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Welcome. I welcome you all to this lecture in the course Introduction to Pāṇinian grammar. We at this moment are studying various types of sūtras, we are trying to understand these types. So, far we have studied the saṁjñāsūtras, the technical terms used by Pāṇini in his grammar and these terms are very crucial, very core because on the basis of these terms the entire material is arranged. Then we also looked at the paribhāṣāsūtras where we focused on the meta rules which tell us how this system works. How the rules in this system should be interpreted. Then we also studied the concept of vidhi and then we studied various types of vidhi prakṛti-sādhaka-vidhi so on and so forth.

Now, we will continue this discussion on vidhi. And, in this lecture we shall also talk about the next type of sūtras namely 'niyama'. So, the topic of this lecture would be vidhi and niyama. There is one more vidhi which we should discuss in detail. This is a feature unique feature of the grammar of Pāṇini.

This is called savarṇa-grahaṇa-vidhi prescription stating that an individual sound represents its homogeneous sound savarṇa-varṇa. The sūtra which states this vidhi is 'aṇuditsavarṇasya cāpratyayaḥ' 1.1.69 what this means is the following, when not prescribed apratyayaḥ the sounds which are part of the pratyāhāra aṇ and what are those sounds 'a i u ṛ ḷ e o ai au', all vowels, 'h' and then 'y v r l' these are all aṇs. So, when not prescribed the sounds which are part of the pratyāhāra aṇ and the ones which are mentioned with the addition of the marker 'u' actually 'ut' namely 'ku cu ṭu tu pu', they stand for their homogeneous sounds their savarṇa-varṇas. I repeat when not prescribed, when not part of the predicate that is apratyayaḥ, the sounds which are part of the pratyāhāra aṇ and the ones which are mentioned with the addition of the marker u, they stand for their homogeneous sounds which means that these sounds, they represent their homogeneous savarṇa sounds.

Now, what is savarṇa. We have already seen this. Let us take quick recap of what we have studied. There are two sūtras in the Aṣṭādhyāyī which define what is the savarṇa, 1.1.9 and 1.1.10 tulyāsyaprayatnaṁ savarṇam is 1.1.9 and what this means is that two sounds are said to be homogeneous with each other if both their place of articulation as well as their effort of articulation is same and there is another sūtra 'nājjhalau' which adds to this definition which says that the vowels and the consonants are not termed homogeneous of each other, even if both of their place of articulation as well as the effort of articulation is same. This is how the term savarṇa gets defined by these two sūtras.

Now, it is interesting to once again take a recap as to who as to note down who is savarṇa of whom, which sounds are savarṇa, which sounds of homogeneous with other sounds. For example, 'a i u ṛ', these are the 4 vowels, these are short vowels, they are homogeneous with 18 varieties.

We have already studied this how do we come to these 18 varieties. There are 3 varieties of length hrasva dīrgha pluta, 3 varieties of accent udātta anudātta svarita the tone, and 2 varieties of nasal non nasal type; that means, 3 multiplied by 3 multiplied by 2 that is 18; 18 varieties of all these 4 short vowels, then comes ḷ which is homogeneous with 12 varieties namely hrasva and pluta does not have a dīrgha, then udātta anudātta svarita and anunāsika niranunāsika, 2 multiplied by 3 multiplied by 2. That is 12 varieties. 'E o ai au', they are also homogeneous with 12 varieties because they do not have a hrasva version. So, they have only dīrgha and pluta as far as the length is concerned and then udātta anudātta and svarita as far as the tone is concerned anunāsika and niranunāsika. So, 2 multiplied by 3 multiplied by 2 once again there are these 12 varieties. These are the homogeneous vowels.

Now, when we come to the consonants, we note that 'y v and l' are homogeneous with 2 varieties namely anunāsika and niranunāsika and 'r and h' are not homogeneous with any other sounds. It is very important to note this. Also 'k kh g gh ṅ' are homogeneous with each other, similarly 'c ch j jh ñ' are homogeneous with each other, savarṇa of each other. Similarly, 'ṭ ṭh ḍ ḍh ṇ' are homogeneous with each other. 'T th d dh n' are homogeneous with each other and 'p ph b bh m' are also homogeneous with each other by the definition that we just saw tulyāsyaprayatnaṁ savarṇam.

