

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. In this lecture we are studying the technical terms provided by the saṁjñāsūtra in the text of Aṣṭādhyāyī the core text of Pāṇinian grammar. We have studied the concepts of vākya, pada and then we are looking at the concepts of dhātu and prātipadika. We studied the saṁjñāsūtra which explain the concepts of dhātu to us today we shall devote time to study the saṁjñāsūtra which explain the concept of prātipadika to us.

There are two definitions of prātipadika given in two sūtra. This is the first one arthavadadhāturapratyayaḥ prātipadikam 1.2.45. What this means is that a word form which is meaningful arthavad and which is not a verbal root adhātu and neither a suffix apratyaya nor a word ending in the pratyaya is termed the prātipadika. I repeat a word form which is meaningful arthavad and which is not verbal root adhātu and neither a suffix apratyaya nor a word ending in the pratyaya, this is termed as prātipadika.

So, prātipadikam is the saṁjñā arthavadadhāturapratyayaḥ is the saṁjñī, these are the qualifications of the saṁjñī which is the śabdarūpa. What this sūtra eventually states is that the un derived word forms which do not have pratyaya at the end, they are to be termed as prātipadika. If we observe this definition we note that this definition eliminates certain items to be called prātipadika. So, this is in the form of negation of basic elements.

What it says is no dhātus no pratyayas, but the meaningful units they are to be termed as prātipadikas that is what this definition seems to say.

According to one view in the tradition all nonverbal root that is all non dhātu words in the language, they are derived from the verbal root dhātu. And such words are called vyutpanna even in this view there are a few words which are otherwise called indeclinables avyaya, at least which are not derivable and which come under the scope of this definition according to another view not all, but some nonverbal root words non dhātu words are derived from the verbal root dhātu. Some which are not derived in this manner which are called avyutpanna become the scope of this definition.

For example dīṭha, ḍavīṭha they are not derived ah from any verbal root, kṛṣṇa not derived from any verbal root some scholars would derive it from some verbal roots, but some scholars would not. So, this is vyutpanna as well as avyutpanna, so if it is vyutpanna this becomes part of this

definition scope of this definition. And also ca vā tu and hi which are indeclinable they can become scope of this particular definition arthavadadhāturapratyayaḥ prātipadikam.

Now, let us look at this second definition this definition is given in the second sūtra 1.2.46. What this means is that and also the words ending in kṛt and taddhita suffixes as well as compound are termed as prātipadika. I repeat and also ca the words ending in kṛt and taddhita suffixes kṛttaddhita as well as the compound samāsa they are also termed as prātipadika.

If we study this closely we note that it is 1.2.46 which negates the term prātipadika for the words that end in a suffix. 1.2.46 provides with two exceptions in case of such words which end in a suffix. Those words which end in either a kṛt or a taddhita suffix they are the two exceptions which can still be called a prātipadika.

Now, what is a kṛt and what is a taddhita? Let us study this now these are also the technical terms samjñās defined by Pāṇini in his sūtra. Let us first study what is a kṛt which is a part of a prātipadika. So, kṛt is defined by 3.1.93 which is a samjñāsūtra as kṛdatiṅ very simple sūtra.

What this means is that dhātoḥ atiṅ pratyayaḥ kṛd bhavati, a suffix added immediately after a verbal root that is a dhātu and which is not a tiṅ is termed that dhātoḥ atiṅ pratyayaḥ kṛd bhavati. And I repeat a suffix added immediately after a verbal root that is a dhātu and which is not a tiṅ is termed kṛt. The word form thus derived is term prātipadika by 1.2.46.

kṛt Suffixes generally denote bhāva and kāraṇa 6 kāraṇa kartā karma karaṇa sampradāna apādāna and adhikaraṇa. And we shall be dealing with these concepts in a while. So, the kṛdanta words by kṛdanta we mean kṛd anta; that means, at the end of which appear a kṛt these words are primarily adjectives unless specified otherwise to mean some noun or something.

Here are some examples of the kṛt suffixes kṛtya is a big set of suffixes including ya tavya and anīya in the section that begins with 3.1.95 and goes up to 3.1.132. Then tṛc which is stated in 3.1.133 is there then tṛn is another example stated in 3.2.134 and aṅ is stated in 3.2.1. ghañ is stated in 3.3.18 tumun is stated in 3.3.178 and ktvā is stated by 3.4.26. These are some examples of kṛt suffixes, the kṛtya suffixes ya tavya and anīya they denote karma and bhāva generally. tṛc and tṛn they denote kartā always aṅ denotes kartā ghañ denotes bhāva mainly, tumun denotes bhāva and ktvā also denotes bhāva.

Here is an example of kṛt suffixes being added to a verbal root and how the prātipadika is generated. So, here we have the verbal root kṛ to which is added the suffix ṛc and here we add the suffix ṛn. And then by this derivation process we delete c over here and n over here. First of all it is termed as a marker or 'it' and we have studied these sūtras by 1.3.3 and then this c and n are deleted by 1.3.9. Then by applying 7.3.84 kṛ becomes kar and we get the forms kartṛ and kartṛ again.

The difference is; however in accent in this case where ṛc is added the final vowel is accented kartṛ. And where ṛn is added the initial vowel is accented, that is the difference. And we shall study this difference of accent later on in this course and in an advanced course the advanced theory is on accent.

This is how kṛt suffix generates the prātipadika. Now, let us look at the second suffix mentioned in 1.2.46 taddhita, what is a taddhita? A taddhita suffix is added after a prātipadika to which a sup is already added. So, we have this formula prātipadika plus sup to which is added taddhita suffix, this gives rise to a prātipadika this generates a prātipadika as an output.

For example if one wants to express the meaning descendant of Daśaratha then we have Daśaratha which is a prātipadika to which is added the suffix as which is a sup and we add the suffix iñ which is a taddhita after it and this as gets deleted and though. So, we get the form Dāśarathi as an output this is a prātipadika by 1.2.46 Dāśarathi is an adjective and Daśaratha from which it was derived is a noun.

So, the taddhita suffixes we note in most of the cases change the parts of speech of the given word. These taddhita suffixes are stated in the section from 4.1.76 up to 5.4.160 the sūtra is taddhitāḥ 4.1.76. So, we note that this is once again an enumerative definition, all the suffixes that come in between 4.1.76 and 5.4.160; 5.4.160 including they are all called taddhita. There are more than 1000 sūtras in this section and the suffixes stated therein they all are called taddhitass. So, this can be termed as a lexicon within a lexicon and the arrangement of this big section is quite peculiar and very very complex.

Here are some examples of the meanings which get expressed by suffixes in this taddhita section descendent of by the sūtram tasyāpatyam, coloured by dye tena raktam rāgāt, one who knows tadadhīte tadveda, born there tatra bhavaḥ, modification of that tasya vikārah, its state tasya bhāvas tvatalau. Completion of that tasya purāṇe ḍaṭ, measurement of yattadetebhyaḥ parimāṇe vatup, possession of tadasyāstyasminniti matup, superlative degree atīśāyane tamabiṣṭhanau, comparative degree dvivacanavibhajyopapade tarabīyasunau.

So, these are the taddhita suffixes and the output of these taddhita suffixes is a prātipadika like Dāśarathi. So, this is how kṛt and taddhita are defined in Aṣṭādhyāyī and they are defined as prātipadika.

Now, let us look at the third word in the sūtra 1.2.46 namely samāsa, this is also a technical term defined in the Aṣṭādhyāyī in the following manner. What samāsa stands for is a compound stated in the sūtra of 2.1.3 prāk kaḍārat samāsaḥ what this means is the process of the words stated from 2.1.3 up to 2.2.38 in which the word kaḍāra occurs are termed as samāsa.

The term samāsa is thus once again an enumerative definition. All the words all the processes stated in the section beginning with 2.1.3 up to 2.2.38 there all called all are enumerated as samāsa. The word samāsa is derived from the verbal root as with the pre verb or upasarga sam added to it and the suffix sam added to it.

What this means is words thrown out together this is derived from the verbal root asu kṣepaṇe as which means to throw. What it eventually means is that words which are otherwise thrown out of mouth as separate as independent are thrown out together as one unit and that unit is called samāsa or a compound.

Let us look at this term closely. samartha Words in the sentence form the base for the process of compounding to start with. samartha means fit to convey the same meaning. So, if we have a sentence like rājñāḥ puruṣo gacchati meaning the man of a king goes. In this we notice that man of a king is a peculiar phrase in which man is linked with the king as the servant of the king. So, there is a relation of svasvāmibhāva in this particular sentence between man and a king king is the svāmi man is the sva the servant.

So, now man and king they are fit to become the input of the process of compounding and the derived word form would denote the same linked meanings. So, we have rājñāḥ puruṣaḥ to begin with and from that we go to rājan plus as and puruṣa plus su, we delete as and su and then we have rājan plus puruṣa then n gets deleted and we have rāja plus puruṣa and then we have rājapuruṣa. And this word rājapuruṣa conveys the same meaning as the word rājñāḥ puruṣaḥ.

So, if we used the words rājñāḥ puruṣaḥ gacchati in a sentence they would convey the same meanings when rājapuruṣo gacchati is used. In this way rājapuruṣa is samartha is capable of expressing the same meanings as as rājñāḥ puruṣaḥ also interlinked same meaning is conveyed in

the sentence by these two words and in the compound by one word. So, in the compound what happens is both meanings become one two meanings become one.

Here are some sections within the Aṣṭādhyāyī which deal with the topic of compound or samāsa. So, for example, in 2.1 and two compound prescription is stated. In 2.2 word order in the compounds is described, in 2.4 gender and number in the compound is stated, in 3.2 upapadatatpuruṣa compound is stated, in 5.4 samāsant suffixes are stated, in 3.2 upapadatatpuruṣa compounds are stated meaning the suffixes which form the upapadatatpuruṣa compound they are stated, upapadatatpuruṣa compound is prescribed in 2.2 by the sūtra upapadam atīṅ.

Coming back to 5.4 samāsanta suffixes, the suffixes which come which are added at the end of a compound are stated, they are part of the taddhita suffixes. In 6.2 the compound accent is stated in detail, in 6.3 operations on the first member of the compound are stated. Apart from these sections there are some other sections in which compound is treated, for various operations like retroflex in 8.3 and 8.4.

There are three features which are described in the Pāṇinian grammatical traditions the features of a compound they are aikārthya aikapadya and aikasvarya. aikārthya means one meaning aikapadya means one word and aikasvarya means one accent. These three are the features of one unit called a compound or a samāsa. So, two units in the form of meaning and words and accents they become one unit with one meaning and one word and one accent.

So, for example, rāja-sambandhī-puruṣa this is the meaning which becomes one as the word rājapuruṣa and you get one accent as far as rājapuruṣa compound is concerned. There are four main types of compounds described here. Avyayībhāva tatpuruṣa bahuvrīhi and dvandva. The two examples of avyayībhāva compound are pratidina and yathāśakti and these two become prātipadika to which sup is added. tatpuruṣa the examples of tatpuruṣa are kumbhakāra and nakhabhinna they become prātipadika. The two examples of bahuvrīhi are lambodara and ekadanta and they become a prātipadika. Two examples of dvandva are rāmalakṣmaṇa and hastpāda and they become a prātipadika.

Meaning wise the compounds are stated in this particular fashion. So, avyayībhāva is stated to be prāyeṇa pūrvapadapadārthapradhāna. Mostly the meaning of the first word first pada is the main in avyayībhāva compound. In a tatpuruṣa compound mainly the meaning of the last element is the main prāyeṇa uttarapadārthapradhāna. In a bahuvrīhi compound it is mainly the meaning of the other word not stated as constituent of the compound is the main prāyeṇa anyapadārthapradhāna. And in a dvandva compound prāyeṇa ubhayapadārthapradhāna; that means, that both the words act as the pradhāna the meaning of the of both the words acts as pradhāna as far as dvandva

compound is concerned *prāyeṇa ubhayapadārthapradhāna*. This is how *samāsa* is treated in the *Aṣṭādhyāyī* we have treated the concept of *samāsa* in brief.

We have tried to understand the *saṃjñāsūtra* which describes *samāsa*. All this comes to the basic point that the *sāmāsa* is termed as *prātipadika* by 1.2.46 *kṛttaddhitasamāsaśca*. So, the words that end in the *kṛt* suffix the words that end in the *taddhita* suffix and the *sāmāsa* they all are called *prātipadika*.

So, what is not a *prātipadika* it is interesting to know what is not a *prātipadika*. So, the forms which express the feminine gender they are not a *prātipadika*, a suffix is added after a *prātipadika* to express femininity in general. Here is an example; we have a *prātipadika* *aja* which means a goat to which is added *ā* feminine suffix *a* which gives us an output *ajā*.

Similarly, we have the *gaura* which means fair or white to which is added the feminine suffix *ī* which then gives us an output *gaurī*. So, what is the status of these words *ajā* and *gaurī*. Are they *prātipadika*? No, why because they are formed by adding a suffix. And therefore, 1.2.45 cannot term them *prātipadika*. Because 1.2.45 says *arthavadadhāturapratyayaḥ*. A meaningful word element which is not a *dhātu* and which is not ending in a *pratyaya* is called *prātipadika*. These two words are ending in a *pratyaya*, and therefore they cannot be termed *prātipadika* by 1.2.45. Now, in 1.2.46 two examples were given of the words which end in a *pratyaya* as an exception to 1.2.45 and those words are also called *prātipadika*.

And they are *kṛt* and *taddhita*. Now these suffixes *ā* and *ī* expressing the feminine gender they are not part of the *kṛt*, suffix nor part of the *taddhita* suffix. And therefore, they cannot be termed *prātipadika* by 1.2.46 either. They are just left as they are, *ajā* is neither a *prātipadika* nor anything else. It is a word expressing feminine gender to which is added a *sup* and this is made a *pada* which is eligible to be used in a sentence that is all. This is not a *prātipadika*. What is a function of a *prātipadika*? addition of a *sup* is an important function of a *prātipadika*.

So, we take *karṭṛ* a *kṛdanta* word to which we add the suffix *sup* and we get the *pada* *kartā*. We take *Daśarathi* a *taddhita* word a *taddhitapṛātipadika* and we add the suffix *sup* to it and we get the *Daśarathi*. Similarly we take *rājapuruṣa* a *samāsa* and we add the suffix *sup* to it and we get the form *rājapuruṣaḥ* which is a *subanta*.

Similarly, we add a feminine suffix to a *prātipadika*. So, if we take *karṭṛ* which is a word, which is a *kṛdanta* *prātipadika*, we add the feminine suffix *ī* to it and we get the form *karṭṛī* which is once

again not a prātipadika. But kartrī expresses the feminine gender these are the two important functions of a prātipadika.

To summarise the technical terms in the Pāṇinian grammar reflect the structure of Pāṇinian grammar. dhātu and prātipadika are the basic building blocks also noted as the linguistic atoms. these represent the lexicon of Sanskrit language. This lexicon is both derived as well as underived, the derived lexicon is interlinked with the internal lexical items and the derivation of such a lexicon is theoretically at least infinite. This lexicon is static as well as dynamic it also reflects the productive capacity of Pāṇinian grammar. This capacity to produce such n number of sequences is the strength of Pāṇinian grammar. Using this capacity modern Indian languages derive vocabulary to express newly arrived and arriving meanings.

These conclusions that we have drawn they are similar to what we also drew earlier, this similarity is the highlight of the analysis. The roots the technical terms dhātu and prātipadika they are the backbone of this derivation system of Pāṇinian grammar. And so the effective use of these two technical terms smoothens the derivation process on the part of the grammarian Pāṇini. This is what is to be highlighted by this similarity in the conclusions.

Now we shall study some more samjñāsūtras in the coming lectures notably the kārakas and some other technical terms which are called kṛtrima technical terms the artificial technical terms. But before going there and before closing today's lecture, let us follow our practice and recite one more maṅgalācaraṇa. This is taken from a commentary called viṣamapadavyākhyā composed by NāgeśaBhaṭṭa 18th century CE and the maṅgalācaraṇa reads like this "pitarāṁ vakratuṅḍasya vande ṣaḍvaktrajanmadam karomi kaustubhavyākhyām iha samkhyāvatām mude". I repeat, "pitarāṁ vakratuṅḍasya vande ṣaḍvaktrajanmadam karomi kaustubhavyākhyām iha samkhyāvatām mude".

And the five sūtras of today are taken from 6.3.1 up to 6.3.5. And they are aluguttarapade, pañcamyāḥ stokādibhyaḥ, ojaḥsaho'mbhastamasastrīyāyāḥ, manasaḥ samjñāyām and ajñāyini ca. I repeat aluguttarapade, pañcamyāḥ stokādibhyaḥ, ojaḥsaho'mbhastamasastrīyāyāḥ, manasaḥ samjñāyām and ajñāyini ca.

Thank you for your attention.