasambandhe lokato'rthaprayukte śabdaprayoge śāstrena dharmaniyamaḥ'.

This means “sound and sense and the relationship subsisting between the two being established as eternal, the use of words being determined by the sense current in popular speech, the science (of grammar) enjoins restrictions (i.e. the use of correct words to the exclusion of corrupt ones) for religious merit, just as we find in matters worldly and Vedic. In this regard, Patañjali says that `samānāyām arthāvagatau śabdaiscāpaśabdaisca śāstrena dharmaniyamaḥ’- means, meaning of both correct word and incorrect word is similar under the process of understanding, the science of grammar is for the sake of restriction about merit. Grammar is not merely as a means of knowing correct speech forms, but through this also as a means of acquiring merit and ultimate felicity- says Patañjali. The important of study of Vyākaraṇa revealed through these lines, -ekah śabdah sanyak jñātah suṣṭu prayuktah svarge loke kāmādhuk bhavati’ i.e. appropriately and correctly used and at the same time properly learned one word can fulfill one’s desires.
Like other Śāstra-s, Sanskrit grammar also helpful not only to know the realities, but also the mental, intellectual and cultural development and discipline. With the proper study of grammar, one will be able to think and present apt and limited words without differentiating but co-relating them.

**Trimunivyākaraṇam**

The ancient Indian grammarians began to analyse the word forms in literatures—both the Vedic and Classical Sanskrit and the results attained by them surpass those arrived at by any other nation. MacDonnell justly says that, “the Sanskrit grammarian were the first to analyze word forms, to recognize the difference between root and suffix to determine the functions of suffixes and in the whole to elaborate a grammatical systems accurate and complete as to be unparallel in any other country”. The achievements of the Sanskrit grammarians in this field have also rendered valuable service to modern linguistics. Among the six Vedāṅga-s, Vyākaraṇa is the most prominent. The accepted Vedāṅgavyākaraṇa is Pāṇiniyam. The school of Pāṇini always has greater popularity because of its accuracy and thoroughness.
Pāṇini

The science of grammar becomes complete and systematic with the introduction of the Aṣṭādhyāyi of Pāṇini. He was a native of Śalātura, son of Dākṣiṇā, a great ancestor of the author of Samgraha, that Kautsa was his pupil and he was known even to children. He was lived in between 5th and 6th century BC with the 4000 sūtra-s he portrated generally, the then prevailing words. He has absorbed so many techniques from his predecessors. The variety in writing made Aṣṭādhyāyi, a book of grammar, which is incomparable.

Pāṇini is the most important Indian grammarian. His grammar regulates equally the language of both the Vedic and the classical Sanskrit. His great Aṣṭādhyāyi is the final product of generations of scholarship in linguistic analysis and classification. As a true descriptive grammarian, Pāṇini was mainly interested in analyzing the forms of words into their components and explaining the rules of formation. According to Bloomfield, “Pāṇini’s grammar is one of the greatest monuments of human intelligent”. Gold Stucker thinks, “Pāṇini’s grammar is the centre of a vast and important branch of the ancient literature. No work has struck deeper root than his in the soil of the scientific development of India”. 
Aṣṭādhyāyi has been universally praised as the first and foremost specimen of descriptive grammar and also been the chief source of inspiration to the linguistics engaged in describing languages all over the world. As a masterpiece of close reasoning and artistic arrangement, it has been the object of study for all who aim to cultivate their intellectual powers. Aṣṭādhyāyi is treated in a scientific way. As the name indicates, the work consists of eight chapters each has been further divided into four quarters. According to Kāśikākāra, the number of sūtra-s in the Aṣṭādhyāyi is 3983. The other names of Aṣṭādhyāyi are Aṣṭaka, Śabdānuśāsana and Vṛttisūtra.

Pāṇini has discussed his entire subject in a manner which is very simple in outline but which has proved complete in execution. His object might have been to give his student aid to memory in the sūtra style. Sūtra-s are short sentences, unambiguous, clear and comprehensive.