We also noted that the vowels and the consonants they are not savarṇas. Now, what does this savarṇa-grahaṇa-vidhi do on this background. So, what does 1.1.69 actually do. We know who is savarṇa with whom, now on that basis we need to know what this savarṇa-grahaṇa-vidhi does. So, a 1.1.69 states that these sounds which are homogeneous with each other by definition are represented by some sounds. In the 14 pratyāhārasūtras that come at the beginning of the Aṣṭādhyāyī to form the technical term pratyāhāra which we have already studied in quite a detail. The sounds that are mentioned in these 14 sūtras the ones that are actually mentioned stand for or represent their homogeneous sounds.

That is the purpose of this sūtra this is what this savarṇa-grahaṇa-vidhi does. To put it in another terms 'a i u ṛ' short vowels they are homogeneous with 18 varieties and they stand for them they represent them, even though the other varieties are not mentioned in these 14 sūtras. The ones that are mentioned they represent all those 18 varieties. what this means is that whenever a sūtra for example, mentions 'a' as an input.

It means that that sūtra applies to all 18 varieties of 'a' because 'a' stands for all 18 varieties of 'a' and same is the case with all other sounds.

So, if a sūtra mentions i as an input it means that that sūtra applies to all 18 varieties of i. If a sūtra mentions u as an input, ṛ as an input it means that that u applies to all 18 varieties of u, If a sūtra mentions ṛ as an input, it means that that ṛ applies to all 18 varieties of ṛ, this is the meaning of this sūtra 1.1.69 also known as savarṇagrahaṇavidhi.

Here is an example, there is a sūtra 7.4.32 which says 'asya cvau', what this means is immediately before the suffix cvi cvau is 7/1, asya is 6/1 of 'a' and ī is continued from the previous sūtra, what this sūtra means then is that immediately before the suffix cvi, 'a' is substituted by long ī. So, we have an example śukla plus cvi and then we have śukla having 'a' at the end which comes immediately before cvi. Now this sūtra says that replace this 'a' by ī. So, we have śuklī plus cvi cvi gets deleted. So, we get the word śuklī. So, here we have ī in place of 'a' is substituted, will this apply if the vowel over here is ā? yes. So, if you have gaṅgā plus cvi this 'a' gets replaced by ī and so we have gaṅgī plus cvi and so final form will be gaṅgī.

Now, this is possible because I mean this sūtra is applicable in this case because the sūtra mentions only 'a' therefore, this 'a' stands for all its 18 varieties because the sūtra mentions 'a' as an input, it applies to short 'a' as well as to long ā which is stated to be its savarṇa or homogeneous sound. So, asya cvau applies in both these cases and many more cases these are just two examples. So, a becomes i because of asya cvau ā also becomes i because of the same sūtra asya cvau why because the sūtra mentions only 'a' which then stands for its 18 varieties. This is stated by 1.1.69, this is the purpose of 1.1.69, this is what is known as savarṇa-grahaṇa-vidhi. So, this was an important vidhi which we did not mention in the earlier lecture which is mentioned in this lecture.

Now, we shall move towards the next type of sūtra namely the niyamasūtra, which is also related to vidhi and we shall see the examples to make this clearer. So, what is the niyamasūtra, this is a positive negation. Let us try to understand what is niyam, niyam is positive negation if you can coin the word. What this means is that a niyam is a negation primarily with a positive statement and not with a negative marker 'na' 'mā' etcetera.

This is the positive statement resulting in the negation, what this is made up of is the following. It is a restatement of something that is already stated by a vidhi, what this restatement means is that the restatement is with respect to certain conditions stated in the previous vidhi then this restatement negates the other conditions. Thereby elimination by this restated rule is what is achieved is what is the result therefore, by making a positive statement the sūtra achieves elimination or negation, this is what is called niyama, positive negation. What is the meaning of niyama the word or what is the principle?

