

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 shall be studying the sūtra of the type of atideśa: Extension in the system of Pāṇinian grammar. We have been studying the types of sūtra so far. So, far we have studied samjñā paribhāṣā vidhi and niyama. Now, the next important type of sūtra is atideśa.

These types of sūtras they have different functions; they play different roles in the overall system of Pāṇinian grammar. We saw that the samjñās which are the technical terms, they categorize the lexicon, they also give us some artificial terms which are used in the metalanguage and explain them. So, that the system can explain the data more effectively and in a more systematic manner.

Paribhāṣā are the meta rules which help us interpret the sūtras in the system of Pāṇinian grammar. vidhi is the most important part which is the rules which prescribe certain operations. The main amongst these operations is to state the pratyaya, before that also to state the action and the grammar helps us identify the pratyaya. The grammar helps us know which pratyaya is to be added after a root element in order to form which word which denotes which particular meaning. Niyama was a contraction of the vidhi which is a restatement and a very unique kind of rule which makes a positive statement, but results in the negation.

Now, we come to atideśa. So, what is atideśa? The definition of atideśa given in the tradition is "anyatra dṛṣṭasya dharmasya anyatra upadeśaḥ atideśaḥ. A property which is located somewhere that property gets stated to be the property of something else in which that property does not exist. This way of stating the property is called atideśa. So, a property which is located in X for example, is stated to be located in Y, where it is actually not located, such a statement is called extension statement or atideśasūtra. Such a statement assumes X to possess properties of Y in order to get some operation continued or some operation getting done. It is very important to note here that when an extension happens Y does not become X, Y remains Y. It is only assumed Y is only assumed to possess the properties of X in order to carry out certain operations. In a nutshell, we can say that Y acts like X in certain environments, this is what is the core of the concept of atideśa.

This is a principle based also on the worldly experience, this is not just innovated in the system of Pāṇinian grammar. But we also use this in our daily life, where it is invariably observed that X who possesses certain features or functions etcetera is absent from its post and Y is acting in place

of X, in order to continue the functions of that particular important post and Y acts assuming the features or functions of X.

So, for example, we have this particular statement which is a modern statement 'kulaguruvat upakulagurau vartitavyam', this is slight modification of the traditional statement. In order to match we match the modern times and in order to make it prominent, we modified that traditional statement. The statement is 'kulaguruvat upakulagurau vartitavyam'. When a Vice-Chancellor of a particular university is absent for various reasons, probably he is visiting some other university. In such a case, in order to carry out the important duties of the post of the Vice-Chancellor, the pro-Vice Chancellor assumes the features and the functions of the VC for some time. And, then that pro-Vice Chancellor in that period is called 'Acting Vice-Chancellor, is not Vice-Chancellor, he is acting Vice-Chancellor. So, pro-Vice Chancellor assumes the duties, properties of the Vice-Chancellor, but pro-Vice Chancellor does not become a Vice-Chancellor, he remains or she remains a pro-Vice Chancellor. But, there are certain properties, there are certain functions that get extended and we have similar examples in all spheres of life, what is known as the concept of pratinidhi or the representative, representative can also be explained as an example of the principle of atideśa getting manifest in the daily life.

Now, this concept of atideśa is based on the concept of 'prasaṅga'. So, let us try to see, let us try to study what is the concept of prasaṅga. This concept plays a crucial role in the process of extension. This forms the base and provides a general background for extension to happen. It also ensures continuity in the process of derivation of a sentence which is what is the major aim of vyākaraṇa-śāstra.

Now, the concept of prasaṅga is defined as following 'nimittasadbhāvād pravṛtti-anukūla-avasara-viśeṣaḥ , 'nimittasadbhāvād pravṛtti-anukūla-avasara-viśeṣaḥ. The specific scope or occasion favourable for application of the element or operation due to the existence of the conditions is termed prasaṅga. I repeat the specific viśeṣa scope or occasion favourable anumūla for application of the element or operation pravṛtti due to the existence sadbhāva of the conditions nimitta. This scope or occasion is called prasaṅga. This definition is taken from the śabdasūtra.

So, here is an explanation. So, on the left-hand side we have 2 stages, 2 steps; on the right-hand side we have 5, depicting the derivation process we have studied this process before; on the whole there are 10 steps of derivation of the words. Now, the meaning acts as the earlier condition of the words getting derived and sentence getting derived. So, this meaning which is shown on the left-hand side of this slide which has got 2 steps: one is generic the other one is also general, but needs to be also specified which gets specified in the course of time; we have seen this. But, this is a precursor, this is the cause so, to speak of the word getting derived in a particular fashion shown on the right-hand side.

