CHAPTER - I

INTRODUCTION
"The Brahman who is without beginning or end, whose very essence is the Word, who is the course of manifested phonemes (Aksaras), who appears as the objects, from whom the World proceeds."

Also it has been said:

"Some declare that the Word which is really subtle, identical with the meaning, one and identical with the Self when not manifest, appears as something else and differentiated."
DEFINITION AND USES OF GRAMMAR:

Grammar (Vyākaraṇa) is the vital force of all languages. All our thoughts or ideas are communicated in a systematic manner to other persons with the help of appropriate sentences in which grammar plays the most significant part. Grammar acts as the figurative mouth of a language.

To know the reality or proper meaning of word, grammar is a must. Prof. K. V. Abhyankar in his work 'A Dictionary of Sanskrit Grammar' has explained in much details, the meaning of Vyākaraṇa (Grammar) as follows:

a) Analysis or explanation by analysis.

b) Rules of explanation.

c) Specific rules explaining the formation of words.

d) Explanation of the formation of rules.
e) A treatise in which such an explanation is given.

f) A collection of such treatise.

g) A systematic explanation of the formation of words in a language.

Thus, Grammar (Vyākaraṇa) is necessary to understand meanings of words, sentences and languages. A language is clearly understood when the relation of its sentences, the relation of words with each-other, and the meaning and formation of each independent word are known, and this comes within the jurisdiction or purview and province of grammar.

There are six Āṅgas (parts) of the Vedas. They are (i) Śikṣā (ii) Vyākaraṇa (iii) Nirukta (iv) Chanda (v) Kalpa and (vi) Jyotiṣa. Amongst these six Āṅgas the Vyākaraṇa (Grammar) stands foremost, as we get -

“mukhaṁ vyākaraṇaṁ smṛtam”
Patañjali himself hence says as following -

'pradhānaṁ ca śaṣṭsvaṅgeṣu vyākaraṇaṁ.

pradhāne ca kṛto yatnaḥ falavānvabati.'

Etymologically, Vyākaraṇa (Grammar) means-

'vyākriyante vyutpādyante śabdā aneneti vyākaraṇaṁ.'

We also get the following definitions of Vyākaraṇa (Grammar)-

i) 'śabdajñānajanakāṁ vyākaraṇaṁ'

ii) 'laksya lakṣaṇe vyākaraṇaṁ'

iii) 'sūtram vyākaraṇaṁ' etc.
In a famous mantra of Ṛgveda, Vyākaraṇa (Grammar) has been narrated as an Ox. This Ox has four horns: (i) Nāma (ii) Ākhyāta (iii) Upasarga and (iv) Nipāta. Again, the Ox possesses three legs: (i) Present (ii) Past and (iii) Future. It has two heads: Sup and Tiṅ; and the seven cases (Vibhaktis) as seven hands. The stanza is given below:

'catvāri śṛṅgā trayo asya pāda dve śīrṣe

sapta hastāso asya;

tridhā baddho vrṣabho roravitī mahā
deva martyān ā vivesa.' (RV.4.58.3)

The word “Vyākaraṇa” is originated from the root -

Vi (वि) Aṛ (अर्) Kr (क्र) Lyut (ल्युट्) Su (सु) = Vyākaraṇam

(व्याकरणम्)
It has been expained in the *Yajurveda* as -

"द्रस्त्वा रुपे व्याकरोत
satyāṇ्यत्र प्रजापतिः."

According to Bhagavan Manu, the *Vedas* are the sources of all the knowledge and learnings in the universe and consequently the earliest and basic source of Sanskrit Grammar in ancient times in India. As we get:

‘sarvajñānamayo hi saḥ.’ (Man.S.II.7)

So, in the Vedic age the students (Brahmachāri), just after their threading ceremony (Upanayana) had to study Vyākaraṇa (Grammar) at first before studying the *Vedas*:-

‘पुराकल्प एतदाशित, साम्स्कृतरत्नकाल ब्राह्मणा
व्याकरणम् स्माद्धियते.’ (M.BH.I.1.1.)

In *Chāṇḍyogyopanisad* it is said that Vyākaraṇa (Grammar) is the Veda of all *Vedas*, as following:

‘वेदानां वेदाः’ (Ch.Up. 7.1.5)
Without any hesitation it can be said that Sanskrit Grammar got the confirmation more earlier than the available Vaidika-Padapātha. Grammar in the Vedic period was intended only to preserve the correct form of the Vedic mantras.

The Sanskrit Vyākaraṇa is very old. For instance, we find in the Gopatha Brāhmaṇa as follows:

‘omkāraṁ prcchāmaḥ ?
ko dhātuḥ ? kim prātipadikaṁ ?
kim nāmākhyātaraṁ ?
kim liṅga ? kim vacanaṁ ?
kā vibhakti ? kah pratyayah ?
kah svara upasargo nipātaḥ ?
kim vai vyākaraṇaṁ ? (G.B., P-12)
Dr. G. S. Ghate rightly commented as follows:

'The Brahmanas have not only provided the priests with the details of sacrificial ritual, but they also contain the basis of grammar and etymology, the subjects which were afterwards developed to such a great extent as to attain the dignity of science.' (Lectures on the RV.; P-36)

In case of Pratisākhyas, which belonged to particular branches of the four Vedas, were basically meant for preserving the correct and accented text of that particular branch of the Veda to which these Pratisākhyas belonged. F. Maxmuller, a famous Sanskrit Scholar, has mentioned about this as given below:

'The real object of the Pratisākhyas was not to teach the grammar of the old sacred language, to lay down the rules of declension and conjugations or the principles of the formation of words. This is a doctrine which, though it could not have been unknown during the Vedic period, has not been embodied as far as we know in any ancient work. The Pratisākhyas are never called 'Vyākaraṇas' grammatical works, and it is only incidentally that they allude to strictly grammatical questions.' (History of ancient Sanskrit Literature; P-62).

