PGCP

Lectures 1- 15

What is Indian Knowledge System?

- Indian civilization is one of the oldest "surviving" civilizations.

- a lot of knowledge has been created in course of time

- all this indigenous knowledge is Indian Knowledge

- It was being passed on through Gurukula system of education

- The continuum was lost with the introduction of western education and western education system during the British Rule (See English Education Act 1835)

- Reconnecting with this stream of knowledge, comprehending this knowledge and contemplating over its relevance today is of utmost importance

- वेदs (Vedas) were conceived as the core of Indian Knowledge

- संस्कृत व्याकरण developed as a tool to protect the interpretability of वेदs Vedas

What is वेद

- The word 'वेद' is derived from root – विद् (to Knowledge)
- The word 'वेद' is therefore synonymous to 'Knowledge'
- For a very long time वेदs were handed down through oral tradition
- वेदs were not composed later than 1500 BCE
- वेदs can be looked at as an 'Important Message'
- The composers of this literature wanted to ensure that this 'Important Message' reaches generations to come without any distortions
- The techniques they employed have succeeded in surviving the test of time to a great extent

Two techniques employed to preserve the message contained in the वेदs

- Two measures taken to ensure that the message contained वेदs reaches generations to come without any distortions –
  - 1. Creation of various methods of oral recitation (प्रकृति-पाठ and विकृति-पाठ)
  - 2. Creation of 6 ancillary disciplines

(1) various methods of oral recitation of the वेदs

- In course of thousands of years of transfer of Vedic knowledge through oral tradition, distortions in the original words was highly likely

- To counter this issue, the Vedic scholars created a tradition of reciting the Vedic मन्त्रs in several ways

- The original text is first recited as it is. This is called as संहिता-पाठ

- This is followed by the recitation of पद-पाठ

- पद-पाठ involves recitation of each word of the text separately

- The text is then recited by pairing two words successively and sequentially as follows – 1-2, 2-3, 3-4, 4-5 and so on.

- This is called as क्रमपाठ

- संहितापाठ, पदपाठ and क्रमपाठ are three types of प्रकृतिपाठs

- This exercise is followed by doing विकृतिपाठ

The विकृति–पाठs

- In विकृति-पाठs the words are recited in different combinations
- Following are 8 विकृतिs -
- (1) जटा (2) माला (3) शिखा (4) रेखा (5) ध्वज (6) दण्ड (7) रथ (8) घन
- Read more about the same on - https://en.wikipedia.org/wiki/Vedic_chant
- Watch videos - https://www.youtube.com/@TheGhanapati
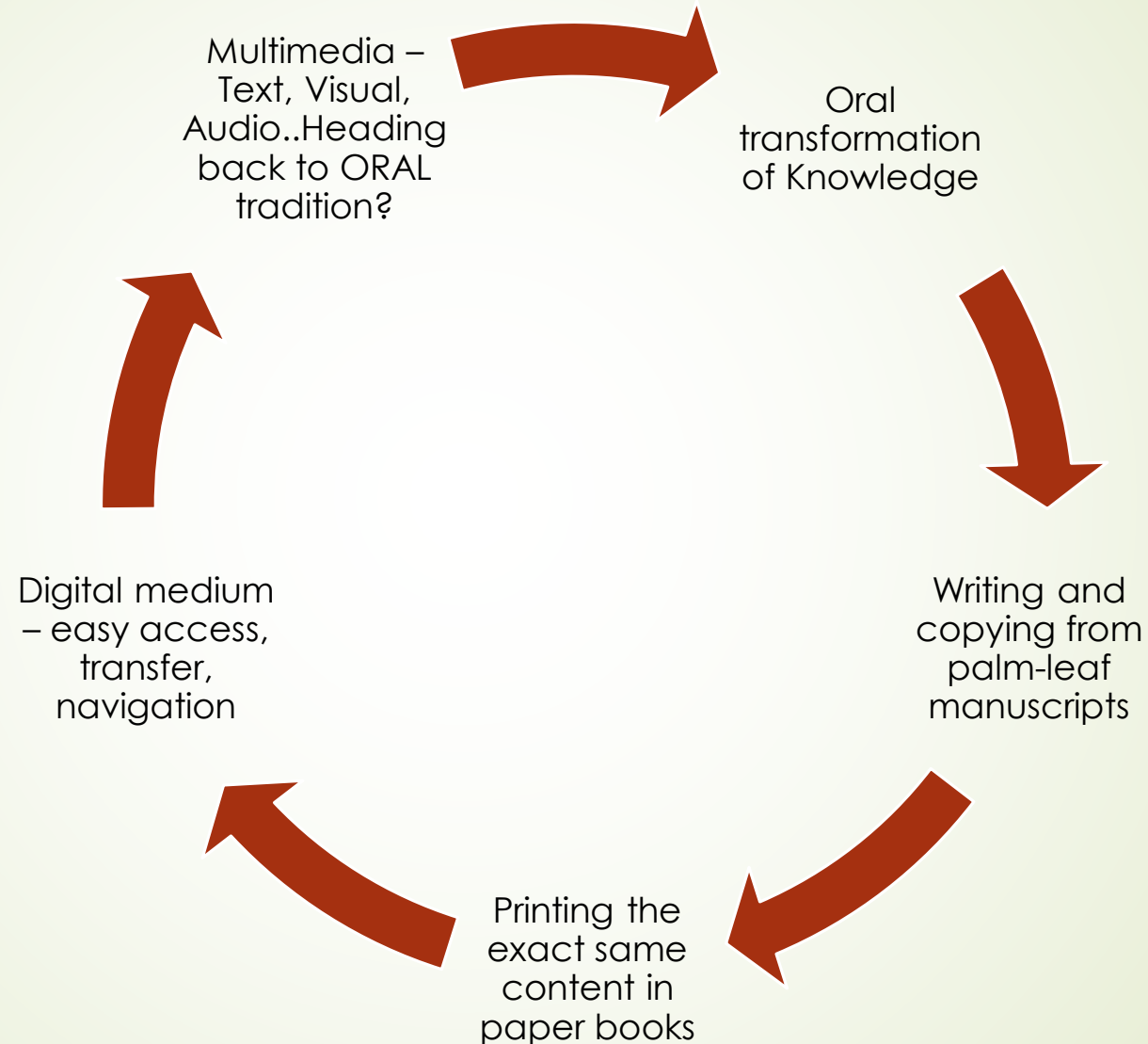
Changing Media From Oral to Digital