So, now this left-hand side acts as the prasaᅅga. When this particular meaning element, this particular arthākāśa is to be expressed; these are the words which are collected together through these stages, be it generic, general and then specific ones occupying the slots and so on and so forth, continuing up to this. In each and every step, the properties get extended, all the properties that are part of this process which are stated over here they get extended to the next, they get extended to the subsequent steps in the process of derivation.

And, it is this part meaning part which plays as a major background, major condition for this entire process to happen. All the 10 steps have these 2 steps and the further steps corresponding steps to all these as the necessary conditions and as the prasaᅅga. There are 2 steps of derivation in the meaning part mentioned on the slide, but we have already already shown that there could be many corresponding to the right-hand side word derivation. And, 10 steps of derivation in the sentence part. The generic slots in the 1st step get substituted by the specific elements in the form of root and suffix, in the 2nd step. The root and suffix formation does carry the properties of meanings from the 1st step. The 2nd step consists of the general root and suffix categories of words. They get substituted by specific word elements in the 3rd step onwards. The 3rd step onwards carry on the properties of the specific kind of roots and suffixes as well as the meaning into the next subsequent step. And, this continues, this continues up to the end of the derivation process.

Each and every step in this process does inherit certain properties from the previous step as well as steps and carry forward the same properties as well as some additional properties wherever possible, to the subsequent steps. The final steps can be described in terms of properties they inherited from their previous steps. This is very important, the final steps can be described in terms of properties they inherited from their previous steps. Going back this is the final step, gacchati rāmo grāmam this is the final shape of the sentence, first of all present in the śabdākāśa which then gets an audible expression. So, this stage this stage of derivation, this step can be said to possess can be said to inherit the properties that existed in the step 9, 8, 7, 6 so on right from step 1 and even going before that the meaning steps. So, gacchati rāmo grāmam inherits all those steps. This is what is the extension of properties as far as the derivation is concerned.

And obviously, this ensures that there is one continuity of the derivation. And, the derivation is bracketed by certain conditions which is known as the meaning conditions which act as the prasaᅅga as described by the grammatical tradition. So, thus gacchati can be described in terms of the root is it possesses namely the verbal root gam and the suffix that is added to it namely the tiᅅ which was added in an earlier step. Similarly, rāmaᅅ can be described in terms of the root it possesses, namely the nominal root rāma and the suffix su that is added to it which is part of sup. Similarly, grāma can be described in terms of the root it possesses, namely the nominal root grāma and the suffix am that is added to it which is part of the sup suffixes.

So, *gacchati rāmo grāmam* is a sentence which can be described in this particular format. This is possible because this last stage of sentence derivation inherits the properties that were stated right in the 1st step of sentence derivation plus the meaning conditions that existed before and also simultaneously. Each earlier step can be said to provide the *prasaṅga* for the rules to apply to generate each subsequent step. This is very important. This is the scope of the concept of *atideśa* as far as the overall derivation of sentence is concerned in the Pāṇinian grammatical tradition.

Now, let us come to some specific examples of this extension. One of the most important examples is that of '*sthānivad adeśaḥ*'. We know that the process of substitution is the main process involved in the Pāṇinian grammatical tradition, where X element is substituted by Y. Now, when this substitution process happens what happens is the X which is substituted by Y is a substitute Y inherits the properties of X. Now, this is precisely what is stated by this *sūtra sthānivad adeśaḥ analvidhau* 1.1.56. What this means is that a substitution acts like a *sthāni* which is a substituent except in the operations based on individual sounds, properties on individual sounds. *Sthāni* is the one which possesses the *sthāna* and *sthāna* means *prasaṅga* - the occasion of application based on the existence of the conditions. So, *sthānivad adeśaḥ analvidhau* means a substitution acts like a *sthāni* except in the operations based on individual sounds that is properties on individual sounds.

So, here is an example, 'as plus ta' in the environment of the suffix 'ta' *asterbhūḥ* 2.4.52 applies and prescribes the substitution of *bhū* in place of 'as'. So, we get 'as plus ta' replaced by substituted by 'bhū plus ta', 'as' gets substituted by *bhū* and though so, we get the form *bhūta*. Now, in this case *bhū* which is a substitution in place of 'as', 'as' is the substituent 'as' is the *sthāni* *bhū* is the *ādeśa*. Now, this *bhū* inherits the property of being a verbal root from 'as' because of 1.1.56.

