Course Name: 'Introduction to Pāṇinian Grammar'
Professor Name: Prof. Malhar Arvind Kulkarni
Department Name: Humanities and Social Sciences (HSS)
Institute Name: IIT Bombay
Week:02
Lecture:08

Welcome. I welcome you all to the next lecture in this course called 'Introduction to Pāṇinian grammar'. So far, we have looked at the concept of two languages which are an essential part of any grammar, object language and the meta-language and we looked at the concepts. We took several examples where object language and meta-language were different, different languages. We also took some examples where the object language and the meta-language are same languages with slight difference. We also noted that in case of Pāṇinian grammar the object language is Sanskrit and the meta-language also happens to be same, Sanskrit. However, we must note that there are a few differences which are crucial for us to understand the overall system of Pāṇinian grammar and in this lecture, we shall focus on those differences.

So, features of the meta-language of Pāṇinian grammar that is the general topic that we are dealing with. We noted down three differences from the object language and they are the meaning of a word, the meaning of the cases and the technique of 'pratyāhāra'. We will deal with all these three in detail in separate lectures. In this lecture we will be focusing on the first one namely the meaning of a given word, what do we understand from a given word.

This is the first difference between an object language and the meta-language Sanskrit, notably the meaning of the word. So, what happens in the object language? An object language is referred to here by OL. So, a word conveys its meaning. This is a general simple phenomenon. When a speaker of a particular language which is an object language utters a particular word in the speech, the speaker intends to convey a particular meaning from it. Therefore, the speaker loads the word with that meaning and then the listener tries to capture that meaning and then we say that there is communication that has taken place. This is what happens in a general situation as far as an object language is concerned. Let us take an example.

A speaker of a particular language utters the word 'agni'. If that language is Sanskrit, he will use the sentence "agnim paśya". So, when the word 'agni' is uttered by a speaker in a sentence like "agnim paśya" which means "look at the fire", the word 'agni' has conveyed the meaning 'fire'. Thus, we can say that the word 'agni' is loaded with the meaning 'fire'. When the listener grasps this meaning and performs a particular action of looking at fire, then we say that the listener got the meaning of the sentence which was uttered by the speaker. This is how we explain this natural language situation involving a speaker and a listener.

Now, let us look at how meaning is explained in Pāṇinian grammar. What we saw so far was in the realm of actual situation. Now, let us look at the explanation provided by the Pāṇinian grammar. So, according to Pāṇinian grammar in such a regular situation when the word 'agni' uttered by a speaker conveys the meaning 'fire', this meaning consists of two elements. One, a universal property can be called as fireness or 'agnitva' and an individual entity fire or 'agni' which is paraphrased in Sanskrit as 'agnitva-viśiṣṭo agniḥ'. A fire qualified by fireness that is what is the part of the meaning conveyed by the word 'agni'. Here is an example. Here is a diagrammatic explanation of what we just said. So, this is part of the object language that we are describing. Here is the 'śabda', the word or the śabda is 'agni' and when this is uttered, it conveys some meaning that is described over here.

This meaning consists of 'agnitva' and 'agni', 'agnitva' and 'agni'. And it is 'agnitva' which delimits the cognition to a particular kind of object. And 'agni' delimits the cognition to a particular individual which possesses the qualifying universal. And thus, the listener cognizes both these meanings related to each other from the utterance of the word 'agni'.

And the most important point in this is that the word form in the form of sequence of sounds is also part of the meaning understood from this word, this is very important. So, I repeat. The word form in the form of a sequence of sounds is also part of the meaning understood from this word. Without cognizing the word form one cannot grasp the other part of the meaning which is 'agnitva-viśiṣṭa-agni'.

Thus, the meaning in the form of word, word form qualifies the meaning in the form of meaning. If we go back to the diagram, we can say that the word 'agni' has conveyed this meaning and this meaning has two parts. The first one shown in this form which is 'agnitva' qualifying 'agni' individual and also the word form in the form of a particular sequence. This qualifies this.

The sequence of sounds qualifies the meaning. Generally, this is what is understood as the meaning and generally not much attention is paid to this aspect. But according to Pāṇinian grammar, it is this aspect which is an integral part of the meaning that is conveyed by a particular word and this particular diagram shows exactly this feature.

There is one more feature that is shown in this diagram namely the two symbols, correct symbols. These symbols indicate that it is this part which qualifies the sequence of sounds qualifies this meaning. So, this becomes the qualificant, this becomes the main or the head amongst the meanings and this becomes the subordinate aspect in the meaning.

So, if we want to explain the meaning in the object language, we will say that 'agni-śabda', the phonetic sequence plus 'agnitva-viśiṣṭa-agni', this is the meaning that is understood that is conveyed by the word 'agni' and the square brackets here and here as well indicate that this is all one unit.

Amongst these 'agnitva-viśiṣṭa-agni' which is what is generally also understood as the meaning is prominent or main or head and 'agni-śabda' which is not at all even noticed generally as part of the meaning which is in fact part of the meaning, it becomes subordinate or a qualifier or a modifier. That is the kind of relationship the word and this meaning share, word as meaning and meaning as meaning, they share.

