

Course Name: 'Introduction to Pāṇinian Grammar'
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Week:02
Lecture:09

Welcome. I welcome you all, to this lecture in the course Introduction to Pāṇinian grammar. So far, in this course we have studied, the concepts of object language and meta-language. Now, we need to study the differences that exist between the features of the object language Sanskrit and the meta-language Sanskrit used by Pāṇini in his grammar.

Before that we have studied linguistic background of Pāṇini and the features, the contributions made by various scholars in the surviving Pāṇinian grammatical tradition. In this lecture, we will be focusing on the differences between the object language and the meta-language in Pāṇinian grammar.

In the previous lecture, we have already studied the first difference between the object language Sanskrit and the meta-language Sanskrit. In today's lecture we have to study the second difference. The second difference between the object language Sanskrit and the meta-language Sanskrit and that is the meaning of the cases.

To recap, we stated that there are three differences that are observed as far as the object language Sanskrit is concerned and the meta-language Sanskrit used by Pāṇini is concerned and these are those differences: the meaning of a word, the meaning of the cases and the technique of 'pratyāhāra'. We have studied the meaning of a word. Now, we will study the difference between the meaning of the cases. That is the topic of this lecture.

So, let us see first of all, what is a case? The Sanskrit term for case, we are using is 'vibhakti', 'vibhakti', what it means in a nutshell is a suffix, that is added to a verbal or a nominal root. And we shall look at the technical definition of the term 'vibhakti' given by Pāṇini in his own grammar later on, when we look at the technical terms used by Pāṇini.

Now, this 'vibhakti' is used to denote relation, relation between one, meanings of verbal root and nominal root and meanings of one nominal root and another nominal root, that is the purpose why these 'vibhakti' these cases are used, that is the function of these 'vibhakti' or cases, that is the role the 'vibhaktis' and cases play. Let us take an example. Suppose we want to say, "Rama goes to a

forest", if this is the meaning, the speaker has in his mind, he will express it in Sanskrit in the following way.

Let us take an example, if the speaker has in his mind this meaning, namely "Rama goes to a forest" and if this is to be expressed in the audible speech, the speaker will say, "Rāmo vanam̐ gacchati". This is the sentence a speaker will produce, "Rāmo vanam̐ gacchati". I have put the entire sentence into square brackets, to indicate that is that is one unit. And there is a Sanskrit sentence, at the end of which appears a vertical bar indicating the end of the unit, namely the sentence. And these brackets are useful, when we further split the components of this one unit into sub-components and then we shall have several others of brackets as are visible on the second bullet.

So, "Rāmo vanam̐ gacchati" consists of three components separated by spaces, as is visible over here, 'Rāmo', 'vanam̐' and 'gacchati'. Now we mention them, separately as components. So, 'Rāmaḥ' and so, we give a vertical bar after each and every element indicating that, that is a separate independent component, independent unit.

So, here we have three units and then there are square brackets after those units. So, 'Rāmaḥ' and you see the change here, in the sentence it is 'Rāmo', but when it is separated and mentioned as an independent unit, it becomes 'Rāmaḥ' with a 'visarga' over here. So, 'Rāmaḥ' as one unit, 'vanam̐' as the second unit and if you notice the way the word 'vanam̐' is written over here in a sentence, we have a dot on top of 'na'. But when it is separated and mentioned as an independent unit, we write it in this fashion, we write 'm' and 'm' as a consonant, that is how we write.

So, we have the second component 'vanam̐' and the third component 'gacchati' that is also with us. So, in a sentence, as we shall see later on, the environment of sounds, so this right-hand environment of 'ga', that forces this 'm' to go on top, based on certain rule. Similarly, the environment of this 'va' on the right-hand side forces this 'visarga' to become 'o' over here.

So, these are the sentential effects, that take place on individual words when they come into close contact in the format of a sentence. Now if we look at these independent units which are three, we can looking at the meaning element, further segment them into two each. For example and here I am using the Pāṇinian notation, which will become clear later on. So, we have 'Rāma' and 'su', 'vana' and 'am' and the 'gaccha' and the 'ti'. Here I have retained 'gaccha', because that is what is primarily seen in the final verbal form and also in the sentence.

