

## CHAPTER 5: VEDIC GRAMMAR

### I. THE TEXTBOOK OF VYĀKARAṆA, THE *AṢṬĀDHYĀYĪ*

The third branch of the Vedāṅga is Vyākaraṇa, Vedic Grammar. His Holiness Maharishi Mahesh Yogi has encapsulated the total knowledge of Vyākaraṇa in one word, *Expansion*. In his theme of dividing the whole Vedic Literature into streams of texts which are predominantly Ṛiṣhi, predominantly Devatā or predominantly Chhandas, he has identified Vyākaraṇa as a Chhandas predominant text. He writes:

Vyākaraṇa is one of the structuring dynamics of Ṛik Veda. It highlights the quality of EXPANSION involved in structuring Ṛik Veda. With reference to consciousness, Vyākaraṇa comprises the specific sets of Laws of Nature that are engaged in promoting the quality of Chhandas within *Samhitā*, providing a structure to the eternally silent, self-referral, self-sufficient, fully awake state of consciousness, which is intimately personal to everyone.<sup>1</sup>

H.M. King Nader Rām has correlated Vyākaraṇa with the hypothalamus, a subcortical region of the brain (Please refer to Figure 34, p. 409). Gray describes the hypothalamus:

The hypothalamus consists of only 4cm<sup>3</sup> of neural tissue, or 0.3% of the total brain. Nevertheless, it contains the integrative systems that via the autonomic and endocrine effector systems, control fluid and electrolyte balance, food ingestion and energy balance, reproduction, thermoregulation, and immune and many emotional responses.

The hypothalamus extends from the lamina terminalis to a vertical plane posterior to the mammillary bodies, and from the hypothalamic sulcus to the base of the brain beneath the third ventricle. It lies beneath the thalamus and the mesencephalic tegmentum. Laterally, it is bordered by the anterior part of the subthalamus, internal capsule and optic tract.<sup>2</sup>

Some hypothalamic neurones have specific receptors that sense the temperature, osmolarity, glucose, free fatty acid, and hormone content of the blood. Neurosecretory neurones secrete neurohormones into the blood. These control the anterior pituitary and act on organs such as the kidney, breast, uterus and blood vessels. . . .

Broadly, neural inputs to the hypothalamus are derived from the ascending visceral and somatic sensory systems, the visual and olfactory systems, and numerous tracts from the brain stem, thalamus, ‘limbic’ structures and neurocortex. Efferent neural projections are reciprocal to most of these sources and, in particular, they impinge on and control the central origins of autonomic nerve fibers. The hypothalamus therefore exerts control via the autonomic and endocrine systems and through its connections to the telencephalon.<sup>3</sup>

King Nader Rām explains the quality of expansion represented in the hypothalamus as follows:

The hypothalamus releases factors that activate the pituitary gland, neurohypophysis, and the autonomic nervous system. These releasing factors represent the expansion fundamental to the process of evolution of the endocrine and autonomic response, which leads to a large number of biochemical and physiological responses that brings the system to a new state of balance.<sup>4</sup>

There are eight different areas of the hypothalamus, each with four nuclei.

King Nader Rām correlates these 32 nuclei with the 32 sections, collected in eight chapters that make up the main text of Vyākaraṇa, called the *Aṣṭādhyāyī*. The *Aṣṭādhyāyī*, written by the sage Pāṇini, is made up of about 4000 extremely pithy *Sūtra*.<sup>5</sup> Expansion is found in the *Aṣṭādhyāyī* in the process of expanding a root, whereby a verbal root undergoes a series of operations. The original root undergoes transformation, and a series of prefixes and suffixes are added and rules of euphonic combination are applied until finally the root appears as a verb or noun in audible speech. The *Aṣṭādhyāyī* begins with a series of definitions. The overall organization of the text, in terms of the grammatical system, can be seen from the series of *Adhikāra*, or major headings that occur in the text. George Cardona of the University of Pennsylvania, author

of comprehensive reviews of Pāṇini's grammar and its satellite literature, describes the different sections according to the *Adhikāra* of the text as follows:

Rules 2.1.3 and following, to the end of the second quarter chapter of the second chapter, apply to form compounds. Rules of chapter 2.3 introduce post-nominal endings. Rules of the section beginning with 3.1.1, through the fifth chapter, introduce units classed as affixes. This large section has subsections: rules which introduce post-verbal affixes, those which introduce affixes after nominal bases and elements terminating in the affixes denoted by *nī* and *āp*, taddhita affixation rules. 6.1.1 and following provide for doubling certain elements in given contexts. Rules under the heading of 6.1.84 let a single replacement substitute for two sounds in contiguity. Rules of the section beginning with 6.4.1 state operations for presuffixal bases and those of the section beginning with 8.1.16 operations for *padas*. The final three quarter chapters . . . constitute a separate section, the rules of which do not generally supply operands for rules of the preceding seven and one-quarter chapters.<sup>6</sup>

There are English translations.<sup>7</sup> Beginning and ending *Sūtra* are as follows:

प्रथमोऽध्यायः । प्रथमः पादः

वृद्धिरादैच् १ अदेङ्गुणः २ इको गुणवृद्धी ३ न धातुलोप  
आर्धधातुके ४ क्ङिति च ५ दीधीवेवीटाम् ६ हलोऽनन्तराः  
संयोगः ७ मुखनासिकावचनोऽनुनासिकः ८ तुल्यास्यप्रयत्नं  
सवर्णम् ९ नाञ्जलौ १० ईदूदेद्द्विवचनं प्रगृह्यम् ११ अदसो मात्  
१२ शे १३ निपात एकाजनाङ् १४ ओत् १५ सम्बुद्धौ शाक-  
ल्यस्येतावनार्षे १६

\*\*\*concluding *Sūtra*\*\*\*

हलो यमां यमि लोपः ६४ भरो भ्रि सवर्णे ६५ उदात्ताद-  
नुदात्तस्य स्वरितः ६६ नोदात्तस्वरितोदयमगार्ग्यकाश्यपगालव  
नाम् ६७ अ अ इति ६८<sup>८</sup>

II. SATELLITE TEXTS SUPPORTING THE *AṢṬĀDHYĀYĪ*

1. *Śhiva Sūtra*. The extremely pithy nature of Pāṇini's *Sūtra* has been made possible by a number of satellite texts that are an integral part of the grammatical system. The first of these is a presentation of the alphabet in a special sequence, grouped in *Sūtra*. These *Sūtra* are called the *Śhiva Sūtra* or *Pratyāhāra Sūtra*, and they are said to have emerged from 14 beats of *Śhiva's* drum as he was performing the dance of *Śhiva*.<sup>9</sup>

Each *Sūtra* of the the *Śhiva Sūtra* contains a sequence of letters of the alphabet, followed by a terminal letter that is marked with a *Virāma*. From these *Sūtra*, *Pratyāhāras* can be formed, which are extremely concise expressions useful for denoting particular groups or classes of letters. A *Pratyāhāra* consists of one letter of the alphabet followed by one of the terminal letters from the *Śhiva Sūtra*. Then, all the letters of the alphabet from the initial letter of the *Pratyāhāra*, up to the one immediately preceding the terminal letter, are included in the set signified by that *Pratyāhāra*. Thus, for example, the first *Pratyāhāra* used in Pāṇini's grammar is *aic*. *ai* is the letter of the alphabet; *c* is the terminal letter. The letters included in this collection or *Pratyāhāra* are *ai* and *au*.

The *Pratyāhāras* are perfectly designed to enable Pāṇini to refer to collections of letters for the formation of specific rules, with maximum economy. The presentation of the alphabet in the form of the *Śhiva Sūtra* usually precedes the *Aṣṭādhyāyī*. The *Sūtra* are:

अ इ उ ण । ऋ लृ क् । ए ओ ङ् । ऐ औ च् । हयवरट् । लण्  
 । जमङणनम् । भभञ् । घढधष् । जबगडदश् ।  
 खफछठथचटतव् । कपय् । शषसर् । हल्

In addition to the *Śhiva Sūtra*, three texts are essential to the structure of the *Aṣṭādhyāyī* as a system of grammar. These are the *Dhātupāṭha*, the *Gaṇapāṭha*, and the *Uṇādi Sūtra*.