Some Examples

- Palm-leaf manuscripts –

- Digital Texts - https://ashtadhyayi.com/

  https://www.gitasupersite.iitk.ac.in/

  https://sanskrit.uohyd.ac.in/scl/e-readers/sankshepa_ramayanam/ramayana-interface/index.html

(2) Creation of 6 Ancillary Disciplines

- Second measure taken to ensure that the Vedic message reaches the later generations without any destortions was the creation of 6 Ancillary disciplines or वेदाङ्गs

- Following are the वेदाङ्गs –

    - शिक्षा – It discusses the nuances of pronunciation. Study of शिक्ष enables one to pronounce the Vedic मन्त्रs correctly

    - कल्प – It discusses the ritualistic and social aspects of the वेदs

    - व्याकरण – It analyses the languages and helps in aptly interpreting it

    - छन्दः – It is a study of poetic meters and verses in Sanskrit. This field of study was so important for the composition of वेदs that the वेदs themselves are sometimes referred to as छन्दः

    - ज्योतिष – It studies ज्योतिः or luminaries visible in the sky. This is important for determining the appropriate timing for performing various rituals

    - निरुक्त – it is a systematic creation of a glossary. It discusses how to understand archaic, uncommon words in Vedic corpus
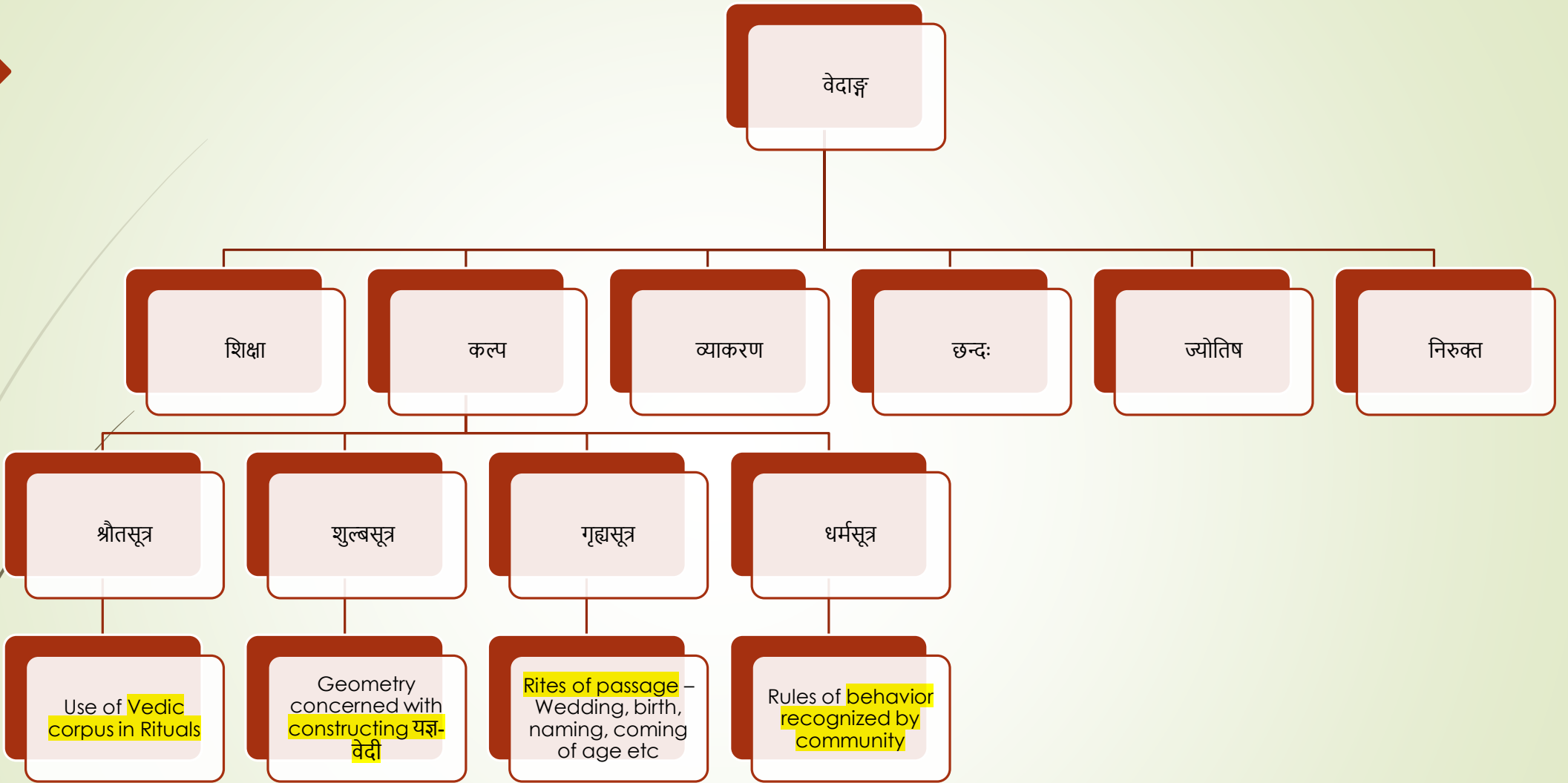
What is 'Language'

- A system through which beings communicate

- Language is not exclusive to human beings

- Even animals, birds and insects communicate

- Communication may not always through speech. It can happen through writing and even gestures

