

Grammar Is Our Savior: A Normative Guide to Emancipation as Expounded In the *Vākyapadīya*

Dr. Rohana Seneviratne*

BA Hons. (Peradeniya), MPhil (Liverpool), DPhil (Oxford)

Senior Lecturer in Sanskrit, Department of Classical Languages, Faculty of Arts, University of Peradeniya, Peradeniya, 20400, Sri Lanka

*Corresponding author:

Dr. Rohana Seneviratne

Received: 05.07.2019

Accepted: 13.07.2019

Published: 28.07.2019

Abstract: Emancipation has long been a topic in theistic and non-theistic religions around the globe while the presence of diverse interpretations of and ways towards it tells us the amount of interest people had in liberating themselves. The Indian philosophy is no exception in proposing and debating paths to emancipation for over a few millenia. A proponent of the non-dualistic philosophy or Advaita Vedanta, Bhartṛhari (fl. 500 – 700 CE) in his dense work entitled *Vākyapadīya* expounds a novel way to emancipation through the proper recognition of the language in use that creates the phenomenal world. His thoughts as a grammarian and a philosopher largely influenced both formation and transformation of at least a large part of what we know today as the Indian philosophy of language. The discourse perspective clearly observed in the *Vākyapadīya* that the language in use represent the most unpolluted form of language, which is comparable to the characteristics of the supreme reality, enabled Bhartṛhari to propose a normative guide to emancipation with the support of yogic practices that were already current during his time. The objective of this study is to examine succinctly how Bhartṛhari delineates his guide to emancipation through the proper understanding of descriptive grammar, which he recognizes as the true form of the language we use.

Keywords: Grammar, Emancipation, Bhartṛhari, Sanskrit, Indian philosophy of language, Yoga, *Vākyapadīya*.

INTRODUCTION

Among the majority of the Sanskrit grammarians who were ardent followers of the Advaita Vedānta philosophy Bhartṛhari (fl. 500 – 700 CE) is a leading figure. Primarily a grammarian of the mainstream, Bhartṛhari's thoughts substantially influenced both formation and transformation of at least a large part of what we know today as the Indian philosophy of language. His flair for setting Sanskrit grammar on the platform of Advaita Vedānta theology resulted in his magnum opus the *Vākyapadīya* (literally, a composition on the sentence and the word) where we find the first detailed account of the philosophical foundation of human language. Whereas Pāṇinī attempted to straightjacket the flux of language by imposing rules, Bhartṛhari's position as a firm upholder of the fact that language in use represents the real face of it triggered serious debates among almost all the

schools of Indian philosophy during and after his time. Further, his new line of thoughts fashioned as the *Śabdādvaita* within the contours of the Advaita Vedantic theology presented a novel path to emancipation or becoming united with the supreme reality through the proper recognition of language, which he introduces as "grammar". This paper succinctly examines how Bhartṛhari in the *Vākyapadīya* (VP) explicates the path to emancipation through descriptive grammar and guides a yogic aspirant along it. Further, it attempts to analyze how his line of arguments conforms to the parameters of Advaita Vedānta theology.

Attributes of Grammar

The first book of the VP is known as *Brahmakāṇḍa* (section on the *Brahman*) alias *Āgamasamuccaya* (collection of sacred traditions) [1].

Quick Response Code



Journal homepage:

<http://crosscurrentpublisher.com/ccihss/>

Copyright © 2019 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

DOI : 10.36344/ccihss.2019.v05i07.007

The former title represents the *paśyantī* stratum of language, as some scholars suggest [2], and the latter the richness of the work with the essence of traditional philosophical thoughts on language and grammar. Bhartṛhari emphatically says that *āgama* or the sacred tradition should be revered and followed since it teaches us how to liberate ourselves. Likewise, he stays close to the philosophies ranging from the Vedas up to those in his time in developing his own. The concluding *kārikās* of the *Vākyakāṇḍa*, the second book of the VP, are dedicated to illustrate how much he cherishes the unremitting tradition of the grammar (*vyākaraṇāgama*) [3]. Bhartṛhari claims that the VP is by no means an uncompromising treatise to address the matter under discussion. Nevertheless, he does not fail to disdain the dry logicians Vaiji, Saubhava and Haryakṣa who were in compliance with the ‘tradition’ by mutilating the work of Patañjali that utilized the elaborative compendium, the *Saṅgraha* of Vyāḍi, as a ‘defensive armour’ (*pratikañcuka*) [4]. Bhartṛhari has therefore not been an extremist to alter the collection of traditions. Nor has he deviated from the mainstream of Sanskrit grammarians though he criticizes the way the grammar is treated with discursive reasoning distant from the tradition. It means that only the grammar, which is in harmony with the tradition (*āgama*), can be considered the means of emancipation but not the grammar intentionally analyzed. By saying that the grammar is associated with nescience, Bhartṛhari means the latter category of the grammar which shows us the unreal, manifold face of the *Śabdabrahma*, Real and unitary [5]. The former category of grammar is the closest to the ultimate Reality and the noblest among the austere practices [6] without seeking which it is not possible to attain the highest goal of the linguistic monism [7]. Therefore, it should not be misread that the accurate understanding of the language can be obtained with the help of our idiosyncratic, manifold version of the prescriptive grammar because it is obviously untenable to postulate the manifestation of true knowledge of the language through prescriptive grammar itself even at the dissolution of nescience [8]. As in the *Brahmakāṇḍa*, there are a few attributes of the grammar which helps us obtain the true knowledge of the Reality [9].

