

VYĀKARAṆA MAHĀBHĀṢYA OF PATAÑJALI ON PĀṆINI 3.1 (ĀHNIKAS 1 TO 6) (2)*

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PART B

CHAPTER IV: INTRODUCTION TO THE TRANSLATION OF THE MAHĀBHĀṢYA PRATYAYAPĀDA

The oldest complete grammar that has been preserved is the *Aṣṭādhyāyī* of *Pāṇini*. It is one of the greatest monuments of human intelligence. It represents a fully developed system describing, in minute detail, every inflection, derivation and composition as well as syntactic usage of its author's speech. No other language, to this day, has been so perfectly described. *Pāṇini* stands at the end of a long line of predecessors whose grammatical works have perished owing to the excellence of his work.

Later than *Yāska* (probably about 500 B.C.), whom *Pāṇini* mentions, and much earlier than his interpreter *Patañjali* (author of the *Mahābhāṣya* and third of the great *Munitraya*), *Pāṇini* probably flourished in *Śalātura* near modern Atak, where Hsuan Tsang saw a statue to his memory, c. 350 B.C. If so, then *Kātyāyana* (second of the great *Munitraya*) may be placed c. 250-200 B.C., there being found sufficient divergence of speech due to passage of time and difference of region to justify his corrections.

The first commentatorial work on *Pāṇini's Aṣṭādhyāyī* available to us is *Kātyāyana's vārttikas*, or critical annotations, on 1245 or nearly one third of *Pāṇini's sūtras*, the object of which is to consider

* The preceding part of the present paper was published by *Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā* Vol. 23. In Dr. Thompson's Ph.D. dissertation critical notes are provided in chapter 6, but in the present paper those notes are inserted after the due texts and translation of the *Mahābhāṣya* on each *Pāṇinisūtra* for the convenience of the readers. Accordingly, the present reproduction lacks an independent chapter presenting those notes.

whether *Pāṇini*'s *sūtras* are correct or not, and to improve on them where this may be found to be necessary. *Kātyāyana* belonged to the Deccan and to a school of grammar different from that of *Pāṇini*. When *Kātyāyana*'s criticisms show him to differ from *Pāṇini*, an oversight on the part of the latter is usually to be assumed, but in estimating the extent of such oversight one must take into account that he lived both later and in a part of India far removed from that of *Pāṇini*. Other grammarians made similar notes on *Pāṇini* both before and after *Kātyāyana*. Subsequent to the latter's time are the numerous grammatical *kārikas* or comments in metrical form.

All this critical work was collected by *Patañjali* in his Great Commentary, the *Mahābhāṣya*, based on the *Samgraha* of *Vyādi* with many supplementary notes and discussions of his own commenting on *Pāṇini*'s rules as well as *Kātyāyana*'s *Vārttikas*. His discussions take the form of a kind of dialogue and deal with 1713 *sūtras* of *Pāṇini*. *Patañjali* is regarded as an incarnation of the snake *Śeṣa*, *Viṣṇu*'s resting place during his slumber, and believed to be the author of the *Yoga Sūtra* by much later tradition, due to likeness of name. His date is still disputed. However, statements in the *Bhāṣya* refer to a sacrifice for *Puṣyamitra*, whose reign began c. 185 or 178 B.C., and to a recent attack on *Saketa* and *Madhyamika* by a *Yāvana*, who is identified with the Greek Menander (c. 156-153), dates which give c. 150-149 for the composition of the work. Slight confirmation comes from the fact that *Kātyāyana* notes the title "*devānām priya*", (*Pāṇini* does not), famed in *Aśoka*'s inscriptions, suggesting that he fell after 250 B.C. Finally *Kalhana* records a revival of the study of the *Mahābhāṣya* under *Abhimanyu*. Since this statement and date is suspect, the next lower limit is *Bhartrhari*'s date, viz. the fifth or fourth century A.D.

The *Mahābhāṣya* is in the first instance a commentary on the *Vārttikas* of *Kātyāyana*. Rarely does *Patañjali* explain *Pāṇini* for the simple purpose of explanation, as does the later *Kāśikā Vṛtti*, but like a second *vārttikākāra*, on the whole he enquires whether anything has been omitted in the *sūtras* that should have been stated or whether in them there is anything superfluous, faulty or at all liable to objection.

The *Mahābhāṣya* is interesting stylistically in giving us a lively picture of the mode of discussion of the day. The language is lucid and elegant, presenting arguments in a conversational style remotely comparable to the dialogues of Plato. The *pūrvapakṣin* having raised doubts, asked questions and attacked *Pāṇini*'s or *Kātyāyana*'s

formulations, a question is then posed; an *Ācāryadeśīya* deals with it. The latter is also called *Siddhāntyekadeśin*, the person who refutes the objections and defends *Pāṇini* and *Kātyāyana* by providing partially correct answers. Thus he deals with the question posed, not altogether incompetently but not quite satisfactorily. The *Ācārya* or *Siddhāntin* solves the issues. He gives final decisions on particularly difficult issues, either

- (i) by saying that *Kātyāyana*'s additions to and rephrasings of *Pāṇini*'s *sūtras* are unfounded or unnecessary, or
- (ii) by defending *Kātyāyana*'s rephrasing of the rules, or
- (iii) by suggesting that a particular rule of *Pāṇini* is not needed even if *Kātyāyana* defends it.

The style, therefore, is lively, simple and animated, and as in *Aśoka*'s inscriptions not rarely do we find the question 'Wherefore?' 'How?' or 'What?' put and then answered. Proverbial expressions and references to matters of everyday life are introduced and serve both to enliven the discussions and to give us valuable hints of the conditions of life and thought in the time of *Patañjali*, who is thus a source of information for religious and social history as well as for literature.

The *Mahābhāṣya*, like the *Aṣṭādhyāyī*, is divided into eight *adhyayas* of four *pādas* each; each *pāda* being further subdivided into from one to nine *āhnika*s [which, in former times, may have been read in one *ahan* (day).] Within this the *pratyayapāda* comprises six *āhnika*s and in fact serves to introduce the heart of the *Pāṇinian* grammar as interpreted by *Kātyāyana* and *Patañjali*, viz. the third, fourth and fifth *adhyayas*.

The First *āhnika* provides the *sañjñā* and *adhikāra sūtras* 3.1.1-4 which apply throughout the subsequent three *adhyayas*, as well as the first *pratyaya san*, firstly as *svārthe* and then in the sense of *icchā*.

The Second *āhnika* deals with the next seven *dhātu*-forming *pratyayas*: *kyac*, *kāmyac*, *kyañ*, *kvas*, *ñiñ* and *yañ*, with various meanings, including *svārthe*, *karāṇe* and *hetumati*.

The Third *āhnika* discusses the last four of the *dhātu*-forming *pratyayas*, viz. *yak*, *āya*, *īyañ* and *ñiñ*, with the *adhikāra* for the last three and the *sañjñā dhātu* for all twelve. The first four *atyantika-svārthe vikaraṇa pratyayas*, viz. *sya*, *tāsi*, *sip* and *ām*, are then evaluated.

The Fourth *āhnika* starts by considering the aorist *vikaraṇa cli* and then its five *ādeśas*, viz. *sic*, *ksa*, *cañ*, *añ* and *ciñ*. Then a selection

of the conjugational *vikaraṇas* are discussed, viz. *śyan*, *śnam*, *u*, *śnā* (with *ādesas śānac* and *śāyac*), preceded by the passive *yak*, all in the sense of *svārthe*. It ends with *vyatyayo bahulam* and the Vedic *vikaraṇa aṅ*.

The Fifth *āhnika* begins with a long discussion on the *atideśa karmavat* for the reflexive passive, followed by a *niyama* and special ordaining of *śyan* to end the section dealing with verbal forms. The remainder deals with the three *adhikāras*, *dhātoḥ*, *upapada* and *kṛt*, which introduce the primary noun formation with *kṛt pratyayas*.

The Sixth and last *āhnika* of the *pratyayapāda* begins with the *vāsarūpo paribhāṣā* and the *adhikāra kṛtyāḥ*, followed by a discussion of the six *pratyayas* in its province, viz. *tavya*, *tavyat*, *anīyar*, *yat*, *kyap* and *ṇyat*, in the sense largely of *bhāva* and *karman*. The last section deals with all but two of the remaining *pratyayas* of the *pāda*, in the sense of *karṭṛ*, viz. *ṇvul*, *lyuṇ*, *trc*, *ṇin*, *ac*, *ka*, *śa*, *ṇa*, *ṣvan*, *thakan*, *ṇyat ṇvun* and *vun*.

Contents Index for 3. 1. 1-149

The *Pratyayapāda* of the *Vyākaraṇa Mahābhāṣya*.