“alpāṣaramasandigdham sāravat viśvatomukham /
astobhamanavadyam ca sūtram sūtravido viduh”//

There are various means where by Pāṇini attempted to secure terseness and brevity of expression. The foremost among the devices used was that of the pratyāhāra-s and anubandha-s. The peculiar symbols such as anuvṛtti, adhikāra, paribhāṣa and jñāpaka are all other devices in the
framing of the sutra-s. In addition to Aṣṭādhyāyī of Pāṇini put together a Dhātupāṭha or list of roots, a Ganapāṭha or the list of words, Unādisūtra-s (the original word without case ending suffix etc.), Phīṣūtra and Liṅgānuśāsana. It is believed that Pāṇini himself taught his grammar to many batches of students which resulted in a few minor variations in the readings of some of the sutra-s. ‘ubhayatā hi ācāryena śisyāḥ sutram pratipāditāḥ kecit ākaḍārāveka samjñā iti, kecit prākkaḍārāt param kāryam.

According to traditional account, his death took place from a tiger. ‘simho vyākaranasya karturāharat prānān priyān pānineh’.

Kātyāyana

The next grammarian is Kātyāyana, the Varttikakāra. He is said to have been born at Kauśāmbi to Somadatta and Vāsudatta and educated under Varṣa at Pāṭaliputra.

‘kauśāmbyaṁ somadattākhyā nāmnāgniśikha ityapi/ dvijo bhūttasya bhāryā ca vāsudattābhidhā bhavet’

Based on Patañjali’s statement ‘priyataddhitāḥ dākṣinātyāḥ’ under the Vārttika, ‘yathā laukikavaidikesu’ in the Paśpaśāhnikā of Mahābhāṣya, it is generally considered that Kātyāyana was a southerner. Kātyāyana’s
date is generally considered to be about 350 BC. He has lived at least 200 years later than Pāṇini. He is also known with names Kātya, Punarvasu, Medhājīt and Vararuci.

Common people cannot enter into Aṣṭādhyāyī, because it was written in a sūtra style, which had been proclaimed as a greater example of man’s intellectual development. So Kātyāyana wrote Vārttika-s for the clarity of sūtra-s. Vārttika means the commentary on the vṛtti- ‘vṛtervyākyāṇam vārttikam’ and vṛtti means the application of rules with reference to the examples- ‘śāstrasya lakṣye pravṛttih (Kaiyata in his Pradīpa), Vārttika is also known with names Vākhya, Vyākhyāna, Bhasyasūtra, Anutantra and Anusmṛti. Vārttika-s have not only elucidated the views of Pāṇini, but also added the explanation of words which became newly current in their times and rejected those that fell out of use.

‘uktānuktaduruktānām cintā yatra pravartate

Tam grantham vārttikam prāhurvārttikajñā maniśinah’

Kātyāyana was the chief among the Vārttikakāra-s. The authorship of Vājasaneyi prātiśākhya is attributed to him. He belongs to a different school of grammar; the technical terms that he uses in his rules are generally pre-pāṇiniya. He had perhaps studied the views of earlier
Vārttikakāra-s and presented them and his own view in 4000 sūtra-s. In vājasaneyapraśākya, has given his criticism on such of the sūtra-s of Pāṇini as fell with in the province of Vedic language. Of the 4000 sūtra-s of Pāṇini, 1500 were noticed by Kātyāyana in about 4000 vārttika-s. He has not merely stated his doubts and objections in regard to some Pāṇinīyan rules but in most cases he has shown how they can be solved suggesting alternative course with proper justification. At the same time, he always cares to prove his prepositions and when suggesting an alternative course, he always tells us that he does so. Some Vārttika-s are written in metrical forms also.