And therefore, this *bhūta* is considered *ḥṛdanta* because this suffix 'ta' is a *ḥṛt* and this *bhū* comes in place of 'as' to which this 'ta' is added. So, *bhū* inherits the property of verbal root from 'as' and therefore, *bhūta* can be considered as a *ḥṛdanta* in this case. But, *bhū* does not inherit the property of being a vowel beginning verbal root from 'as' which is which it is. So, 'as' is a vowel beginning verbal root, *bhū* is a consonant beginning verbal root.

When *bhū* comes in place of 'as', when *bhū* is the substitution in place of 'as' *bhū* inherits the property of being a verbal root true, but it does not inherit the property of being a vowel beginning verbal root. Because, this property of vowel beginning verbal root is based on the properties of an individual sound 'a' and 'bh', *bhū* remains a consonant beginning verbal root. And as a result when we form the verbal forms of 'as plus *luṅ*', this step does not get an augment *ā* which is stated to be added to verbal roots to the vowel beginning roots. So, 'as' is a vowel beginning root yes, but *bhū* is not. When as get replaced by *bhū*, we consider it as a consonant beginning verbal root and so, we do not add *ā*, we add 'a'. So, we get the forms *abhūt* and so on. So, this is the explanation of '*sthānivad adeśaḥ*' and '*analvidhau*', *alvidhi* is the *vidhi* which is based on 'al' which is a sound.

Here is another example. In the stage 'sudhī plus upāsya' which is a compound 6.1.77 applies where ī long ī is replaced by y, y is the substitute, ī is the substituent, y is the ādeśa, ī is the sthāni. And, then we get sudhy upāsya, at this stage 8.4.47 applies which requires this kind of construction, these constituents of the word. Say element should be c1 before that there should be c2 and before that there should be v, that is a vowel. So, vowel, consonant and consonant. This should be the condition.

Now, in this case c2 gets reduplicated and the output would be v c2 c2 and c 1. So, this c2 should be any consonant minus 'h' and then this c2 gets reduplicated. This is what 8.4.47 says. Now, in the present case y is a consonant, if you look at this sudhy upāsya here is u which is a vowel then there is dh which is a consonant which can act as c2 and then there is a consonant y which is c1.

So, exactly we have this stage v c2 c1. Now, this y this c1 is a consonant, c2 is dh which is a consonant minus h; that means, all consonants except h and so, this c2 can get reduplicated into c2 c2. Now, y is a consonant, but remember it is a substitute which has replaced a vowel ī. Now, this substitute cannot inherit the vowel property from the substituent ī. So, you cannot consider this c1 as a vowel, even though this y comes in place of this ī which is a substituent.

And, 'sthānivad adeśaḥ analvidhau' says that the properties of sthāni get inherited by the substitute, the substitute gets the properties of the substituent. So, can this y get the property of being a vowel from the substituent ī? Answer is no, because this is based on the property of an individual sound. Therefore, this y cannot be considered as a vowel, it remains as a consonant. And, because it remains as a consonant then this 8.4.47 applies and we get v c2 c2 c1.

Therefore, we have 'su-d-dh-y upāsya' and finally, we get this form suddhyupāsya. This is a patent example given in the sandhiprakaraṇa of the Vaiyākaraṇa-Siddhānta-Kaumudī. There is quite a lot of discussion on this. There are some other sūtras from the sthānivad section that are brought in into discussion. We shall not go study those sūtras right now in this course, we reserve them for the advanced level course.

It is important to note that this process of substitution sthāni and ādeśa and the extension sthānivadbhāva is considered as a standard of comparison. So, here is a verse taken from Raghuvamśa of Kālidās 12.58 which describes a particular phenomenon in the life of Śrī Rāma which is described in a very beautiful manner using this extension as a standard of comparison. See the verse is like this "sa hatvā vālinam vīram tatpade cirakāṅkṣite, dhātoḥ sthāna ivādeśam

sugrīvaṃ saṃnyaveśayat". I repeat, "sa hatvā vāliṇaṃ vīraṃ tatpade cirakāṅkṣite, dhātoḥ sthāna ivādeśam sugrīvaṃ saṃnyaveśayat".

