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The development of Sanskrit grammar on pre-pāṇinian stage

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Abstract
Sanskrit Language has a greater stock of words than any other language ever known to the philological world. It proves the intellectual capacity of the Indo-Aryans in early days. Sanskrit language is grave and serious. There are two types of Languages – Vedic and Classical Sanskrit Language. As per Veda, such process is an ancient root that it is quite different from the Classical Sanskrit Language. *Ācārya Pāṇini* wrote the grammar of both the Veda and Classical Sanskrit language. The grammar of Sanskrit language has grown spontaneously with the utterance of meaningful sentences. The sentence is a collection of words in proper order to express proper sense. Sanskrit grammar has got the unique position of a chequered history of evolution through a considerable number of schools, *Pre-Pāṇinian*, *Pāṇinian* and *post-Pāṇinian*, each having a vast literature comprising *sūtra* text, commentaries, appendix and the like. The theory of grammar relating to the history of Sanskrit grammar focuses on Panini as point of reference to determine the division of historical ages. The first of the three ages is the *Pre-Pāṇinian* age. It is not sure when the grammar practice during *Pre-Pāṇinian* age started or who started it, but it can generally be said that practice of Sanskrit grammar began after some period of the discovery and introduction of Sanskrit language. Now I am discussing about the development of Sanskrit Grammar on *Pre-Pāṇinian* stage.

Keywords: *Pāṇini, Śākalya's Padapāṭha, Yāska's Nirukta, Prātiśākhyas, Śikṣās, Pre-Pāṇinian* lost Sanskrit Grammarians, *Aṣṭādhyāyī*

Introduction

From long past man adopted various means to express his thoughts, ideas and views. As is quoted by great Rabindranath – 'man is instinctly craving for discovering something'; therefore, language is practically the sole medium for disclosing his thoughts; it is better than drawing and gestures [1]. Virtually this is the language that is being used in the Vedas, history, philosophy, literature etc. Sanskrit Language has a greater stock of words than any other language ever known to the philological world. It proves the intellectual capacity of the Indo-Aryans in early days. Sanskrit language is grave and serious. There are two types of Languages – Vedic and Classical Sanskrit Language. It is true beyond doubt that the four Vedas with all other Sanskrit literature are encyclopedia of human knowledge. In ancient India 'learning' refers to Vedic studies. Vedic studies not only means the learning of four Vedas but also six *Vedāṅgas* (Grammar, Phonetic, Etymology etc.). Thus origin of Grammar is organically connected with the study of Vedas. In ancient times Grammar was studied by pupils not for its own sake but for the better understanding of Vedic texts.

At the beginning of *Mahābhāṣya*, *Ācārya Patañjali* says to explain the meaning of the term *'Śabdānuśāsana'* or grammar: *'Keoām śabdānāṃ laukikānāṃ vaidikānāṃ ca'*. As per Veda, such process is an ancient root that it is quite different from the Classical Sanskrit Language. *Ācārya Pāṇini* wrote the grammar of both the Veda and Classical Sanskrit language. The grammar of Sanskrit language has grown spontaneously with the utterance of meaningful sentences. The sentence is a collection of words in proper order to express proper sense.

Grammar mainly expresses the etymological meaning of the word. The parts of speech in a sentence, verb, six cases, indeclinable (*Avyaya*), immutable word (*Nipāta*), prefix, noun, adjective, origin (*Prakṛti*), suffix, compound, the meaning of *Prakṛti*, the meaning of suffix (*Pratyaya*) and the meaning of the root are well-discussed in grammar. It also given us the proper explanation of the meaning of the sentence and the parts of speech which will be

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mainly spoken of in that sentence. What is word? What is its meaning? What is the relation between the two? – These questions get their exact answers in grammar. As Grammarians mainly believe in the eternity of words so they are called *Śabdādvaitavādin*. They also believe in the identification of the eternal word with *Brahman* or *Pratyagātmā*. The science of grammar aims at acquiring knowledge by means of etymology or *śabdasamskāra.* The knowledge of etymology helps people to differentiate between the correct word and the incorrect word. The science of grammar never attempts to coin new words but gives importance to the popularly used forms of words. The practice of language comprises the application of *Vyākaraṇa* (grammar). This grammar has been considered not only as Vedas but also has been cited in Śruti [2] as 'वेदानां वेदः'. The ancient and rich Indian culture is substantially is rooted in Sanskrit language, so it is said – 'भारतीयसंस्कृतिः संस्कृताश्रिता ।' Etymologically *Vyākaraṇa* means 'analysis'. It is truly praiseworthy the way sound, speech, sentence and the other elements of language have been analysed few countries like India and Grees were declined to practice grammar. So in discussing the history of Sanskrit grammar. Dr. S.K. Belvalkar has cited at the beginning in his famous books *'Systems of Sanskrit Grammar'* – "It would be hardly an exaggeration to say that in no other country has the science of grammar been studied with such a zeal and carried to such a perfection as it has been in India" [3].