So, the head amongst these two meanings is shown in blue colors on the last bullet. This is what the meaning is understood in the object language in which the word form as well as the meaning is part of the meaning, but the meaning is the head and the word form is the qualifier or the modifier or subordinate.

So, in the object language we can recap by saying that the main aspect in the meaning of the object language in the object language is what is generally known as meaning, 'agnitva-viśiṣṭa-agni' and the word form that is not the main or the head which is the head part is shown in blue over here and the subordinate aspect is shown in red colors on the last bullet. It is the word form which acts as subordinate or the qualifier or the modifier. This is extremely important. This is what happens in an object language.

And therefore, after hearing the sentence "agnim paśya" for example, which means "look at the fire", one looks at the entity called fire and that is considered as a correct understanding of the sentence. One generally does not look at the word fire which is written on a paper say for example, in response to this sentence. If one responds to this sentence "agnim paśya" by looking at the word 'fire' written on a paper for example, it is generally considered as erroneous understanding of this particular sentence on the part of the listener. On this background let us see what happens in the meta-language.

In the meta-language, there is an exactly opposite scenario in terms of who is the head or who is the main and who is the subordinate or modifier or qualifier, that is the biggest difference and a crucial difference. So, let us take an example of the word 'agni' again and here is a sūtra quoted 'agnerḍhak, this is 4th chapter, 2nd 'pāda' and 33rd sūtra, 4th 'adhyāya' 2nd 'pāda' and 33rd sūtra from the Aṣṭādhyāyī. This sūtra prescribes 'ḍhak' after 'agni' to derive the form 'āgneya' which means an offering for 'agni'. And on the right-hand side on this slide I have given you the derivation of this word 'āgneya' in brief.

So, 'agni' plus 'ḍhak' in accordance with Aṣṭādhyāyī 4.2.33 and then applies 7.1.2 because of which 'eya' comes in place of 'ḍhak'. So, now you have 'agni' plus 'eya'. Then this becomes an input for the next sūtra 7.2.118 to apply and it changes 'agni' into 'āgni'. So, you have 'āgni' plus 'eya' now. And this stage becomes an input for A 6.4.148 and that reduces 'āgni' to 'āgn' and then you join these two words together and you get the form 'āgneya'. So, this is how in the Pāṇinian system the derivation occurs, the sūtras get triggered and they apply and they bring in change as far as the derivational stage is concerned and that earlier stage feeds into the next stage becomes an input and then it is converted into an output after the application of that particular sūtra. So, you get the word 'āgneya'. This is the derivation process in a nutshell.

Now, let us look at the meaning in the meta-language. Once again we take the example of the word 'agni' and as we have seen the word 'agni' has got this entire bracket as the meaning. This big bracket consists of two small brackets. This one 'agni-śabda' and the other one 'agnitva-viśiṣṭa-agni'. So, this is the word form and this is what is generally known as the meaning at both these are part of the meaning of the word 'agni'.

Amongst them now, it is 'agni-śabda' which becomes prominent, which becomes main, which becomes the head. And what is generally known as the meaning in the form of 'agnitva-viśiṣṭa-agni', it becomes subordinate or qualifier or modifier. So, to show the head in blue colors it is 'śabda' which is shown in blue colors over here together with 'agnitva-viśiṣṭa-agni' which is the meaning part generally known as the meaning part, this becomes subordinate that was not the case in the object language.

In the object language remember, this bracket, this was acting as the head and this bracket was acting as the subordinate. Now, there is a reverse position as far as the meta-language is concerned. So, we can show what is head and what is subordinate once again in colors. So, it is 'agni-śabda'. Remember, this is part of the meaning. So, 'agni-śabda' which is part of the meaning, this becomes the head in the meta-language and meaning-meaning becomes subordinate as far as the meta-language is concerned.

So, the head is shown in blue colors over here and the subordinate it shown in the red colors. 'Agnitva-viśiṣṭa-agni' which is the meaning-meaning that becomes subordinate and it is the word form which becomes the main or the head. This is the difference. Here is a diagrammatic explanation. Once again, we have the 'śabda', 'agni' over here. Remember this is the meta-language now and this is the 'śabda' level, 'agni-'śabda', the word 'agni' is uttered and now it conveys a meaning over here. And this meaning consists of the sequence of sounds 'a-g-n-i' in that order and then the meaning-meaning 'agnitva' and 'agni', 'agni' individual qualified by 'agnitva'. Amongst them now it is this aspect, the sequence of sounds 'a-g-n-i' which is acting as the head. This is what is the feature of the meta-language.

Remember in the object language, it is this aspect 'agnitva-viśiṣṭa-agni'. This was acting as the main or the head. And now in the meta-language of course, it is this sequence which acts as the head. This is the difference. This is a huge difference and we need conceptual clarity to proceed further.