What it means is Rāma placed Sugrīva on the throne which was much coveted for long by him Sugrīva, after having slain Vālin, just as one places a substitute in place of a verbal root. So, just as a grammarian would first put a verbal root and then replace it by substitute as we did in 'as plus ta', similarly Rāma placed Sugrīva in place of Vālin after having slain Vālin, after having removed Vālin from that place, that position.

So, Kālidāsa in order to describe this particular action of Rāma, remembers the process of substitution and the process of extension described in the Pāṇinian grammar and compares this action of Rāma with this substitution taking place in grammar. So, replacing a verbal root by a substitution here is mentioned here as a standard of comparison. This grammatical process seems to have gained so much popularity to get this status. Here the post of an emperor is the prasaṅga, Vālin is the sthāni and Sugrīva is the substitute.

So, here are those sups, the generic slots. We also note that Pāṇini has used the technique of sthānivadbhāva in deriving the nominal padas, the subanta in dealing with words which have different forms in different columns. The technique of sthānivadbhāva comes in very handy for Pāṇini to begin the derivation process with one item at one time. The principle of atideśa plays a very important role in the explanation and arrangement of such forms.

And, then the other example of the sthānivadbhāva in Pāṇinian grammar is that of the pronominal forms of yuṣmad 2nd person pronoun. And, here is a table provided to you which has all the all the forms all sup together with the accent as well tvam yuvām yuyam etcetera. If we notice, if we study these forms closely, we note that 'tva' 'yuva' and 'yuṣma' seem to be the most common verbal elements in the respective columns. For example, in the first column tva seems to be the part of each and every form, almost each and every form except this tu where va is replaced by u. In this second column yuva seems to be there in each and every form yuvām yuvām yuvābhyām etcetera. Similarly, in the case of this third column yuṣma seems to be there in each and every form except this first one, but there is yu which is common.

So, yuṣma seems to be most common, yuva seems to be most common and tva seems to be most common amongst all these forms. Now, Pāṇinian grammar succeeds first of all in bringing together all the forms in the generic slots shown earlier sup slots. Then, it assumes one root form for all these forms listed in these three columns to be generated. Then it assumes yuṣmad to be the root or starting point and states tva and yuva as it substitutes in columns 1 and 2 respectively. And, we have sūtra like 'maparyantasya' where the maparyanta form of yuṣmad gets substituted by tva and yuva and so on.

So, yuṣmad is the substituent tva and yuva are the substitutes in the respective columns and the meanings as well as the pratyayas in those respective columns they act as prasaṅga. So, the prasaṅga being there yuṣmad gets substituted by tva in the first column and yuva in the second column and yuṣmad the maparyanta part of yuṣmad that gets substituted, this is also stated in the system of Pāṇinian grammar. This is how prasaṅga and sthānivadbhāva has been treated in the grammar and also it has gained so much popularity, that it becomes a standard of comparison as far as the literature is concerned.

The next important point to be noted or studied in this particular case is extension on lopa, lopa or deletion or zero substitution is stated as a substitute in Pāṇinian grammar in place of various verbal elements. For example, sometimes if prātipadika gets deleted entirely then pratyaya get deleted and so on. This zero substitution is stated to inherit the properties of its substituent which is extremely genuine and extremely unique and important, that the zero substitution is also turned into something positive and it is stated to inherit the properties of the substituent.

For example: any indeclinable or avyaya is termed as prātipadika first after which the suffix sup is added and then it is made a pada, it becomes a subanta. But, these sup suffixes are deleted or substituted by zero as far as the Pāṇinian system is concerned. But, even after the deletion of these suffixes, they still the zero still inherits the property of being a sup and an avyaya is considered a subanta namely pada and therefore, fit to be used in a sentence.

Examples like 'prātar' or 'vina', 'nānā', 'ca' etcetera, all of these words they get sup to be added after them and then it sup to be deleted, but this zero which comes in place of sup still inherits the property of the sup. And therefore, all these words they are called pada because they are subantas, even though you do not see a sup over there as far as the Pāṇinian grammatical system is concerned and the derivation process is concerned they are subantas.

Now, we shall study two important types of atideśa. Now, one of them is the dharmātideśa where the property gets inherited and here are the examples. So, extension of properties is called dharmātideśa, 'sārvadhātukam apit' is an example 1.2.5. What this means is a sārvadhātuka suffix which does not have p as a marker is termed nit a sārvadhātuka suffix which does not have p as a marker is termed to have ṅ as a marker.