Form of Sanskrit Grammar

In discussing the traditional Sanskrit grammar, at first traditional tread of grammar can be indicated – "व्याक्रियन्ते व्युत्पाद्यन्ते प्रकृति–प्रत्ययादि–विभागेन शब्दा अनेन इति व्याकरणम् ।" As a matter of fact, to consider the matter in the light of etymological reference – वि–आ–√कृ+ल्युट् (करणे) = व्याकरण । Grammar means 'analysis'. The function of grammar is to analyse the language the educated use and following the usage of words in language some sets of rules are propounded. The eminent scholar Grammarian *Patanjali* regards this Grammar as 'शब्दानुशासन' [4] and other like *Bhartṛhari* said – "साधुत्वज्ञानविषया सैषा व्याकरणस्मृतिः।" [5]

Historical age classification of Sanskrit Grammar

The scholar propounding the Sanskrit grammar are by and large favour the division of three historical ages, on the basis of the development – i) *Pre-Pāṇinian*, ii) *Pāṇinian* and iii) *Post-Pāṇinian* of all these three ages *Pre-Pāṇinian* has some special feature as it involves the introduction of Sanskrit grammar. Though almost all early manuscripts have become destroyed today the introduction of grammar and its age has a considerable reference to the theory of Sanskrit grammar.

Practice of *Pre-Pāṇinian* stage

The theory of grammar relating to the history of Sanskrit grammar focuses on Panini as point of reference to determine the division of historical ages. The first of the three ages is the *Pre-Pāṇinian* age. It is not sure when the grammar practice during *Pre-Pāṇinian* age started or who started it, but it can generally be said that practice of Sanskrit grammar began after some period of the discovery and introduction of Sanskrit language. After Vedic era, Sanskrit language become gradually enriched during ancient time —

The earliest Grammatical Speculation in the *Vedas*

i)   The earliest Vedic speculations (1500 BC in the *Ṛgveda*)
ii)   The speculations in other *Samhitās*: *Śukla Yajurveda, Atharva Veda* (1250 – 1000 BC)
iii) Speculation in the *Brāhmaṇas*: *Aitareya Brāhmaṇa, Satapata Brāhmaṇa* (1000 – 800 BC)
iv)   Mention of Grammatical Terminology in the *Aitareya Āraṇyaka* (800 – 700 BC)
v)   Philosophical Speculation in the *Upaniṣads* (700 – 600 BC)

Post Vedic (600 – 400 BC)
A. First Grammatical analysis –
i) *Śākalya's Padapāṭha*

Śākalya like *Pāṇini* did not define speech but conceived the analyses of speech. He wrote a book about Speech in the Veda. During 6th century B.C; for the knowledge of speech, he felt a book on this subject had to be written. Based on the thought *Śākalya* composed *'Padapāṭha'*. He discovered and formulated some rules regarding how each of the speech and every speech could be analysed.

1.   He has separate each *'Pada'* from *Saṃhitā* – 'अग्निम् / ईडे / पुरोहितम्।'
2.   In differentiating each *'Pada'* to show *'Pratyaya'* (प्रत्यय) as separate entity has been indicated by the sign of *'Abgraha'* (अवग्रह) – 'पुरःहितम्' ।
3.   From *Saṃhitā pāṭh* a change is observed in 'Accent' (स्वर). *Śākalya* was the first to show that *Pada pāṭh* with change.

So the theory to analyse the *'Pada'* introduced by *Pāṇini*, *Śākalya* seem to have followed the same tradition to analyse the *'Pada',* therefore *Śākalya* may have not defined *Pada pāṭh.*

Later we will have some rule in ऋक्–प्रातिशाख्य; perhaps the rules were got from the tradition. Till then definition of *'Pada'* was not effected.

ii) *Yāska's Nirukta*

Some section of grammar has fairly been dwelt upon by *Yāska. Yāska's Nirukta* is basically an explanatory work. The explanation basically refers to the chanting from ऋक् । In the context of explanation some categories of words of grammar have been mentioned. In grammar he was keen on elucidating *'pada',* preferably what can be said *'pada'*. In the beginning of his book he went on saying – "चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च" [6] so 'नाम', 'आख्यात', 'उपसर्ग' and 'निपात's are *'pada'*.