First *Āhnika*

<i>Sūtra</i> (Type)	Meaning	<i>Vā/ Ślo</i>
3.1.1: <i>pratyayaḥ</i> (<i>sañjñā/ adhikāra</i>)		<i>Vā</i> 8
3.1.2: <i>paraś ca</i> (<i>sañjñā/ adhikāra</i>)		<i>Vā</i> 11
3.1.3: <i>ādyudāttaś ca</i> (<i>sañjñā/ adhikāra</i>)		<i>Vā</i> 16
3.1.4: <i>anudāttau suppitau</i> (<i>sañjñā/ adhikāra</i>)		
3.1.5: <i>guptijkitbhyaḥ san</i> (<i>vidhi san</i>)	<i>svārthe</i>	<i>Vā</i> 1
3.1.6: <i>mānbadhadānsānbhyo</i> <i>cābhyāsasya</i> (<i>vidhi san</i>)	<i>dirghaś</i> <i>svārthe</i>	<i>Vā</i> 2
3.1.7: <i>dhātoḥ karmaṇaḥ samānakarṭṛkād</i> <i>icchāyām vā</i> (<i>vidhi san</i>)	<i>icchāyām</i>	<i>Vā</i> 15

Second Āhnika

<i>Sūtra (Type)</i>	<i>Meaning</i>	<i>Vā/ Ślo</i>
3.1.8: <i>supa ātmanah kyac</i> (<i>vidhi kyac</i>)	<i>icchāyām</i>	<i>Vā 4</i>
3.1.9: <i>kāmyac ca</i> (<i>vidhi kāmyac</i>)	<i>icchāyām</i>	<i>Vā 1</i>
3.1.10: <i>upamānād ācāre</i> (<i>vidhi kyac</i>)	(<i>upamānād</i>) <i>ācāre</i>	<i>Vā 1</i>
3.1.11: <i>kartuḥ kyaṇ salopāś ca</i> (<i>vidhi kyaṇ</i>)	(<i>upamānād</i>) <i>ācāre</i>	<i>Vā 3</i>
3.1.12: <i>bhr̥śādibhyo bhuvyacver lopaś</i> <i>ca halaḥ</i> (<i>vidhi kyaṇ</i>)	<i>bhuvi</i>	<i>Vā 6</i>
3.1.13: <i>lohitādiḍājbhyaḥ kyaṣ</i> (<i>vidhi kyaṇ</i>)	<i>bhuvi</i>	<i>Vā 2</i>
3.1.14: <i>kaṣṭhāya kramaṇe</i> (<i>vidhi kyaṇ</i>)	<i>kaṣṭhāya kramaṇe</i>	<i>Vā 1</i>
3.1.15: <i>karmano romanthatapobhyām</i> <i>vartticaroḥ</i> (<i>vidhi kyaṇ</i>)	<i>vartticaroḥ</i>	<i>Vā 1</i>
3.1.16: <i>bāṣpoṣmabhyām udvamane</i> (<i>vidhi kyaṇ</i>)	<i>udvamane</i>	<i>Vā 0</i>
3.1.17: <i>śabdavairakalahābhrakaṇva-</i> <i>meghebhyaḥ karaṇe</i> (<i>vidhi kyaṇ</i>)	<i>karaṇe</i>	<i>Vā 2</i>
3.1.18: <i>sukhādibhyaḥ karṭṛ vedanāyām</i> (<i>vidhi kyaṇ</i>)	<i>karṭṛvedanāyām</i>	<i>Vā 1</i>
3.1.19: <i>namovarivaś citraṇah kyac</i> (<i>vidhi kyac</i>)	<i>karaṇe</i>	<i>Vā 3</i>
3.1.20: <i>pucchabhāṇḍacīvarāṇ ṇiṇ</i> (<i>vidhi ṇiṇ</i>)	<i>karaṇe</i>	
3.1.21: <i>muṇḍabhyo miśraslakṣṇalavaṇa-</i> <i>vratavastrahalakalakṛtatūs</i> <i>tebhyo ṇic</i> (<i>vidhi ṇic</i>)	<i>karaṇe</i>	<i>Vā 1</i>
3.1.22: <i>dhātor ekāco halādeḥ</i> <i>kryāsamabhihāre yaṇ</i> (<i>vidhi yaṇ</i>)	<i>kriyāsamabhihāre</i>	<i>Vā 7</i>
3.1.23: <i>nityam kauṭilye gatau</i> (<i>vidhi yaṇ</i>)	<i>kauṭilye gatau</i>	
3.1.24: <i>lupasadacarajapajabhadaha-</i> <i>daṁśagṛbhyaḥ bhāvagarhāyām</i> (<i>vidhi yaṇ</i>)	<i>bhāvagarhāyām</i>	
3.1.25: <i>satyāpapāsarūpaviṇātūlaśloka-</i> <i>senālo matvacavarmavarnācūrṇa-</i> <i>curādibhyo ṇic</i> (<i>vidhi ṇic</i>)	<i>svārthe</i>	<i>Vā 2</i>
3.1.26: <i>hetumati ca</i> (<i>vidhi ṇic</i>)	<i>hetumati</i>	<i>Vā 15</i>

<i>Sūtra (Type)</i>	<i>Meaning</i>	<i>Vā/ Ślo</i>
3.1.27: <i>kaṇḍvādibhyo yak</i> (<i>vidhi yak</i>)	<i>Svārthe</i>	<i>Vā 4</i>
3.1.28: <i>gupūdhūpavicchipaṇipānibhya</i> <i>āyah</i> (<i>vidhi āya</i>)	<i>Svārthe</i>	
3.1.29: <i>rter iyaṇ</i> (<i>vidhi iyaṇ</i>)	<i>svārthe</i>	
3.1.30: <i>kamer niṇ</i> (<i>vidhi niṇ</i>)	<i>svārthe</i>	<i>Vā 3</i>
3.1.31: <i>āyādayaḥ ārdhadhātuke vā</i> (<i>vidhi āya, iyaṇ, niṇ</i>)	(<i>ārdhadhātuke</i>)	<i>Vā 3</i>
3.1.32: <i>sanādyantā dhātavaḥ</i> (<i>sañjñā san</i> etc)		<i>Vā 1</i>
3.1.33: <i>syatāsī lriutoḥ</i> (<i>vidhi sya/ tāsi vikaraṇa</i>)	<i>svārthe</i>	<i>Vā 0</i>
3.1.34: <i>sipbahulam leṭi</i> (<i>vidhi sip</i>)	<i>svārthe</i>	<i>Vā 6</i>
3.1.35: <i>kāspratyayād ām amantre liṭi</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	<i>Vā 1</i>
3.1.36: <i>ijādeś ca gurumato 'nrcchaḥ</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	<i>Vā 6</i>
3.1.37: <i>dayāyāsaś ca</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	
3.1.38: <i>uśavidajāgrbhyo 'nyatarasyām</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	<i>Vā 1</i>
3.1.39: <i>bhīhrībhrhuvām śhuvac ca</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	<i>Vā 1</i>
3.1.40: <i>krñ cānuprayujyate liṭi</i> (<i>vidhi ām vikaraṇa</i>)	<i>krñ anuprayujyate</i>	<i>Vā 9</i>

Fourth Āhnika

<i>Sūtra (Type)</i>	<i>Meaning</i>	<i>Vā/ Ślo</i>
3.1.41: <i>vidān kurvantv ity anyatarasyām</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	
3.1.42: <i>abhyutsādayām</i> <i>prajanayāmcikayāmramayāmakah</i> <i>pāvayām kriyādvidām akrann</i> <i>iti chandasi</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	
3.1.43: <i>cli luṇi</i> (<i>vidhi cli vikaraṇa</i>)	<i>svārthe (luṇi)</i>	<i>Vā 5</i>
3.1.44: <i>cleḥ sic</i> (<i>vidhi sic ādeśaḥ</i>)	<i>svārthe (luṇi)</i>	<i>Vā 7</i>

3.1.45: śalaḥ igupadhād anītaḥ ksaḥ (vidhi ksa ādeśaḥ)	svārthe (luṇi) (ālingane)	Vā 5
3.1.46: śliṣa ālingane (vidhi ksa ādeśaḥ)	svārthe (luṇi)	Vā 4
3.1.47: na drśaḥ (vidhi ksa ādeśaḥ)	svārthe (luṇi)	
3.1.48: ṇisridrusrubhyaḥ kartari caṇ (vidhi caṇ ādeśaḥ)	svārthe (luṇi) (kartari)	Vā 3
3.1.49: vibhāṣādhetṣvyoh (vidhi caṇ ādeśaḥ)	svārthe (luṇi) (kartari)	
3.1.50: gupeś chandasi (vidhi caṇ ādeśaḥ)	svārthe (luṇi) (kartari) chandasi	
3.1.51: nonayati dhvanayaty elayatiardayatibhyaḥ (vidhi caṇ ādeśaḥ)	svārthe (luṇi) (kartari) chandasi	
3.1.52: asyativaktikhyātibhyo 'n (vidhi aṇ ādeśaḥ)	svārthe (luṇi) (kartari) chandasi	Vā 2
3.1.53: lipisicihvaś ca (vidhi aṇ ādeśaḥ)	svārthe (luṇi) (kartari) chandasi	
3.1.54: ātmanepadesv anyatarasyām (vidhi aṇ ādeśaḥ)	svārthe (luṇi) (kartari) chandasi	
3.1.55: puṣādīdyutādylditah parasmaipa- deṣu (vidhi aṇ ādeśaḥ)	svārthe (luṇi) (kartari) chandasi	
3.1.56: sartiśāstyartibhyaś ca (vidhi aṇ ādeśaḥ)	svārthe (luṇi) (kartari) vā	
3.1.57: irito vā (vidhi aṇ ādeśaḥ)	svārthe (luṇi) (kartari) vā	