1. *apavargasya dvāram* (door of emancipation)
2. *ādyam padasthānaṃ siddhisopānaparvaṇām* (first rung of the ladder towards the goal, i.e. attaining the *Śabdabrahma*)
3. *ajihmā rājapaddhatiḥ mokṣamāṇānām* (straight royal path to emancipation for all desirous of it)

4. *vāṇmalānām cikitsitam* (medicine for the defects of speech)
5. *pavitram adhidivyaṃ* [10] (pure metascience of sciences),

Revered as such, *vyākaraṇāgama* or the ‘naturally correct way of language use in compliance with tradition’ or ‘the tradition of using the language as it has thus far been’ becomes what we all must follow as *the* means of attaining the highest bliss.

Bhartṛhari did not initiate treating *vyākaraṇa* with that much respect. It has a time-honoured significance. That *vyākaraṇa* is the means to attain the rewarding results including but not limited to the *mokṣa* (liberation) is an echoing precept in the Vedas. A considerable number of hymns in the ṚV assert that there were perennial concerns about how humans become rewarded in return for the correct use of the language. The *Asyavāmīya* hymn [11], for instance, explicates the nature of speech (*vāc*) while another hymn [12] includes a rich discussion upon the origin of the language. In the former hymn, *vāc* is shown as residing in the *Brahman*, an idea quite close to Bhartṛhari’s linguistic monism, but consists of four divisions of which only the fourth is accessible to humans [13]. *Vāc*, the goddess of speech as in the latter hymn, approaches toward those who have perceived the correct use of the language in such a way that a loving wife comes towards her spouse [14]. Learning accurate language use is akin to obtaining grains by removing chaff during threshing and to recognizing one’s own friends from a mass of people [15]. All these analogies serve to hone in on the fact that the correct language use should be acquired consciously and effortfully since we all are not perfect users [16].

As regards the grammarians’ views in history, Patañjali quotes a number of verses from the Vedas and unknown sources to substantiate the importance of correct language use. Some [17] are noted for their emphasis on the precise use of accent, phonemes and words during linguistic communication because failure to do so may affect the language users unfavourably and make them the uncivilized [18] or barbarians (*mleccha*). It is of considerable import that the correct language use has been specified as ‘one within a given context’ (*yathāvat viśeṣe vyavahārakāle*, i.e. properly at a particular time of communication) [19]. Notably there the role of the context (in the sense ‘situation’) is regarded to be decisive for the correctness of a particular language form. Accordingly, quite similar to what discourse analysis has to tell us, the ‘correctness’

of the usage of language depends not only on the linguistic accuracy of the expressions but also on their paralinguistic properties and other situational factors including when, where and how they are employed.

The grammarians who keep pace with the tradition (*āgama*) also agree with the Vedic position aforementioned that the correct language use rewards all in attaining the transcendental goal in addition to the success in their mundane life [20]. Bhartṛhari too highlights it as the apex of his system of philosophy. The stages towards the ultimate goal are defined with a number of terms such as *abhyudaya* (divine bliss) [21], *puṣpa* (bloomed flower) *phala* (fruit), *svargaloka* (heaven) and *mokṣa* [22]. In the first instance, it should be noted that *abhyudaya* is specified as '(that) preceded by grammar, the naturally correct use of the language' (*śāstrapūrvake*), viz. not by other religio-philosophical methods. However, *abhyudaya* per se is not the attainment of the *Brahman* but rather the worldly success achievable by using the language accurately and/ or the happiness of getting close to the divine [23] for which the mastery in grammar is the only way. While explaining RV 4. 58. 3, Patañjali also stresses that the grammar should be mastered if desirous of attaining the identity with the great lord, i.e. the *Brahman* [24]. Bhartṛhari, being consistent with Patañjali, holds that to refine the language in use (*śabdasaṃskāra*) is the way to the *Paramātman* [25]. The Grammar or the science of recognizing the accurate language use is thus what is meant by *śabdasaṃskāra*.