This is very strange, but very peculiar and this is why it is an atideśa. So, tin suffixes and any other suffix added to a verbal root with marker ś is term sārvadhātuka we have already studied this definition. So, the sūtra is sārvadhātukam apit and what is sārvadhātuka? pit suffixes and any other suffix added to a verbal root with marker ś is term sārvadhātuka.

So, for example, all these 18 parasmaipada ātmanepada tiñ they are called sārvaadhātuka. Amongst the tiñ suffixes only three are marked with p notably these three in green tip sip and mip only they are marked with p. So, they are pit what happens to others, you can say that by definition by default they are apits; that means, p is not a marker in any of these suffixes, 15 suffixes.

So, they are all apit the purple ones. So, the rest 15 will automatically be apit. Now, this sūtra 1.2.5 says that all of them they will be termed as ñit as having n as the property. Here there is an extension of the property of being a ñit ñitva, this is the dharmātideśa where the property of ñitva is extended to the 15 suffixes.

Similarly, in the case of 'ci plus ti' and then we add the suffix śnu in between. So, we get 'ci śnu ti'. ci is a verbal root in the 5th conjugation and ti is the suffix which was stated earlier tip. So, this is pit, now we have another suffix coming in śnu . śnu is a suffix which is not a pit, but has a marker ś and this nu is added to a verbal root.

So, it is also a sārvaadhātuka suffix. Since, it does not have a marker p it is also apit and hence it will be termed ñit. So, this śnu is ñit ti is not ñit because it has p as a marker. So, it is pit. So, this is not ñit, but this is ñit now.

And then 1.1.5 'kñiti ca' will apply here and will negate the substitution in place of i u etcetera. So, there is a guṇavṛddhi substitution stated in place of i and u which gets negated by 'kñiti ca' .1.5. And, then 1.1.5 'kñiti ca' will apply here and will negate the substitution in place of i and u etcetera which is guṇa and vṛddhi.

Now, in case of ci śnu ti i in ci does not get the substitution as it is followed immediately by a suffix which is ñit, this śnu is ñit by the atideśa dharmātideśa. But, u in śnu will get the substitution this śnu this u gets the substitution as it is followed by a suffix which has a marker p pit. So, we have ci śnu ti. So, this u in śnu will be substituted by 'o' by 7.3.84. So, we get ci no ti and the final form cinoti gets derived; however, this nu does not get this substitution when the suffix is 'tas' because this is then a ñit by the dharmātideśa. So, in cinutaḥ substitution will be again negated by 1.1.5 as the suffix tas here is ñit by sārvaadhātukam apit. This is how dharmātideśa functions.

Next, we have kāryātideśa extension of the functions is called kāryātideśa. For example, loṭo lañvat in place of loṭ extend the actions that are done to the substitutes in place of lañ. So, what are these actions? So, in place of loṭ extend the actions that are done to the substitutes in place of lañ, the

substitutes which come in place of lañ take certain actions extend them to the substitutes which come in place of loṭ, that is the meaning. What are these actions? These actions are the substitutions tām etcetera affected by 3.4.101 and the deletion of 's' by 3.4.99 'tāmādayaḥ salopaśca'.

So, these are the tiñs which are part of the lañ substitution, lañ is an abstract suffix postulated by Pāṇini in order to describe the derivation process of the verbal suffixes which express the past tense imperfect. And, here are those 18 tiñ suffixes when lañ is used. And, here are those 18 suffixes when loṭ is used. loṭ is another abstract suffix postulated by Pāṇini when these tiñ suffixes express the meaning namely inspiration which is an order. So, here we have tip sip and mip which are pit and the rest all they are the nit suffixes.

Here are the tiñ suffixes which are the substitutions of loṭ and by extension we have this tas that mi vas and mas they all get substituted in this particular fashion tām tam ta and am and this 's' gets deleted into these two suffixes. So, the purple suffixes stated over here, they indicate the operations that happen to the loṭ substitutions which also happen in lañ.

To summarise atideśa is an extremely important type of sūtra. This extension holds the entire derivation process together by maintaining the continuity of conditions throughout throughout the process of derivation. The types of atideśa serve various grammatical purposes for the sake of derivation of sentences as an output. The deletion or zero is also given the status of substitution and properties are extended to the 'absence' as well. An absence is turned into a substance holding properties like others. This is a unique contribution of Pāṇinian grammar. Now, remains the 6th type of sūtra adhiḥārasūtra to be studied which we shall study in the next lecture.

Thank you for your attention.