So, this is the principle used in daily behavior as well which is also then similar and which seems to be the base for the use of the term niyam in the vyākaraṇaśāstra. So, things that are already available to us or known to us either by a previous statement or otherwise by other means of knowledge. They get restated sometimes and then this restatement is meant for negation of the rest. The implication is that if the rest are applied one is liable for penalty what that; that means, that that rest should not be applied.

Here are 2 examples fast food; fast food means food on fasting days this is not fast food of other kind, this is the food on fasting days. So, generally we have such statements made like on the fasting day one should eat this this type of food. So, one does not need to be told all these things because one knows by instincts that if one is hungry, one should eat food, but still this statement is made which acts like a restatement and then what it means is on the fasting day only this kind of food is to be eaten which means that if you eat anything else your fast will be broken. You are not supposed to eat anything else than what is stated recommended, this is a niyama.

Then the other example is boards signaling one way traffic, we often find these boards in a city like Mumbai where there are signals singling that this is only one way you cannot come from the other side. Now, the point is that you do not need somebody to tell you that if there is a road just as you can move from one direction you can also come in from other direction, this is a given. Having said that, if you find a board which indicates that you can go from this side this becomes a restatement and what this means is that you can only go from one direction you cannot come from the other direction. If you try to come from the other direction, you your action will be considered as the breach of the traffic law and you will be liable for penalty. So, this elimination this negation does have a real impact in the life, daily life, daily behavior something similar happens in the vyākaraṇaśāstra as well.

Here are the examples of niyamasūtras, first of all we present the vidhisūtra saṃyogāntasya lopaḥ 8.2.23. What this says is that any pada at the end of which appears the saṃyoga, the last part of this saṃyoga is deleted. To put it in the form of an equation we can see that given this bracket indicates that this is pada, this is the word and there are these two elements which are left blank to indicate that there is something that precedes and then at the end of this pada there is c_1 and c_2, c_1 occupies the final position, c_2 occupies the prefinal position or penultimate position. If this is the situation then c_1 which is at the end is deleted and the resultant form would be just this c_2. This is the meaning of e 8.2.23 saṃyogāntasya lopaḥ

Here is a concrete example by the grammatical derivation we reach a form, we reach a stage where we have gomān followed by 't'. This is the pada and now at the end of this pada we have 't' and 'n', 't' in the final position c_1, 'n' in the prefinal position c_2. By application of 8.2.23 't' gets deleted and what we get is goman which is the finally, finished form gomān.

Now, let us see what happens when we introduce 8.2.24. 8.2.24 is rāt sasya what it says is that given the same conditions where there is a word pada and at the end of which there is a saṁyoga, there are 2 consonants in close proximity. c_1 is the final one c_2 is the prefinal one, amongst these now if c_2 is r then among all the c_1 s is deleted. So, what this sūtra says is s is to be deleted if c_2 is s and c_1 is r then s is to be deleted which means that if you have this situation where r is followed by s then this s is deleted and you will have only r at the end of the pada.

Now, you do not need to state this because this is already stated by 8.2.23 still 8.2.24 is there saying the same thing. So, this is the restatement which then means that in this situation where c_1 is s and c_2 is r then s gets deleted which means that only s in the position of c_1 gets deleted if preceded by r in the combination of 2 consonants implying that if r is followed by non s then this non s is not deleted. So, this r non s remains as r non s even though this is the consonant 8.2.23 does not apply here and this s does not get deleted the words like ūrj ending in j, j does not get deleted because it is preceded by r and so 8.2.24 which is the niyamasūtra applies over here and so prohibits the application of the deletion of the final consonant if it is j preceded by r.

Here is another example of niyamasūtra this is kṛttaddhitasamāsāśca 1.2.46 this sūtra defines what is the prātipadika, what it says is words ending in kṛt and taddhita suffixes as well as samāsa are term prātipadika. The term prātipadika was actually not available to words ending in the kṛt and taddhita suffixes by the previous sūtra 1.2.45 which is arthavad adhatur apratyayaḥ prātipadikam. So, it clearly says apratyayaḥ. So, a word ending in a pratyaya does not become prātipadika. kṛt and taddhita is a pratyaya and therefore, the words ending in kṛt and taddhita is pratyayanta word, a word which has apratyaya at the end, so it does not qualify to be called a prātipadika according to 1.2.45. So, the term prātipadika was not available to kṛdanta and taddhitānta by this sūtra, in this scenario this sūtra 1.2.46 is stating the term prātipadika to kṛt and taddhita therefore, now 1.2.46 is acting as a vidhi in this one part namely now kṛt and taddhita now what happens to samāsa?