Śabdapūrvayoga: The Purification Level

In the light of the above construal, it becomes very clear that Bhartṛhari employs the term *vyākaraṇa* not only in the sense normative and pedagogic grammar but also, in fact, more often and emphatically, in the sense 'the naturally correct undistorted way of using language' which sounds synonymous with the *Śabda*, the linguisticity. However, by saying that the correct language use is the way to attain the ultimate Reality, Bhartṛhari does not mean it is sufficient to enjoy the supreme bliss. If interpreted that way, it would seriously degrade his philosophy and his line of argument would become a straw-man. Scholars have already discussed this issue and have come up with suggestions for the position Bhartṛhari may have held in his works [26]. Like the other schools of the Advaita Vedānta, the *Śabdādvaita* school of Bhartṛhari too recommends that *yoga* or the austere meditative practice should be followed by those desirous of liberation. Nonetheless, it must be understood that such yogic practice need be

preceded by the (understanding of the) correct use of the language. Thus, the complete procedure is encapsulated in the term '*śabda-pūrva-yoga*', i.e., in simple terms, 'meditating upon the unity of the *Śabda* (the linguisticity) and turning away the illusory diversity that the *Śabda* shows us' [27]. Put otherwise by replacing the '*Śabda*' with the '*Brahman*', it means that since the *Brahman* illusorily appears to be divided and manifold, the aim of meditation should be to comprehend its unitary face, the undivided ultimate Reality.

Attaining the *Brahman* through the *śabdapūrvayoga* is a continuum. It includes several stages not clearly distinguishable from one another but of which the final one is the attainment of the *Śabdabrahma*. Primarily, as normative Sanskrit grammarians emphasize, the aspirant must begin with the practical purification of the everyday language from grammatically incorrect linguistic forms and inaccurate idiosyncratic pronunciations and other speech defects that damage the intended meaning. It is not held by Bhartṛhari that corrupt linguistic forms or idiosyncratic ways of pronunciation fail to convey 'any' meaning. Put differently, the language in practice should be made void of nonstandard, absurd forms by doing which *abhyudaya* becomes certainly obtainable [28]. Evidently, the correct use of the language aims at two major purposes. One is that, since the *Śabda* or the linguisticity of our world is considered to be eternal and unchanging, those who change it by means of incorrect use stray from the eternal truth. Therefore, *vyākaraṇa* teaches us how not to deviate from and to get close to the ultimate Reality. The other purpose contextualized to ancient India is to keep the civilized social milieu with established norms untarnished. If the human language in which the Vedic precepts have also been stored continues to be corrupt, it would result in a society where the truth (*dharma*) is not entrusted [29]. Moreover, Bhartṛhari discusses in the VP at length how *kālaśakti* or the power of time manipulates and regulates the whole universe including the language [30]. Sequencing (*krama*) which is solely based on time appears in our language and drags us to nescience (*avidyā*) even though the ultimate Reality is devoid of any sequence. The incorrect language use is caused by *avidyā* because we, the language users, attempt to set a sequence of the language of our own in order to acquire the language the way we want it [31]. Then due to every individual's usage of the language in his own unique way by choosing and altering the sequence of the syllables, words, sentences and thoughts, a countless

number of infinite idiosyncratic language patterns are generated which are capable of leaving behind memory traces in our mind. These memory traces (*saṃskāra*) ‘conflict and obscure the ‘proper sequencing’ of the *Śabdabrahma* by their time power’ [32]. If not refined with grammar (in the sense ‘the naturally correct and undistorted way of using the language’), these *saṃskāras* mask the truth taught by the Vedic scriptures and thereby the mandatory preliminaries of comprehending the *Śabdabrahma*. Learning and following the accurate way of the language use help us remove such *saṃskāras* and recognize the non-idiosyncratic, non-egocentric sequence of language. The truths in the Vedic teachings unseen so far then start becoming comprehensible gradually and *abhyudaya* is achieved. *Abhyāsa* or practice is required continuously because the more thoroughly we understand the accurate language use the more obviously the truths in the Vedic teachings manifest themselves to us and consequently more illuminated the path toward the *Śabdabrahma* becomes. The aspirant who has attained *abhyudaya* in this way is then required to proceed to the *yoga* stage of the ‘*śabdapūrvayoga*’ procedure.

Śabdapūrvayoga: The Meditational Level

The *yoga* stage is considered an amalgamation of a series of subtle stages beyond the sphere of day-to-day linguistic experience, as can be learnt from the *kārikās* of the VP and the commentaries thereon. In Bhartṛhari’s terminology, this stage is the fruit (*phalita*) preceded by the flower (*puṣpita*) stage immediately discussed above [33]. It is obvious from his usage of these metaphoric terms that the second stage is neither separated from nor possible without the first but rather an advancement of the first [34]. Bhartṛhari describes the series of those subtle stages as follows. The arrange of the stages in this list is not ascertained in the literature but only serves here to help distinguish them from each other.

- To supersede the ‘activity of breathing’ and to become well-determined on the ‘reality of speech’ (*prāṇavṛttim atikramya vācaḥ tattve vyavasthitah*) [35].
- To concentrate the mind on (his own) self [36] by the method of the suppression of sequence (*kramasaṃhārayogeṇa saṃhṛtya ātmānam ātmani*) [37].
- To complete the activity of refining speech and to apply speech to consciousness (*vācaḥ saṃskāram ādhāya, vācaṃ jñāne niveśya ca*) [38].