In explaining sūtra-s, Kātyāyana adopts the method, which is generally used in dealing with an adhikarana by giving pūrvapakṣa, answering the points raised and finally giving siddhānta. He also explains grammatical points on the analogy of incidents found in the world and mentioned in the Vedas35, from the experience of the world36, from nature, from nyāya-s37 or maxims. Some of his writings have taken the shape of paribhāṣa-s. He explains the authority of grammar that it enjoins the correct usage of words through such expressions as ‘sādhvanusāsaneśmin’ (1-1-44), ‘sadavākhyānāścāstrasya’ (1-1-62), ‘vacanaprāmānyāt’ (8-2-1). This clearly shows the high regard Kātyāyana had towards Pāṇini.
Patañjali

The Mahābhāṣya of Patañjali is an encyclopaedic and the authoritative work on Sanskrit grammar. He is believed to be an incarnation of Ādiśeṣa. It said in Vākyapadīya that this work was subjected to unmerited attack by some pseudo-logicians like Baiji, Saubhava and Haryakṣa and was almost forgotten in the North and scholars like Candrācārya, from the South, restored it. This is corroborated by a similar statement of Kalhana in Rājataramgiṇī that two Kings of different periods, Abhimanyu and Jayapīḍa got the Mahābhāṣya tradition restored to Kashmir through Candra and Krishṇapāṇḍita respectively. Bhartṛhari has also stated that Patañjali was the author of treatises on Yoga and Medicine.

‘kāyavāgbuddhivisayā ye malāssamavastithāḥ

cikitsālakṣanādyatmaśstraistēśāṃ viśuddhayāḥ.

But there are others who think that Patañjali the author of the Mahābhāṣya is different from the author of Yogasūtra. According to the generally accepted opinion, Patañjali lived, sometimes around 150 BC during the region of Puṣyamitraśunga, the founder of Śrīga dynasty. Patañjali was an easterner. Kāśikā and Kaiyaṭa refer to Patañjali as ācārya desīya. pūrvam mathuryāḥ pātaliputraḥ concludes that Patañjali came
from an area east of Pātaliputra, i.e. modern Patna. Since Patañjali describes Kātyāyana at one place as dākṣiṇātya, it is likely that he lived, somewhere, in the North.

Patañjali’s Mahābhāṣya is an elaborate treatise discussing the necessity of the sūtra-s of Pāṇini and the Vārttika-s of Kātyāyana. He shows that some of the sūtra-s are not necessary and that purpose is served by jñāpaka-s (indication). He sometimes disagrees with the criticism of the Vārttikakāra against Pāṇini and establishes with forceful arguments in the views of Pāṇini. He proves his points by analogy with nyāya-s current in the world.

While there are Bhāṣya-s for all the sūtra-s in Sanskrit, the Bhāṣya of Vyākaraṇaśāstra is called Mahābhāṣya, since it is not only a treatise on grammar but also the fountain-source of all nyāya-s. So the name Mahābhāṣya is very apt to this work. It is great in everything—great in bulk, great in intelligent, great in power, great in splendor. It is final court of appeal in all matters grammatical. It is not mere commentary but also a criticism on the sūtra-s and vārttika-s, wherein he gives his own views though they do not agree with those of the Sūtrakāra and Vārttikakāra. Traditionally a ‘Bhāṣya has been defined as a treatise which takes all the
words of the rules one by one and explains them with sentences in keeping with the drift of the rule and then explains its own words.\textsuperscript{40}

Patañjali had chosen a free way to think about the necessity of sūtra-s and vārttika-s, but he always considered Pāṇini by the term Ācārya with respect. ‘\textit{pravāca bhagavān kātya medhājit kātya}’ these words also reveal his respectful attitude towards Kātyāyana. His famous īśī-\textit{s} are his own additions to Kātyāyana’s Vārttika-s and they occupy an important position in the work.

Patañjali tries to connect the Śāstra (theory) to prayoga (practice). He attempted to uplift the grammar to the standard of philosophy by introducing the ‘Spota’ theory. By reintroducing the Vyākaraṇa as an absolutely necessary subject in the curriculum of Indian education in the past, he attained the credit. Mahābhāṣya is considered a store house of information about ancient India in all the matters, including political, economical, social, literary, philosophical and scientific.

The Mahābhāṣya is divided in to 8 addhyāya-s of 4 pāda-s each corresponding to the Aṣṭādhyāyi and the commentary on each pāda is divided in to āhniKA-s, the number of which varies from pāda to pāda. There are 85 āhniKA-s in all. It is interspersed with dialogues. An important feature of the work is that it explains many rigid and recondite śāstrāic rules
in terms of maxims derived from everyday life, which makes it higher and wider than a śāstrāic commentary and enables it to a flood of light on the religious and other aspects of contemporary life.