- Perhaps human languages are much more complex. That is why only human beings have news papers, books, libraries, computers and Universities

- We acquire such complex languages due to our innate ability to communicate

- Just is birds are designed in such a way that they can fly, human beings are designed in such a way that they can communicate in a very complex language

- Languages spoken in different parts of the world are given different names like English, Spanish, Gujarati, Hindi, Marathi, Telugu etc.

Indian Outlook Towards 'Language'

- Language is considered Divine in the *Vedic* culture

- 10th मण्डल of the ऋग्वेद has a hymn dedicated to वाक्-देवता called as वागाम्भृणी-सूक्त or वाक्-सूक्त dedicated to वाक्-देवता

- There are many मन्त्रs in the oldest वेद, i.e., ऋग्वेद which discuss various grammatical categories of languages (for example ऋग्वेद 4.58.3)

- Language training constituted the first and the most important part of Vedic education

- 4 out of 6 वेदाङ्गs are connected to language (namely शिक्षा, व्याकरण, छन्दः and निरुक्त)

Language and Knowledge

- Knowledge is abstract
- Language is a like a vessel that can contain Knowledge
- Knowledge is not only communicated, rather created in a language
- Language is required to conceive, encode and retain knowledge
- अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते (वाक्यपदीय1.131) Knowledge seems to be pervaded by शब्द
- If the vessel is perfected, knowledge can be transferred seamlessly
- Therefore there is a huge tradition of language analysis and attempts to understand Language in Indian Tadaition

