

Course Name: 'Introduction to Pāṇinian Grammar'
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Welcome. I welcome you all to this lecture in the course of 'Introduction to Pāṇinian Grammar'. We are studying the features of the Meta language of Pāṇini. We noted down the features of the Meta language, namely three which differ from the object language Sanskrit. We have already seen that in case of Pāṇinian grammar, the object language is obviously in Sanskrit, but the Meta language is also Sanskrit. But this Meta language has three different features and let me repeat, these are some additional features. What we mean to say is that the Meta language of Pāṇinian grammar consists of some features of the object language, but there are some additional features which are different than the object language. The three features noted down so far were the meaning of a word, the meaning of the cases and the technique of 'pratyāhāra'.

So far, we have studied the meaning of a word, how different it is from the object language and let me recap, we said that in the object language, a word does convey the meaning which can be divided into two aspects, one which is popularly known as meaning which consists of two important factors, one is a universal property and other is an individual. In case of the word 'agni', which we also showed a diagrammatic representation of, in case of the word 'agni', which conveys the meaning of a particular kind consists of 'agnitva' and 'agni'. 'Agnitva' is the universal property and 'agni' is the individual.

Apart from this, the word 'agni' also stands for the word form 'agni', 'a', 'g', 'n', 'i', the sequence of sounds, that makes this word, this is also understood as the meaning. But in the object language, it is the meaning-meaning which takes predominance and it is the word-form meaning which becomes subordinate or modifier or qualifier.

In the Meta language, it is this word-form meaning which becomes the head, which becomes the main or predominant aspect of the meaning and it is the meaning-meaning which becomes subordinate or the qualifier or the modifier. This is very fundamental. On this basis, we studied further and we said that in the Meta language, the meaning of the cases is also different and we noted down the meanings of three cases, fifth case, sixth case and the seventh case, 'pañcamī', 'ṣaṣṭhī' and 'saptamī' and we noted down the differences that are part of the Meta language of Pāṇinian grammar.

We said that 'pañcamī', fifth case when used in an object language is translated with the help of the word 'from', but when it is used in the Meta language and basing ourselves on the first principle

that a word-form is the meaning of the word which is predominant in the Meta language, the fifth case stands for immediately after and in the previous lecture, we took three examples and studied this part in detail. We also said that the word which is mentioned in the fifth case acts as a left hand side environment or condition for an element to be newly added.

Then, we looked at the meaning of the sixth case and we said that in the object language, the sixth case or 'ṣaṣṭhī-vibhakti' is translated with the help of the word 'of'. In the Meta language, however, the sixth case or 'ṣaṣṭhī-vibhakti' is translated as 'in place of' or 'instead of'. We took three examples and studied this aspect before, studied this aspect in detail and we noted, once again, based on the first fundamental principle of difference, namely that a word stands for its own form, the sixth case stands for 'in place of' or 'instead of'. We also noted that the translation 'instead of' is used to indicate the intellectual programming or intellectual plane in which this substitution happens.

After having studied, the differences of these meanings, now let us study in this lecture, the difference of meaning of the seventh case in the Meta language. We said that the meaning of the seventh case or 'saptamī' in the object language is 'in' or 'on'. In the object language, the seventh case is translated by using the word 'in' or 'on', but in the Meta language, it is translated as 'immediately before' and let us take the examples.

Here is the first example, 'aco ayavāyāvah'. This is 6.1.78 and the word 'aci' continues in this sūtra, from previous sūtra. 'Aci' is in seventh case, we will study what 'ec' is when we look at the third difference between the object language and the Meta language. Right now, let us focus on the seventh case and its meaning, 'aci' is the word in the seventh case, 7 slash 1. 'Aci' is the seventh case form of the word 'ac' which means a vowel.

So, now what 'aci' means is immediately before 'ac', that is immediately before a vowel. 'Ecaḥ' is 6/1, 6 slash 1 of 'ec' which means in place of 'ec'. All this put together, this sūtra would mean immediately before 'ac'. Substitute 'ayavāyāv' in place of 'ec'. If we put this in the form of an equation, we will say that 'ac' is the condition and now, we have 'ec' coming before, so if we have 'ec' plus 'ac', the resultant output after having applied 6.1.78 would be 'ayavāyāv' plus 'ac', which is to say that 'ec' is substituted by 'ayavāyāv'. 'Ec' is replaced by 'ayavāyāv'.