Patañjali’s Mahābhāṣya is a treat for the students of Sanskrit. Its short, simple sentences palpitate with life and the reader feel he is dealing not with the artificial languages of latter composition but with the spoken language. The work is a marvelous specimen of perfection and beauty bearing a testimony to the author’s quotation, ‘jagatyanūnā bhavati hi rucirā’ which in short means “perfection is beauty and beauty is perfection”. The Sanskrit scholars had so much regard to Mahābhāṣya that they said ‘either read the Mahābhāṣya or rule a large kingdom’.

“mahābhāṣyam vā paśhanīyam, mahārajiyam vā pālanīyam”.

Vārttika-s and Mahābhāṣya are the descriptions as well as synthesis of Pāṇinīyavyākaraṇa. Pāṇini, Kātyāyana and Patañjali are traditionally known as the ‘three sages’--munitrayam, who gave the law to the science of Sanskrit grammar. Each took for his study the whole field of the living language of his time and the contribution made by each to the stock of inherited knowledge and ideas for quite considerable. The prātiśākhya-s are the Vedic grammar only and the others are classical grammar only. But the trimunivyākaraṇa is both vedic and classical. Hence, the grammar of
munitraya is all pervading one. Patañjali’s Mahābhāṣya marked the highest development of the science of Sanskrit grammar as it is said on the remark that, among the three sages, the successor is the highest authority.

‘yathottaram muninām prāmānyam, adhikadarśitvāt’.

Origin of Nyāya-s

India has a long tradition of civilization, which has imbibed different ancient cultures. Hence, an analysis of the evolution of various strata of folklore became inevitable. The folklore study is aimed to know the real and actual characteristics of group of people and then existing music rituals and art forms. The art form and ritual of our ancestors are the messages regarding their tradition and culture. Significance of the study is it gives importance to the oral tradition also. In folk mythology, imagination and factors are interlinked. Hence, it does not bear historical validity. This collective knowledge became a form of history and it communicates a message having traditional touch. On the basis of human faith, the communicated knowledge was survived. So they are become unquestionable but acceptable piece of advice. Even though they have no historical recognition, but it goes beyond histories through the generation. Thus, folk is defined as ‘history emerged as imagination’. Thus, we can
believe that sometimes the origin of the maxims, proverbs, idioms etc. is the oral tradition transmitted through these advices.

Language is essentially a social phenomenon, which is the easiest way to communicate or intention without ambiguity has attained an important role in preserving the concepts related to the past. Our ancient Sanskrit thinkers have developed several sciences as a way to understand the world, soul and Īśvara. In discussion of these scholars and hence also in scientific works they take examples from daily life of common people for the better presentation, which is the lokōktīs otherwise known as lokanyāya-s. Nyāya-s are functioned by accepting the examples, which comes in front of us in daily life. Being the different lifestyle of the world, newly committed experience of someone may be shared to the world and which may be transformed to a nyāya. For example, rajjusarpanyāya, marumarīcikānyāya, khalekapotanyāya etc. arundhatidarśananyāya and śamkhanyāya are related to customs, kūrmāṅgayāya is related with intellectual thought. ghaṭīyantranyāya and sthūnaniṁkahānananyāya are pertaining to domestic affairs. kadambakorakanyāya, mandūkaplutinyāya and vīcitaraniganyāya are related to natural sights. gandharvanagaranyāya and khapuspanyāya are originated from imagination. dhānypalālanyāya is related with agriculture, dehalidīpanyāya and pankaprakṣālananyāya, are
used for imparting a general principle. kākadantagavesāṇanyāya and bakabandhananyāya are derived from the thoughts about the improbable.