Yāska's statement has no reference and so is difficult it to define. It can be said that in 5th B.C *'pada'* in Sanskrit language was understood as 'नाम', 'आख्यात', 'उपसर्ग' and 'निपात'. *Yāska* did not cite pronoun in parts of speech, primarily but has given a contextual reference, *Yāska* is believed to have been familiar with the word category pronoun. As for name he has said "सत्त्वप्रधानानि नामानि" the thing having existence is termed as nominal name.

Later grammarian recognized this name as noun, as for Verb he ensured 'आख्यात' [7]. *Yāska* has deliberately taken in to consideration both 'नाम' and 'आख्यात' as द्विवचनान्त । *Yāska* has said the definition of '*pada'* as 'नाम' and 'आख्यात'. So *Pāṇini* is next to define 'सुप्' and 'तिङ्' as '*pada'*.

'उपसर्ग' and 'निपात' have been included in the list of *pada* and its agent cannot be easily understood but it seens that 'उपसर्ग' including 'तिङ्' renders several meanings. Therefore 'उपसर्ग' is included in *pada* definition. 'उपसर्ग' is hardly included in *pada* definition according to other grammarian but 'उपसर्ग' is attached with Verb (क्रिया). *Pāṇini* has said "उपसर्गाः क्रियायोगे" [8] ।

Yāska has assessed 'निपात' having different meaning – "उच्चावचेष्वर्थेषु निपातन्ति" [9]. Grammarians admitted 'निपात's having added in different meanings.

B. First Grammatical Treatise –
i) *Prātiśākhyas*
The first pathway of Grammar composition is *Prātiśākhya* book, though there is a doubt about when and where *Prātiśākhya* existed. *Prātiśākhya* not a book of grammar but a type of book of grammar. *Prātiśākhya* conforms a part of grammar, etymologically *Prātiśākhya* means – 'शाखायां शाखायां प्रति = प्रतिशाखम्, प्रतिशाखं भवम् = प्रातिशाख्यम् ।' So, each of the Vedas had its own *Prātiśākhya* and this concentrates on the theory of sound. Here has been elucidated the origin of division, pronounciation etc. Till today *Prātiśākhya* implicates six books. They are primarily (i) ऋग्वेद–प्रातिशाख्य (*Ṛgveda*), (ii) तैत्तिरीय–प्रातिशाख्य (*Kṛṣṇayayurveda*), (iii) वाजसनेयि–प्रातिशाख्य (*Śuklayayurveda*), (iv) शौनकीया चतुरध्यायिका (*Atharvaveda*), (v) ऋक्तन्त्र (*Kauthum-śākhā of Sāmaveda*) and (vi) अथर्ववेद– प्रातिशाख्य (*Atharvaveda*) ।

ii) *Śikṣās*
The book mainly focuses on sound. The Veda has a close relationship with *Vedāṅga*, comprising 'शिक्षा, कल्प, छन्द, व्याकरण, निरुक्त, ज्योतिष' of this six types, *Śikṣās which* discusses pronunciation of vowel and consonant is closely related to grammar. Grammar is understood as the highest position in order of *Vedāṅgas. Patanjali* has said – 'प्रधानं च षट्स्वङ्गेषु व्याकरणम्' [10], 'वेदानां वेदः' [11], by *Śruti* and the *Śikṣā* delineates letters, accent, *mātrā, Sama* etc; several *Śikṣā* books are available, such one ऋग्वेदस्य पाणिनीयशिक्षा, सामवेदस्य नारदशिक्षा, शुक्लयजुर्वेदस्य याज्ञवल्क्यशिक्षा, अथर्ववेदस्य माण्डुकीशिक्षा etc. The oldest form of *Śikṣā* is *Prātiśākhya* as the grammar among the various *Śikṣā.*

C. Aindra Treatises –
The case stands a little different with *Indra* or *Indragomin*. *Pāṇini* nowhere mentions this name except under the general appellation of the easterners. An oft-quoted passage from the fourth Taranga of the *Kathāsaritsāgara* informs us that the school which *Pāṇini* supplanted was known as the *Aindra* school and numbered among its adherents *Kātyāyana (*alias *Vararuci)*, *Vyāḍi* and *Indradatta.*

Pre-Pāṇinian Lost Sanskrit Grammarians
The jewel of Sanskrit grammarians among in the history of grammar is *Pāṇini*. On the other hand he was not the first grammarian. His *sūtra* text is not the first grammar. A history of long preparation resulted in the appearance of *Pāṇini*. Besides, *Pāṇini* in his *Aṣṭādhyāyī* had mentioned preceding ten *ācāryas*. There are many books where many grammarians have been named but their manuscripts are unavailable.