Concept of भाषा

- It is well known that Panini's Grammar is a Grammar of Sanskrit, however this fact is mentioned nowhere in any of the foundational works of Paninian Grammar

- The word Sanskrit is used mostly as an adjective of भाषा

- On having a closer look at the languages one realizes that differentiating one language from another is a tricky task

- Therefore भाषा is understood as one whole system which enables communication

- It is understood as a dynamic concept which is continuously changing with space and time

- Therefore the word भाषा occurs many times in Panini's Grammar

What is Sanskrit

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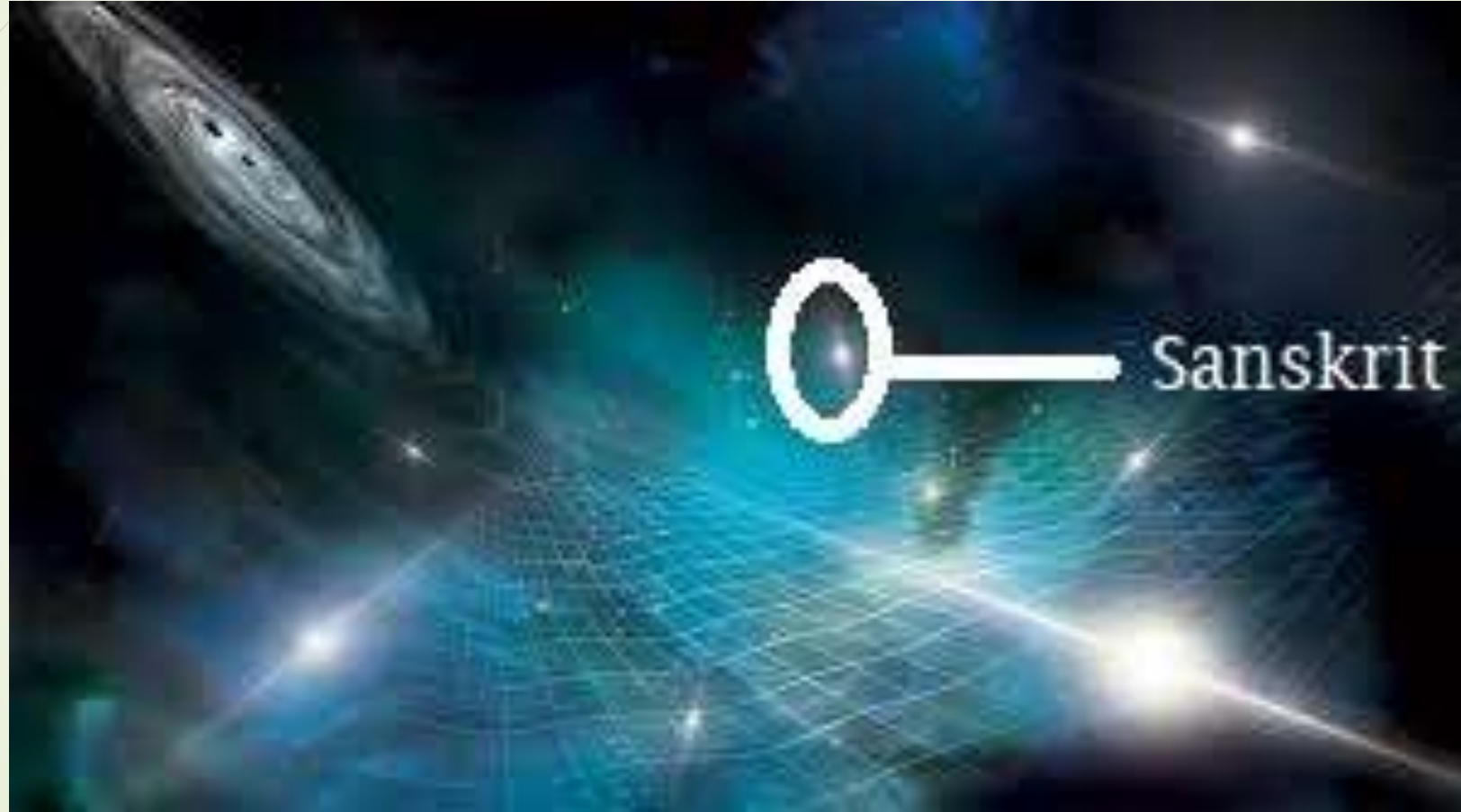
- Something that is described exhaustively is Sanskrit
- So व्याकरण is of भाषा
- भाषा becomes संस्कृत because of व्याकरण
- Grammar is not of Sanskrit, Rather a Language becomes Sanskrit because of Grammar

Exhaustive to what Extent

"one of the greatest monuments of human intelligence... No other language, to this day, has been so perfectly described."
(Language, 1933, p.11)

Leonard Bloomfield (1887-1949), an eminent American Linguist

Need for Exhaustive Description

- It is thus able to create a snapshot of the exact state of language (भाषा) at that point in space and time

- https://www.youtube.com/watch?v=a3ZuyZlwa3o

How does that help?