Development of Nyāya-s

We are unable to determine that when and where and in which book the lokanyāya firstly appeared? But by examining the language from Vedic literature to the latest classical literature we can find that the Sanskrit is a mine of lokanyāyā-s and proverbs. Various examples having proverbial meanings are seen here and there in the Vedas and Brāhmaṇa-s. In Rgveda, in the dialogue between Pūruruvās and Urvaśī, Urvaśī advises him not to entertain friendship with women, since their hearts are similar to the hearts of wolves, which are cruel and tame less. Later this has become a Lokanyāya. For example, one of our poets addressing God of Death, tells him not to be proud of his own cruelty since there are women similar to death. viśvajitnyāya of Śatapathabrāhmaṇa is seen used in Brāhmaṇa, which is a law regarding the Viśvajit sacrifice.

'āśmalostanyāya' - a maxim of stone and clod of earth, in Brāhadārayakopanisāt is used to denote the relative importance of two things. muñjādiṣīkoddharananyāya, maxim of a poisoned arrow, in Kaṭhopanisāt, hiranyanidhinyāya, taptaparaśunyāya and sūtrabandhaśakuninyāya in Chāndogyopanisāt, antardīpikānyāya in
Mundakopanishat⁴⁷, kūrmāṅgayāya in Kṣurikopanishat⁴⁸, dhānyapalālayāya in Brahmabindupanishat⁴⁹, dagdhendhanavahninyāya in Śvetāsvataropanishat⁵⁰ are examples of nyāya-s used in Upaniṣats. Jalakatakareṇunyāya in Manusmṛti⁵¹, iṣukāranyāya in Mahābhārata⁵², gatajalasetubandhananyāya in Rāmāyaṇa⁵³ are the some of the examples of nyāya-s used in smṛti and itihāsa. kūṭakārśaṇaṇyāya, kāmsyabhōjinyāya, ākāśamuśthiḥananyāya and rumāksipta-kaṭṭanyāya are some of the nyāya-s used in smṛti and itihāsa. Jalakatakarenunyāya in Manusmṛti, iṣukāranyāya in Mahābhārata⁵², gatajalasetubandhananyāya in Rāmāyaṇa⁵³ are the some of the examples of nyāya-s used in smṛti and itihāsa. kūṭakārśaṇaṇyāya, kāmsyabhōjinyāya, ākāśamuśthiḥananyāya and rumāksipta-kaṭṭanyāya are some of the nyāya-s used in smṛti and itihāsa. Jalakatakarenunyāya in Manusmṛti, iṣukāranyāya in Mahābhārata⁵², gatajalasetubandhananyāya in Rāmāyaṇa⁵³ are the some of the examples of nyāya-s used in smṛti and itihāsa. kūṭakārśaṇaṇyāya, kāmsyabhōjinyāya, ākāśamuśthiḥananyāya and rumāksipta-kaṭṭanyāya are some of the nyāya-s seen in Mīmāṃsāśāstra. In Vedāntaśāstra the following nyāya-s can be seen; andhagolāṅgūlayāya, ghāṭiyantaranyāya, tuṣakaṇḍananyāya and varagosthīnyāya. kadambakorakanyāya, tantupaṭanyāya, sthālīpulākanyāya and munḍitasironakṣatrāṃvesananyāya are some nyāya-s in Nyāyaśāstra.

Numerous maxims and proverbs are used in Ālankāraśāstra (poetics). aranyarodananyāya, ghāṭapradīpanyāya, dehalidīpanyāya, cchatrinyāya, and kākatāliyanyāya are some examples. viṣavṛksanyāya in Kumārasambava⁵⁴, yācitakamaṇḍananyāya in Naiṣadhiyacarita⁵⁵, ghunākṣaranyāya in Śīṣupālavadha⁵⁶, kūpayantraghaṭikānyāya in Mrčchakaṭika⁵⁷, ustrakandakabhākṣananyāya in Vikramādīgadevacarita⁵⁸, andhadarpananyāya and asvatarīgarbhanyāya in Hitopadeśa⁵⁹, panikaprakṣālananyāya and vyālanakulanyāya in Pañcatantra⁶⁰, are some
nyāya-s mentioned by poets like Kālidāsa in their works and as such, lot of nyāya-s were used by many poets.