But for samāsa the term prātipadika can be said to be stated by 1.2.45 because samāsa is meaningful samāsa is not a verbal root and does not always end in a suffix. This means that samāsa does get prātipadikasaṁjñā by 1.2.45 then what is the need for 1.2.46 to state it again; 1.2.46 states it again. This is a restatement, now what is the meaning of this? What this means is that, there is something like samāsa which is not intended to get this term prātipadika and that gets eliminated because of this restatement.

So, this is achieved by this restatement it negates this term to those elements which are like samāsa. Now which are those unit's groups of words they do not get this term groups of words is that unit which is like samāsa is constituted by 2 padas 2 subantas we have already studied this, and so, group of words which is also constituted by words padas is like prātipadika, is like samāsa, but

still it is not termed prātipadika primarily because only samāsa gets the term prātipadika and not these others.

So, for example, the word group 'pañcatvaṁ gataḥ' this is not considered the prātipadika even though it means one thing he died. So, 'pañcatvaṁ gataḥ' is not considered as prātipadika, only samāsa is considered as prātipadika. So, these 2 words do not get this term this is how the niyama works as far as the prātipadikatva is concerned. So, these terms and there are several such examples they are termed as non prātipadikas, but the Pāṇinian grammatical system does not have a category to treat such words. We have provided a category called visa for these particular words.

Here is the third example 'taparastatkālasya' 1.1.70, what this means is that a sound to which is added 't' after stands for the same length in terms of time for pronunciation variety of that sound this is the meaning. A sound to which is added 't' after stands for the same length variety of that particular sound. Now, this has 1.1.69 at its background, 1.1.69 states that the set of sounds mentioned in the 14 sūtras stand for their homogeneous sounds we have seen this in this lecture. So, 'a i u ṛ' short vowels are homogeneous with 18 varieties and they stand for them they represent them this is what 1.1.69 means.

But what if a particular operation is to be stated only to one length varieties, we know how these 18 varieties come about, there are 3 hrasva dīrgha pluta length varieties multiplied by tone varieties, multiplied by nasal varieties. So if amongst the length varieties we want to refer to only one length variety and not to the 3 then what do we do, here is the solution 1.1.70. We add 't' after that sound and then that sound will refer to only that length variety. Say an operation is to be stated only to short six varieties of a then what do we do? 1.1.70 states that when 't' is added after 'a' which means that now we have 'a't now this 'at' will indicate that a here stands for only 6 varieties.

So, this is the kind of restatement what this means is that such a mention would not refer to all other varieties of 'a', this is how it becomes a niyama. So, here is an example 'ato bhis ais' 7.1.9 states that 'ais' is to be substituted in place of bhis when it comes immediately after an aṅga ending in short 'a' and here is an example.

We have Rāma plus bhis, Rāma is an aṅga ending in short 'a' now 7.1.9 applies over here. And, then this is changed to ais and. So, we get Rāma plus ais and then there is a sandhi we get rāmais then there is one more sandhi we get rāmaiḥ or rāmaiḥ, but this does not apply to gopā plus bhis because the word mentioned in the sūtra is 'at' which refers to only short 'a' does not refer to all varieties of 'a'.

as was the case in 'asyacvau', here 'a' refers to only the 6 short length varieties of 'a', this is not that short therefore, we do not substitute this bhis by ais over here and we get the form gopābhiḥ as it is. Now, there is a note on this example namely 1.1.70 also serves as a vidhi in one aspect and that aspect is the following one, 1.1.70 prescribes that when 't' is added to a long vowel of 'a i u ṛ ' namely 'ā ī ū ṝ ' it stands for its 6 long varieties. This is what it means. Now, since no long vowel of these 4 is mentioned in the 14 sūtras, the representation function was not stated to these 4 long vowels in 1.1.69 and that is where this sūtra comes in and states it a new 'īt ūt and ṝt', they refer to six long varieties of i u and ṛ as well as ā, in this way 1.1.70 can be stated to be both vidhi as well as niyamasūtra.