What it means is that a grammatical operation is stated with reference to an element already stated or already known, in this case, it is 'ac'. This element will appear on the right hand side in case of the seventh case used, this appears on the right hand side. The newly stated element will appear on the left hand side, in this case 'ec' which is shown here. So, we have 'ec' plus 'ac' now. So, in a nutshell, we can say that the word mentioned using seventh case works as a right hand

side environment or the condition for the rule to apply. So, 'ac' is the right hand side environment for the rule 'aco ayavāyāvaḥ' to apply which substitutes 'ayavāyāv' in place of 'ec'.

Let us look at the second example in which seventh case is used and its meaning is explained as 'immediately before'. Here is an example. 'Viśvasya vasurātoḥ', the word 'viśvasya' is in sixth case, 6 slash 1. 'Vasurātoḥ' is 7 slash 2. The word 'dīrghaḥ' continues from the previous sūtra. So, 'Vasurātoḥ' is 7 slash 2 of 'Vasurāt'. 'Viśvasya' is 6 slash 1 of 'viśva'.

So, in place of 'viśva' that is the meaning of 6 slash 1 and immediately before 'vasurāt' that seems the meaning of 7 slash 2 over here and the word vasurātoḥ used in this sūtra. What this means is that immediately before 'vasu' and immediately before 'rāt', substitute 'viśva' by a long vowel and we substitute this at the end as is directed by another Meta rule which we shall study later on.

Right now, what this sūtra means is that immediately before 'vasu' and immediately before 'rāt', substitute 'viśva' by a long vowel. So, here is an example. 'Viśva' plus 'vasu' and both these words are put in square brackets to indicate that they are part of a compound. So, 'viśva' followed by 'vasu', so immediately before this 'vasu', the word 'viśva' comes in. So, the final vowel which is a short vowel is substituted by 'dīrgha' that is a long vowel. 'Viśva' becomes 'viśvā' over here and so, we get the final form 'viśvāvasu'.

There are some more details of these words and the words that are continued in this sūtra, which we have not taken into account right here. We shall take into account these words when we look at the types of sūtras, namely the 'adhikāra' sūtras etcetera later on. Right now, we focus on the meaning of the seventh case and therefore, it is enough for us to say that 'Vasurātoḥ' stands for immediately before 'vasu' and 'rāt'.

So, the explanation is this. A grammatical operation is stated with reference to an element already stated or already known that is the word 'vasu' over here. This element will appear on the right hand side and the newly stated element will appear on the left hand side which is 'viśva' which is stated here. Now, the newly stated element will appear on the left hand side. So, the word mentioned using seventh case works as the right hand side environment or the condition for the rule to apply and therefore, 'viśva' becomes 'viśvā' and then, the final output is 'viśvāvasu'. Let us take the third example explaining the use of the seventh case and its meaning namely 'immediately before'.

Here is an example, 'nāmi'. The word 'nāmi' appears in the seventh case, 7 slash 1 and there are two important words mentioned here which are continued from the previous sūtras, one is 'dīrghaḥ' say 1 slash 1 and the other one is 'acaḥ' 6 slash 1. Now, 'nāmi' which is 7 slash 1 of 'nām' indicates

immediately before 'nām'. 'Acaḥ' which is 6 slash 1 of 'ac' indicates in place of 'ac' and therefore, all these words put together, the sūtra would mean immediately before 'nām', lengthen the preceding short vowel.

There are some more words which are omitted in the meaning over here which we shall see later on when we look at some technical terms, but still when we are focused on the meaning of the seventh case, we say that the seventh case which is used in this sūtra 'nāmi' stands for immediately before and then the meaning of the word 'nāmi' is immediately before 'nām', lengthen the preceding short vowel and here is an example. 'Bāla' is the word which after which comes the word 'nām' which is a suffix. This is the genitive plural suffix, 'Bāla' plus 'nām'. Now, applying this 6.4.3 'nāmi', 'bāla' becomes 'bālā', when 'nām' follows and so we get the resultant form 'bālānām'.

The explanation of this is the following. A grammatical operation is stated with reference to an element already stated or already known. So, 'nām' is already there. Now, this element appears on the right hand side. The newly stated element will appear on the left hand side and now, the word mentioned using the seventh case works as the right hand side environment or condition for the rule to apply. So, this is the right hand side element as an environment, in this environment 'bāla' becomes 'bālā'. This short vowel is substituted by the long vowel and we get the final output in the form of the word 'bālānām' which is the genitive plural of the word 'bāla' ending in short 'a'.