- To break the bonds of speech and to make it (i.e. speech) bond-free (*vibhajya bandhanāni asyāḥ, kṛtvā tām chinnabandhanām*) [39].
- To attain the inner illumination to become one with the broken bonds of (own speech). (*jyotir āntaram āsādyā chinnagranthiparigrahaḥ*) [40].
- To break the bonds (of speech) and to become united with the noblest illumination (i.e. the *Brahman*). (*pareṇa jyotiṣā ekatvaṃ chitvā granthīn prapadyate*) [41].

These stages, though there may not be a clear-cut transition from one to another, should obviously be more associated with the mind. The suppression of sequence (*kramasaṃhāra*) [42] which is described as a property of the *paśyantī* [43] stratum as well is of particular importance. Unlike in the practical usage of the language in our daily life, the aspirant desirous of the union with the *Brahman* must stop thinking about the language in terms of syllables, word order and sequencing of thoughts. Similarly, it is encouraged not to take even the Vedic scriptures only to have been a set of ‘verbally stored teachings’ that should be learnt by heart because parroting the Vedas makes the aspirant cling to the sequence of the language [44]. If the properties of the language strata are recalled here, we discussed that the sequence caused by time lies in the *vaikharī* stratum. Further, as prescribed by Bhartṛhari, it is essential, if desirous of proceeding toward the *Śabdattva*, to supersede the activity of breathing (*prāṇavṛtti*) which produces the sounds, in virtue of our inhalation and exhalation, to generate the sequence of our speech. However, the *madhyamā* stratum is not fully devoid of sequence in comparison to the *paśyantī* but it retains only the ‘sequence of ideas expressed’ which is subtler than that of the syllables, words etc. in human speech. All in all, the aspirant is expected to pass on from the sequence of the language in its gross form in the *vaikharī*, through its subtler form in the *madhyamā*, and finally having suppressed it altogether, towards the *paśyantī*.

To break all the bonds of speech means to remove all the *saṃskāras* such as ignorance and the egocentric. [45]. This cleansing of past memory traces is necessary to cast away our idiosyncrasies and to identify ourselves with the ultimate Reality. Put otherwise, when we become free from the egocentric bonds such as ‘I’, ‘to me’ and ‘mine’, [46] the identification with the universal oneness is possible. As mentioned above, refining our speech (*śabdasaṃskāra/vācaḥ saṃskāra*) is the preliminary means to break the bond at the meditational level as well.

Also noteworthy in particular is that the final goal of the *śabdapūrvayoga* is specified as the illumination (*jyotiṣ*) which is a metaphor for the knowledge of the ultimate Reality or the *Brahman* [47]. This ‘illuminative nature’ is also an attribute of the *paśyantī* [48]. Further, since Bhartṛhari does not advocate another stratum higher than the *Paśyantī* like the Kashmiri Śaivas do but takes it to be identical with the *Brahman*, the final stage of the *śabdapūrvayoga* marked by illumination can also be recognized as the *paśyantī* itself. In addition to that, the spiritual wisdom or the enlightenment is often found connected with ‘illumination’ employed as a metaphor even outside the Indic religio-philosophical contexts while the *paśyantī* is clearly described as the pure wisdom (*saṃvit*) in the VP and the related literature [49]. On the contrary, *avidyā* (nescience/ ignorance) is often introduced metaphorically as the darkness. The *paśyantī* is thus the pure wisdom which the aspirant should seek in such a way that one who in the darkness should look for the light [50].

Among the commentators’ explications on the nature of the final fruition of the *śabdapūrvayoga*, *vaikaraṇya* or the ‘state of being free from senses’ [51] is also worth examining briefly in the present context itself. *Vaikaraṇya* is obviously a term borrowed from the *Yoga* philosophy as it is found employed in the same sense oftener in the literature on *Yoga* [52]. At the second stage of the *śabdapūrvayoga* immediately discussed, the aspirant becomes free from the senses that he experiences with his organs of sense including the mind that keep him connected to the phenomenal world and thereby compel him to differentiate the undifferentiated. If he could stop ‘naming’ what he gets to know through his inner and outer organs of sense, then he could also discontinue ‘creating’ his idiosyncratic world full of discrepancies. *Vaikaraṇya* thus remains compulsory in the yogic practice towards the *śabdabrahma* to refrain from worldly contacts. That separation then results in the cessation of the *saṃsāra* [53].

DISCUSSION

Now the complete process of the *śabdapūrvayoga* as elaborates by Bhartṛhari becomes clear enough for us to construe with due attention to its linguistic and theosophical import. The manifold linguistic forms we experience in the *vaikharī* stratum are mere reflections of the *paśyantī* stratum that causes the diversity in the language in order for all to make mutual communication a possibility. I utilize an often-

cited verse from a RV hymn, though with a purportedly ambiguous analogy, to illustrate this process as follows. *catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya tridhā baddho vṛṣabho roravīti maho devo martyāṃ ā viveśa* [54].