- In two ways –
  - Facilitating the interpretability of the literature composed in that language
    - That is why ==व्याकरण is counted among the 6 वेदाङ्==s
      - In fa==ct the most important one of them== all –
      - छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते।
        ज्योतिषामयनं चक्षु निरुक्तं श्रोत्रमुच्यते॥
        शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं श्रुतम्।
        तस्मात् साङ्गमधीत्य हि ब्रह्मलोके महीयते॥
  - Availing an option of such a ==language to the later scholars whose interpretability will remain intact for a very long tim==e, (if written in that fixed framework of rules.)
    - That is why not only Vedic scholars, but even Janina and Buddhist scholars eventually chose Sanskrit to write their technical works
    - Poets like Kalidasa became immortal
    - Sanskrit remained as a preferred language for writing a==ll eternal literature and all scientific== literature – Physics, mathematics, statecraft, agriculture e==tc.

व्याकरण and Grammar

- The Traditional Western idea of Grammar comprises of a collection of prescriptive rules for effectively communicating in a language

- These rules were looked at as **PRESCRIPTIVE** or governing the natural instincts of language users

- The word 'Grammar' is the closest possible translation of the word 'व्याकरण'

- However the background and objectives of व्याकरण are much different

- It developed as the most important among the 6 disciplines ancillary to the study of वेद

- Therefore facilitating the undistorted transmission of the 'Important Message' of the वेदs is it's primary objective

- व्याकरण attempts to do so by offering an exhaustive **DESCRIPTION** of भाषा

- भाषा/वाणी/वाक् is like a container of knowledge/वेद

What is व्याकरण?

- The objective of व्याकरण is to distinguish between correct usage from not so correct usage of sentences and words, i.e., to distinguish between साधु शब्द and असाधु शब्द

- It is a set of rules that offers a detailed description of a language

- Traces of initial attempts to do व्याकरण can be found in the Vedic texts

- The पदपाठ of Vedic मन्त्रs by Shakalya is also a sort of व्याकरण

- In the पदपाठ, the grammarian Shakalya has shown the segmentation of words in the मन्त्रs

- The word 'व्याकरण' is derived from वि+आ+कृ and it literally means 'cutting'.

- In व्याकरण we try to cut the sentences into words and words into further meaningful units.

The method of व्याकरण

- व्याकरण attempts to distinguish between साधु शब्द and असाधु शब्द
- The महाभाष्य of महर्षि पतंजलि discusses the exact way in which व्याकरण does this.
- It discusses the various possibilities in which this can be done -
  - giving an exhaustive list of both साधु शब्दs as well असाधु शब्दs and then prescribing the use only of साधु शब्दs
  - giving an exhaustive list only of असाधु शब्दs and saying that all the remaining शब्दs are साधु शब्दs
  - giving an exhaustive list only of साधु शब्दs and prescribing the use only of these शब्दs
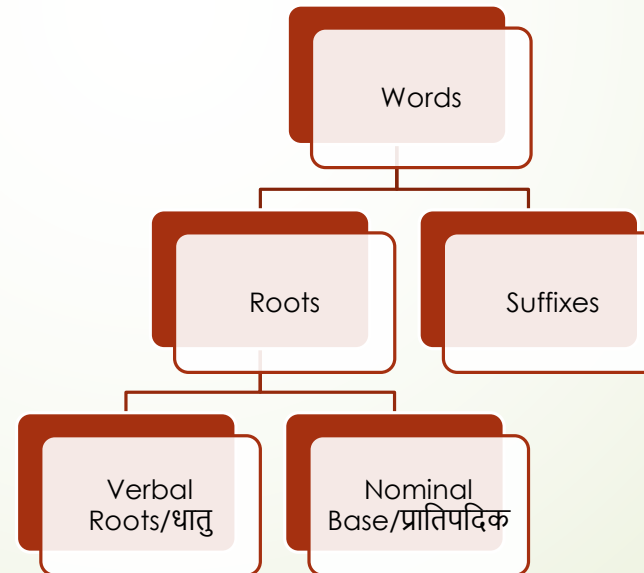
- It is well known that for each साधु शब्द there are many असाधु शब्दs, so giving an exhaustive list of साधु शब्दs only is the shortest way to achieve the goal, but then even the list of साधु शब्दs is very long. So it is very difficult to make study and retain the entire list of साधु शब्दs. That is why creating a प्रतिपद-पाठ also becomes a lengthy process