Fourth Āhnika continued

Sētra (Type)	Meaning	Vā/ Ślo
3.1.58: jṛstambhumrucumlucugrucu- glucugluṇcuśvibhyaś ca (vidhi aṇ ādeśaḥ)	svārthe (luṇi) (kartari) chandasi	Vā 0
3.1.59: kṛmrdrūhibhyaś chandasi (vidhi aṇ ādeśaḥ)	svārthe (luṇi) (kartari)	
3.1.60: ciṇ te padaḥ (vidhi ciṇ ādeśaḥ)	svārthe (luṇi) (kartari) te	Vā 0
3.1.61: dīpajanabudhapūritāyi- pyāyibhyo 'nyatarasyām (vidhi ciṇ ādeśaḥ)	svārthe (luṇi) (kartari) te anyatarasyām	
3.1.62: acaḥ karmakartari (vidhi ciṇ ādeśaḥ)	svārthe (luṇi) (kartari) karmakartari	
3.1.63: duhaś ca (vidhi ciṇ ādeśaḥ)	svārthe (luṇi) (kartari) karmakartari	
3.1.64: na rudhaḥ (vidhi ciṇ ādeśaḥ)	svārthe (luṇi) (kartari) karmakartari	

3.1.65: tapo 'nutāpe ca (vidhi ciñ ādeśah)	svārthe (luṇi) (kartari) karmakartari	
3.1.66: ciñ bhāvakarmanoh (vidhi ciñ ādeśah)	svārthe luṇi te bhāvakarmanoh	Vā 0
3.1.67: sārvaadhātuke yak (vidhi yak vikaraṇah)	svārthe sārvaadhātuke kartari	Vā 5
3.1.68: karttari śap (vidhi śap vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.69: divādibhyaḥ śyan (vidhi śyan vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.70: vā bhrāśabhlāśabhramu- kramuklamu trasitruṭiḷaṣah (vidhi śyan vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.71: yaso 'nupasargāt (vidhi śyan vikaraṇah)	svārthe sārvaadhātuke kartari	Vā 0
3.1.72: samyasaś ca (vidhi śyan vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.73: svādibhyaḥ śnuḥ (vidhi śnu vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.74: śruvaḥ śr ca (vidhi śnu vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.75: akṣo 'nyatarasyām (vidhi śnu vikaraṇah)	svārthe sārvaadhātuke kartari anyatarasyām	
3.1.76: tanūkaraṇe takṣah (vidhi śnu vikaraṇah)	svārthe sārvaadhātuke kartari anyatarasyām	
3.1.77: tudādibhyaḥ śah (vidhi śa vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.78: rudhādibhyaḥ śnam (vidhi śnam vikaraṇah)	svārthe sārvaadhātuke kartari	Vā 3
3.1.79: tanādikṛñbhyah uh (vidhi śnam vikaraṇah)	svārthe sārvaadhātuke kartari	śloka
3.1.80: dhinvi kṛṇvyor a ca (vidhi śnam vikaraṇah)	svārthe sārvaadhātuke kartari	Vā 0
3.1.81: kryādibhyaḥ śnā (vidhi śnā vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.82: stambhustumbhuskambhu skumbhuskuñbhyah śnuś ca (vidhi śnā/ śnu vikaraṇah)	svārthe sārvaadhātuke kartari	
3.1.83: halaḥ śnaḥ śānajjhau (vidhi (śnā)śānac ādeśah)	svārthe sārvaadhātuke kartari hau	Vā 7
3.1.84: chandasi śāyaj api (vidhi (śnā)śāyaj ādeśah)	svārthe sārvaadhātuke kartari chandasi	Vā 0
3.1.85: vyatyayo bahulam (paribhāśā)	vyatyayo bahulam chandasi	śloka
3.1.86: liṇy āśiṣy aṇ (vidhi aṇ vikaraṇah)	svārthe āśiṣi chandasi	Vā 2

Fifth Āhnika

Sūtra (Type)	Meaning	Vā/ Ślo
3.1.87: karmavat karmaṇā tulyakriyaḥ (atideśaḥ)	karamavatkartmaṇā tulyakriyā kartari	Vā 18
3.1.88: tapas tapaḥkarmakasyaiva (niyamah)	karamavatkartmaṇā tulyakriyā kartari	
3.1.89: naduhasnunaṁ yakciṇau (niyamah)	karamavatkartmaṇā tulyakriyā kartari	Vā 1
3.1.90: kuṣiraṇjoh prācāṁ śyan parasmaipadaṁ ca (vidhi/śyan)	karamavatkartmaṇā tulyakriyā kartari	Vā 2
3.1.91: dhātoḥ (adhikārah)	dhātoḥ	Vā 11
3.1.92: tatropapadam saptamīstham (adhikāra/saṅjñā)	upapada tatra saptamīstham	Vā 6
3.1.93: kṛdatiṇ (adhikāra/saṅjñā)	kṛt atiṇ	Vā 0
3.1.94: vā 'sarūpo 'striyām (adhikāra)	vāsarūpo 'striyām	Vā 10
3.1.95: kṛtyāḥ prāṇ nṁvulaḥ (adhikārah)	kṛtyāḥ	Vā 2
3.1.96: tavyattavyānīyarah (vidhi tavya tavyat anīyar)	bhāvakarmaṇoh	Vā 3
3.1.97: aco 'yat (vidhi yat)	bhāvakarmaṇoh	Vā 3
3.1.98: porad upadhāt (vidhi yat)	bhāvakarmaṇoh	
3.1.99: śakiśaḥś ca (vidhi yat)	bhāvakarmaṇoh	
3.1.100: gadamadacarayamaś cānupasarge (vidhi yat)	bhāvakarmaṇoh anupasarge	Vā 1
3.1.101: avadyapaṇyavaryā garhyapaṇitavyānirodheṣu (vidhi yat)	garhyapaṇitavyānirodheṣu	
3.1.102: vāhyam karaṇam (vidhi yat)	karaṇam	
3.1.103: ariyaḥ svāmivaiśyayoh (vidhi yat)	svāmivaiśyayoh	Vā 1
3.1.104: upasaryā kālyā prajane (vidhi yat)	kālyā prajane	
3.1.105: ajaryam saṅgatam (vidhi yat)	saṅgatam	Vā 1
3.1.106: vadah supi kyap ca (vidhi yat/ kyap)	bhāvakarmaṇoh supi anupasarge	Vā 1

3.1.107: <i>bhuvo bhāve</i> (<i>vidhi kyap</i>)	<i>bhāve</i>	<i>Vā 0</i>
3.1.108: <i>hanas ta ca</i> (<i>vidhi kyap</i>)	<i>bhāve supi anupasarge</i>	<i>Vā 1</i>
3.1.109: <i>etistusāsṣvrdṛjuṣaḥ kyap</i> (<i>vidhi kyap</i>)	<i>bhāve supi anupasarge</i>	<i>Vā 2</i>
3.1.110: <i>rdupadhāccākḷpicrteh</i> (<i>vidhi kyap</i>)	<i>bhāve supi</i>	
3.1.111: <i>ī ca khaṇaḥ</i> (<i>vidhi kyap</i>)	<i>bhāve</i>	<i>Vā 0</i>
3.1.112: <i>bhrño 'saṃjñāyām</i> (<i>vidhi kyap</i>)	<i>bhāve asaṃjñāyām</i>	<i>Vā 1</i>
3.1.113: <i>mṛjer vibhāṣā</i> (<i>vidhi kyap</i>)	<i>bhāve vibhāṣā</i>	
3.1.114: <i>rājasūyasūryamṛṣodyarucya-</i> <i>kupyakṛṣṭhapacyāvyathyāḥ</i> (<i>vidhi kyap</i>)	<i>bhāve</i>	<i>Vā 3</i>
3.1.115: <i>bhidyoddhyau nade</i> (<i>vidhi kyap</i>)	<i>nade</i>	
3.1.116: <i>puṣyasidhyau nakṣatre</i> (<i>vidhi kyap</i>)	<i>nakṣatre</i>	
3.1.117: <i>vipūyavinīyajityā muñjakalka-</i> <i>haliṣu</i> (<i>vidhi kyap</i>)	<i>muñjakalkahaliṣu</i>	