(9)
Yāska's 'NIRUKTA' is not a grammatical work but a commentary on the words, used in the four Vedic Saṁhitās and these words are grouped under the name 'Nighantu'. This etymological book is the positive evidence that some reputed grammarians were born near about the Mahābhārata-war. From the references of the grammarians by Yāska in his Nirukta, it becomes clear that Sanskrit grammatical studies were at the utmost height during the period of Yāska also.

It is distinct from the Vālmīkiya Rāmāyana that Sanskrit Grammar was systematised in the rein of Rāma. Roots, suffixes, prefixes, compounds etc. were fully determined. According to Mimāṁsaka, the Sanskrit grammar was completely systematised in the form of a book in the early beginning of Treta-yuga. The word 'Vyākaraṇa' has been found used in the Mahābhārata, the Rāmāyana, the Gopatha-Brāhmaṇa and in the Mūndakopaniṣad. For example, in the Kīṣkindhyākāṇḍa of Vālmīki-Rāmāyana, where the 'Vāk-paṭutā' of Hanumāna is resembled with Vyākaraṇa. As we get :-

\[ \text{'nunam vyākaraṇam kṛtsnamānena} \]

\[ \text{bahudha śrutam;} \]

(10)
The Vārtikakāra Kātyāyana says about the necessity of grammar in a Vārtika of his Vyākaraṇa-Mahābhāṣya, as following:-

‘rakṣohāgamalaghvasaṁdehāḥ prayojanaṁ.’ (M. BH. Vartika II)

A) Rakṣā, the preservation of the Vedic texts,

B) Ūha, the suitable adaptation of Vedic mantras according to the requirements of a particular ritual,

C) Āgama, the following of Vedic injunctions,

D) Laghu, the simplicity in getting to know the correct forms of language, and

E) Asaṁdeha, the removal of doubts regarding the correct understanding of words in Vedic passages.
Besides these main uses of grammar, Patanjali has quoted about thirteen other secondary uses of grammar in his Mahābhāṣya.

According to Bharṭṛhari, the knowledge of grammar is the shortest path for the attainment of liberation and purification of speech. In the Vākyapadīya, a book on philosophy of grammar, Bharṭṛhari has stated the necessity of studying grammar in some Kārikās. Those Kārikās are as follows:

a) आसन्नं ब्रह्मणस्तस्य तपसामुत्तमं तपः \nप्रथमं छल्लसामक्षमाध्यक्षिकरणं बुधः \n
(VP.I. 11)

b) प्राप्तस्यविभागया यो बाचः परमो रसः \nयत्रतुण्यतमं ज्योतिस्तस्य मार्गं लयमांजसः \n
(VP.I. 12)

c) अर्थप्रवृत्तितत्वानं शब्दा एव निविद्यनम् \nतत्त्वावबोधः शब्दानां नास्ति व्याकरणादृते \n
(VP.I. 13)

d) तद्वद्यामपवर्गस्य वाक्मलानां विचित्रितितमः \nपवित्रं सर्वविद्यानामधिविचं प्रकाशते \n
(VP.I. 14)

(12)
e) यथार्थजातयः सर्व: शब्दाकृतिनिनिवन्धनः।
तथैव लोक विधानां एषा विधा परायणम्॥

(VP.I. 15)

f) इदमार्थं पदस्थानं सिद्धार्थपानपञ्चागम्।
इत्यं सा मौषमाणांमकिन्तु राजपदः॥

(VP.I. 16)

g) अद्वाकृतिविपयति: केवलामनुषयति।
छन्दस्य छन्दसं योनिमात्मा छन्दोमथी तनुम्॥

(VP.I. 17)

h) प्रत्यस्तमित्रभेदाया यदाचो राममृतम्।
यदस्मिनेव तमसि ज्योतिः शुद्धिं विचंति॥

(VP.I. 18)

i) वैकृतं समतिक्षण्ता मूर्तिमापारदर्शनम्।
व्यतीत्यालोकलस्मी प्रकाशं यमुप्सते॥

(VP.I. 19)

j) यद्य वाचो निमित्तानि चिन्हानीवाकशरस्मृते।
शब्दवृंचन्योगेन भासन्ते प्रतिविभवत॥

(VP.I. 20)

(13)
Thus we can firmly say that the word ‘Vyākaraṇa’ (Grammar) is found in every remote books of the Sanskrit literature. And it is clear from the above discussion that studies of Vyākaraṇa (Grammar) has been continuing from very ancient time in India in a systematic way.

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