- The grammarians hence, have come up with a set of default rules or उत्सर्ग and exceptions or अपवाद

लक्ष्य and लक्षण

- The word लक्ष्य is used for the target, which is 'correct words' and

- the word लक्षण is used for the rules of grammar that lead us to the लक्ष्य

- the grammarians had the लक्ष्य in front of them when they framed the rules or लक्षणs of grammar

- However, with the passage of time any language undergoes change, and the लक्ष्य goes on becoming more and more vague

- So, for us, the students of Sanskrit Grammar, it is primarily the लक्षण, which help us understand the लक्ष्य.

वि-आ-कृ – Breaking up into smaller parts

- Breaking up discourse into sentences
- Breaking sentences into words
- Breaking up words into further meaningful units –

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                    Words
                      |
          ┌───────────┴───────────┐
        Roots                  Suffixes
          |
   ┌──────┴──────┐
 Verbal        Nominal
 Roots/धातु    Base/प्रातिपदिक
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Tradition of व्याकरण

- Scholars believe that व्याकरण-शास्त्र had already attained completeness before the available Vedic पदपाठs

- In tradition it is believed that lord ब्रह्मा first preached this science of words to बृहस्पति.. बृहस्पति taught it to भरद्वाज…and from there it spread in the mortal world

- पाणिनि cites 10 of his predecessors in his work अष्टाध्यायी (there may have been many more)

- Scholars believe that पाणिनिs व्याकरण is based on a much bigger grammatical system of his predecessor named आपिशलि

- Today none of the grammars written prior to पाणिनि are available to us in entirety

Who is Panini

- Panini was a Grammarian or a वैयाकरण who has written the grammar of Sanskrit language

- The grammar that he has written is known as अष्टाध्यायी, since there are 8 chapters or अध्यायs in his book

- From some references it seems that he belonged to शलातुर village located somewhere in the present north-west Pakistan

- His mother's name may be दाक्षि and father's name may be पणिन्

- There are various opinions about the period of his existence. As per the most accepted one, Pāṇini lived between 600 BCE to 500 BCE.

5 books of Paninian System of Grammar (or पाणिनीय व्याकरण तन्त्र)

- अष्टाध्यायी-सूत्रपाठ
- धातुपाठ
- गणपाठ
- उणादिसूत्रपाठ
- लिङ्गानुशासन

The अष्टाध्यायी–सूत्रपाठ

- There are 8 chapters (i.e., अध्यायs) in this book. That is why it is called as अष्टाध्यायी

- Each chapter is divided into 4 sub-chapters (i.e., पादs)

- In each of these पादs there are varying number of aphorisms (i.e., सूत्रs)

- These सूत्रs are the rules that lead us to correct usages with the inputs from the धातुपाठ and the गणपाठ

- The सूत्रपाठ or अष्टाध्यायी-सूत्रपाठ is the central text of पाणिनीय व्याकरण तन्त्र while 4 others are subsidiary to it.

The धातुपाठ

- The धातुपाठ is almost an exhaustive collection of all the verbal roots (i.e., धातुs) that are used in Sanskrit language

- The currently available version of the धातुपाठ also provides the most prevalent meanings of each of these धातुs

- The rule - भूवादयो धातवः (1.3.1) in the अष्टाध्यायीसूत्रपाठ assigns the name धातु to all the words enlisted in the धातुपाठ

- The धातुs in the धातुपाठ are further divided into 10 classes

The गणपाठ

- The गणपाठ is a collection of various nominal root words (also called as प्रातिपदिकs) that are to be treated uniformly according to certain rules of the अष्टाध्यायीसूत्रपाठ

- There are numerous rules in the अष्टाध्यायीसूत्रपाठ where one can find the word 'आदि' for example –

  - सर्वादीनि सर्वनामानि (१.१.२७) [सर्व-**आदीनि** सर्वनामानि]

  - स्वरादिनिपातमव्ययम् (१.१.३७) [स्वर्-**आदि**-निपातम् अव्ययम्]

  - चादयोऽसत्त्वे (१.४.५७) [च-**आद**यः असत्त्वे]

  - प्रादयः (१.४.५८) [प्र-**आद**यः] etc.