Fifth Āhnika continued

<i>Sūtra</i> (<i>Type</i>)	<i>Meaning</i>	<i>Vā/ Ślo</i>
3.1.118: <i>pratyaṇibhyām graheś chandasi</i> (<i>vidhi kyap</i>)	<i>bhāvakarmaṇoḥ chandasi</i>	<i>Vā 1</i>
3.1.119: <i>padāsvairinbāhyāpakṣeṣu ca</i> (<i>vidhi kyap</i>)	<i>padāsvairibāhyāpakṣeṣu</i>	
3.1.120: <i>vibhāṣā kṛvṛṣoḥ</i> (<i>vidhi kyap</i>)	<i>bhāvakarmaṇoḥ vibhāṣā</i>	
3.1.121: <i>yugyaṃ ca patre</i> (<i>vidhi kyap</i>)	<i>patre</i>	
3.1.122: <i>amāvasyadanyatarasyām</i> (<i>vidhi kyap (nyat)</i>)	<i>bhāvakarmaṇoḥ</i> <i>anyatarasyām</i>	<i>śloka</i>
3.1.123: <i>chandasi niṣṭharkyadevahūya</i> <i>praṇīyonnīyocchiṣyamaṛya-</i> <i>staryādhvanyakhanyadeva</i> <i>yajyāprcchyaṇiṣṭyabrahma-</i> <i>vādyabhāvyastāvyopacāyyapṛḍāni</i> (<i>vidhi nyat, kyap, yat, ya</i>)	<i>bhāvakarmaṇoḥ chandasi</i>	<i>ślo 2</i>
3.1.124: <i>rhalor nyat</i> (<i>vidhi nyat</i>)	<i>bhāvakarmaṇoḥ</i>	<i>Vā 3</i>
3.1.125: <i>orāvaśyake</i> (<i>vidhi nyat</i>)	<i>āvaśyake</i>	<i>Vā 3</i>

3.1.126: āsuyuvapirapilapitra picamaś ca (vidhi nyat)	āvaśyake	
3.1.127: ānāyyo 'nitye (vidhi nyat)	anitye	śloka
3.1.128: prānāyyo 'saṃmatau (vidhi nyat)	asammatau	
3.1.129: pāyyasānnāyyanikāyyadhāyyā mānahavirnivāsasāmidhenīṣu (vidhi nyat)	mānahavirnivāsasāmi- dhenīṣu	Vā 1
3.1.130: kratau kuṇḍapāyyasamcāyyau (vidhi nyat)	kratau	Vā 1

Sixth Āhnika

Sūtra (Type)	Meaning	Vā/ Ślo
3.1.131: agnau paricāyopacāyya- samūhyāḥ (vidhi nyat)	agnau	Vā 3
3.1.132: cityāgnicitye ca (vidhi nyat)	agnau	Vā 1
3.1.133: ṇvultr̥cau (vidhi ṇvultr̥c)	kartari	Vā 4
3.1.134: nandigrahipacādibhyo 'lyuṇiny acaḥ (vidhi lyuṇi/ nini/ac)	kartari	Vā 2
3.1.135: igupadhajñāprikiraḥ kaḥ (vidhi ka)	kartari	Vā 2
3.1.136: ātaś copasarge (vidhi ka)	kartari upasarge	
3.1.137: pāghrādhmādhetḍṛsaḥ śaḥ (vidhi śa)	kartari	Vā 1
3.1.138: anupasargātlimpavinda- dhāripārivedyudejicetisātisāhi- bhyas ca (vidhi śa)	kartari anupasarge	Vā 2
3.1.139: dadātidadhātyor vibhāṣā (vidhi śa)	kartari anupasarge vibhāṣā	
3.1.140: jvalitikasantebhyo ṇaḥ (vidhi ṇa)	kartari anupasarge vibhāṣā	Vā 1
3.1.141: śyādvadyadhāsrusamsvatīṇa- vasāvahṛlihaśliṣa śvasaś ca (vidhi ṇa)	kartari	
3.1.142: dūnyor anupasarge (vidhi ṇa)	kartari anupasarge	
3.1.143: vibhāṣā grahaḥ (vidhi ṇa)	kartari anupasarge vibhāṣā	
3.1.144: gehe kaḥ (vidhi ka)	kartari gehe	

3.1.145: <i>śilpini śvun</i> (<i>vidhi śvun</i>)	<i>kartari gehe śilpini</i>	<i>Vā 1</i>
3.1.146: <i>gas thakan</i> (<i>vidhi thakan</i>)	<i>kartari</i>	
3.1.147: <i>nyuṭ ca</i> (<i>vidhi nyut</i>)	<i>kartari gehe vrīhikālayoḥ</i>	
3.1.148: <i>haś ca vrīhikālayoḥ</i> (<i>vidhi nyat</i>)	<i>kartari gehe vrīhikālayoḥ</i>	
3.1.149: <i>prusr̥lvaḥ samabhihāre vun</i> (<i>vidhi vun</i>)	<i>kartari gehe samabhihāre</i>	<i>Vā 1</i>
3.1.150: <i>āśiṣi ca</i> (<i>vidhi vun</i>)	<i>kartari gehe āśiṣi</i>	

**CHAPTER V: THE SANSKRITA TEXT AND THE ENGLISH
TRANSLATION OF THE *VYĀKARAṆA MAHĀBHĀṢYA* BY
PATAÑJALI ON 3.1, THE *PRATYAYA PĀDA* COMPRISING
SIX *ĀHNIKAS* AND DEALING WITH KĀTYĀYANA'S
VĀRTTIKAS ON PĀṆINI 3.1.1-149**

***pratyayaḥ* //3/1/1//**

- 1.1 *adhikāreṇeyam pratyayasamjñā kriyate / sā prakṛtyupapado-
pādhinām api / tasyāḥ pratiṣedho vaktavyaḥ / prakṛti / guptij-
kidbhyaḥ san* (3.1.5) / *upapada/ stambakarṇayo ramijapoḥ*
(3.2.13) / *upādhi / haraterddrtināthayoḥ*
- 1.5 *paśau* (3.2.24) / *eteṣāṃ pratiṣedho vaktavyaḥ / kiṃ ca syād
yady eteṣāṃ api pratyayasamjñā syāt / paratvam ādy udātta-
tvam aṅgasamjñety ete vidhayaḥ prasajyeran / ata uttaram
paṭati /*

Pāṇini 3.1.1: Affix.

Bhāṣya: This technical term *pratyaya* is formed (with the function) of a governing *adhikārasūtra*. That (technical term) obtains also for the *prakṛti* (base), *upapada* (subordinate word in a compound) and *upādhi* (qualifying words). A prohibition of that should be stated.

Example of *prakṛti*: ‘*san pratyaya* acts after the *prakṛtis* *gup tij* and *kit*’ (3.1.5).

Example of *upapada* (subordinate in compound): ‘*ac pratyaya*

acts after *dhātus ram* (sport) and *jap* (whisper) when the *sup* (case inflected) *upapadas stamba* (clump of grass) and *karana* (ear) are in composition with them respectively' (3.2.13).

Example of *upādhi*: When the *upādhi* is 'agent' as an animal, *pratyaya in* acts after *dhātu hr* (to take the karman or object in composition as *upapada*) being the words *ḍṛti* (leather bag) and *nātha* (nose string) (3.2.25). Prohibition should be stated of these having the name *pratyaya*. What would be (wrong) if these also had the technical name *pratyaya*? The rules *paraś ca* ('a *pratyaya* is subsequent') (3.1.2) *ādyudāttaḥ* ('a *pratyaya* has initial *udātta* acute accent') (3.1.3) and the technical name *aṅga* (*yasmāt pratyavidhistadādi* 1.4.13) would be applicable. Therefore (the *Vārttikakāra*) reads the reply:

1.7 *pratyayādhikāre prakṛtyupapadopādhiṇām apratiśedhaḥ //1//
adhikāreṇāpi pratyayasamjñāyām satyām prakṛtyupapado-
pādhiṇāmapratiśedhaḥ / anarthakah pratiśedho 'pratiśedhaḥ /
pratyayāsamjñā kasmān na bhavati /*

Vārttika 1: (There is) no prohibition (of the technical term) for *prakṛti* (base), *upapada* (subordinate word in a compound) and *upādhi* (qualifying word) when *pratyaya* is a governing rule.

Bhāṣya: Even when the technical term *pratyaya* exists as the governing rule, no prohibition (of the term *pratyaya*) for *prakṛti*, *upapada* and *upādhi* (is necessary). The word *apraśedha* means a superfluous prohibition. Why does the technical name *pratyaya* not apply to them?