**Scope of Nyāya-s**

Language is a powerful medium to express the ideas. Since there are limitations in expressing the ideas through gestures and actions, language expressed ideas more clearly and powerfully. An affluent language has its own style, ideas and expression of verse. That ideas or idioms are the tendon of that language. Gradually, these idioms became the nyāya-s and proverbs. They elucidate the growth of cultural, economic, social, political etc. of society. On decomposing these nyāya-s, they reveal the knowledge of the society about art, aesthetic concept, universe etc. These nyāya-s have a special potentials to express the ideas and to provoke the thoughts of listeners strongly. Sometimes, the nyāya-s can express an idea in it full sense than that of express an idea by using lot of verse. It is like ‘dew that reflects a forest full’. Due to the poetical quality of nyāya, it is deeply rooted in the mind of the people. On course of a dispute, discussion and conversation, some raise nyāya-s for supporting and strengthening their arguments, and opposing others’ arguments. The use of lokanyāya-s make Sanskrit to a dazzling language and it has been blended with the linguistic and semantic peculiarities of Sanskrit.
Nyāya-s have connections with various activities of human life and explain trends of human behaviour. There are many nyāya-s, which became a cause to lead us to a right way of life. It teach us how to solve a problem easily when we face in day-to-day life, and also teach us what to do, what not to do, how to do and so on. Moreover, nyāya-s are used to explain the deep and abstract śāstra topics.

Thus, it is evident that lokanyāya-s place an important role in both day to daylives as well as in literature. From these nyāya-s occurred in different branches of Sanskrit work, one is informed that the principles can be clearly substantiated with these lokanyāya-s which enable him to have a glance on the tradition and culture. The power of lokanyāya-s reflects wide range of meaning through simple words be an interesting study for every language students. By evaluating each and every nyāya-s, it will open a wonderful world of imagination. At the sametime, these maxims reveal to us some of the educational, social, economic, religious, cultural and political conditions of ancient India.

Not only the nyāya-s are used in Veda, itihāsa and other śāstra-s, but also in Vyākaraṇaśāstra. Pāṇini didn’t use nyāya-s in his sūtra-s directly, but evaluating his work, we can guess he may be depended nyāya-s in his sūtra-s. For example, in the sūtra ‘asthidadhi’\(^{61}\) he depends
abheda kagunanyāya because of accepting the udātta, in the same manner he depend san-niyogaśiṣṭanyāya because of accepting 'cha' in the sūtra 'bilvakādibhyāśchasya luk'. By seeing the example ahinakulam in the sūtra 'yesām ca virodhaḥ śāsvatikah', we can conclude that he may be depended the 'ahinakulanyāya' in his work.

Kātyāyana explains the grammatical points with help of nyāya-s. apavāda nyāya, ekadeśavikṛitasvānapayanyaya, guruvatguruputra-nyāya etc. were few nyāya-s used by him. But Patañjali is the first grammarian who applied nyāya widely. He is conscious about his readers’ difficulty and limitations; he tries to inspire them with maxims, which are expected to lighten the strain on the reader. It is like to hit two birds with a stone. Patañjali’s Mahābhāṣya is a very influential book to the readers since, it has been accepted as the last and final word in the subsequent grammatical work, and he interprets each and every matter of the world in his work. This is an example of his keen observation to very minute things of the world, which is happened around him. The latter works like, Kāśi-kārvṛtti, Padamañjari, Nyāsa Paramalaghumanjūṣa, Vaiyākaraṇa-siddhāntakaumudi etc. are not prosperous with nyāya-s. But at the same time Mahābhāṣya is blessed with abundant of nyāya-s and it is, no doubt an encyclopaedic one. All most all the nyāya-s are found in the Mahābhāṣya, are also found in the later Vyākaraṇa text. Therefore, here I intended to
evaluate mainly the nyāya-s of Mahābhāṣya, and also the nyāya-s of Kāśikā, Nyāsa and Padamañjari, which are not seen in Mahābhāṣya, its usages, its purpose and its relevance, and evaluate through these nyāya-s the socio-cultural history of the period of Patañjali.

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