As we shall see later on, 'gaccha' is mentioned as 'gam' as root, in Pāṇinian grammar and we shall mention it later on. Right now, suffice it to say that, here we have two components each, so in all

there are 6 components, 'Rāma' plus 'su', 'vana' plus 'am' and 'gaccha' plus 'ti'. So, now if we observe the left-hand side elements in all these brackets, we have 'Rāma', 'vana' and 'gaccha'. 'Rāma' indicates a person whose name is 'Rāma', 'vana' indicates an entity called forest and 'gaccha' indicates an action of going.

Now, this is an action and these two are entities. So, this is a verbal root and these two, they are the nominal roots. So, these three elements on the left-hand side, they are used together. What is the relation between them? That is what is specified by these right-hand side elements. And this will become clearer, when we look at the 'kāraṅga' system later on in the course. But right now we can say that this 'am' shows the relationship between this 'vana' and this 'gaccha'.

So, 'vana' is the object that is being reached and this 'su' shows its relation with 'ti'. So, it is 'Rāma' who is performing the action of going. In this manner we can say that it is these right-hand side elements which show relations of nominal roots as well as the verbal root. To recap of what I said, 'su' expresses the relation of 'Rāma' with 'ti' and 'am' expresses the relation of 'vana' with 'gaccha' which is mentioned as 'gam' in the Pāṇinian grammar as a root.

In this way, we can say that 'su', 'am' and 'ti', they are 'vibhaktis' or cases and they are added to nominal roots 'Rāma' and 'vana' and a verbal root 'gaccha', to be more precise 'gam' respectively and these 'vibhaktis' indicate the relations. This is what in a nutshell is a 'vibhakti'.

Let us take some more information about the nominal 'vibhaktis', because they are going to be our major concern in today's lecture.

So, there are nominal 'vibhaktis' which are actually added to nominal roots. That is why they are called nominal 'vibhaktis'. They are 21 in number, divided into 7 'vibhaktis' having 3 numbers, 7 into 3, 7 'vibhaktis' and 3 numbers namely singular, dual and plural. And on this line, we have presented the 21 forms of the word 'Rāma' to give you an idea of what 'vibhakti' is.

So, here are the forms, that are used in the language which are ending in the 'vibhaktis' with the nominal root 'Rāma'. These are 'vibhaktiyanta' words and as you can see, there are 7 rows and there are 3 numbers. So, there are 21 forms, 'Rāmaḥ', 'Rāmau', 'Rāmāḥ', 'Rāmam', 'Rāmāu', 'Rāmān', 'Rāmeṇa', 'Rāmābhyām', 'Rāmāiḥ', 'Rāmāya', 'Rāmābhyām', 'Rāmebhyaḥ', 'Rāmāt', 'Rāmābhyām', 'Rāmebhyaḥ', 'Rāmasya', 'Rāmāyoḥ', 'Rāmāṇām', 'Rāme', 'Rāmāyoḥ', 'Rāmeṣu', 7 rows, 7 'vibhaktis' and 3 numbers: singular, dual and plural and these are called 'prathamā', 'dvitīyā', 'ṭṛtīyā', 'caturthī', 'pañcamī', 'ṣaṣṭhī' and 'saptamī'.

