Course Name: 'Introduction to Pāṇinian Grammar'
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Welcome. I welcome you to this lecture in the course Introduction to Pāṇinian Grammar. In this lecture, we shall study the vidhisūtras or the operation rules which is the core part of the system of Pāṇinian Grammar.

So, the first question is what is a vidhi? Generally, it is understood as prescription. What it means is a direction to follow some procedure in order to achieve an intended or set end result or fruit. What it also means is that a statement, vidhi is a statement that provides you with knowledge about something which is not obtainable through any other valid means of cognition that statement is called vidhi. These are the general ideas about vidhi.

The main vidhi as far as the process of speech communication is concerned and the vyākaraṇa is concerned, is the kriyā. So, 'kriyā-bodhakaḥ śabdaḥ vidhiḥ', this seems to be the first sūtra. The statement which directs a speaker to select a word indicating an action is this vidhi. And also the statement which directs a hearer to identify a word indicating an action in the audible speech is also main vidhi as far as the process of communication is concerned and the vyākaraṇa grammar is concerned. This rule is not stated in the Aṣṭādhyāyī, but this is definitely part of the arthākāśa and the śabdākāśa.

The main vidhi which is stated in the Aṣṭādhyāyī is the pratyayavidhi which is defined in the following manner 'pratyaya-jñāpakaṁ vacanaṁ vidhiḥ'. This sūtra is also not part of the Aṣṭādhyāyī. This is part of the current tradition of Pāṇinian grammar, the text called śabdasūtra. 'pratyaya-jñāpakaṁ vacanaṁ vidhiḥ' which can be explained further as 'pratyakṣa-anumānādi-pramāṇa-ajñeya-pratyaya-jñāpakaṁ vacanam vidhiḥ' which means that the statement which let us know the pratyaya which is not known by any valid means of cognition, namely perception or inference. And the statement tells us about the pratyaya that statement becomes the vidhi.

All the sūtras stated in the 3 chapters 3 to 5 are precisely these vidhi. Chapter 3 has sūtras prescribing the pratyaya to be added to the verbal root that is dhātu. And chapter 4 and 5 have sūtras prescribing the pratyayas to be added to the nominal root known as prātipadika. This is the main vidhi stated in the Aṣṭādhyāyī.

What do these vidhis do, the main vidhi? The main vidhi informs the reader about a possible suffix to be added if the intention of the speaker is to express a particular meaning. And to keep doing it recurringly until the string of words intended to convey the meaning thought about is generated in the form of a sentence. And also, words thus derived are considered as grammatical. And sentences thus derived from these words are also considered as grammatical. That is the main function of the vidhisūtra

So, here are some important examples of the pratyayavidhi. The first one is 'tadbhāvita-pratyayavidhi'. So, there is a suffix 'l' which is an abstract pratyaya and the sūtra 'laḥ karmaṇi ca bhāve ca akarmakebhyaḥ' states the meaning 3.4.69. What it states is that when an agent or an object or just the state is to be denoted, add the pratyaya suffix 'l' after a verbal root. Of course, if the verbal root is transitive then this 'l' is to be added to denote the kartā or karma. If the verbal root is intransitive then the 'l' is to be added to denote the kartā as well as state only and not the karma. Now, 'l' is an abstract pratyaya or a suffix in whose place actual verbal elements are stated as substitutes and therefore, this is called tadbhāvita-pratyaya.

Now, if we look at another sūtra bhāvakarmaṇoḥ 1.3.14 which states that when object or the state is to be denoted only the ātmanepada substitutes in place of 'l' are to be added after a verbal root. So, these are the tadbhavita-pratyayavidhi. 'L' is a tadbhāvita-pratyaya and therefore, the vidhi which prescribes this 'l' is called tadbhāvita-pratyayavidhi.

Then we have vibhakti pratyayavidhi. We have already seen this in detail when we studied the kāraka notion and the vibhakti. So, the first one is anabhihite 2.3.1, karmaṇi dvitīyā 2.3.2, kartṛkaraṇayostṛtīyā 2.3.18, caturthī saṁpradāne 2.3.12, apādāne pañcamī 2.3.28 and saptamydhikaraṇe ca 2.3.35. These are the sūtras which prescribe the vibhakti-pratyayas to be added in order to express particular kāraka. Therefore, these sūtras they are known as vibhakti-pratyayavidhi. So, these are the main vidhi. Remaining are the other vidhi which are also known as vidhiśeṣa.

They are of the following kind. The first one is 'prakṛti-sādhaka-pratyaya-vidhi', so the pratyaya-vidhi which generates a prakṛti. These are the following ones. Prescription of those suffixes which are added to a type of root and which generate another root of the same type or of another type. This is what is a 'prakṛti-sādhaka-pratyaya-vidhi'.