And, the fourth example of niyama is very peculiar one sentence at such, sentence is a niyama. So, sentence forms the main unit in the process of communication and communication is a specific activity which requires specific knowledge sentence formation is thus a specific activity and not a general one. But it is based on the generic template in which slots are filled in by specific verbal elements. And, here are the examples which we have already seen. So, these are the ones which are the initial generic slots generic templates and then we fill in these slots by prakṛti and pratyaya these are still general. But now at least we know that this is the prakṛti and this is the pratyaya, now we do not know which prakṛti and which pratyaya is the here, but when we fill in gam in this vacant slot now we have got some notion some idea and then what this means is that in this generic template each and every element can come in. Each and every element is already stated over here, in such a situation we are restating this gam because it was already stated we are restating gam what this means is that this particular unit will have gam only and everything else is eliminated and then when we add ti over here we are eliminating all other options then when we add Rāma over here, wwe are eliminating other options and su and grāma and am so on then we are eliminating all other options. Finally, when we arrive at a sentence like this we say that this is gacchati only and not paśyati and paṭhati and so on, whose kartā is Rāma only and not Kṛṣṇa and Mohana and whose object is grāma only and not nagara or śālā. This is how other words other meanings get eliminated, this is how a sentence is described an audible sentence is described in the form of a niyama.

At this generic stage all meaning and word elements are available to fill in these slots, but when the speaker chooses one say gam for example, then this is the restatement which then means that the other actions and other verbal roots they get eliminated. This phenomenon recurs which each and every verbal element added over here over here over here and so on and so forth. So, as I said earlier that gacchati is the verb over here and not paṭhati or paśyati and so on, rāmaḥ is the kartā over here and not kṛshnaḥ and mohanaḥ and grāmam is the karma and not nagaram or śālām. Now, this fact helps one explain the confirmation that one gives in the speech if this sentence is uttered gacchati rāmaḥ grāmam and if somebody asks to confirm then this confirmation will require this particular niyama in the form of this sentence. These are the examples of niyama as well as niyamasūtras in general.

To summarize vidhi is the core of the system of Pāṇinian grammar, the statements that introduce an element either verbal or operational in the system of grammar forms the backbone of the sentence construction which is what is the aim of Pāṇinian grammar. Different types of vidhis constitute one grammatical derivation process in a typical sequence. Niyama is another unique type of rule and it has got some correlation with a similar concept noted in the pūrvamīmāṁsā as parisaṁkhyā where there is a positive statement, but negation is what is achieved.

Now, to close this lecture let us follow the practice of reading the maṅgalācaraṇa. This maṅgalācaraṇa is taken from a celebrated text called Paribhāṣābhāskara composed by Śeṣādrisudhī and the maṅgalācaraṇa reads like this, "natvā gurucaraṇayugaṁ smṛtvā brahmākhilātmakaṁ vimalam, racayati śeṣādrisudhīḥ paribhāṣābhāskaraṁ svaśiṣyakṛte". I repeat, "natvā gurucaraṇayugaṁ smṛtvā brahmākhilātmakaṁ vimalam, racayati śeṣādrisudhīḥ paribhāṣābhāskaraṁ svaśiṣyakṛte".

And, the 5 sūtra that we have today are these ones taken from 7.4, they are, ṇau caṅyupadhāyāḥ hrasvaḥ, nāglopiśāsvṛditām, bhrājabhāsabhāṣadīpajīvamīlapīḍām anyatarasyām, lopaḥ pibaterīccābhyāsasya, tiṣṭhaterit. I repeat, ṇau caṅyupadhāyāḥ hrasvaḥ, nāglopiśāsvṛditām, bhrājabhāsabhāṣadīpajīvamīlapīḍām anyatarasyām, lopaḥ pibaterīccābhyāsasya, tiṣṭhaterit. we will take up the next type of sūtra namely the atideśa in the next lecture.

Thank you for your attention.