**2. The *Dhātupāṭha*.** *Dhātupāṭha* means recitation (*pāṭha*) of the roots or *Dhātu* of the language. Just like the body is made up of tissues, bones, muscles, blood, and so forth, called *Dhātu* in the Vedic system of medicine, so also the language is made up of a fundamental constituent, the roots of the language, called *Dhātu* in Vedic grammar. These roots are divided into 10 classes; each class behaves differently with respect to how the verbal stem (*Aṅga*) is formed. Each class of verbal roots is given a name according to the verb which is the first one in the list of that class. This allows Pāṇini to refer to entire classes of verbs with a single word, thus contributing to the economy of his presentation. The importance of the root *Bhū*, coming at the start of the *Dhātupāṭha* has been explained by Maharishi, in a lecture on the fundamental principles of Vedic grammar:

All the verbs, whatever are the verbs in the [Vedic] language, they have their source in the root *Bhū*, which means just pure existence, state. So that all that means activity—verb is just the activity, in action, motion—verb just signifies motion and activity. So all the verbs have their source in the root *Bhū*, which means Being. From the unmanifest field of Being starts all kind of activity. This is *Pāṇini*, grammar, that the verbs are derived from that field which is non-active, Being, to be. From Being, becoming starts, and all the verbs are representatives of becoming—activity—they are just pertaining to activity.<sup>10</sup>

The beginning of the *Dhātupāṭha*, showing the first root to be the root *Bhū*, to be or become, follows below. Note that after each root, there is a word which gives the principle tendency or trend of meaning of that root. Also note that there is a special system of notation that adds a suffix to the root, so that for example root *śhvid* is written *śhvidi*.<sup>11</sup>

अथ भ्वादिगणः

भू सत्तायाम् ॥

उदात्तः परस्मैभाषः ॥ अथ तवर्गीयान्ताः

एधादयः कथ्यन्ताः षट्त्रिंशदात्मनेभाषाः

एध वृद्धौ ।

स्पृद्धं सङ्घर्षे ।

गाधृ प्रतिष्ठालिप्सयोर्ग्रन्थे च ।

वाधृ विलोडने ।

नाथृ नाधृ याच्चोपतापैश्वर्याऽऽशीःषु ।

दध धारणे ।

स्कृदि आप्रवणे ।

श्विदि श्वैत्ये ।

वदि अभिवादनस्तुत्योः ।

भदि कल्याणे सुखे च ।

मदि स्तुतिमोदमदस्वप्रकान्तिगतिषु ।

स्पदि किञ्चिच्चलने ।

क्लिदि परिदेवने ।

मुद हर्षे ।

दद दाने ।

ष्वद स्वर्द आस्वादने ।

उर्द माने क्रीडायां च ।

\*\*\*concluding paragraph\*\*\*

लाट जीवने ।  
 हृणीङ् रोषणे लत्तयां ।  
 महीङ् पूजायाम् ।  
 रेखा श्लाघासादनयोः ।  
 दुवस् परितापपरिचरणयोः ।  
 तिरस् अन्तद्धौ ।  
 अगद नीरोगत्वे ।  
 उरस् बलार्थे ।  
 तरण गतौ ।  
 पयस् प्रसृतौ ।  
 सम्भूयस् प्रभूतभावे ।  
 अम्बर सम्बर सम्भरणे ।  
 आकृतिगणोऽयम् ।  
 इति कण्ड्वादिगणः ।  
 इति धातुपाठः समाप्तः

**3. The Gaṇapāṭha.** The second text that is fundamental to the exposition of the *Ashtādhyāyī* is called the *Gaṇapāṭha*. *Gaṇa* is a set or collection or group. This is a recitation of all the sets of words that are acted upon by the various rules of grammar. When Pāṇini wishes to refer to a particular group of words, such as all the words that denote the faculty of a particular sense, as for example taste, he says *Rasādayaḥ*. The reader then knows that he is referring to all the words in the 193rd class:

रसादयः

रस रूप वर्णं गन्ध स्पर्श शब्द स्नेह भाव गुणात् एकाचः १६३

There are 261 different classes of words presented in the *Gaṇapāṭha*. The *Gaṇapāṭha* is given in alphabetical order, arranged according to the first word in each list. Beginning and ending are as follows.<sup>12</sup>

गणपाठ

अंश्वदयः

अंशु जन राजन् उष्ट्र खेटक अजिर आर्द्रा श्रवण कृत्तिका  
अर्ध पुर १

अक्षद्यूतादयः

अक्षद्यूत जानुप्रहत जङ्घाप्रहत जङ्घाप्रहत पादस्वेदन  
करटकमर्दन गतानुगत गतागत यातोपयात अनुगत २

अङ्गुल्यादयः

अङ्गुलि भरुज बभ्रु वल्गु मण्डर मण्डल शष्कुली हरि कपि  
मुनि रुह खल उदश्वित् गोणी उरस् कुलिश शिखा ३