Therefore, now in case of a Aṣṭādhyāyī 4.2.33 after hearing it namely 'agnerḍhak' which means add 'ḍhak' after 'agni', to put it very simply ,one adds the word 'ḍhak' to the word 'agni', here important part is the word-word, okay! So, one adds the word 'ḍhak' to the word 'agni'. 'Agni' means fire and that is considered as a correct understanding of Aṣṭādhyāyī 4.2.33.

One generally does not add 'ḍhak' to fire in response to this particular sentence. If one responds by adding 'ḍhak' to fire, it is generally considered as erroneous understanding of this particular sentence. So, this is what is the difference between the object language and the meta-language.

This difference is stated by Pāṇini himself. This meta rule is stated by Aṣṭādhyāyī 1.1.68, so 'svaṁ rūpaṁ śabdasya aśabdasaṁjñā', what this means says that the own form of the word is the meaning of the word except in the case of grammatical terms. In the case of grammatical terms introduced in this grammar, their meaning is the meaning-meaning and not their word form.

So, to analyze the meaning of Aṣṭādhyāyī 1.1.68, we can say that the own form of the word is the head or main meaning of the word. The meaning of the word is the subordinate or qualifier or modifier meaning of that particular word. And the only exception is in the case of the grammatical technical terms introduced in this grammar, where the own form of the word is the the subordinate or qualifier or modifier meaning of the word and the meaning of the word is the head and main meaning of the word.

Let us take an example. Example of exception and we site the example of the very first rule where 'vṛddhi' is stated as a technical term. So, 'vṛddhi' is a technical grammatical term defined that Aṣṭādhyāyī 1.1.1 in the sūtra 'vṛddhirādaic'. What this sūtra means is that 'ādaic' is 'vṛddhi'. So, 'vṛddhi' is the technical term and 'ādaic' is what it means.

So, now the word 'vṛddhi' does not mean its own form 'v-ṛ-d-dh-i' here. According to 1.1.68 this aspect, it is included, but now in the technical term introduced in this grammar, this part will become subordinate. So, 'vṛddhi' will mean 'ādaic' in this grammar of Pāṇini and it will not mean these sounds and the sound sequence.

What it means is that the word 'vṛddhi' conveys two types of meaning, one is its own form 'v-ṛ-d-dh-i' and the other one is 'ādaic'. This is also a word, but still this is acting as a meaning right now. Amongst them it is meaning-meaning namely 'ādaic' which acts as the head or the main and the word form meaning namely this 'v-ṛ-d-dh-i', this acts as subordinate or a qualifier or a modifier.

Let us take another example of an exception and the exception is that of the term 'guṇa'. So, 'guṇa' is a technical term defined by Aṣṭādhyāyī 1.1.2 by the sūtra 'adeṅ guṇaḥ'. The term 'guṇa' means 'adeṅ'. Now, what is 'adeṅ'? So, the word 'guṇa' does not mean its own form 'g-u-ṇ-a'. It means 'adeṅ' in the grammar of Pāṇini, okay!

What it means is that the word 'adeṅ' conveys two types of meaning once again; one, its own word form in the form of the sequence of sounds 'g-u-ṇ' and 'a' and the other one is 'adeṅ'. Amongst these two it is meaning-meaning, namely 'adeṅ' which is the head or the main and the word form meaning is the subordinate or the qualifier or the modifier meaning. This is what is the meaning of the exception.

To summarise, we can say that the head modifier change in the meaning in the object language and the meta-language in the grammar of Pāṇini is extremely important. It should be noted right at the beginning of the understanding of this grammar. The most important fundamental point that is brought out by this discussion is that word form is part of the meaning conveyed by that word. It could be playing a subordinate role in the object language or it could be playing the role of the head in the meta-language, but word form is part of the meaning conveyed by that particular word. This is the fundamental principle that is brought out by the discussion on Aṣṭādhyāyī 1.1.68. So, before closing this lecture let us follow our practice of reciting the 'maṅgalācaraṇa'.

Today's 'maṅgalācaraṇa' is taken from the text called 'Kāśikā-vivaraṇa-pañcikā also known as 'Nyāsa' written by 'Jinendrabuddhi'. The 'maṅgalācaraṇa' is as follows: "sarvataḥ sāramādāya kṛtaiṣā kāśikā yathā, vṛttistasyā yathāśakti kriyate pañcikā tathā". I repeat, "sarvataḥ sāramādāya kṛtaiṣā kāśikā yathā, vṛttistasyā yathāśakti kriyate pañcikā tathā". This text is a commentary on the 'Kāśikāvṛitti' which is the commentary on the Aṣṭādhyāyī. And let us also recite the 5 sūtras coming at the beginning of 1.4, first adhyāya, 4th pāda, 1st chapter, 4th sub chapter. The 5 sūtras are 'ā kaḍārād ekā saṁjñā', 'vipratiṣedhe paraṁ kāryam', 'yū stryākhyau nadī', neyaṅugaṅsthānāvastrī', 'vāmi'. I repeat, 'ā kaḍārād ekā saṁjñā', 'vipratiṣedhe paraṁ kāryam', 'yū stryākhyau nadī', neyaṅugaṅsthānāvastrī', 'vāmi'. Thank you.