Now, what do they actually mean? On the next slide, we have presented the meanings. So, for example, if you are talking of 1 slash 1 namely 'Rāmaḥ', then the meaning is one 'Rāma', 1 slash 2, 'Rāmau' the meaning is two 'Rāmas', 1 slash 3, 'Rāmāḥ', it means three 'Rāmas', three and plus 'Rāmas', many. If you are talking of 2 slash 1, that is 'Rāmam' then it means to one 'Rāma', 2 slash 1, 'Rāmau' means to two Rāmas and 2 slash 3 'Rāmān' means to three plus Rāmas, 3 slash 1 'Rāmeṇa' means by one Rāma, 3 slash 2 'Rāmābhyām' means by two Rāmas and 3 slash 3, 'Rāmaiḥ' means by three plus Rāmas, 4 slash 1 'Rāmāya' means for one Rāma, 4 slash 2 'Rāmābhyām' means for two Rāmas and 4 slash 3 'Rāmebhyaḥ' means for three Rāmas, 5 slash 1 'Rāmāt' means from one Rāma, 5 slash 2 'Rāmābhyām' means from two Rāmas, 5 slash 3 'Rāmebhyaḥ' means from three plus Rāmas,

6 slash 1 'Rāmasya' means of one Rāma, 6 slash 2 'Rāmāyoḥ' means of two Rāmas, 6 slash 3 'Rāmāṇām' means of three plus Rāmas. Coming to the last 'vibhakti', seventh 'vibhakti', 'saptamī', so 7 slash 1 that is 'Rāme' means in or on one Rāma, 7 slash 2 that is 'Rāmāyoḥ' means in or on two Rāmas and 7 slash 3 'Rāmeṣu' means in or on three plus Rāmas.

These are the meanings in which these nominal 'vibhaktis' and 'vibhaktyanta' forms are used in the object language, these are the meanings and it is these meanings which we shall compare when we talk about the difference between the object language and the meta-language and we focus on the meaning of the cases. This is what we shall focus on.

And then there are some verbal 'vibhaktis'. But right-now we are not going to go into the details of this. We will deal with the 'vibhaktis', when we talk about the technical terms used by Pāṇini in his own grammar. In brief, what we can say is that the verbal 'vibhaktis' are 18 in all, divided into 2 groups of 9s and each group of 9 'vibhaktis' is further divided into 3 persons and 3 in numbers.

So, here are some examples of the verbal 'vibhaktis', they are 'ti', 'tas' and 'anti' and so on, similarly, 'ta', 'ātām' and 'anta' from the other set. This one is called 'parasmaipada' and this one is called 'ātmanepada'. Now, these correspond to 3 numbers and also 3 persons and these verbal 'vibhaktis', they also denote tense as well as mood. And they also denote 'kartā', 'karma' or 'bhāva', 'kartā' or 'karma' or 'bhāva'. We shall also study these when we later on talk about the 'kāraḥ'.

These are the features of the verbal 'vibhaktis', but as said earlier, we will not be dealing with this aspect of verbal 'vibhaktis', because there is not much difference in the meta-language in the meaning of verbal 'vibhaktis'. But we will focus on the nominal 'vibhaktis' and as I was referring to the nominal 'vibhaktis' as 1 slash 1, 1 slash 2 etcetera, here is a note on that once again.

So, we refer to the nominal 'vibhaktis' as, let us say 2 slash 1, 2 slash 2, 2 slash 3, this means, that we are referring to second case 'dviṭīyā' and singular and dual and plural respectively. When we use this notation, 5 slash 1, 5 slash 2, 5 slash 3, we are referring to the fifth case and singular or dual or plural. When we say 6 slash 1, 6 slash 2, 6 slash 3, we are referring to the sixth case, singular and dual and plural. Similarly, when we say 7 slash 1, 7 slash 2 and 7 slash 3, we are referring to the seventh case, singular, dual and plural. This is the notation that we are going to use hereafter in this particular course and it should be clear to you that we are referring to the cases and the numbers. So, the left-hand side refers to the number of the case and the right-hand side refers to the number. So, the main difference to be observed over here is that, the left-hand number over here will not exceed 7 and the right-hand number will not exceed 3, as there are 3 numbers and 7 'vibhaktis'.