1.10 *nimittasya nimittikāryārthatvād anyatrāpi //2//*

*nimittāni hi nimittikāryārthāni bhavanti / kiṃ punar nimittam
ko vā nimittī / prakṛtyupapadopādhayo nimittam pratyayo
nimittī / anyatrāpi caīsa nyāyo ḍṛṣṭaḥ / kvānyatra / loke / tad-
yathā / bahuṣv āsīneṣu kaścit kaṃcit pṛcchati katamo deva-
dattaḥ kataro yajñadatta iti / sa tasmā ācaṣṭe / yo 'śve yaḥ pīṭha
ity ukte nimittasya nimittikāryārthatvād adhyavasyaty ayam
devadatto 'yam yajñadatta iti nedānīmaśvasya*

1.15 *pīṭhasya vā devadatta iti samjñā bhavati / kiṃ punar nimittam
ko vā nimittī / nirjñāto 'rtho nimittam anirjñāto 'rtho nimittī /*

*iha ca pratyayo 'nirjñātaḥ prakṛtyupapadopādhayo nirjñātāḥ
kva / dhātūpadeśe prātipadikopadeśe ca / te nirjñātā nimitta-
tvenopādīyante //*

Vārttika 2: Because the cause is meant for that which is possessed of cause elsewhere also.

Bhāṣya: For the causes indeed are meant for the sake of the operations of those which are possessed of cause. But what is the cause and what is that which is possessed of cause? *Prakṛti*, *upapada* and *upādhi* are the causes; the *pratyaya* is that which is possessed of a cause. This principle is also seen elsewhere. Where else? In the world. For example, when many are seated someone asks someone else 'Who (among these) is *Devadatta*? Who (among these) is *Yajñadatta*?' He says to him, 'He who is on the horse is *Devadatta*, he who is on the footstool (is *Yajñadatta*).' When this has been said, he determines 'this is *Devadatta*' and 'this is *Yajñadatta*', because of the cause being for the sake of the operation of that (main statement) caused. Now the name *Devadatta* is not that of the horse or the footstool. What again is the cause and what is that which is possessed of cause? The object which is known is the cause, whereas that object which is unknown is that which is operated on by a cause. And here *pratyaya* is not known, while *prakṛti*, *upapada* and *upādhi* are known. Where? In the original teaching of *dhātus* (verbal roots) and of *prātipadikas* (crude bases). Those which are known are used/employed as causes.

2.1 *pradhāne kāryasampratyayād vā siddham //3//*

*athavā pradhāne kāryasampratyayo bhavati / kiṃ ca pradhānam / pratyayaḥ / tadyathā / bahuṣu yātsu kaścit kamcit
pr̥cchati ko yātīti / sa āha rājeti / rājety ukte pradhāne kārya-
sampratyādyah pr̥cchati yaścācaṣṭa ubhayoḥ sampratyayo
bhavati / kiṃkṛtaṃ punaḥ prādhānyam /*

2.5 *arthakṛtaṃ / yathā punar loke 'rthakṛtaṃ prādhānyam śabda- syedānīm kiṃ kṛtaṃ prādhānyam / yasyāpūrvopadeśaḥ sa pradhānam / prakṛtyupapadopādhayaś copadiṣṭāḥ / kva / dhātūpadeśe prātipadikopadeśe ca / yady eva nimittasya nimittikāryārthatvādathāpi pradhāne kāryasampratyayāt pra- kṛtyupapadopādhinām na bhavati vikārāgamānām tu prāpnoti /*

hanasta ca (3.1.108) trapujatunoḥ ṣuk (4.3.138) iti / eteṣāṃ hy apūrvopadeśāt prādhānyam nimittinaś caivaite /

Vārttika 3: Or else it is established, because in relation to the chief thing, there is sure knowledge of the operation.

Bhāṣya: Or else there is sure knowledge of the operation in relation to the chief thing. And what is the chief thing? *Pratyaya*. As for example, when many are coming, someone asks someone else, “Who is going?” He says ‘The king’. When the reply is given as ‘the king’, then since an operation is understood as pertaining to the principal, there exists sure knowledge for both him who asks and him who answers. But on what account is the pre-eminence? On account of purpose. As again, in the world, pre-eminence is on account of purpose. On what account is the pre-eminence of word? The pre-eminence of words consists in not being previously taught. Whatever has not previously been taught, that is predominant. *Prakṛti*, *upapada* and *upādhi* were previously taught. Where? In the teaching (lists) of *dhātus* and *prātipadikas*. Whether it is “because of having for its purpose the operations of that having ‘that as its cause’” (elsewhere *Vārttika*) or whether it is because an operation is understood to have reference only to that which is most important, (the name *pratyaya*) is not applicable for *prakṛti*, *upapada* and *upādhi*. but it does obtain for *vikāra* (modification caused by *pratyayas*: substitutes etc.) and *āgamas* (augments). (As for example) in the rule *hanas ta ca (3.1.108)* (“After the dhātu ‘han’ (kill), when in construction with a case-inflected word as *upapada* and without an *upasarga*, the *pratyaya* *kyap* is added, in denoting condition and ‘ta’ is the substitute of a final”) and *trapujatunoḥ ṣuk (4.3.138)* (“The *pratyaya* *aṇ* with the *āgama* (augment) *ṣuk* acts in the sense of its modification after the words *trapu* and *jatu*.”) Since these (also) are not previously taught, there is pre-eminence and they are operated on by a cause.

2.12 *vikārāgameṣu ca paravijñānāt //4//*

vikārāgameṣu ca paravijñānāt pratyayasamjñā na bhaviṣyati / pratyayaḥ paro bhavatīty ucyate na ca vikārāgamāḥ pare sambhavanti /

2.15 *kiṃ punaḥ kāraṇam samāne pūrvopadeśe pratyayaḥ paro vikārāgamā na pare/*

Vārttika 4: And in relation to *vikāras* and *āgamas* also (the term *pratyaya* does not apply) because of the understanding that *pratyaya* is *para* (subsequent).

Bhāṣya: And in relation to *vikāras* and *āgamas*, because of the understanding *para* (subsequent) the technical term *pratyaya* will not apply. It is said (3.1.2) that “a *pratyaya* is subsequent” (follows *prakṛti*), and *vikāras* and *agamas* are not found to follow. But why is it so? The state of ‘not being previously taught’ being common (to all), the *pratyaya* follows, while the *vikāras* and *āgamas* do not follow.

2.16 *śaṣṭhīnirdiṣṭasya ca tadyuktatvāt //5//*

*śaṣṭhīnirdiṣṭam vikārāgamayuktam pañcamīnirdiṣṭāc ca praty-
ayo vidhīyate /*

Vārttika 5: And because the sixth case indication is connected with those (*vikāras* and *āgamas*).

Bhāṣya: That which is connected with the *vikāras* and *āgamas* is mentioned in the sixth case and the *pratyaya* is ordained after that which is mentioned in the fifth case.

2.19 *pratyayavidhānānupapattis tu //6//*

*pratyayavidhis tu nopapadyate / kva / yatra vikārāgamā vidhī-
yante /*

2.20 *hanasta ca / trapujatunoḥ śuḡ iti / kiṃ punaḥ kāraṇam na
sidhyati /*

vikārāgamayuktatvād apañcamīnirdiṣṭatvāc ca /

Vārttika 6: However, the ordaining of *pratyaya* is not justified.

Bhāṣya: The statement of the *pratyaya* rule, however, is not justified. Where? Where *vikāras* (substitutes etc.) and *āgamas* (augments) are ordained. As in the rules ‘*hanas ta ca*’ (3.1.108) (in which *vikāra* is shown in the *sūtra* and not the *pratyaya*), and *trapujatunoḥ śuk* (4.3.138) (in which the *āgama śuk* is shown but not the *pratyaya an*).

But what is the reason? (The statement *pratyaya* for them is not valid, because of being connected with *vikāras* and *āgamas* and not being mentioned in the fifth case).

2.22 *tasmāt tatra pañcamīnirdeśāt siddham //7//*

tasmāt tatra pañcamīnirdeśaḥ kartavyaḥ / na kartavyaḥ / iha tāvad dhanasta ceti dhātoḥ (3.1.91) iti vartate / iha trapujatunoḥ ṣugiti prātipadikād iti vartate/ yady evaṃ hanasta ca /

2.25 *dhātoḥ kyabbhavatīti dhātumātrāt kyap prāpnoti / naiṣa doṣaḥ / ācāryapravṛttir jñāpayati na dhātumātratkyab bhavatīti yad ayam etistuśāsvrḍrjuṣa kyap (3. 1. 109) iti*

3.1 *parigaṇanaṃ karoti / athavā hantiṃ evātra dhātugrahaṇenā-bhisambhantsyāmaḥ / hanasto bhavati dhātoḥ kyabbhavatīti / kasmāt / hanter iti /*

Vārttika 7: Therefore it is justified there by the mention in the fifth case.