अजादयः

अजा एडका कोकिला चटका अश्वा मुषिका बाला होडा  
पाका वत्सा मण्डा विलाता पूर्वापहाणा अपरापहाणा  
सम्भस्त्राजिनशणपिण्डेभ्यः फलात् सम्फला भस्त्रफला  
अजिनफला शणफला पिण्डफला त्रिफला सत्प्राक्कारण्ड  
प्रान्त शतैकेभ्यः पुष्पात् सत्पुष्पा प्राक्पुष्पा कारण्डपुष्पा प्रान्त-



पुष्पा शतपुष्पा एकपुष्पा शूद्रा चामहत्पूर्वा जातिः क्रुञ्चा  
उष्णिहा देवविशा ज्येष्ठा कनिष्ठा मध्यमा पुंयोगेऽपि मूलात् न  
जः अमूला दंष्ट्रा ४

अजिरादयः

अजिर खदिर पुलिन हंस कारण्डव चक्रवाक ५

\*\*\*concluding paragraph\*\*\*

हरीतक्यादयः

हरीतकी कोशातकी नखरजनी शष्कराडी दाडी दोडी श्वेत-  
पाकि अर्जुनपाकी द्राक्षाकाला ध्वाक्षा गभीका करटकारिका  
पिप्पली चिम्पा शेफालिका २६०

हस्त्यादयः

हस्तिन् कुदाल अश्व कशिक कुरुत कटोल कटोलक  
गरडोल गरडोलक करडोल करडोलक अज कपोत जाल  
गरड महेला दासी गणिका कुसूल २६१

4. *Uṇādi Sūtra*. The third text that is essential to the *Aṣṭādhyāyī* is a collection of “*kṛt*-affixes” beginning with *uṇ*. These are called the *Uṇādi Sūtra*. They present a large number of irregularities and exceptions in the Vedic language, situations that are not subject to the orderly evolution from the root described in the main text. The *Uṇādi Sūtra* appears to be a traditional text that was incorporated by Paṇini into his grammatical system, because of its relevance and utility. There are two versions of the text. Following are the beginning and ending *Sūtra* of the *Pañcapādin* version:<sup>13</sup>

अथ उणादयः

कृवापाजिमिस्वदिसाध्यशूभ्य उण् १ छन्दसीणः २ दृसनि-  
 जनिचरिचटिभ्यो जुण् ३ किञ्जरयोः श्रिणाः ४ त्रो रश्च लः ५  
 कृके वचः कश्च ६ भृमृशीतृचरित्सरितनिधनिमिमस्जिभ्य उः ७  
 अणश्च ८ धान्ये नित् ९ शृस्वृस्त्रिहित्रपुष्यसिवसिहनि-  
 क्लिदिवन्धिमनिभ्यश्च १० स्यन्देः संप्रसारणं धश्च ११ उन्देरि-  
 च्चादेः १२ ईषेः किच्च १३ स्कन्देः सलोपश्च १४ सृजेरसुम्च १५  
 कृतेराद्यन्तविपर्ययश्च १६ नावञ्चेः १७ फलिपाटिनभिमनिजनां  
 गुप्पटिनाकिधतश्च १८ वलेर्गुक्च १९ शः कित्सन्वच्च २० यो द्वे  
 च २१ कुर्भश्च २२ पृभिदिव्यधिगृधिधृषिभ्यः २३ कृग्रोरुच्च २४  
 अपदुः सुषु स्थः २५ रपेरिच्चोपधायाः २६ अर्जिटृशिकम्यमि-  
 पशिबाधामृजिपशितुग्धुग्दीर्घहकारश्च २७ प्रथिम्रदिभ्रसृजां  
 संप्रसारणं सलोपश्च २८ लङ्घिबंह्योर्नलोपश्च २९ ऊर्णोर्तेर्नु-  
 लोपश्च ३०

\*\*\*concluding Sūtra\*\*\*

अवद्यावमाधमावरिफाः कुत्सिते ५४ लीरीडोर्ह्रस्वः पुट् च  
 तरौ श्लेषणकुत्सनयोः ५५ क्लिशेरीच्चोपधायाः कन्लोपश्च  
 लो नास्च ५६ अश्नोतेराशुकर्मणि वरट् च ५७ चतेरुर्न  
 ५८ प्राततेरुर्न ५९ अमेस्तुट् च ६० दहेर्गो लोपो दश्च नः  
 ६१ सिचेः संज्ञायां हनुमौ कश्च ६२ व्याडि घ्रातेश्च जातौ

हन्तेरच्चुरच् ६४ क्षेमेरुपधालोपश्च ६५ तरतेर्ङिः ६६ ग्रहेरनिः  
 ६७ प्रथेरमच् ६८ चरेश्च ६९ मङ्गेरलच् ७०  
 इत्युणादिषु पञ्चमः पादः

These texts, *Dhātupāṭha*, *Gaṇapāṭha*, and *Uṇādi Sūtra* are essential parts of the systematic knowledge of grammar, Vyākaraṇa, necessary for complete explication of the pithy *Sūtra* of the *Aṣṭādhyāyī*.<sup>14</sup>

This concludes the discussion of the reading program in Vedic grammar, presenting the knowledge of *Expansion*.

---

Notes:

<sup>1</sup> Maharishi Mahesh Yogi, (1994), p. 88.

<sup>2</sup> Gray, (2005), p. 375.

<sup>3</sup> Gray, (2005), p. 379.

<sup>4</sup> King Nader Rām, (2000), p. 105.

<sup>5</sup> Cardona, George, *Pāṇini: A survey of research*, (Delhi: Motilal Banarsidass, 1976), p. 142.

<sup>6</sup> Cardona, *Pāṇini*, p. 187.

<sup>7</sup> Sharma, Ramanath, *The Aṣṭādhyāyī of Pāṇini*, 5 vols., (Delhi: Munshiram Manoharlal, 1987-2003).

Katre, Sumitra Mangesh, *Aṣṭādhyāyī of Pāṇini*, (Austin: University of Texas Press, 1987).

Vasu, Śrīśha Chandra, *The Aṣṭādhyāyī of Pāṇini*, (Delhi: Motilal Banarsidass, 1988).

<sup>8</sup> Cardona, George, *Pāṇini, His Work and its Traditions*, Vol. I, Second Edition, (New Delhi: Motilal Banarsidass, 1988). For about 100 *Sūtras* Cardona gives alternate readings in brackets. The unbracketed reading is the one Cardona proposes was available to Patanjali and Kātyayana when they wrote their commentaries, and these unbracketed *Sūtra*, and not their alternates, were used for the reading curriculum. Final proofing and editing by Jean Marie Karst.

<sup>9</sup> Vettam Mani, *Puranic encyclopaedia : a comprehensive dictionary with special reference to the epic and Puranic literature*. (Delhi : Motilal Banarsidass, 1975) p.566.

<sup>10</sup> His Holiness Maharishi Mahesh Yogi, "The Root *Bhū* and Vedic grammar." 17 November 1972, Lake Tahoe, audiorecording. According to Maharishi Mahesh Yogi, all the verbs and all the words in Sanskrit, come from the root *Bhū*, to be or to become. Thus the entire language has its basis in Being.

<sup>11</sup> J.L. Shastri, *Dhātupāṭhaḥ*, (Delhi: Motilal Banarsidass, 1984).

<sup>12</sup> Sumitra M. Kartre, *Aṣṭādhyāyī of Pāṇini in Roman Transliteration*, (Austin, TX: University of Texas Press, 1987).

---

<sup>13</sup> Śrīśa Chandra Vasu, ed., *The Siddhānta Kaumudī*, v.2, (Delhi, Motilal Banarsidass, 1982).

<sup>14</sup> Cardona lists also the *Phit Sūtra*, and the *Liṅgānuśhāsanam* as satellite texts of the *Aṣṭādhyāyī*. Please refer to Cardona, (1976) pp. 174–179.

VEDIC LITERATURE  
READING CURRICULUM

Peter Franklin Freund

A Dissertation  
Submitted to the Graduate School of Maharishi University of Management  
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

July, 2006

Dissertation Supervisor: Professor Thomas Egenes

© 2006

Peter Franklin Freund

All Rights Reserved

Graduate School  
Maharishi University of Management  
Fairfield, Iowa

® Transcendental Meditation, TM-Sidhi, Maharishi Transcendental Meditation, Maharishi TM, Maharishi TM-Sidhi, Maharishi Vedic Science, Vedic Science, Consciousness-Based and Maharishi University of Management are registered or common law trademarks licensed to Maharishi Vedic Education Development Corporation and used with permission.