Four horns, three legs are his, two heads, seven hands are his. Bound in three places, [55] the bull roars repeatedly: the great god has entered the mortal [56].

In the light of Patañjali’s interpretation, the ‘great god’ here should stand for the *Śabda* [57] and the ‘bull’ (*vṛṣabha*) [58] metaphor is to exemplify its sovereignty or nobility. The four horns of the bull are the four major categories of the language in analysis; nouns, verbs, preverbs and particles. The three legs are the three tenses and the two heads are the two views on the ‘nature of the language’ (*śabdātattva*), viz. the eternal (*nitya*) [59] and the susceptible to production (*kārya*) [60]. Prescriptive grammar is concerned with this *kārya* facet of the language. The seven arms of the bull stand for the seven cases (*vibhakti*) in Sanskrit. The three places the bull is bound at are the sources of speech articulation; the chest, throat and head [61]. This metaphoric description is traditionally believed to be a substantial example of how the eternal, indivisible *Śabda* alias *paśyantī* descends to the physical, material plane in order to reflect itself as divided and manifold, i.e. to facilitate mutual communication. The flow of the natural, causally independent language (*nityaśabda*) from its illuminative supreme stratum toward the differentiated stratum is bound or interrupted by our idiosyncratic efforts to articulate it in the form of audible sounds. Those sounds produced as such (*kāryaśabda*) are imbued with ego sense and susceptible to change from one to another and generation to generation though they appear due to our nescience to be eternally static [62].

However, in order to attain the highest stratum by the *śabdapūrvayoga*, practice (*abhyāsa*) is mandatory. The yogic practices [63] including mantra recitation [64] and the breathing practices like *prāṇayāma* must be performed repeatedly. Repetition of the practices remains vital. In such a way that comprehending an object in the partial darkness or sitting rather far away requires us to attend to it repeatedly with increasing attentiveness, attaining the *Śabdabrahma* is feasible only when such yogic practices are conducted repeatedly [65]. At each level of the yogic meditation accompanied by *mantras*, the aspirant concentrates on the unity of the language. Put differently, with a preliminary concentration on the familiar *vaikharī* stratum the aspirant proceeds to the *madhyamā* where the psychic concentration becomes more internalized and where the physical phonic structure of the linguistic expressions including even that of the mantras being used is abandoned and their meanings are contemplated upon in more depth. The aspirant thus makes a turn from the outer world towards

his own inner world by focusing more and more on the self. Finally, the mind becomes quieted and the intuitive experience of the *Śabdabrahma* alias *paśyantī* can ensue. Thus, the VP stresses that the aspirants with a more comprehensive understanding of the accurate use of the language remain closer to the ultimate reality since the sacred form of the *Prajāpati* or the creator of the world, in this case, the *Śabda* (the substratum linguisticality) [66], rests in greater measure within them [67]. It means that those who notice the corrupt forms of their own or others' language use and appropriately rectify them are more likely to comprehend the undifferentiated, eternal face thereof rather than the unconcerned public.

CONCLUSION

The guide to emancipation through grammar Bhartṛhari proposes in the VP has two distinguished stages without both of which no aspirant would be able to reach his goal. What makes his approach to this normative guide look more logical, plausible, and inviting is that the journey bound for the supreme reality begins with one's everyday experience and awareness of idiosyncrasies of language practices. Consequently, one does not have to seek, at least initially, any theological underpinning for his attempts to purify his own language practices by removing nonstandard and absurd forms and rectifying erroneous ones. Once recognized that the idiosyncrasies of language practice that leave obstructive memory traces eventually mask the supreme reality, the aspirant becomes qualified for climbing up the ladder of yogic austerities. Clear and consistent enough, this guide remains the essence of the *Vākyapadīya*, marking Bhartṛhari's contribution as epoch-making and far beyond what a hardcore grammarian could do.

Abbreviations

KĀ.	Kāvyaḍarśa	
MBh.	Mahābhāṣya	
MWSED.	Monier-Williams Sanskrit - English Dictionary	
P.	Pāṇinīya (Aṣṭādhyāyī)	
ṚV.	Ṛgveda	
ŚB.	Śatapatha Brāhmaṇa	
SS (M).	Sphoṭasiddhi of Maṇḍanamiśra	
TU.	Tripura(tāpinī) Upaniṣad	
VP	Vākyapadīya kārīka of Bhartṛhari	
VPbh.	Vākyapadīya: Bhartṛhari's own Commentary (Vṛtti)	
VPpr.	Vākyapadīya: Puṅyarāja's Commentary (Ṭikā)	
VPphr.	Vākyapadīya: Helārāja's Commentary (Prakāśa)	

VPvd.	Vākyapadīya:	Vṛṣabhadeva's
Commentary (Paddhati)		
YS.	Yogasūtra of Patañjali	
YV.	Yogavasiṣṭha	

REFERENCES

1. Nakamura, H., Trevor, L., Sengakul, M., & Taitetz, U. (2004). *A History of Early Vedānta Philosophy: English translation of Vols. III - IV of the Shoki No Vedānta Tetsugaku*. Delhi: Motilal Banarsidass. 412.
2. Bhattacharya, B. (1985). *Bhartṛhari's Vākyapadīya and Linguistic Monism* (No. 25). Bhandarkar Oriental Research Institute.
3. VP. 2.482 - 487.
4. VP. 2.484; For a detailed discussion see: Thieme, P. (1956). Pāṇini and the Pāṇinīyas. *Journal of the American Oriental Society*, 76(1): 19 - 20.
5. VPpr. 2. 233 *avidyaiva vidyopāyah* ; VP. 2. 234; Cf. VP. 2. 238 *asatyē vartmani sthitvā tataḥ satyam samīhate*.
6. VP. 1.11 *āsannaṃ brahmaṇas tasya tapasāmuttamam tapah*.
7. VP. 1.13 *tattvāvabodhaḥ śabdānam nāsti vyākaraṇādṛte*.
8. VPpr. 2.234 *avidyāvilaye svayam vidyopāvartamānā śāstrādūpajātetī nākhyātum śakyate*.
9. VP. 1.14 - 16
10. Cf. Śāṅkara on TU. 1.3.1 *vidyāsvadhī yaddarśanam tadadhividyam*.
11. ṚV. 1.164
12. ṚV. 10.71
13. ṚV. 1.164.45 *catvāri vāk parimitā padāni tāni vidurbrāhmaṇā ye manīṣiṇaḥ |guhā trīṇi nihitā neṅgayanti turīyam vāco manuṣyā vadanti*.
14. ṚV. 10.71.4 *uto tvasmai tanvam vi sasre jāyeva patyauśatī suvāsāḥ*.
15. ṚV. 10.71.2
16. The *Vāgambhṛṇī* hymn (ṚV. 10.125) also offers a rich account of the rewards obtainable by means of the correct language use.
17. MBh. (*Paspaśāhnikā*) 4.2
18. This implies a strong discouragement of the dialectal use of the language in place of the standard which Patañjali, following Pāṇini, who 'refined' (*saṃskṛtaḥ*) the language, may have considered very necessary. See: Hock 2005: 286. Cf. KĀ. 1.6cd; *duṣprayuktā punargotvam prayoktuḥ saiva śamsati*.
19. MBh. (*Paspaśāhnikā*) 4.4 *yastu prayunkte kuśalo viśeṣe śabdān yathāvadvyavahārakāle | so'nantamāpnoti jayam paratra vāgyogavidūṣyati cāpaśabdaiḥ*.
20. Cf. P. 6.1.84.2 *ekah śabdaḥ samyagjñātaḥ śāstrānvitaḥ suprayuktaḥ svarge loke kāmādhugbhavati* (A linguistic form which is based on the correct usage, well employed and well comprehended is a wish-fulfilling cow in heaven),