- The word 'सर्वादिनि' means – सर्वः आदौ येषां तानि [those (words) of which सर्व is in the beginning]

- One has to refer to the गणपाठ in order to find out the list of those words whose first member is the word सर्व

- Once the गणपाठ provides the list of all those words, the सूत्रपाठ terms all of them as सर्वनाम

- It then uses this term 'सर्वनाम' to describe the derivational processes that only the words in this group undergo

The उणादिसूत्रपाठ

- This is another list of सूत्रs quite similar to the अष्टाध्यायीसूत्रपाठ, however the scope of application of the सूत्रs in the उणादिसूत्रपाठ is generally much lesser than that of सूत्रs of the अष्टाध्यायी

- It is divided into 5 chapters containing around 750 सूत्रs in all

- Each सूत्र in the उणादिसूत्रपाठ generally mentions a small list of धातुs and a suffix that can be applied to only the members of that small set of धातुs to derive small set of words

- Some scholars opine that this book was written by शान्तनव

- Irrespective of who the author of this work may be, उणादिसूत्रपाठ is an indispensable part of पाणिनीय व्याकरण तन्त्र

The लिङ्गानुशासन

- This book contains around 190 सूत्रs divided into 4 अधिकारs namely –
    - स्त्रीलिङ्गाधिकार
    - पुंलिङ्गाधिकार
    - नपुंसकलिङ्गाधिकार
    - स्त्री-पुंसाधिकार and
    - पुं-नपुंसकाधिकार
- Once we reach up to a nominal stem through the combination of a root and a suffix, it's gender has to be determined
- लिङ्गानुशासन aids in determining the gender of a word
- Most of the words are in one of the three genders namely – masculine, feminine and neuter
- There are some words that can be used in either feminine or masculine gender
- A few words can be used in either masculine or neuter gender
- There are a few words that can be used in any of the three genders

The वार्त्तिकs

- पाणिनिis not a sole contributor to what we know today as पाणिनीयव्याकरणतन्त्र
- पाणिनीयव्याकरणतन्त्र is also called as त्रि-मुनिव्याकरण as three sages, namely –
  - पाणिनि
  - कात्यायनand
  - पतंजलि have contributed to it.
- The वार्त्तिकs are believed to have been written by sage कात्यायन
- It is not a separate work in Sanskrit Grammar
- वार्त्तिकs are one-line comments made on some सूत्रs of पाणिनि
- They are always studied along with the related सूत्र
- Some of them elucidate the related सूत्र while some others propose amendments in the rules

The महाभाष्य

- 'भाष्य' means a 'long commentary'
- This is an extensive commentary over selected सूत्रs and वार्त्तिकs
- It encompasses almost all the aspects of a सूत्रor वार्त्तिक it takes up for discussion
- Similar भष्यs are also available on other दर्शनs like योग, वेदान्तand मीमांसा
- However the भाष्यon Sanskrit व्याकरणis the oldest, most extensive and most authentic, that is why it is called as महा-भाष्य
- Sage पतंजलिis the author of theमहाभाष्य
- While commenting upon the सूत्रs and the वार्त्तिकs, sage पतंजलिhas added many new insights of his own, making the महाभाष्यthe most authentic book in पाणिनीयव्याकरणतन्त्र

Other important works in Paninian Grammatical System

Book	Author	Topic	Date
वाक्यपदीय	भर्तृहरि	Seminal work on Philosophy of Language	400 CE
काशिका	वामन, जयादित्य	Oldest completely available commentary on the अष्टाध्यायी	700 CE
महाभाष्यप्रदीप	कैयट	Oldest completely available commentary on the महाभाष्य	1000 CE
सिद्धान्त-कौमुदी	भट्टोजि दीक्षित	The most widely read commentary on the अष्टाध्यायी	1550 – 1600 CE
लघु-सिद्धान्त-कौमुदी	वरदराज	Abridged version on the सिद्धान्त-कौमुदी	1700 CE
वैयाकरण-भूषणम्	कौण्ड भट्ट	Exploration of philosophical aspects of Language	1600 - 1650 CE
परिभाषेन्दु-शेखर	नागेश भट्ट	Most important work on the rules for interpretation of the सूत्रs	1750 – 1800 CE