Bhāṣya: ‘Therefore, there (in the *sūtra*), mention in the fifth case should be made’. It should not be made. Just here in this rule ‘*hanasta ca*’ (3.1.108) the word *dhātoḥ* (3.1.191) (“after *dhātu*”) is present (by *anuvṛtti*). Here in the *sūtra*, “*trapujatunoḥ ṣuk*” (4.3.138) exists (by *anuvṛtti*) the word *prātipadikāt* ‘after a *prātipadika*’ (from 4.1.1). If that is the case then the *sūtra* becomes “*hanasta ca dhātoḥ kyab bhavati*”. ‘*Ta* is *ādeśa* of the final of *han* and *kyap* acts after a *dhātu* and so *kyap* obtains after all *dhātus*’. This is not a fault. The usage of the master (*Pāṇini* himself) makes known (by *jñāpaka*) that *kyap* is not to act after all *dhātus* because he makes a complete enumeration by the *sūtra* ‘*eti stu śās vrḍrjuṣaḥ kyap*’ (3.1.109) “*kyap* acts after *dhātus eti, stu, śās, vr, dr* and *jus*”. Or else we will here connect *dhātu han* alone with the word *dhātu*, as ‘*hanasto bhavati*’: “For *han* there is the *ādeśa*” and ‘*dhātoḥ kyab bhavati*’: “For “The *pratyaya kyap* acts after a *dhātu*” After which one?

After *hanti*.

3.3 *arthāśrayatvād vā //8//*

athavārthāśrayaḥ pratyayavidhiḥ yas tam arthaṃ sampratyāya-

*yati sa pratyayah /
 kim vaktavyam etat / na hi / katham anucyamānam gamsyate /
 pratyaya iti mahatī samjñā kriyate / samjñā ca nāma yato na
 laghīyah / kuta etat /
 laghvartham hi samjñākaraṇam / tatra mahatyāḥ samjñāyāḥ
 karaṇa etat prayojanam anvarthasamjñā yathā vijñāyeta /
 pratyāyayatīti pratyayah/ yadi pratyāyayatīti
 pratyayo 'vikādinām pratyayasamjñā na prāpnoti / na hi te
 3.10 kimcit pratyāyayanti / evaṁ tarhi pratyāyyate pratyaya iti /
 evam api
 sanādinām na prāpnoti / evaṁ tarhy ubhayasādhano 'yam
 karṣāsādhanaḥ karmasādhanaś ca /
 evam api kuta etat samāne 'pūrvopadeśe trāpuṣam jātuṣam ity
 atrākāras tam artham
 sampratyāyayati na punaḥ śakāra iti / anyatrāpy akāreṇa
 tasyārthasya
 vacanān manyāmahe 'kāras tam artham sampratyāyayati na
 śakāra iti /
 kvānyatra / bilvādibhyo 'n (4.3.136) bailvaḥ /*

Vārttika 8: Or (the object of excluding the *ādeśas* /substitutes and *āgamas*/augments from the application to the name *pratyaya*) is achieved because of resort to meaning.

Bhāṣya: Or else the rule '*pratyaya*' is based on meaning. What causes the meaning to be understood, [that] is *pratyaya*. Is this to be stated? Not at all. How will it be understood without being stated? *Pratyaya* is made a great technical name. A technical name is "that than which nothing (else) is briefer". Why (do you say) this? It is for the purpose of brevity that a technical name is formed. The purpose then of the 'great technical name' is that it should be known as a significant name. A *pratyaya* is that which (leads towards) i.e. causes one to recognise or know. If a *pratyaya* causes one to recognise (meaning etc.) the technical name *pratyaya* does not obtain for *avi-ka* and the rest.

For they (*ka* etc.) do not cause anything to be known. Well, then, a *pratyaya* is that which is caused to be known. Then also (the term *pratyaya*) does not obtain for '*san*' and the rest. Well, then, this term is derived with both factors as the meaning of the *pratyaya*, i.e. it is expressive of both, expressive of the Agent (who causes to recognise

i.e. know the meaning) and expressive of the object (i.e. which caused to be recognised or is made known).

Even then how is it that although (both the *pratyaya* and the *āgama*) have in common the state of not previously being taught, in the forms *trāpuṣam* and *jātuṣam* the letter ‘a’ (of the *pratyaya*) causes the meaning to be understood but not the (*āgama*) letter ‘ṣ’?

Elsewhere too, because of the expression of meaning by the letter ‘a’ we know that the letter ‘a’ causes that meaning to be understood but not the letter ‘ṣ’. Where else? (In the *sūtra*) *bilvādibhyo ’ṇ* (4.3.136) “*aṇ pratyaya* acts after the word *bilva* and the rest (in the sense of its modification or its part)”. E.g. *bailvaḥ* ‘a modification or part of the *bilva* tree, relating to or coming from the *bilva* tree, made of *bilva* wood’.

NOTES ON MAHĀBHĀṢYA ON PĀṆINI 3.1.1

General Summary

Vā. 1: No prohibition need be stated of the term *pratyaya* applying to *prakṛti*, *upapada* or *upādhi* when *pratyaya* is the governing rule.

Vā. 2: ... Because the cause is meant for that which is possessed of a cause elsewhere.

Vā. 3: ... Or else it is established, because in relation to the chief thing there is sure knowledge of the operation.

Vā. 4: And in relation to the *vikāra* and *āgama* also the term *pratyaya* does not apply because of the understanding that *pratyaya* is *para* (subsequent).

Vā. 5: ... And because the sixth case indication is connected with those (*vikāras* and *āgamas*).

Vā. 6: However, the ordaining of *pratyaya* is not justified.

Vā. 7: Therefore, it is justified there by the mention of the fifth case.

Vā. 8: Or else the rule *pratyaya* exists because of a need to resort to meaning.

Bhā.: What causes meaning to be understood or what is caused to be understood (with its base/*prakṛti*) is *pratyaya*.

Vārttika Summary

“The technical name *pratyaya* governs as a technical name from this *sūtra* until the end of the fifth *adhyaya*.” *Kātyāyana*’s first *vārttika* deals with the doubt as to whether the elements other than *pratyaya*, namely *prakṛti* (base) *upapada* and *upādhi*, might receive the name and the operations associated with *pratyaya*, and thus prohibition of it applying would have to be specifically stated. This is not necessary. The second *vārttika*

explains why. It is due to the natural distinction which does not have to be prescribed, between the cause and that for which the cause(s) exists ... seen in life too. Cause(s) and that caused complement each other with their distinct functions. The third *vārttika* presents another natural distinction, the *pratyaya* as principal and all other factors as secondary to it. Although unknown, there is sure knowledge of the operation in relation to the chief factor. However, this characteristic of being 'unknown' and principal applies to *vikāras* or *ādeśas* and *āgamas*. Therefore, the fourth *vārttika* states how they cannot receive the name *pratyaya*. It is because *pratyayas* are understood always to be subsequent to the *prakṛti*. The sixth *vārttika* points out the practical way this distinction is shown, namely through the sixth case being attached to both *vikāras* and *āgamas*. The natural corollary is stated in the seventh *vārttika*, that the ordaining of the *pratyaya* is inapplicable in the context of *vikāras* and *āgamas* being enjoined. However, the seventh *vārttika* shows how equally precisely it is indicated where *pratyaya* is applicable; that is, where there is the fifth case indication, the *pratyaya* acts after that. Finally *Kātyāyana* gives an alternative way to distinguish *pratyaya* from *prakṛti* etc. at the level of meaning. In the last analysis it is the conveying of meaning that distinguishes *pratyaya* from *vikāras* etc. This *Pāṇini* implies by using a word that means 'that which makes known'.

Bhāṣya Summary

Patañjali introduces the first *vārttika* by illustrating the different functions *prakṛti* etc. and stating the consequence of having the name *pratyaya*, namely '*paratvāṅga*' technical name coming after the base etc. In the second he gives a characteristically vivid worldly example to bring home the universality of distinction between cause and that having a cause, between name and that having a name. *Devadatta* is he who sits on the horse, not the horse! A further most helpful distinction is added between that which is known, *prakṛti* etc. and that unknown yet to be revealed, i.e. the *pratyaya* conveying the meaning. In explaining the third *vārttika* *Patañjali* brings alive the meaning with the example of many people waiting to see the King and we hear echoes of *Bṛhadāraṇyakopaniṣad* 4.3.37 "yathā rājānamāyānyam ... ayam āgacchantīti ... idaṁ brahma āyāti" "Just as when a king is coming ... they say 'Here he comes', ... (the elements say) 'Here comes *Brahman*'."

He further explains the nature of '*prādhānam*' as that not previously taught. However, this does not serve to distinguish *pratyaya* from *vikāras* and *āgamas*, so the next three *vārttikas* are shown to be essential for that purpose. Thus although *vikāras* and *āgamas* are not previously taught, they are not prescribed as being *para* (subsequent) (*Vā.* 4). In the *bhāṣya* on *vārttikas* 3,6,7 and 8 he takes the *sūtras* '*hanasta ca*' (3.1.108) and '*trapujatunoḥ śuk*' (4.3.138) as a typical pedagogical device to illustrate the distinction between *pratyaya* and *vikāras* and *āgamas*.