Now, let us look at the important 'vibhaktis' in the meta-language of Pāṇinian grammar. In the meta-language of Pāṇinian grammar, 3 nominal 'vibhaktis' are used to denote different meaning than the one denoted in the object language and they are 5, 6 and 7 and also 1 in combination with 6, this is the difference. So, we will be focusing on these 3 mainly and together with the 6th we will be also focusing on the first 'vibhakti', first case. Let me repeat, the 3 'vibhaktis' which denote different meaning than the one denoted in the object language are the 5th, the 6th and the 7th, 'pañcamī', 'ṣaṣṭhī' and 'saptamī' and along with these 3, the first one also the 'prathamā' used in combination with the 6th case 'ṣaṣṭhī' that also denotes a different meaning and we shall study these now.

So, these are the special 'vibhaktis', 5th that is 'pañcamī', 6th also known as 'ṣaṣṭhī', 7th also known as 'saptamī' and of course, 1st known as 'prathamā'. So, what are the meanings of these 'vibhaktis' in the object language? Let us take a quick look at the meanings of these 'vibhaktis' in the object language first. So, that it will become clearer to us, what is the meaning of these 'vibhaktis' in the meta-language and how different it is.

So, when we use a 5th case, that is 'pañcamī', 'apādāna' is denoted. It denotes 'apādāna' and we shall study what is 'apādāna', when we look at the concept of 'kāraka'. Right now, it is enough for us to say that the 5th case that is the 'pañcamī-vibhakti' is generally translated with the help of the word, 'from', this is how we translate and this is what we saw. So, the 5th case forms of Rāma, 5 slash 1 which is 'Rāmāt' was translated earlier as, from one Rāma, 5 slash 2 'Rāmābhyām' is translated as from two Rāmas and 5 slash 3 'Rāmebhyaḥ' is translated as from 3 plus Rāmas.

So, the bottom line is that the 5th case is translated with the help of the word 'from'. If we look at the 6th case, we note that it denotes 'sambandha' that is the relation and it is translated with the help of the word 'of'. So, the 'vibhaktyanta' forms of Rāma, 6 slash 1 was 'Raamasya' was

translated as of one Rāma, 6 slash 2 'Rāmayoḥ' was translated as of two Rāmas and 6 slash 3 'Rāmānām' was translated as of three plus Rāmas.

So, the bottom line is that the 6th case is translated with the help of the word 'of'. Then if we look at the 7th case, also known as 'saptamī', the 7th case expresses 'adhikaraṇa', 'adhikaraṇa' is the 'substratum'. The 7th case gets translated with the help of the word 'in' or 'on'. So, the 7th case forms of Rāma, 7 slash 1 was 'Rāme' was translated as in or on one Rāma, 7 slash 2 was 'Rāmayoḥ' and was translated as in or on two Rāmas, 7 slash 3 was 'Rāmeṣu' and it was translated as in or on three plus Rāmas.

This is how these 3 cases get translated in the object language. So, we shall study, what is a 'kāraṇa' and then we shall also study what is 'apādāna' and 'adhikaraṇa' etcetera independently in later lectures in this particular course. Right now, let us see once again, how these cases get translated in the object language and then how they get translated in the meta-language of Pāṇinian grammar.

Let us take examples. We earlier took examples of the forms of Rāma, that were presented to you earlier. Now here are some more examples, wherein words are used in sentences. So, we have 3 examples on this slide, explaining the meaning of the 5th case, 'pañcamī' in the object language and the word in the 5th case is highlighted in blue color.

So, the first example is "Prayāgāt kāśīm gacchati", "Prayāgāt kāśīm gacchati" and 'Prayāgāt' is 5 slash 1 of 'Prayāga'. Now, this sentence means "he or she or it goes to Kashi from 'Prayāga'". So, please note the word 'from' used to express this 5th case, 'Prayāga' means 'Prayāga' name of a place and this 5th case is expressed by using the word 'from'. So, 'Prayāgāt' stands for 'from Prayāga'. Look at the second example.