- KĀ. 1.6ab; *gaurgauḥ kāmāduḡhā samyakprayuktā smaryate budhaiḥ* (The correctly used language is traditionally said to be the wish-fulfilling cow by the wise).
21. MBh. (*Paspaśāhnikā*) 13 *śāstrapūrvakaṃ yaḥ śabdān prayunkte saḥ abhyudayaena yujyate*.
 22. Bhattacharya 1985: 31
 23. Śāstrī. (1980). Translates *abhyudaya* as the moral power, which directs us towards the identification with the *Brahman*. Also etymologically, it means the beginning or elevation of something. MWSED. 78(2), 120.
 24. MBh. (*Paspaśāhnikā*) 4. 8 *mahatā devena naḥ sāmyaṃ yathā syādityadhyeyaṃ vyākaraṇam*.
 25. VP. 1.144; 3. 1.50; 3. 13. 2
 26. Potter, K. H., Larson, G. J., & Bhattacharya, R. S. (2014). *The Encyclopedia of Indian Philosophies, Volume 4: Samkhya, A Dualist Tradition in Indian Philosophy*. Princeton University Press.
 27. Iyer, K. S. (1969). *Bharṭṛhari: A study of the Vākyapadīya in the light of the ancient commentaries* (Vol. 68). Deccan College Postgraduate and Research Institute.
 28. Beck, G. L. (1995). *Sonic theology: Hinduism and sacred sound*. Motilal Banarsidass Publ..
 29. McEvelley, T. (2002). Documenta 11.
 30. Bharṭṛhari (grammaticus.). (1972). *The Kālasamuddeśa of Bharṭṛhari's Vākyapadīya* (Doctoral dissertation, Motilal Banarsidass).
 31. Cf. VP. 2.237: *vyākaraṇa* is a deceit (*upalāpana*). Note that there is a variant reading of this *kārikā* where *upalālana* is found in place of *upalāpana*. Etymologically, *upalālana* is 'amusing' or 'coddling' as also in ŚB. 5.15.17 but also falls in the sense 'spoiling' or 'coaxing' that may better suit here.
 32. This is not to imply that the *Śabda* has a sequence but to emphasize the absence of any sequence thereof. See: Coward and Raja 1990: 46.
 33. Bhattacharya 1985: 31; Iyer 1969:18; Coward, H. G. (1976). *Bharṭṛhari*. Twayne's World Authors' Series (Twas) 403, India. Boston: Twayne Publishers. 50.
 34. Bhattacharya (1985: 31. fn. 30) provides a rich account of how this 'flower-then-fruit' metaphor was preferred by the grammarians and the philosophers. Cf. VP. 1.16: for the metaphor of ladder (*sopāna*) which implies that the desired stage is not the first but not possible without the first (i.e. *abhyudaya*) either.
 35. VP. 1.145 (hemistiches a, b).
 36. Śāstrī 1980: 85: '[By] withdrawing his mind from external nature and fixing it up on his inner nature'.
 37. VP. 1.145 (hemistiches c, d).
 38. VP. 1.146 (hemistiches a, b).
 39. VP. 1.146 (hemistiches c, d). 'Having broken' (*vibhajya*) does not mean 'having removed' the bonds/ties (*granthi*) of speech but instead 'having separated' them with the help of the intellect. Cf. VPvd. 1. 146 *prṭhakkṛtya buddhyā*.
 40. VP. 1.147 (hemistiches a, b).
 41. VP. 1.147 (hemistiches c, d); Bhate and Kar read *kāraṇa* instead of *pareṇa* here. Bhate, S. & Kar, Y. (ed.) (1992). *Word index to the Vākyapadīya of Bharṭṛhari, together with the complete text of the Vākyapadīya*. Delhi, India: Eastern Book Linkers.
 42. See for a brief discussion: Coward, H. G. (1989). "The reflective word: Spirituality in the grammarian tradition of India". *Hindu Spirituality I: Vedas through Vedānta* (ed. K. Sivaraman et al). New York: Crossroad. 222 - 223.
 43. VP. 1.167 *avibhāgā tu paśyantī sarvataḥ samḥṛtakramā*.
 44. Coward and Raja 1990: 47. Here, we must not misread this seemingly contradictory position of Bharṭṛhari. Tradition (*āgama*) is not the text itself but what is taught by the text though the latter has been available to us through the former. Adhesion to the pronounceable text, i.e. linguistic forms in the Veda, cannot enlighten us about the Reality.
 45. However, it is not very clear either from the *kārikās* (VP. 1.146 - 147) or from the *vṛtti* thereon whether *bandhana* and *granthi* are synonymous even if VPvd. 1.146 says '*chinnagranthiparigraha*' stands for '*vikāraparigrahachedāt*' (by breaking the comprehension of distortions). Bharṭṛhari does not say that *bandhana* means the egocentric bonds whereas *Vṛṣabhadeva* does with '*bandhanāni iti | avidyāhaṅkāradīni*'. But since, while explicating the alternative views on attaining the *Brahman* as held by other philosophical schools in VPbh. 1.5, Bharṭṛhari states that '*mama aham iti ahaṅkāragranthi-samatikramamātram brahmaṇaḥ prāptiḥ*'. Also with regard to the nature of the *Brahman*, it is obviously mentioned in VPbh. 1.143 that '*vāgyogavido vicchidyā-ahaṅkāragranthīn atyantavinīrbhāgena saṃsṛjyante*'. It is thus a highly tenable argument that *bandhana* and *granthi* should be synonymous in terms their serving to mean 'restraints of ego sense' that compel us to understand the world as diverse. Iyer (1964) 123, 130: also provides a positive line of thought to argue as such. Since Coward & Raja's (1990: 46 – 47) translation of *bhandhana* as 'bonds' and *granthi* as 'knots' only adds to ambiguity, I translate both terms as 'bonds'.
 46. VPbh. 1.5
 47. VPvd. 1.147 *vyotirāntaramiti jñānaviśeṣam*.
 48. Cf. VP. 1.167 *svarūpajyotireva*.
 49. VPhr. 3.2.11; 3.3.2 *saṃvicca paśyantīrūpā*; See: Bhattacharya 1985: 38. fn. 38; Cf. YBh. 3. 51 *prajñājyotis* (light of wisdom).
 50. VPbh. 1.5 *vedābhyāsāt varamāntaram śuklamajvaram jyotistasmīnevāpare tamasi vīte vivartate*.
 51. Iyer (1964: 121,127) translates *vaikaraṇya* as 'the withdrawal of the inner and outer senses from their objects' and 'the aspirant... goes beyond the outer