References are there in the writings of other grammarians; some of their quotations or statements also have been found or retrieved. The identification of the first grammarrian is very difficult in the history of Sanskrit grammar. The first 14 *sūtras* of *Aṣṭādhyāyī* i.e. *Māheśvarasūtra* is said to have received from the lord *Śiva*. Similarly, *Kātantrasūtras* is said to have received from *kārttikeya* by Sarvavarman. Thus, it is named as *'Kaumāra Vyākaraṅa'.*

i) *Brahmā*
Traditionally according to Indian heritage ब्रह्मा pioneered every *sāstra* so he created grammar. In ऋक्तन्त्र by *Śākaṭāyana* it has been said – "ब्रह्मा वृहस्पतये प्रोवाच, वृहस्पतिरिन्द्राय, इन्द्रो भरद्वाजाय, भरद्वाज ऋषिभ्यः, ऋषयो ब्राह्मणेभ्यः" [12]

ii) *Bṛhaspati*
बृहस्पति is belived to be the second pioneer of grammar as is said in ऋक्तन्त्र. According to *Patanjali,* बृहस्पति advised Indra for one thousand years on 'Pratipada Vyākarana' – "बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच, नान्तं जगाम ।" [13]

iii) *Indra*
As per ऋक्तन्त्र *'Indra'* is later than ब्रह्मा and बृहस्पति. Durgacharya has said in *Niruktavṛtti* – 'नैकं पदजातम्' । Besides, in तैत्तिरीयसंहिता of कृष्णयजुर्वेद tells about practice of grammar by *Indra* – "वाग्वै पराच्यव्याकृतावदत् । ते देवा इन्द्रमब्रुवन् । इमां नो वाचं व्याकुर्विति । तामिन्द्रो मध्यतोऽवक्रम्य व्याकरोत् ।" [14]

iv) Of all the, *Post-Pāṇinian* grammarians *Vopadeva,* in the beginning of his book 'कविकल्पद्रुम्' has cited eight oldest grammarians thus –

"इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः ।
पाणिन्यमरजैनन्द्रा जयन्त्यष्टादि शाब्दिकाः ॥"

From this chant we get eight grammarian who are not all supposed to be in the period of *Pre-Pāṇini*. Undoubtly *Indra, Āpisali, Śākṭāyana* etc. grammarians belonged to *Pre-Pāṇinian* period.

v) *Maheśvara : Māheśvara Vyākaraṇa*
Māheśvara Grammar has been discussed by defferent grammarian. Some of them view that *Pāṇini* grammar belong to *Shiva* or *Māheśvara* community and in support of their view has put forwarded some logic. The root base of *Pāṇini* grammar the *Pratyahāras* are known as fourteen *Māheśvara sutras* also known as *Shiva sūtras*. In *Pāṇini śikṣā* it has been told –

"येनाक्षरसमाम्नायमधिगम्य महेश्वरात् ।
कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ।" [15]

In *Kāśikā* the fourteen sounds made by Shiva indicate *Pratyahāras* of *Pāṇini*.

"नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम् ।
उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम् ।"

But no evidence of any grammatical work by *Maheśvara* has so far been retrieved.

Some grammarian of *Pre-Pāṇinian* period have been named in various books. Such as, वायु, भागुरि, भरद्वाज, चारायण, शान्तनु, काश्कृत्स्न, गौतम, व्याडि, शौनकि etc.