Once again, the word in the 5th case is highlighted in blue color the sentence is "Vṛkṣāt parṇam patati". What it means is, "a leaf false from a tree". Now 'Vṛkṣāt' is 5 slash 1 of 'vṛkṣa', 'vṛkṣa' means a tree and this 5th case is translated using the word 'from' as is clear over here. Now, let us look at the third example which is "Himālayāt gaṅgā pravahati", "Himālayāt gaṅgā pravahati". 'Himālayāt' is in 5th case, that is why highlighted in blue. what this sentence means is, "the river Ganga flows from the Himalaya". So, 'Himālayāt' is the 5th case of 'Himālaya' that is the name of the mountain protecting India in the North, but this 5th case is translated as 'from'. The 5th case is translated using the word 'from'. So, these three examples show that the 5th case is translated using the word 'from', in the object language Sanskrit.

Now, let us look at, how the 6th case namely, 'ṣaṣṭhī' is translated in the object language. And we have seen the examples of the word 'Rāma' which were translated using the word 'of'. Now, here are the examples in the sentences. The first sentence reads "Daśarathasya putraṁ Rāmaṁ smarāmi" and the word 'Daśarathasya' appears in the 6th case or 'ṣaṣṭhī-vibhakti', 'Daśarathasya' is the 6th case of 'Daśaratha', the translation of this sentences is, "I remember Rāma, the son of Daśaratha". So, the word 'Daśarathasya' is translated as 'of Daśaratha'. Daśaratha' is the meaning of 'Daśaratha'. The meaning of the 6th case is expressed using the word 'of' over here.

Similarly, let us take the second example, it says, "vayaṁ saṁskṛtasya chātrāḥ smaḥ", "vayaṁ saṁskṛtasya chātrāḥ smaḥ" where the word 'saṁskṛtasya' is used in the 6th case, what it means is, "we are the students of Sanskrit". 'saṁskṛtasya' is the 6th case of 'saṁskṛta'. So, that 'saṁskṛta' is mentioned by the word Sanskrit over here and this 6th case is translated using the word 'of' over here.

And now the last example, "grantho mānavasya mitram asti", in this 'mānavasya' is used in the 6th case. This is the 6th case of the word 'mānava'. The translation of this sentence is 'a book is the friend of a human being'. So, 'mānavasya' is translated as 'of a human being'. 'mānavasya' is the 6th case 'of' 'mānava' and 'mānava' is a human being and this 6th case is translated using the word 'of' over here in this sentence.

Now, let us look at the examples of sentences in which a word is used in the 7th case 'saptamī' and how it is translated. So, in the first example, "saḥ gr̥he nivasati", "saḥ gr̥he nivasati", 'gr̥he' is in the 7th case and it is translated as 'in the house'. So, the translation of the sentence is, "he lives in the house". Now, 'gr̥he' is translated as 'in the house', 'gr̥he' is the 7th case of the word 'gr̥ha' meaning 'the house', so the 7th case is translated using the word 'in'.

Let us look at the next example, "buddhau sthīratā śreyaskarī asti" where the word 'buddhau' is used in the 7th case. The meaning of this sentence is "the stability in the intellect is for better". Now, 'buddhau' is translated as in the intellect. 'Buddhau' is the 7th case of the word 'buddhi', which is the intellect. So, here the 7th case is translated using the word 'in'.

Similarly, in the last example on the slide, "jalāśaye matsyās taranti" in which 'jalāśaye' appears in the 7th case. This sentence is translated as, "the fishes swim in the lake", 'jalāśaye' is translated as in the lake, 'jalāśaye' is the 7th case of 'jalāśaya' which means the lake and the 7th case is translated as 'in', the 7th case is translated using the word 'in'. This is how the three cases are used and are translated in the object language Sanskrit.

To summarize what we have studied so far, we can say that in the object language Sanskrit the cases, the 'vibhaktis' carry particular meanings. 5th case denotes point of separation, 6th case denotes relation and 7th case denotes substratum. 5th case is translated by using the word 'from', 6th case is translated by using the word 'of' and the 7th case is translated by using the word 'in' or 'on'. And most importantly these cases get a different meaning in the meta-language of Pāṇinian grammar. This we shall study in the next lecture. Thank you so much.