ABSTRACT:
The study of grammar and philosophy of language have occupied central place in Indian thought from Veda onwards. Among the entire grammarian – philosophers; Bhartṛhari is regarded as an outstanding figure in the history of Indian thought. Bhartṛhari’s Vākyapadiya was composed in the 5th century and became the most extensive work in the medieval period which represented the most fruitful epoch of Indian thought. Another name of the book is ‘Trikāṇḍī’ as it has three volumes. The relation between words and their meanings, discussion of proper and improper words, relationship between sphoṭa and dhvani, epistemological value of grammar etc. are the main concerned subjects of Vākyapadiya. Bhartṛhari says that the word shapes the meaning and discusses sāduḥ (proper) and asāduḥ (improper) words in Brahmakāṇḍa of Vākyapadiya. He says that it is the function of the grammar to instruct about the nitya (stable) sāda. On the basis of eternal scriptures and reliable tradition, the cultured (Maharshi-s) - Pāṇini, Kātyāyan and Patañjali have composed the science of grammar (śabdaukāśan). According to the grammarians - to achieve the ultimate goal; the knowledge of appropriate word and its proper usage is essential. Bhartṛhari tells us about the relationship between Grammar and Veda; how Grammar is a means to understand sāduḥ, viṅk, kāvyā (metre), traditional doctrines and consequently Veda-s. The present paper deals with Nature and Role of Grammar as said in Bhartṛhari’s Vākyapadiya and about delineation of sāduḥ (proper) and asāduḥ (improper) words.

KEY WORDS: - Vākyapadiya, Grammar, Veda, sāduḥ and asāduḥ.

INTRODUCTION:
In ancient India, grammarians saw their task as establishing the foundations of the Veda-s, but their work often resulted in the development of their own philosophical systems. Patañjali, in his Mahābhāṣya, explains that the study of grammar (vyākaranam) was meant to maintain the truth of the Veda-s, to guide the use of Vedic speech in ritual contexts, and to aid the clear interpretations of individual human speech. Both Pāṇini and Patañjali, two major Sanskrit grammarians, were the first to provide a systematic and formal analysis of the grammatical basis of all intended meanings. Pāṇini (7th century BCE) developed the Ashtādhyāyī (Eight-Chapters) for the grammarians. It is a well known fact that ancient Sanskrit works written in the form of sūtras or kārikās require a commentary for their understanding. Patañjali wrote Mahābhāṣya, a commentary on Ashtādhyāyī. Bhartṛhari’s Vākyapadiya is based on Mahābhāṣya of Patañjali. Vākyapadiya has three kāṇḍa-s (volumes). Bhartṛhari’s Vākyapadiya was composed in the 5th century and became the most extensive work in the medieval period which represented the most fruitful epoch of Indian thought. Another name of the book is ‘Trikāṇḍī’ as it has three kāṇḍa-s. These volumes contain around 2000 kārikā-s (verses). The relation between words and their meanings, discussion of proper and improper words, relationship between sphoṭa and dhvani, epistemological value of grammar etc. are the main concerned subjects of Vākyapadiya.
In Vākyapādiya, kānda I, Bhartṛhari defines the scope of his inquiry as the subjects of grammar. One argument is that grammar is one of the veda-ṅga-s and final goal of the knowledge imbibed in the Veda-s is the attainment of mokṣa. The ultimate goal of mokṣa is the attainment of Brahman, the ultimate Reality. Hence this text on grammar begins with the discourse on Brahman. There are six auxiliary sciences of Veda: Jyotiṣa, Śikṣā, Kalpa, Vyākaraṇa, Nirukta and Chhanda. For the Veda Puruṣa, the six limbs are:

<table>
<thead>
<tr>
<th>Jyotiṣa</th>
<th>Astrology/Astronomy</th>
<th>Eyes</th>
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<tr>
<td>Śikṣā</td>
<td>Phonetics</td>
<td>Nose</td>
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<tr>
<td>Kalpa</td>
<td>Vedic Action</td>
<td>Arms</td>
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<td>Vyākaraṇa</td>
<td>Grammar</td>
<td>Mouth</td>
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<tr>
<td>Nirukta</td>
<td>Etymology</td>
<td>Ears</td>
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<tr>
<td>Chhanda</td>
<td>Vedic Meter</td>
<td>Feet</td>
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It has been said that:
“All the words are included in the Veda. One who does not know the Veda cannot understand Brahman at all” (Iyer 15).

Of these six auxiliary sciences, the science of grammar is the most important. “The best of all the austerities, the one that is nearest to that Brahman is the discipline called ‘Grammar’, the first among the auxiliary sciences of the Veda-s, so have the sages declared” (Iyer 16) Grammar is also considered as a Uttam Tap because of giving two types of fruits (results) - drṣṭa (visible) and adṛṣṭa (that of which the consequences are not yet visible).