So, there are 3 scenarios here. From the verbal, root you add a suffix and you generate either a dhātu or a prātipadika. From the prātipadika you generate prātipadika by adding the pratyaya. So, such a statement is called 'prātipadika-sādhaka-pratyaya-vidhi' and from the verbal root that is dhātu; when dhātu is derived then that statement is called 'dhātu-sādhaka-pratyaya-vidhi' and

'prātipadika-sādhaka-pratyaya-vidhi'. From the pada by adding certain suffixes dhātu is generated, prātipadika is also generated. So, those pratyayas and the statements stating those pratyayas are considered as 'prakṛti-sādhaka-pratyaya-vidhi'.

Let us look at the examples. Let us look at first how dhātu is generated from the verbal root dhātu. So, we have a section 3.1.5 to 31 consists of a list of pratyayas which take the verbal root as an input and prescribe a suffix to be added in a particular additional meaning and the output generated is a verbal root as per 3.1.32 'sanādyantā dhātavaḥ'. We have already studied this.

So, for example, we have 3.1.7 which adds the suffix sa to a verbal root jñā here. So, we have the meaning to know and we add the meaning desire to it. So, now, the meaning is desire to know. To express this we have the verbal root jñā dhātu to which we add the suffix 'sa' in accordance with 3.1.7, and so we apply the other rules which apply over here and we derive the form jijñāsa now. Now, this jijñāsa is considered as a dhātu by 3.1.32. So, from jñā jijñāsa is derived. jijñāsa is a dhātu, jñā is a dhātu, 'sa' is the suffix which derives this dhātu. Therefore, the statement 3.1.7 is called 'prakṛti-sādhaka-pratyaya-vidhi' and this prakṛti is dhātu. So, 'dhātu-sādhaka-pratyaya-vidhi' that is what it is called. So, then we get jijñāsa termed as dhātu by 3.1.32 and then we get the forms jijñāsate as well as jijñāsāṁcakre and so on and so forth.

Similarly, the other example is we take the meaning to know and then we add the meaning to inspire. So, now, we get the meaning to inspire to know. So, we have jñā as the verbal root denoting the meaning to know and we add a suffix 'i' which means inspiration to inspire. By application of some other rules now we get the verb form jñāpi and this is once again termed as dhātu by 3.1.32.

So, this jñāpi now is the form that is derived which is a verbal root, this is an output, derived from the verbal root jñā by adding the suffix 'i' by 3.1.32. So, now we add this 'i' here and so we get jñāpi and then we get jñāpayati jñāpayāṁcakāra etcetera. These are the forms. These are the verbal forms that are derived from the verbal root jñāpi. And this is an example once again of a statement, 3.1.32 is an example of a statement which generates a prakṛti-dhātu from another dhātu.

Then, we have a prātipadika generated from a verbal root dhātu by adding the suffix. In the section from 3.1.92 up to 3.4.76 all the sūtras take the verbal root as an input and add a suffix and return the output in the form of a prātipadika. These suffixes are termed kṛt. We have already studied this term.

So, we have paṭh as the verbal root to which is added the suffix ta which is the kṛt and the output is paṭhita which is now a prātipadika. So, from the verbal root paṭha, the sūtra which prescribe the

suffix ta which is 3.2.102 we derive the prātipadika paṭhita. So, 3.2.102 is the 'prakṛti-sādhaka-pratyaya-vidhi', the prakṛti that is generates prātipadika. So, it is a 'prātipadika-sādhaka-pratyaya-vidhi'.

Similarly, we have paṭh plus tavya. So, the sūtra 'tavyattavyanīyaraḥ' prescribes this tavya after paṭh and the form that we generate is paṭhitavya. So, the sūtra 'tavyattavyanīyaraḥ' is the 'prakṛti-sādhaka-pratyaya-vidhi'. Similarly, we add the suffix tvā 'samānakartṛkayoḥ pūrvakāle' after the verbal root paṭh. So, this statement which prescribes the suffix tvā is the 'prakṛti-sādhaka-pratyaya-vidhi' and we get the form paṭhitvā.

Similarly, we get the suffix tum added after the verbal root paṭh and the sūtra which prescribes this tum is the 'prakṛti-sādhaka-pratyaya-vidhi' where paṭhitum is the prakṛti that is generated. paṭhita means what was read. paṭhitavya means what should be read. paṭhitvā means after having read and paṭhitum means in order to read.

So paṭhita, paṭhitavya, paṭhitvā and paṭhitum are the prakṛtis the prātipadika-prakṛtis which are generated from the verbal root paṭh by adding the suffixes kṛt suffixes ta, tavya, tvā and tum, so the sūtras which prescribe ta, tavya, tvā and tum all of them they are called 'prakṛti-sādhaka-pratyaya-vidhi'.