In the *bhāṣya* on the seventh *vārttika* we also see the use of the powerful tool of reasoning, the *jñāpaka*, to show how *kyap pratyaya* cannot be intended to act after all *dhātus*. In his *bhāṣya* on the last *vārttika* *Patañjali* develops the discussion in such a way as to suggest that the *vārttika* itself is a shorthand note representing the conclusion of the discussion *Patañjali* himself witnessed. In it he presents a solution to the problem as to how *pratyaya* can be a term whose meaning is intelligible in itself, applicable to *pratyayas* which cause meanings to be known and to those whose meaning is held within *prakṛti* which they simply reflect. The *pratyaya* is thus either the agent instrumental in conveying meaning or the object instrumental for the meaning, according to need.

Pradīpa

1.2 adhikāreṇeti/

“*Pratyaya* is formed with (the function of) a governing *sūtra*.”

Patañjali (introduces the first *vārttika* by illustrating) different functions *prakṛti* etc. and stating the consequences of having the name *pratyaya*, namely *paratva aṅga* technical name etc.

This technical term *pratyaya* is formed with the function of a governing/*adhikāra sūtra*. The technical term obtains also for the *prakṛti*/base, *upapada* and *upādhi*. A prohibition of that should be stated.

Examples of *prakṛti*: ‘*san pratyaya* acts after *prakṛtis gup tij* and *kit* (3.1.5)’.

However, if by another way the technical name is formed, by the indication etc. of the very form of that having the name, then there would be occasion for an unwarrantable stretch of the rule. (The meaning is) when, however, a technical name is made with the function of a governing rule, it is supposed to remove any possibility of needless multiplication of causes/ cumbrousness etc., but then there is ‘an unwarrantable stretch of the rule/*atiprasaṅga*’. However, in that context if all those elements possessing the technical name were indicated with their own form then there would be cumbrousness/*gauravam*.

Example of *upapada* (subordinate in a compound):

‘*Ac pratyaya* acts after the *dhātus ram* and *jap* when the *sup*/case inflected *upapadas stamba* and *karṇa* are in composition with them respectively’ (3.2.13). “*stamberamaḥ karṇejapah*”

Now if the *sūtra* were framed as ‘*sap-pratyaya*’, resorting to a *pratyayāhāra* beginning with the letter *s* of *san* (3.1.5) until the *p* of *kap* (5.4.151) the technical name (*pratyaya*) would be so ordained. Then due to the possibility of more than one letter *p* there would be doubt. Surely, even if present in every rule due to the possibility of a division of the (implied) sentence (namely the *sūtra*), the technical name *pratyaya* will not be applicable for *prakṛti* and the rest. For so, one sentence (may be) “After the *dhātu hr* when the words *dr̥ti* and *nātha* are objects as dependent words/*upapadas*, when the qualification/*upādhi* is “the Agent as an

animal”, the *pratyaya* ‘in’ acts.” (3.2.25)

Example of *upādhi* (qualifying words):

“When the *upādhi* is agent as an animal, *pratyaya* in acts after the *dhātu hr̥* (to take) the *karman* or object in composition as *upapada* being the words *ḍṛti* and *nātha*” (3.2.25).

[*ḍṛtihariḥ* carrier of skin/dog; *nāthahariḥ* that carries the master/beast.]

A second sentence (would be) “and the words *harati*, *ḍṛti*, *nātha* and *paśu* have the technical name *pratyaya*.” And when being one sentence/ *ekavākyatā* is possible, it is not proper there be division of the sentence.

This is not so. Even for *san* and the rest the technical name is in fact to be ordained by a division of the sentence, for in the absence of those possessing technical names, ordaining of technical names does not take place. In that context by one sentence the rule is for *san* and the rest. By the other for them there is the technical name (*pratyaya*). Hence, just as by a division of the sentence there is the technical name rule for *san* and the rest, so due to the force of close proximity to the technical name *pratyaya* to everything having a technical name, by the supplying of another case/*vibhakti* ending suitable for understanding a connection between the technical name and that possessing it, it (wrongly) obtains even for *prakṛti* (base) and the rest. In fact, in the sentence, for the arising of *san* and the rest, first is understood their dependence on another (namely *pratyaya*). However, in the second sentence teaching the connection of the technical name with ‘that possessing it, when connection took place there would be ‘the state of’ i.e. it would have its own meaning (peculiar to the base)’, just as (in 3.1.92) by reason of dividing the sentence (into two) due to its function as a governing *sūtra*, the technical name *upapada* is applicable for that indicated in the seventh case (3.1.92), so (here too) the technical name *pratyaya* also obtains.

3.1.92 Here in this third book referring to *dhātus* the word implied in a term exhibited in the seventh case is called *upapada* (dependent word).

1.4 *upādhiśabdena*

“Example of *upādhi* (qualifying word as cause of *pratyaya*).”

And here because of equal propriety, by the word *upādhi* is expressed qualification as well (as attribute). However, in some places the practice is seen with a distinction between them both, as for example, “There exists no attribute of an attribute or qualification of a qualification”.

Śloka Vārttika

“*Upādhi* is an attribute of the meaning, which is (in) the same Case relationship with the word as that which is to be expressed by what (word) ends in that (*pratyaya*). A non-*upādhi* is what is other than that. A qualification which is like *ślāgha* etc. (5.1.134).”

[*Pratyaya vuñ* acts in the sense of action or nature thereof after a family name when one boasts thereby.

Vācaspatimiśraḥ in Nyāyavārtikaṭatparyāṭikāyām (Uddyota)]

Uddyota: In usage, in the context of different words to be known, that word to be known as in the same case relationship to be expressed by the word ending in the *pratyaya*, is the *upādhi*. As in context of *dr̥t̥ihari* ‘the carrier of skin’ (with *pratyaya* in) the dog (*kartr̥*/agent etc. is animal/*pasu* (*upādhi*), prohibition should be stated of these having the name *pratyaya*. What would be (wrong) if these also had the technical name *pratyaya*? The rules of *paraśca* (*pratyaya* is subsequent) (3.1.2) and *ādyudātta* (a *pratyaya* has initial *udātta*) (3.1.3) and the technical name *aṅga* (1.4.13) would be applicable.

1.5 *kim ca syāt*

“And what would be (wrong if these also had the technical name *pratyaya*)?”

For the fault is not only from the occurrence of the technical name but the occurring of the operations which are the cause of that, and for *prakṛti* and the rest it is not possible for there to be any operation which is the cause of that. Just by the mention of a particular limit, *para* (subsequent), it is in fact applicable to *san* and the rest. And ‘the nature of being subsequent’ is not employed with respect to *gup* and the rest and *san* and the rest mutually because of (their functions) being opposed. ‘*Upapadasyāpi*’ Also for an *upapada* (subordinate word in compound) when there is a compound, by reason of the irregular placing of a word first in compound it would be applicable because of which there is the absence of being subsequent (*paratva*). ‘*Upādherapi*’ Also for an *upādhi* (limit or attribute). Due to absence of restriction in popular usage of priority or posteriority, and because of reiteration by the *Śāstra* (or Grammar) of the established nature of ‘being subsequent’/*paratva*; further, due the absence of its having the nature of being ordained by the *sūtra*, but nevertheless being reiterated, because of its nature of being an attribute/ *upādhi* of the meaning and because of the impossibility of *paratva* for it, there is absence of *paratva*. Also initial *udātta* will not be applicable due to the accent being ordained each on its own account. Also the technical name *aṅga* is not dependent on ordaining taking place but *prakṛti* and the rest are not ordained. Thus when they follow, the question is, Will that (name *aṅga*) be applicable for that and none other? (According to *yāsmāt-pratyaya vidhis tadādi pratyaye ’ṅgam* 1.4.13).

paratvam iti

“(The rules of) *paraśca* (a *pratyaya* is subsequent) etc. (would be applicable).”

There would be the expectation of ‘being subsequent’, being mutually applicable in turn for *prakṛti* and *pratyaya*. Or else for the *prakṛti* it would be applicable with respect to another word but for the *pratyaya* it would apply with regard to the *prakṛti*.

Also for the *upapada* — due to *paratva* having been barred by ‘*upasarjanam pūrvam*’ (2.2.30) there being scope of application in the words *rāja puruṣa* etc. *paratva* would be applicable (wrongly). The order of the phrase ‘*bhoktum vrajati*’ (He goes to eat) would be invariable and the (permitted alternative) ‘*vrajati bhoktum*’ however would not be applicable, (if ‘*paraśca*’ applied). Even for expressing the *upādhi* (attribute), when a lack of restriction on usage obtains, the restriction ‘*paraś ca*’ ‘and subsequent’ would (wrongly) be applicable. Due to the *paribhāṣā* statement “That which is a *pratyaya*, is subsequent/*para*”. Also having barred another accent, initial *udātta* would be (wrongly) applicable.