**Forms of Śabda (Word):**

As the words are endless, it is impossible to have knowledge of all the words. So we must make some rules to acquire the knowledge of words. There are general rules as well as some specific rules. The general rules can be inferred from specific rules. Therefore, we can gain the knowledge of śabda-brahman through the knowledge of grammar. It has been said:

“He who does not know the Science of Grammar does not know the word, the meaning, their mutual relation and the occasion for use nor what is correct and what is not, even when the meaning is the same nor who is cultured, inferred from their use of the correct forms of the words” (Iyer 18)

In the Sanskrit grammatical tradition, the “elite” are defined as those who use the correct language; we arrive at this standard language by abstracting from communicative language, or “language-in-use”. Grammar also tells us about the nature of word; whether it is sādhu or asādhu. There are two forms of śabda - sābdatal and sādhutav. The knowledge of sābdatal can be obtained from the sense of hearing but the knowledge of other form of śabda i.e. sādhutav cannot be obtained without learning the science of grammar. Grammar also clarifies the doubts regarding meanings of words; therefore, the study of Grammar is necessary to eradicate the doubts. It is the only means to gain the complete knowledge of a language.

**Types of Knowledge:**

Bhartṛhari categorises the knowledge into two types: Lōkik (ordinary) and Alōkik (extraordinary). In kārikā 35th, he says that only the jewellers know the value of lōkik mani and gini (precious stones). They cannot define it to anybody else because the knowledge of quality of any object can be attained through practice. This knowledge obtained through practice cannot be said ‘evaluation’. To understand certain things, it is necessary, not only to make use of perception, inference and tradition, but also, practice. Therefore, the knowledge of sādhutva (desirable forms) can be attained through practice.
In the next verse he says that Alōkik (extraordinary) powers of the famous Pītrs, the demons and the goblins, going beyond perception and inference, are the results of their previous deeds. For instance, a mother who is at a distance from her child can understand the feelings of the child only by tap (endless efforts). Surdas, an Indian poet who was blind by birth could write about those subjects which cannot be written by ordinary (who can see) human beings. This indefinable power of adṛṣṭa is the result of the deeds done in previous births and must be distinguished from perception, inference, tradition and practice.

In kārikā 38th, Bharṭṛhari says that the words of those (Mahṛishi-s) who, with their third eye (extraordinary power obtained by tap, meditation), see things which are beyond senses (matter as God, atom, śabda-brahma, deities etc.) cannot be set aside by unorganised reasoning. If a person starts believing a Yāgī’s power, then how can he be diverted by reasoning? He considers a Yāgī’s pratyakṣa (extra-sensory cognition); his own direct vision. That is why, all men – Brahma (good) to Chāndal (bad) believe on the utterances of rśis and have very little use for scriptures. Dharma like Yūga (an offering) cannot be proved by reasoning only, without the help of tradition. Even the knowledge of Seers is due to their previous cognizance of the tradition. It cannot be proved by estimation that ’swarga is attained by dharma’. For instance, as the nature of fire is to ignite something; the nature of dharma is to lead towards swarga. So nobody can violate the paths of dharma by reasoning and the followers of the tradition are established and known by Gāru Paramārā.

In kārikā 27th, Bharṭṛhari says that sādhu words generate dhrama. The knowledge of sādhu words can be obtained only through grammar. He says that it is the function of the grammar to instruct about the nitya (stable) śabda. To interpret rules, there is need of meta-rules. Grammar generates two rules – (1) use only sādhu words (2) not asādhu; only gośabda is sādhu, not gāvi. Asādhu words are just like precipitate (insoluble impurities). However, meaning can be conveyed through both categories of words but cultured people always use sādhu words as both type of waters (soft and hard) can suffice thirst but pure water is safe for health. In the same manner, there may be many sādhu words for one meaning but one must choose according to context. For instance, if a person is suffering from fever and he is recommended to take light food; he has many choices like juice, water of pulses, daliyā (oatmeal) etc. Every food described is light i.e. good for health but he/she has to choose one according to situation, mood and tradition. In the same way, one has to choose sādhu word according to context.

Epistemological Value of Grammar:

Bharṭṛhari talks about the epistemological value or status of Grammar from kārikā 132-143. He says that Grammar distinguishes between sādhu and asādhu śabda. However, the śabdatav (basic element) of all the words is same whether it is sādhu or asādhu. As the basic element (jalatav) in all the waters is same but still wine is considered as sin and Gangajal (water of the Ganga River) as sacred. Similarly for the subject of dharma, sādhu words should be considered; not asādhu. The proof of the efficacy of words is Veda. This Supreme Grammar tells the sādhatav of traditional words and it has been studied by the cultured from the ancient tradition.