- *Pāṇini* ensured about ten *ācāryas* of his predecessors in various *sūtra*s of his *Aṣṭādhyāyī*, they are – आपिशलि, काश्यप, गार्ग्य, गालव, चक्रवर्मण, भारद्वाज, शाकटायन, शाकल्य, सेनक, स्फोटायन ।

i) *Āpiśali*
Pāṇini himself has mentioned *Ācārya Āpiśali* in his book *Aṣṭādhyāyī*; he has named *Āpiśali* in several places: 'वा सुप्यापिशलेः' (पा.सू.–६/१/९२), 'खण्डिकादिभ्यश्च' (पा.सू.–४/२/४५) इति सूत्रस्य भाष्ये पतञ्जलिना उक्तम् – 'एवञ्च कत्वाऽहपिशलेराचार्यस्य विधिरुपपन्नो भवति ।'[१६] अपि च 'अनुपसर्जनात्' (पा.सू.–४/१/१४). We understand that in the time of *Patanjali*, *Āpiśali Vyākaraṇa* was very common. Like *Pāṇini Vyākaraṇa*, *Āpiśali Vyākaraṇa* was divided in eight chapters. So, *Āpiśali* is certain to be a grammarian before *Pāṇini*.

ii) *Kāśyapa*
In *Aṣṭādhyāyī* the name of *Ācārya Kāśyapa* is mentioned several times. Like as, 'तृषिमृषिकृषेः काश्यपस्य' (पा.सू–१/२/२५), 'नोदात्तस्वरितोदयमगार्ग्यकाश्यप–गालवानाम्' (पा.सू.–८/४/६७), 'काश्यपकौशिकाभ्यामृषिभ्यां णिनिः' (पा.सू.–४/३/१०३). Sources say *Kāśyapa* was famous also as '*Kāśyapi*'. The name *Ācārya Kāśyapa* has been mentioned in '*Vārttika*' of *Kātyāyana* – 'काश्यपकौशिकग्रहणं च कल्पे नियमार्थम् ।'[१७]. It is admitted that '*Kāśyapa*' was present there before *Pāṇini*. The word *Kāśyapa* is originated from a family that existed earlier. *Kāśyapa* is also known as *Mārīcaputra*. However no evidence of his work and his existence has been proved.

iii) *Gārgya*
In *Aṣṭādhyāyī* the name of *Gārgya* has been mentioned. 'अड् गार्ग्य–गालवयोः' (पा.सू.–७/३/९९), 'ओतो गार्गस्य' (पा.सू.–८/३/२०), 'नोदात्तस्वरितोदयम–गार्ग्यकाश्यपगालवानाम्' (पा.सू.–८/४/६७). Many opinions centre around *Gārgya* and these are exemplified in ऋक्प्रातिशाख्य, वाजसनेयिप्रातिशाख्य, and निरुक्त । It is imagined that his grammar was elaborative and contained several formula of which 'ओतो गार्गस्य' has been dwelt upon. *Patanjali* has discussed the importance of *Gārgyabacana*. In *Aṣṭādhyāyī* the name of *Gārgya* has been said in *sūtra* ('गर्गादिभ्यो यञ्'–पा.सू. ४/१/१०५) and there is no doubt that he was a grammarian preceding *Pāṇini*.

iv) *Gālava*
Ācārya Gālava is mentioned in *Aṣṭādhyāyī* in at least four *sūtras*. i.e. 'इको हस्वोऽङ्ङ्यो गालवस्य' (पा.सू.–६/३/६), 'तृतीयादिषु भाषितपुंस्कं पुंवद् गालवस्य' (पा.सू.–७/१/७४), 'अड् गार्ग्यगालवयोः' (पा.सू.–७/३/९९), 'नोदात्तस्वरितोदयम–गार्ग्यकाश्यपगालवानाम्' (पा.सू.–८/४/६७). In many writings like *Nirukta*, *Bṛhaddevatā* the name of *Ācārya Gālava* is found. He too appeared before *Pāṇini*. He was a renowned grammarian. He was a disciple of *Ācārya Śākalya*.

v) *Cākravarmaṇa*
The name *Cākravarmaṇa* is mentioned in *Aṣṭādhyāyī* by the *sūtra* –

'ई चाक्रवर्मणस्य' (पा.सू.–६/१/१३०). *Cākravarmaṇa*, son of *Cakravarmaṇa*, was also a famous grammarian before *Pāṇini*.

vi) *Bhāradvāja*
Bhāradvāja has opined in his book about grammar and language. 'ऋतो भारद्वाजस्य' (पा.सू.–७/२/६३). *Patañjali* has mentioned the instances of *Bhāradvāja*.

vii) *Śākaṭāyana*
Śākaṭāyana an *ācārya* is considered to be *Pre-pāṇinian* stage. 'लङः शाकटायनस्य' (पा.सू.–३/४/१११), 'ब्योर्लघुप्रयत्नतरः शाकटायनस्य' (पा.सू.–८/३/१८), 'त्रिप्रभृतिषु शाकटायनस्य' (पा.सू.–८/४/५०). *Patanjali*, a contemporary grammarian of *Patañjali* has cited his name. According to Prof. Gurupada Halder, it was also named '*Śākaṭāyanīya trimunivyākaraṇa*' (शाकटायनीय–त्रिमुनिव्याकरण) and Sripati Dutta also said – 'कश्चित्रिमुनिसमुपेक्षणान्नेदमाद्रियते'.

viii) *Śākalya*
Śākalya, son of *Śakala*, has propounded the theory of grammar in his *Padapātha*. 'सम्बुद्धौ शाकल्यस्येतावनार्षे' (पा.सू.–१/१/१६), 'इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च' (पा.सू.–६/१/१२७), 'लोपः शाकल्यस्य' (पा.सू.–८/३/१९), 'सर्वत्र शाकल्यस्य' (पा.सू.–८/४/५१). In his book Vedic-words have been elaborately interpreted.

ix) *Śenaka*
Ācārya has not been mentioned but *Aṣṭādhyāyī* so it is thought that his books were abolished much before – 'गिरेश्च सेनकस्य' (पा.सू.–५/४/११२).

x) *Sphoṭāyana*
The name *Sphoṭāyana* is mentioned in *Aṣṭādhyāyī* by the *sūtra* – 'अवङ् स्फोटायनस्य' (पा.सू. ६/१/१२३). *Sphoṭāyana*, a *pre-Pāṇinian* grammarian is also mentioned in *Kāśikā* by *Jayāditya and Vāmana*.

- In this way Sanskrit grammar evolves through several *ācāryas* in

Pre-Pāṇinian period. *Pāṇinian* grammar expressly developed by *Pre-Pāṇinian grammarian* and Sanskrit grammar began in the *Pre-Pāṇinian* age but developed through different works of *Śākalya*, *Yāska* and the books of *Prātiśākhya*, *Śikṣā* and many more extant or almost extinct collections. Any further details regarding the grammatical efforts earlier than *Pāṇini* it is not possible to give. All that we can do is, following *Yāska* and on the basis of references occurring in *Pāṇini*, *Kātyāyana*, *Patañjali* and the earlier *Prātiśākhyas* and *Brāhmaṇas*, to frame a tabular statement of the schools and teachers with the tenets peculiar to each. The work which brought to a focus these tentative efforts of the early grammarians and by its accuracy and thoroughness eclipsed all its pre-decessors, dominating the thoughts of generations of thinkers even to present times, is the *Aṣṭādhyāyī* of Pāṇini. It stands and it will always stand as long as Sanskrit continues to be studied as a monument at once of encyclopedic research and technical perfection. The work is also interesting in that it is probably the oldest surviving specimen of that type of literary activity which found expression in the aphoristic style [18].

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1. भर्तृहरि has said –
   "न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते ।

अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते ॥" (वाक्यपदीय, १/१२३)

2. छान्दोग्योपनिषद् – ७/१/२
3. An account of the different Existing Systems of Sanskrit Grammar – S.K.Belvalkar, pp. – 1.
4. 'अथ शब्दानुशासनम्' – पस्पशाह्निकम्, महाभाष्यम् ।
5. वाक्यपदीयम्, ब्रह्मकाण्ड, कारिका – १/१४१ ।
6. निरुक्तस्य प्रथमाध्यायः   ।
7. "चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च" ।
8. पा.सू. – १/४/५९
9. निरुक्तस्य प्रथमाध्यायस्य द्वितीयपादः ।
10. महाभाष्यम्, पस्पशाह्निकम् ।
11. छान्दोग्योपनिषद् – ७/१/२
12. ऋक्तन्त्र – १/४
13. महाभाष्यम्, पस्पाशाह्निकम् ।
14. तैत्तिरीय संहिता – ६/४/७
15. पाणिनीयशिक्षा, श्लोकः – ५७
16. महाभाष्यम्, चतुर्थखण्डः, पृष्ठाङ्कः – १७१
17. महाभाष्यम्, वा. (पा.सू. ४/२/६६), चतुर्थखण्डः, पृष्ठाङ्कः – १७८
18. SK Belvalkar said of his *Systems of Sanskrit Grammar*.

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