Interplay of प्रकृति and प्रत्यय
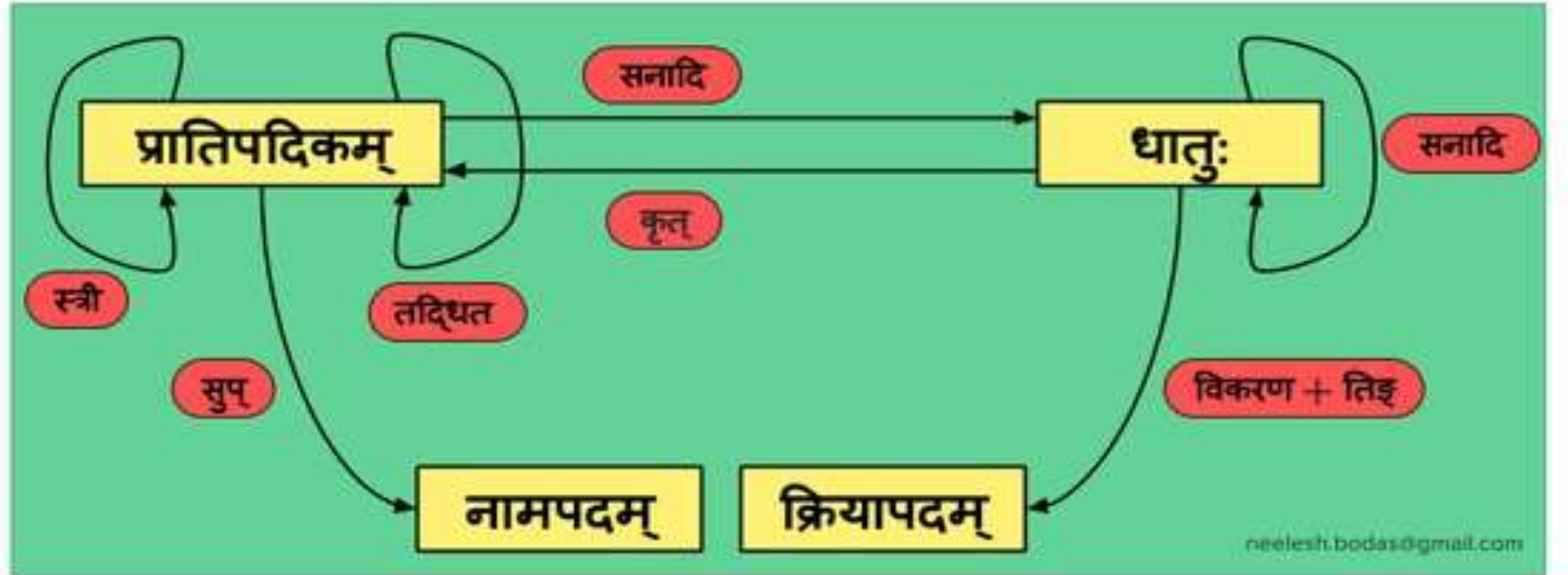
Contents of the अष्टाध्यायी

- From the kind of language that पाणिनि employs for writing the अष्टाध्यायीit is quite obvious that teaching the grammar of Sanskrit is not his objective

- He has just attempted to give an exhaustive description of Sanskrit language with words as minimum as possible

- He, therefore, is more interested in saving words that are available through अनुवृत्ति from the previous सूत्र rather than grouping the rules according to the subtopic of व्याकरण that they are related to

. . .

- Based on its contents however, the अष्टाध्यायीcan still be broadly divided into two parts

  - **Part – 1** – covering various <mark>roots and suffixes – described in chapters 1 to</mark> 5

    - Here, we find a description of two types of roots – namely 1. Verbal roots and 2. Nominal roots

    - Of the suffixes that are described her, there are - 1.suffixes that can be added to verbal roots, 2. Suffixes that can be added to nominal roots and 3. Suffixes that convert verbal roots or nominal roots into new verbal roots

  - Rules related to <mark>compounding of words</mark> and those related to syntax are also found in <mark>chapters 1 and 2 of the</mark> अष्टाध्यायी

  - **Part – 2** – covering various processes that roots and suffixes undergo when they <mark>combine together – described in chapters 6 to 8</mark>

    - <mark>Here we find rules related to various processes like repla</mark>cement of sounds, addition, elision and reduplication.