Sādhu śabda is not fixed; it is changed according to the context and the designation of the hearer. For instance, the properties of green (fresh) pīpar (a tree kindred to Ficus infectoria) are different from dried pīpar. Sprouts germination of objects like mūnga (pulse) varies according to the environment (conditions required for the germination). Bharṭṛhari (In kārikā 33rd) says, “The known power of an object to produce different effects is inoperative when it comes into contact with particular objects or factors” (Iyer 44). To borrow a scientific precedence, the function of Oxygen is to aggravate fire but when it combines with the atoms of Hydrogen, it extinguishes fire.

\[
\text{O}_2 + 2\text{H}_2 \rightarrow 2\text{H}_2\text{O (Water)}
\]

Similarly the power of a word is changed with the change in place, time and context.
Šabda-jñān is necessary to understand a language. There are three stages of vāk (language), namely, Vaikharī, Madhyāmikā and Pasyatī and the knowledge of these stages in sequence can be attained only through Grammar. Pasyatī in the form of parā is Brahman. Hence the cause of Brahmanjñān (knowledge of Brahman) is Grammar. As the treatment for the physical ailments is Medicine, for the divine agitation is Prayer, for the disturbance of the mind is philosophy, and when the human values deteriorates in the society, the treatment is Kāvyā; so the cure for vāk is Science of Grammar. Grammar is the essence of all vidyā-s. But a natural doubt arouses in everybody’s mind that mokśa can be attained through self-realisation; not through the šabda-realisation. This doubt is not appropriate because the illusion of buddhi (wisdom) can be removed through the knowledge of grammar and the human beings can be acquainted with the sūdu śabda (proper words). At that time Ātmā (self) is capable of attaining the knowledge of Veda which takes us to the path of self-realisation, consequently, Mokśa. However, the pure form of Veda is metre which is understandable only with the erudition of Grammar.

Bhartṛhari says that saṁskār (cultivation) of śabda is the proved form of grammar which is the only means to attain nityaśabda-brahman (God). The seed of grammar is in Veda. To understand Veda, there is requirement of Grammar. The Veda-s are the roots of all the sacred writings or scriptures and after gaining the knowledge of veda-s, there is no need of darśan (philosophies) like Pūrva-Mimāmśa, Uttar-Mimāmśa etc. because the subjects described in these doctrines can be understood only through Veda. But the people who cannot understand the meaning of Veda; the speculation of Mimāmśa and Vedānta are the eyes for them. There is need of śastra-s to understand Veda. Sometimes to understand the exact meaning, we have to arrive at reasoning. For instance, ‘He should release his speech after seeing the star.’ The seeing of the star is meant to convey a particular time. Thus, it, the releasing (of speech), is done when the main thing (the time) is otherwise ascertained or as (seeing the star) stands for something else, the particular time is ascertained when the stars are visible” (Iyer 122).

Many modes of reasoning are used to understand Veda but arguments should be based on tradition. As the decision about dharma cannot be estimated even by cleverer critics and estimation is not the proof for final decision. Similarly the words sometimes convey the general meaning and sometimes the particular. Thus the reasoning not proved by tradition is unreliable and that the reasoning of one may be upset by another. For instance, Maharshi Kapil proved the universe by matter but Maharshi Kanād proved the same by atom. Therefore, mere reasoning is not essential to compose the rules of grammar. He says that the destruction of a person is not difficult who works on the basis of the guess which is not followed by tradition. For instance, a blind man cannot escape falling when he moves on without the help of a sighted person.

From kārikā 144-156, Bhartṛhari tells about the Nature and Purpose of Grammar. The Science of Grammar is created by vibhāga (lexical-grammatical division) and avibhāga (division according to saitriya (region), śratriya (proficient or versed in the veda) etc.). The sages have realised the powers of words through which we understand the nature of elements. In kārikā 149th, Bhartṛhari says, “They (the incorrect words) are the cause of the correct words (figuring in the mind) by inference. By identifying themselves, as it were, with them, they convey the meaning of the correct words” (Iyer 133). But grammarians do not consider asādhu śabda significant. They consider sadhutav as the method of proceeding. However, asādhu śabda cannot act as a reminder for those who do not know the sūdu śabda because sūdu words are non-expressive for them.

Therefore, on the basis of eternal scripture and reliable tradition, the cultured (Maharshi-s) - Pāṇini, Kātyāyan and Patanjali have composed the science of grammar (śabdauñuśasan). According to the grammarians - to achieve the ultimate goal, knowledge of appropriate word and its proper usage is essential. Although murmuring sounds of water, nād of viṇa, sound of crow are also considered as śabda. So, the discipline of these desirable forms (sūdhutva) should also be taught in vāyūkaran-śastra (science of grammar).
CONCLUSION:

In this way, Bhartṛhari tells us about the relationship between Grammar and Veda; how Grammar is a means to understand sūdhuta, vāk, kāvyā (metre), traditional doctrines and consequently Veda-s. There is a debate about the ontological and epistemological status of relations between the words (sādhu and asādhu), and Bhartṛhari’s commentary on grammar includes a review of several theories and ultimately he seems to favour the “naturalist view”. In the first chapter of the Viśyapādiya, Bhartṛhari explains the naturalist view. The naturalists, such as Pāṇini, believe that language has an invariant form expressed in grammar. They, therefore, give epistemic primacy to spoken language; formal language is only an “appearance” and secondary aid to understanding. The conventionalists, on the other hand, hold that the analytic language is primary as it contains within it all the structural features that may be used to create meaningful speech.

BIBLIOGRAPHY