- and inner senses and the mind'. Cf. *Vaikaraṇya* : 'deprived of organs of sense' as in Chapple, C. K. (2008). *Yoga and the luminous: Patañjali's spiritual path to freedom*. Albany: State University of New York Press. 199. *Vaikaraṇya* is an abstract noun with the secondary suffix '-ya' appended to 'vi (separating, asunder, away) +karaṇa (organ of sense/ place of articulation). Iyer (1964: 121) argues why *vaikaraṇya* should be considered as only a 'step' towards the liberation but not an alternative way to attain the *Brahma*. If it is the latter case, it would be an erroneous reading of VPbh. 1.5 cited above.
52. YS. 3.48 *tato manojavitvaṃ vikaraṇabhāvaḥ pradhānājayaśca*
53. VPvd. 1.5 *vaikaraṇyam iti | karaṇādīnām cakṣurādīnām buddhīndriyāṇām pañcānām tathā pānyādīnām karmendriyāṇām pañcānām buddhimanasośca nirvṛtīh | yataścakṣurādīnibandhano rūpādīvyavasāyah tatpūrvakaśca samīhā api vartante, tataḥ tatpūrvah saṃsārah | ataḥ karaṇanivṛtau saṃsāranivṛtīh.*
54. ṚV. 4.58.03; MBh. 1.3.14 - 29 (*Paspaśāhnikā*) 4. 8
55. Kahrs (1998: 186) translates this as 'three ways' which should be erroneous and is not consistent with Patañjali's explanation. Kahrs, E. (1998). *Indian semantic analysis: the nirvacana tradition*. University of Cambridge Oriental Publications, 55. Cambridge, U.K.; New York: Cambridge University Press. Cf. MBh. 1.3.14 - 29 (*Paspaśāhnikā*) 4.8 *tridhā baddhaḥ triṣu sthāneṣu baddhaḥ urasi kaṅthe śīrasi iti.*
56. MBh. 1.3.14 - 29 (*Paspaśāhnikā*) 4.8 *martyāḥ maraṇadharmāṇaḥ manuṣyāḥ* However, by taking the *Śabda* as something residing only within humans contradicts Bhartṛhari's tenet that the *Śabda* in the form of *pratibhā* resides in all beings as their knowhow. Noteworthy here is that it is Patañjali who was principally a grammarian that interprets '*martya-s*' as 'humans' and that he may have read it as such so that the Ṛgvedic verse fits well with the human language in practice. Also consider Sāyana's reading the same verse rather differently. See: Smith, F. M. (2006). *The self-possessed: Deity and spirit possession in South Asian literature and civilization*. New York: Columbia University Press. 193.
57. MBh. 1.3.14 - 29 (*Paspaśāhnikā*) 4.8 *mahān devaḥ śabdaḥ.*
58. Cf. VPbh. 1.130 *sarveśvaraḥ sarvaśaktirmahān śabdavṛṣabhaḥ.*
59. MBh. I.112.23 – I.113.15 *nityeṣu śabdeṣu kūṣasthaiḥ avicālibhiḥ varṇaiḥ bhavitavyam anapāyopajanavikāribhiḥ.*
60. VPbh. 1.130; *kāryo vyavahārikah puruṣasya vāgātmanaḥ pratibimbopagrāhī | nityastu sarvavyavahārayoniḥ* Bhattacharya (2002: 94) translates *nityaśabda* and *kāryaśabda* as the 'causally independent language' and the 'causally dependent language' respectively. Bhattacharya, S. (2002). *Word and sentence: two perspectives: Bhartṛhari and Wittgenstein*. New Delhi: Sāhitya Akademi.
61. *Vaikaraṇya* also seems to have been employed in the VPvd. 1.130 in the sense 'the state of being free from the organs of articulation' when projected onto the explanation of '*tridhā baddhaḥ*'. Further research is necessary to prove whether such an interpretation is possible.
62. '*Pravāhanityatā*' (stream-like eternity) and '*kūṣasthanityatā*' (absolute/ utmost eternity) and *vyavahāranityatā* (eternity from the viewpoint of practical life) concepts developed in later philosophical traditions may be compared with this aspect of the language.
63. The austere meditation in order for an aspirant to comprehend the *Śabdātattva* is recommended in the *Yoga* philosophy as found in the *Nirvānaprakaraṇa* of YV. 1.82.24 *yogino vidadātmano bhāvayanti yathāiva yat | tat tathāivāṣu paśyanti drdhabhāvanayā tayā* (If the yogins who have understood their own self contemplate on something in a certain way, they 'see' i.e. understand it that way itself in no time by means of that austere meditation)
64. Iyer 1964: 120.
65. VP. 1.92 - 93; Cf. VP. 1.83: for the analogy of one who repeats a verse in order to memorize it and becomes gradually successful. Also see: SS (M). 18: for the analogy of a lapidarist evaluating a precious stone step-by-step while obtaining a higher understanding of its value at each step.
66. VPvd. 1.124 *prajāpati iti | sarveṣāṃ kāraṇam | tadvāreṇa vāktattvamāha.*
67. VPbh. 1.124 *sādhvī vāgbhūyasī yeṣu puruṣeṣu vyavasthitā | adhikaṃ vartate teṣu puṇyam rūpaṃ prajāpateḥ*; VPvd. on this *kārikā* says '*puruṣeṣu iti | ye vaiyākaraṇāsteṣu*'.