Then, we also generate a prātipadika from another prātipadika. In the section, 4.1.76 up to 5.4.160, there are sūtras which take a prātipadika as an input and add a suffix to it and return another prātipadika as an output. We should also say that it is not just a prātipadika, but the prātipadika which takes a particular sup to which these suffixes are added. These suffixes are termed as taddhita suffixes. So, the statements which add these taddhita suffixes they are called 'prakṛti-sādhaka-pratyaya-vidhi'.

So, for example, if we have to express the meaning descendent of Garga, we add the suffix ya stated by 'gargādibhyo yañ' the sūtra, after the prātipadika Garga and we derive the verbal form Gārgya. Now, Garga is a prātipadika and Gārgya is the derived form which is also a prātipadika by 1.2.46 kṛttaddhitasamāsāśca. Now, this Gārgya as a prātipadika is derived from another prātipadika Garga by adding the suffix ya. So, the sūtra 'gargādibhyo yañ' is the sūtra which is called 'prakṛti-sādhaka-pratyaya-vidhi' because its generates another prakṛti.

Similarly, if you have to mention a student of vyākaraṇa as a meaning then we have the verbal form vyākaraṇa which is the prātipadika to which we add the suffix 'a', 'aṇ' actually by the sūtra 'tadadhīte tadveda'. Now, we derive the form vaiyākaraṇa. So, vaiyākaraṇa is a prātipadika derived

from vyākaraṇa which is another prātipadika by adding the suffix 'aṇ' by the 'tadadhīte tadveda', so 'tadadhīte tadveda' is the 'prakṛti-sādhaka-pratyaya-vidhi' of this kind.

Then, we have another type of pratyaya-vidhi were from the pada dhātu is derived. So, there are some sūtras in the section 3.1.5 to 31 which take the finished form namely a pada as an input and add a suffix to it and return a verbal root dhātu as an output. For example, son and to desire for self, if these two meanings are put together then we get the meaning to desire son for self.

And so we have putram plus ya, putram indicating son and ya indicating to desire for self oneself. Now, putram is a pada to which is added ya and so we get putrīya as an output. Putrīya is the verbal root stated by 3.1.32 sanādyantā dhātavaḥ. ya is the suffix stated in 3.1.8 and so this statement 'supa ātmanaḥ kyac' 3.1.8 is a 'prakṛti-sādhaka-pratyaya-vidhi'.

So, this is the prakṛti that it generates namely a dhātu and this is a pada from which it generates this. That is very much peculiar. And so, we have putrīya as the verbal root. So, putrīya takes the functions of a verbal root and it generates forms like putrīyati putrīyāṁcakara etcetera.

Similarly, we have another type of 'prakṛti-sādhaka-pratyaya-vidhi' namely from pada prātipadikas are generated. The sūtras in the section 2.1.1 to 2.2.38 take padas as input and generate an output in the form of a compound which is also a prātipadika. So, we have rajñaḥ purusho gacchati as a space sentence in which rajñaḥ and puruṣaḥ these two are connected words from which is generated rājapuruṣa as a compound or a samāsa and this rājapuruṣa is now a prātipadika. So, this is the output rājapuruṣa and this is the input which is pada.

So, from these two padas a rājapuruṣa as prātipadika is generated. And this rajapuruṣa is prātipadika, so it gets the form rājapuruṣaḥ etcetera. So, this is a prakṛti-sadhaka-vidhi whereby these two subantas pratyayas are stated 'saha supā' is that vidhi. And the specific sūtra ṣaṣṭhī 2.2.8 prescribes this specific process of compounding.

Then, we have prakṛti-ādeśa-vidhi is another type of vidhi which is a prescription where part of the root or prakṛti or the whole root prakṛti is substituted by a verbal element in the environment of a particular other verbal element. And we have seen this example. So, we have 'as plus ta' in the environment of the suffix 'ta' asterbhūḥ 2.4.52 prescribes the substitution of bhū in place of 'as'. So, we get 'as plus ta' substituted by bhū plus ta and so we get bhūta. So, here the entire as is substituted by bhu. So, asterbhūḥ is a sūtra which is prakṛti-ādeśa-vidhi.

Similarly, idam plus ha and idam get substituted by i, we already studied this in the previous lecture when we looked at the paribhashasūtras and the place of substitution. Now, this i replaces this idam and we get the form iha, so this sūtra 'idama iś' is called the prakṛti-ādeśa-vidhi.

Then, we have pratyaya-ādeśa-vidhi. This is a prescription of the substitution in place of a pratyaya which comes immediately after root or any other root. So, for example, if you have rāma plus bhis, bhis is 3 slash 3, rāma is a prātipadika a nominal root. In this case, ato bhis ais 7.1.9 substitutes ais in place of bhis. When bhis comes immediately after an aṅga which ends in short 'a'. So, now, we have rāma plus ais where ais is the substitute in place of bhis. So, this entire pratyaya bhis is substituted by ais. So, we get the form rāmais and the final derived form is rāmaiḥ or rāmaiḥ. Now, in this case ato bhis ais is a sūtra which prescribe the substitution in place of a pratyaya. So, this is called pratyaya-ādeśa-vidhi. This is an example of the pratyaya-ādeśa-vidhi.

Then, we have āgama-vidhi, a statement which prescribes an augment to another whole verbal element. For example, 6.1.137 which is saṁparibhyāṁ karotau bhūṣaṇe. Now, what this means is in the sense of decoration the augment suṭ which is 's' is added to the verbal root kṛ when it is preceded by the proverb sam and pari. So, we have 'sam plus kṛ plus ta' for example, as the stage of derivation and here is the meaning decoration. So, we add s to kṛ and because it is ṭit it has to be added before kṛ by ādyantau ṭakitau 1.1.46. So, now we have sam plus skṛ and ta and so we derive the word form saṁskṛta. So, 6.1.137 can be called an āgama-vidhi.

Then, we have varṇa-ādeśa-vidhi. This is a vidhi which is a prescription of a substitution of one sound or many sounds by another sound in the environment of other sound or sounds. For example, iko yaṇ aci 6.1.77. What this means is that immediately before an ac ik is to be substituted by yaṇ when they are uttered in close proximity saṁhitā. So, we have dadhi plus atra in which this i comes immediately before a that is ac and so iko yaṇ aci applies and this i is replaced by y when a follows and so we get the form dadhyatra. Now, this 6.1.77 is a varṇa-ādeśa-vidhi as it prescribes the substitution y in place of i in the environment of 'a' immediately followed. So, 6.1.77 iko yaṇ aci is described as varṇa-ādeśa-vidhi.

Next we have cala-svara-ādeśa-vidhi. This is a prescription of the dynamic accent generated from the constituent accents. We have seen this part when we studied the compositionality aspect in the system of Pāṇinian grammar where we said that the compositionality as far as the system of Pāṇinian grammar exist at 3 levels, the meaning that is artha, the word that is śabda and the accent namely the svara. Now, here we have a sūtra 'anudāttasya ca yatrodāttalopaḥ' 6.1.161 which means that that anudātta vowel is substituted by an udātta vowel when the same anudātta causes the deletion of the previous udātta. So, that is why this is the cala-svara the dynamic accent. So, for example, if we have 'deva plus ī' deva is finally, accented, what is accented is not marked by any symbol. de is anudātta, va is udātta followed by this ī which is anudātta. So, we have 'deva plus ī'.

Now, this word deva is also formed from the verbal root div by adding the suffix ac by the sūtra 'nandigrahipacādibhyo lyuṇinyacaḥ'. So, because the pratyaya is this ac marked with c, if and then 'citaḥ' the rule comes into play and marks this entire word as antodatta, followed by this suffix ī which is ṅīp stated in the meta language of Pāṇini, p as a marker and therefore, this is anudātta by the sūtra 'anudatau suppitau'.

Now, because of this ī this final a gets deleted by 'yasyeti ca' 6.4.148. This a is the udātta vowel. So, because of this anudātta vowel now this udātta gets deleted and so we get the form 'deva plus ī'. Now, what happens is by this 6.1.161, this anudātta gets transformed into udātta because this anudātta causes the deletion of this udātta. So, this udātta gets shifted to this. So, we have deva, de as anudātta and this ī now udātta without any marking of an accent. So, now, we have the form devī with final udātta, ī udātta which is caused by this sūtra 6.1.161 and therefore, this is called cala-svara-ādeśa-vidhi, the dynamic accent prescribing sūtra.

To summarize, we studied the notion of vidhi together with the dichotomy of main and subordinate aspects of it. This is also correlated to the concept of vidhi in the pūrvamīmāṁsā school of thought which says, 'vidhirtyantamaprāpti', 'aprāpti' means 'pramāṇāntareṇa aprāpti'. These vidhis make the core of the system of the Pāṇinian grammar. The technical terms as well as the meta rules the saṁjñās and the paribhāṣās obtain their purposefulness only after becoming one with the statement of the vidhi, 'vidhivākya-ekavākyatā-āpanna' is only when they become meaningful or purposeful. We shall study some more types of vidhis and then the niyama in the next lecture.

Thank you for your attention.