1.6 *aṅgasamjñeti*

“And the technical name *aṅga* (would be applicable).”

‘*Āngasañjñeti*’ Surely the technical name *aṅga* is dependent on (a *pratyaya* being) ordained and here *prakṛti* etc. are being ordained. This is no fault: (1) Due to the ordaining of them also by the *śāstra* and for the purpose of the explanation of established words, and (2) Due to the objection to being limited to the prior position by reason of ‘being subsequent’/*paratva*. Surely even when there is objection to the ‘prior’ when there is *paratva* the ‘*tasmāt ...*’ rule (fifth case signifies ‘after that’ 1.1.67) is not applicable so that the technical name *aṅga* will not be applicable. This needs to be (re)considered.

1.10 *nimittasyeti Vā. 2.*

“... because the cause (is meant for that which is possessed of cause elsewhere).” For the causes are indeed meant for the sake of those which are possessed of cause.

Due to the indication of *prakṛti* etc. with established/known *vibhaktis* and because of being accepted as dependent on another, by reason of their being the causes or occasions, when there is arising of *san* and the rest there is absence of being prompting agents in relation to their own correct formation. This is the meaning. In that context even by the division of the sentence (into two) the technical name *pratyaya* being ordained, is connected with *san* etc, only, because of them alone having the nature of possessing a cause and prompting agency in relation to that (*prakṛti*), and due to the indication of the suitable *vibhakti* (namely *prathama*/first) for understanding connection with the technical name. Even when there exists expectation mutually for the two (*pratyaya* and *prakṛti*) the connection (of technical name) is not applicable, so when there is expectation (of the word to complete the sense) either way, as between ‘*Sītā* and *Rāvana*’. It is stated that when there is expectation of a technical name to complete the sense, because of the nature of *prakṛti* and the rest as being distinguishers and not having expectation of another word to complete their sense, there is absence of connection with the technical name.

1.11 *kim punar iti*

“But what (is the cause, and what is that which is possessed of cause)?”

Question: Due to the eternal nature of words the condition of cause and that possessing a cause is (surely) not possible?

1.12 *prakṛtīti*

“*Prakṛti* (*upapada* and *upādhi* are the causes ... , *pratyaya* possessed of cause).”

Due to the establishing of teaching words by *Śāstrika* device through the indication with suitable *vibhakti*/case endings, there is (evident) the condition of cause and that possessing a cause. This principle is seen elsewhere. Where else? In the world: for example, when many are seated, someone asks someone else ‘Who among ...?’,

1.13 *katara iti*

“Who among these (is *Yājñadatta*)?”

The word *katara* is used in the specifying of one out of many due to rejecting the *upādhi*/attribute (*dvayoh* of two) in the two *sūtras* ‘*kimyattador-nirdhārane dvayor ekasya ḍatarac*’ (5.3.62) ‘After the words *kim*, *yad*, and *tad*, in specifying one out of two acts the *pratyaya ḍatarac* (= *atara*, with elision of the final *im* and *ad*)’, and ‘*Vā bahūnām jātīparipraśṇeḍatamac*’ (5.3.93). ‘The *pratyaya ḍatamac* (= *atama* with elision of the last syllable) acts after *kim*, *yad*, and *tad*, optionally, when the aim is the specifying of one out of many, the question being one of caste.’

2.1 *pradhāna iti Vā. 3*

“(It is established because in relation to) the chief thing (there is sure knowledge of the operation).”

The technical name *pratyaya* has regard to the chief thing, for being right in its own sphere; not, however, because of its being dependent on another (with regard to) a secondary thing/non-principal.

2.4 *kim kṛtamiti*

“But on what account (is the pre-eminence)?”

Let there be pre-eminence for the king because of fixity of those dependent on him; but the question is, How is that so here?

arthakṛtam

“on account of purpose.”

The meaning is made for a purpose.

2.6 *yasyāpūrva iti*

“(The pre-eminence of words consists in) not previously (being taught).”

The meaning is due to having that purpose. For it, in fact, there is pre-eminence over others.

2.8 *yady eveti*

“whether it is (because of the cause having for its purpose the operations of that having that as its cause) or whether it is because an operation is understood to have reference only to that which is most important (the name *pratyaya*) is not applicable for *prakṛti*, *upapada* and *upādhi* but it does obtain (for *vikāras* and *āgamas*).”

Surely, those which are just *vikāras* and *āgamas* of the *prakṛti*, though entering into the *prakṛti*, will not connect with a technical name like the *prakṛti*. However, those which are (substitutes and augments) of a *pratyaya* are in fact denoted by that word mentioned (c.f. *Pari*. 89).

tanmadhyapatitastadgrahaṇena grhyate (Pari. 89)

“(Any term) that may be employed (in grammar) denotes (not merely what is actually denoted by it but denotes also whatever word form may result when) something (is) inserted in that (which is actually denoted by it).”

Thus there is the undesired possibility that this is not so. This is not so. Even when there is the (nature of connection with that) for *Prakṛti*, *vikāras* and *āgamas* because of its nature as prompting agent and being the principal or chief thing, that alone would have the technical name. Even when it is established there is ‘the nature of being a part of that’ for those connected with *pratyaya*, there would in fact be a separate technical name *pratyaya* because of its possible usefulness.

2.12 *vikārāgameṣv iti Vā. 4*

“In relation to *vikāras* and *āgamas* (also the term *pratyaya* does not apply).”

‘That which is subsequent is a *pratyaya*,’ and ‘*vikāras* and *āgamas* are not subsequent, therefore they will not have the technical term *pratyaya* applicable (to them)’. It should not be explained thus. For the technical name *pratyaya* is not the cause of *paratva* but *paratva* is the cause of the technical name *pratyaya*. And so even in the absence of *paratva* the technical name *pratyaya* is applicable for *śnam bahuc* and *akac*. Therefore, thus it is explained — due to the absence of any purpose, the technical name *pratyaya* is not applicable for *vikāras* and *āgamas*. For so, the effect of the technical name *pratyaya* is the knowledge that it is ‘para’ (subsequent), and that is not possible for them due to teaching by means of the sixth case ‘connection in place of original’/*sthānamsambandha* and ‘connection as a part of the original’/*avayavasambandha* (respectively). There is absence of initial *udātta* because of the statement ‘And there should be *anudātta* for *āgamas*’. The *vikāras*, too, which have no vowels do not partake in accent. However, those having vowels, due to being *antarāṅga* (requiring fewer operations) at the time of application, are endowed with the accent of the original/*sthānin*. The technical name *aṅga* too, being a cause of that (*pratyaya*), does not obtain for another. For that is dependent on *paratva* being ordained with *pratyaya*. However, when there is the existence of a purpose, as in the case of *śnam*, even when it has

the nature of *āgama*, the technical name *pratyaya* applies for the purpose of the technical name being attached to the letter *ś*.

2.13 *paraviññānādi*

“... because of the understanding *para* (subsequent) the technical name *pratyaya* will not apply.”

Fifth case here is in the sense of cause by ‘*vibhāṣā guṇe*’ *striyām* (2.3 25) (*hetu pañcamī*) “The fifth *vibhakti* acts optionally when the *nāman* expresses an attribute/ *guṇa* being the cause of an action, and not being in the feminine gender”. The result/ fruit also, because of its nature of being prompter, is that it is called *hetu* (cause), as similarly ‘he dwells (near) because of study’ (*adhyayena*, third case). Hence this is the meaning: When there is the technical name *pratyaya* then the fruit is *paratva* and that is not possible here. Thus because of the absence of a purpose the technical name *pratyaya* will not be applicable.

2.14 *kiṃ punar iti*

“But why is it so?”

The sense is ‘let *paratva* in fact be (inapplicable but let) the purpose (be) the technical name *pratyaya*.’

2.16 *ṣaṣṭhīnirdiṣṭasyeti*

“... because the sixth case indication (is connected with *vikāras* and *āgamas*).”

The meaning is that, because of teaching the previously spoken about connection, by means of the sixth case, due to incompatibility, there is absence of *paratva*.

2.17 *pañcamīnirdiṣṭāc ceti*

“(pratyaya is ordained) after that which is mentioned in the fifth case.”

The meaning is that there is in fact no incompatibility because when there is indication in the fifth case there obtains in turn ‘for the prior’ and ‘for the subsequent’ but by the *sūtra* ‘*paraśca*’ (3.1.2) *paratva* is fixed upon.

2.18 *pratyayeti Vā. 6*

“(The ordaining of) *pratyaya* (is not justified).”

The sense is: When there are indicators in the sixth case.

2.19 *kveti*

“Where?”

In the *sūtras* ‘*gāpoