

Course Name: 'Introduction to Pāṇinian Grammar'
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Welcome, I welcome you all to this lecture in the course 'Introduction to Pāṇinian grammar'. So far we have been studying the features of the meta-language of Pāṇini which are extremely fundamental and helpful to understand both the text of Pāṇinian grammar and thereby the system of Pāṇinian grammar. We have studied 3 additional features of the meta language of Pāṇini.

The first one was the meaning of the word, the second one was the meaning of the cases and the third one was the technique of pratyāhāra. While dealing with the technique of pratyāhāra we were introduced to the concept of 'it' or a marker. We said that this concept is very crucial, very basic, very fundamental to the meta-language of Pāṇini and shows the genius on the part of the grammarian Pāṇini who cleverly utilized this marker system as a device to describe various kinds of linguistic phenomena through different kinds of grammatical operation.

So, we studied in detail the sūtras defining 'it'. We saw that 1.3.2 defines vowels which are termed 'it', then from 1.3.3 onwards the consonants are termed 'it'. So, 1.3.3 and 1.3.4 together describe those consonants which come at the final position in the initial enunciation which are termed 'it'. Then we looked at the next sūtras 'ādirñiṭṭavaḥ' and 'ṣaḥ pratyayasya' which talk about consonant 'ṣ' and the cluster 'ñi', 'tu' and 'ḍu' which appear at the beginning, at the initial position.

So 'ñi', 'tu' and 'ḍu', they appear at the beginning of verbal roots and the entire cluster is termed 'it'. We also saw an exception where a particular cluster is not explicitly stated by Pāṇini as 'it'; however, he assumes it to be 'it' and uses it in one of his sūtra 'irito vā'. Now we have to proceed further and look at the next sūtras which assign the term 'it' to certain other consonants coming at the initial position of the pratyayas, that is what we plan to do in this lecture.

So, the overall theme is markers in the meta-language of Pāṇinian grammar. And we are looking at consonant markers. And these are the sūtras which assign the term 'it' to consonants and we have seen 'halantyaṃ' and 'na vibhaktau tasmāḥ' before, these two sūtras assign the term 'it' to consonants coming at the final position of the element stated in the 'upadeśa' initial enunciation. Then we looked at these two sūtras which assigned the term 'it' to the consonants and this sūtra gives the term 'it' to the cluster which appears in the initial position.

This thread continues and let us look at the next two sūtras which assign the technical term 'it' to certain kinds of consonants at the initial position. So, the questions we asked earlier are these. The technical term 'it' is stated to which other consonants, at other positions apart from the final position? Is it stated for the consonants which appear at the beginning of the elements? Is it also stated to vowel plus consonant or consonant plus vowel clusters? And we have already provided the answers and we will provide more answers in today's lecture to these questions.

So, let us look at the sūtra 'cuṭū' first, 'cuṭū'. This is a remarkable sūtra having only one word in it and we know how to complete the meaning of a particular sūtra with the help of the words continued from the previous sūtras, we have seen this before

Now in this sūtra this is a unique position as we saw said earlier, because there is only one word 'cuṭū' which is in the 1st case, 1 slash 2 of 'cuṭū', short 'u', 'cuṭū'. 'Cuṭū' is made up of two components 'cu' and 'ṭū'. 'Cu' stands for consonants in the second row that is consonants of 'c' class, namely 'c ch j jh ñ' and 'ṭu' stands for consonants in the third row that is consonants of 'ṭ' class namely 'ṭ th ḍ ḍh ṇ' that is the meaning of 'cuṭū'. And this is one 'ṭū' of 'cuṭū'.

The words continued in this sūtra are 'upadeśe' 7 slash 1, 'it' 1 slash 1, 'ādiḥ' 1 slash 1 and 'pratyayasya' 6 slash 1, put together all these words, put together the meaning of the sūtra can be written in the following manner 'upadeśe pratyayasya ādi cuṭū itau staḥ'. What this means is in the initial enunciation, the 'c' class and the 'ṭ' class consonants occurring at the beginning of a pratyaya are termed 'it'. I repeat in the initial enunciation the 'c' class and 'ṭ' class consonants occurring at the beginning of a pratyaya are termed 'it'.

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And then they are deleted by 1.3.9 'tasya lopaḥ' and then the respective pratyaya is called 'cit' having 'c' as 'it' or 'ṭit' having 'ṭ' as 'it', this 'cit' and 'ṭit' then triggers certain grammatical operations. So, let us take an example, here we are forming the nominative plural, 1 slash 3 of the word ending in 'a' namely 'Rāma'.

So, we add 'jas' suffix to it by 4.1.2. Now in this 'jas', this 'j' which appears at the beginning of a pratyaya, this becomes 'it' by 1.3.7 'cuṭū', because 'j' as a consonant is part of this 'c' class, 'c' row and therefore, this is termed 'it' and then by application of 1.3.9 this 'j' is deleted.

So, what we have is a 's' coming at the end of the pratyaya can get the term 'it' applying 1.3.3, but there is a negation we have studied 1.3.4, which prohibits this and it says that 's' coming at the end of a vibhakti pratyaya should not be termed 'it' and that is why this is not termed as 'it'. So, 'as'

remains as it is, then we join it together we get the form 'Rāmās', then by application of 8.2.66 and 8.3.15, 's' gets substituted by visarga, these two dots and we get the final form 'Rāmāḥ'.

The question is what is the purpose of 'j' becoming 'it' and here the function of 'j' is to distinguish the 1 slash 3 suffix from the 2 slash 3 suffix which is stated as 'śas', that is the only difference. Both of them after removing the the marker have this form which is common 'as'. Now, how do you distinguish between 'as' in the position of 1 slash 3 and 'as' in the position of 2 slash 3. So, 'j' serves this function. So, both of them are stated as 'as' and are distinguished by the respective markers 'j' and 'ś'.

Let us take one more example. Now we are looking at a consonant in the 'ṭ' class getting the 'itsamjñā' or the term 'it', the earlier example showed the term 'it' assigned to a consonant which appears in the 'c' class. Now, we will study one example in which the term 'it' is assigned to a consonant that appears in the 'ṭ' class.

So, here is an example, suffix 'ṭac' stated by 5.4.91, 'rājāhassakhibhyṣṭac', the suffix is 'ṭac'. So, in this case 'ṭ' becomes 'it' by 1.3.7, because the suffix is 'ṭac' and 'ṭ' appears at the initial position of this suffix. So, 'ṭ' becomes 'it' by 1.3.7 and then it gets deleted by 1.3.9. And similarly, the final 'c' also becomes 'it' by 1.3.3. Remember this 'c' does not get the term 'it' because of 'cuṭū', because this is in the final position. 'Cuṭū' assigns the technical term 'it' to only that 'c' which appears in the beginning that is not the case here.

So, 'c' will not get the term 'it' by this sūtra, it will get the term 'it' by 1.3.3 and then it will also be deleted by 1.3.9. So, let us, let us look at the example, the derivation process of a compound in which this suffix 'ṭac' is added. So, we begin with 'mahān Rājā' which is part of a sentence, it is not yet compound, but then we write the same in the technical terms indicating that the process of compounding has begun. And so, we write 'mahat su, Rājan su' in brackets and we add the suffix 'ṭac' and we add another bracket at the end of 'ṭac' to indicate that that whole unit is one unit one compound.

Then as an internal processing we delete both the 'sus' over here. And so, we get 'mahat', 'Rājan' and 'ṭac'. Then we apply 1.3.7 to term 'ṭ' as 'it' and 1.3.3 to assign the term 'it' to 'c' and then we delete both of them by 1.3.9 and so we get 'a'. So, now, we had 'mahat' plus 'Rājan' plus 'a'. Then we apply 6.3.46 and substitute this 't' by 'ā' and we get 'mahā', 'rājan' and 'a'. Then by application of 6.4.144 we delete this 'an' and then we get 'mahā', 'rāj' and 'a' and we join these together and we get the word 'mahārāja'. This is a compound, 'mahārāja', the great king.

Now, the suffix 'tac' is used here and 'ṭ' of it at the beginning is marked as, is assigned the term 'it'. So, now, after the derivation of the word 'mahārāja', when we have to add a feminine suffix to this a word, the marker 'ṭ' namely the 'ṭit' triggers the operation 4.1.15 'sūtra' and that sūtra prescribes the suffix 'nīp' in the sense of feminine which is later on discovered to be ṭ long after the term 'it' is assigned to 'ṇ' and 'p' respectively. So, we have 'mahārāja' plus 'nīp' because of 'ṭit' and then 'mahārāja' plus ṭ and then 'mahārāj' plus ṭ and maharājī, wife of the great king. So, because the word 'mahārāja' is derived with the suffix termed as 'ṭit' 4.1.15 gets triggered and acts the feminine suffix 'nīp'. And so we get the word 'mahārājī'.

So, this is the explanation of 'cutū', we have seen two examples where one consonant from 'c' class and one consonant from 'ṭ' class occurring at the initial position of a suffix are termed 'it' and they are then deleted and then they trigger certain operations, be it distinction between the suffixes or adding the feminine suffixes that is how the 'it' sounds function.

Now, let us look at the last sūtra in this section, small section of 'it' from 1.3.2 to 1.3.8, the consonant section is 1.3.3 to 1.3.8 and this sūtra is 'laśkvataddhite', 'laśkvataddhite' and here there are two words in the sūtra, 'laśaku' 1 slash 1 and 'ataddhite' 7 slash 1, 'laśaku' is 1 slash 1 of 'laśaku'. So, what is 'laśaku', 'laśaku' is 'la' that is 'l' consonant and 'śa' that is consonant 'ś' and 'ku' that is consonants in the first row of 'ka' class which are 'k - kh - g - gh - ṇ', these are all 'laśaku' and then we have 'ataddhite' 7 slash 1.

Here 7th case means the same thing as in the object language, 'in'. So, in a suffix different than the 'taddhita' suffix that is the meaning of 'ataddhite'. The words continued in this are 'upadeśe', 'it', 'ādiḥ' and 'pratyayasya', when we put all these words together along with the two words available to us from the sūtra, we get the following meaning 'taddhitavarjapratyayādyālaśakavargāḥ itaḥ syuḥ' which means the sounds 'l', 'ś' and 'ku' consonants in the first row of 'k' class namely, 'k - kh - g - gh' and 'ṇ' at the beginning of a suffix other than a 'taddhita' is termed 'it' and are further deleted by 1.3.9. And then the respective 'pratyaya' is called 'lit', one which has 'l' as 'it', 'śit', one which has 'ś' as 'it' and 'kit', 'khit' and 'ṇit' etcetera, these sounds are used to describe the linguistic phenomena by triggering certain grammatical operations.

The next question is what is a 'taddhita' suffix when you say 'ataddhite' and interpret it as other than 'taddhita' suffix, what is the 'taddhita' suffix? So, a 'taddhita' suffix is a suffix which is stated from 4.1.76 up to 5.4.160. So, all the suffixes stated in this particular part of the Aṣṭādhyāyī that is 4.1.76 onwards up to 5.4.160, all of them they are termed 'taddhita'. This is stated by 4.1.76 'taddhitāḥ' and we will look at this more when we look at the types of sūtras namely the 'adhikāra' sūtra. These 'taddhita' suffixes are mainly added to nominal roots and generally they form adjectives, generally!

Let us take the examples now of 'laśakvataddhite'. So, here we are 'gam' plus 'lyuṭ'. 'Lyuṭ' is stated by 3.3.117 and then we apply the 'itsamjñā' to 'l' over here and 'l' is appearing at the initial position of the pratyaya and therefore 1.3.8 applies and 'l' becomes 'it'.

Similarly, we apply 1.3.3 and 'ṭ' is assigned the term 'it' and now we delete both of them, what remains is 'yu', then 'yu' is substituted by 'an' by 7.1.1 and we join these together and we get the word 'gamana'. So, 'gamana' is derived from the verbal root 'gam' by the addition of the suffix 'lyuṭ'. So, 'lyuṭ' is not a 'taddhita' suffix, the point to remember is that 'lyuṭ' is not a 'taddhita' suffix. It is a suffix, but not a 'taddhita' suffix at the beginning of which appears 'l' and therefore, this sūtra applies here and 'l' becomes 'it'. And so, this suffix is called 'lit', 'lit' and this 'lit' triggers the accent operation 6.1.193, we shall study this in a while.

But let us look at one more counter example. So, here is the word 'cūḍā' the hair, in a particular shape, 'cūḍā' which is getting a suffix 'lac' added to it by 5.2.96. So, we have here 'cūḍā' plus 'la' and this 'c' becomes 'it' because of 1.3.3 and is deleted because of 1.3.9. What to do with this 'l'? Shall we mark this 'l' as 'it' by application of 1.3.8? So, you have to check whether this suffix is a 'taddhit' suffix or not and if you look at the number of the sūtra 5.2.96, this exactly falls in the domain of 'taddhita' suffix as per its definition stated earlier.

Any suffix stated in between 4.1.76 onwards up to 5.4.163 is called 'taddhita' and this is in that domain that is why this is called 'taddhita' suffix and therefore, now 1.3.8 will not apply over here and. So, 'l' will not be termed 'it'. It will remain as it is that is why that is how the word is also seen in the object language language 'cūḍāla' that is one who possesses 'cūḍā'. So, in this case 'lac' is a taddhita suffix and hence 1.3.8 does not apply, that is the point.

So, here is one more example of 'ś' now, derivation of the form 'paṭhati'. Here you have the root 'paṭh' to which we add the suffix 'ti' by 3.4.78 and then another suffix come in between, namely 'śap' by 3.1.68. Now, in this 'śap', 'ś' which comes at the initial position is termed 'it' because of this sūtra and 'p' is termed 'it' by 1.3.3 and they both are deleted and you get the suffix 'a' over here, so you have 'paṭh' plus 'a' plus 'ti' and you join everything together and you get the form 'paṭhati'. Now, here the point to be noted is 'śap' is not a 'taddhita' suffix and therefore, this 1.3.8 applies over here and this 'śap' is then called 'śit' which triggers the operation 7.3.84 in case of 'bhavati' and so on.

Let us look at the other example where we add the suffix 'śas' to the word 'bahu', by the sūtra 5.4.42 and we get then the word 'bahuśaḥ' manyfold 'bahuśaḥ'. Now, this 'śas' is a 'taddhit' suffix, 'śas' is

a 'taddhita' suffix because it falls in the domain of 'taddhita', defined earlier. And so now, 1.3.8 does not apply here and 'ś' does not become 'it'. 'Bahusaḥ' is how the word is used in the object language as well. So, 'laśakvataddhite' does not apply here.

Let us take the other example where a consonant from 'ka' class is termed as 'it' and the example is this. Verbal root 'budh' and a suffix 'ka' is added to it. So, 'budh' plus 'ka', so 'k' now occurs at the initial position of this suffix. So, 'laśakvataddhite' will apply here and 'k' will get 'itsamjñā' and then it will be deleted and you will get 'a'. And so, you join them together and you get the word 'budha' which means one who knows. Now, 'ka' is not a 'taddhita' suffix because it is stated in 3.1. So, it is not a 'taddhita' suffix and therefore, it gets 'itsamjñā' and then the entire suffix is called 'kit' and it triggers the operation 1.1.5 which is the negation of 'u' becoming 'o' and therefore, you get the form 'budha'.

Similarly, look at the example 'karṇa' plus 'kan' stated by 4.3.65. So, 'n' here gets the term 'it' by 1.3.3. What about 'ka'? Answer is no, because 'kan' is a 'taddhita' suffix and therefore, 1.3.8 does not apply and we will get the word 'karṇka' and the feminine form 'karṇikā', an ornament of ear. So, here once again we looked at an example in which 'k' occurring at the initial position is getting the term 'it' if it is not part of the 'taddhita' suffix, but it does not get the term 'it', if it is part of the 'taddhita' suffix.

So now, if we summarize what we have seen so far we can say that 1.3.7 and 1.3.8 assign the term 'it' to consonant classes at the beginning of the suffix and 1.3.8 excludes a big set of suffixes called 'taddhita' from this application, that is very much clear from these two sūtras.

Now, let us look at the ever important sūtra 1.3.9 'tasya lopaḥ'. So far we have studied the 'itsamjñā' from 1.3.2 to 1.3.8; 1.3.2 gives the 'itsamjñā' to a vowel from 1.3.3 to 1.3.8. These sūtras give 'itsamjñā' to consonants, the first two at the final position and the remaining at the initial position of the element. Now, we have been saying that once a sound gets the 'itsamjñā', it gets deleted by 1.3.9.

Let us look at what is the meaning of 1.3.9, words continued only one word continues namely 'it' from 1.3.2 and it is it gets converted into the 6th case over here and then we get the meaning 'tasya itaḥ lopaḥ syāt'. The marker 'it' is substituted by deletion, that is the marker 'it' is deleted this is a generic application, ok! And one which is performed right in the initial stages of derivation or immediately after introduction of the verbal item in the derivation. So, it does not require any condition or any environment to apply. So, it is called 'anaimittika'. So, this deletion is done right at the beginning, rightly so.

So, 'it' sound gets deleted and leaves its own mark and then triggers various kinds of grammatical operations, we have also observed that an element may contain more than one 'its' sounds attached to it. For example, 'ṭac' triggering more than one grammatical operations. So, in 'ṭac', 'ṭ' trigger the operation of feminine suffix, 'c' would trigger the operation of accent and so on.

To summarize this discussion, we can say that the term 'it' is very fundamental in understanding the meta language of Pāṇinian grammar. This term is cleverly used to trigger various grammatical operations in the Pāṇinian grammar. Deletion is also considered as a substitute in Pāṇinian grammar, this is also called zero substitute and we shall study this further when we look at technical terms in the Pāṇinian grammar. More discussion when we look at more technical terms in Pananian grammar.

Now, before we end, let us follow our practice. Let us read the 'maṅgalācaraṇa' from one of the celebrated texts, here it is Prakriyāprakāśa, a commentary on the text called Prakriyākaumudī and the 'maṅgalācaraṇa' is like this. "Alikulamaṇḍitaḡaṇḡam pratyūhavyūhatimiramārtaṇḡam, sindūrāruṇaśuṇḡam devaṁ vetaṇḡdatuṇḡdamavalambe" and I repeat "Alikulamaṇḍitaḡaṇḡam pratyūhavyūhatimiramārtaṇḡam, sindūrāruṇaśuṇḡam devaṁ vetaṇḡdatuṇḡdamavalambe". And lastly the recitation of the 5 sūtras from the 3rd chapter, 1st pāda, now initial 5 sūtras are the following, 'pratyayaḡ', 'paraśca', 'ādyudāttāśca', 'anudāttau suppitau', 'guptijkidbhyaḡ san'. I repeat 'pratyayaḡ', 'paraśca', 'ādyudāttāśca', 'anudāttau suppitau', 'guptijkidbhyaḡ san'.

Thank you for your attention.