Let us now look at the systemic analysis of the meaning of these cases. So, if a rule has the following structure, namely X plus 5 plus Y plus 6 plus Z plus 7 plus A plus 1; where 5, 6, 7 and 1 refer to the cases discussed so far. The rule would then mean in the environment of X on the left hand side and Z on the right hand side, Y is to be substituted by A and I repeat, in the environment of X on the left hand side and Z on the right hand side, Y is to be substituted by A. This can be shown in the form of an equation in the following way.

X plus Y plus Z, where X forms the left hand side environment and Z forms the right hand side environment and both these are the environments with respect to . Y comes in between X and Z, then this particular rule would apply and then generate the output in the form of X plus A plus Z. So, Y gets substituted by A, when Y comes in the environment of X on the left hand side and Z on the right hand side.

This equation can be once again explained in the following way. X plus Y plus Z is the first step of derivation. Applying the rule that we saw on the previous slide at this particular step, because the conditions for the rule to apply are fulfilled, this rule takes X plus Y plus Z as the input and returns X plus A plus Z as the output.

If X plus A plus Z which was the output of the earlier rule fulfills conditions for another rule to apply, then that another rule will take X plus A plus Z as its input applies itself and returns say X plus B plus Z as the next output and this process continues recursively until no rule in the system applies.

Then, the form say, XNZ is returned as final output. This is how the system will work as far as Pāṇinian grammar is concerned and this is how the case endings will contribute to this system. So far, we have studied the cases and their meanings in the Meta language of Pāṇini and we have noted down these differences which have also contributed to the understanding of the Meta language as well as the overall system of Pāṇinian grammar.

Now, here is the word of caution. Apart from these meanings assigned to the cases in the Meta language, there are other meanings of the cases in the object language which are also available in the Meta language. For example, when meaning condition is stated, the seventh case is used just as it is used in the case of an object language. Such cases will be studied in detail in the advanced level of this particular course.

Right now, we can summarize what we have studied so far namely that the meaning difference of the cases used in the Meta language makes it a unique Meta language of Pāṇinian grammar. These meanings should be remembered when making the meaning of the sūtra in the Aṣṭādhyāyī, Pāṇinian grammar. The meanings of these cases serve as the conditions for a rule to get applied and to generate an output. This is the purpose of the cases and the different meanings assigned to them in the Meta language of Pāṇini.

So, there are lots of questions that can be asked on the discussion that we have had so far. We used several words, we used several terms, terms like 'ac', 'ec', 'jhal', 'jhaś', 'jaś', 'ik' and 'yaṇ' etcetera. What do they exactly mean? We have seen that if we know the meaning of the cases, even if we do not know the meanings of these terms, we can still make the meaning of the sūtra possible. But that meaning is still a general meaning. To know the exact meaning of the sūtra in which these terms are used, we need to know the exact meanings of these terms which shall be the topic of the next lecture. These are the technical terms devised by Pāṇini which are called 'pratyāhāra' and this will be the topic of our next lecture, wherein we see how these terms get formed first of all and then what do they stand for and then, how are they used actually in sūtras and how they cover a huge number of data in a brief manner possible.

Then the next set of questions is what is a 'dhātu' and what is a 'prātipadika'? These are two very fundamental technical terms which are core to the system of Pāṇinian grammar. 'Dhātu' is a verbal root and 'prātipadika' is the nominal root and we shall study these two concepts in detail in the future part of this particular course. We also noted that there are certain other Meta rules which are involved which bring about the entire derivation process from one step to the next. We also noted that there are certain Meta rules which allow us to interpret certain words differently, for example, 'acaḥ dhātoḥ', 'ataḥ prātipadikāt'. 'Acaḥ' was interpreted as 'ajanta dhātu', 'at' and 'prātipadika', 'at' was interpreted as 'adanta prātipadika', a 'prātipadika' ending in short 'a'. A 'dhātu' ending in a vowel.

What is the Meta rule which allows us to do this? This is an important question and this will also be a part of the future part of this course. We shall study them, when we study types of rules, namely the Meta rules. All this will be the part of the future course which we shall study later on. Right now, in the next lecture we shall study the concept of 'pratyāhāra', how they get formed and what do they mean and how they are used in the sūtras in Aṣṭādhyāyī in Pāṇinian grammar.

Thank you for your attention. Thank you.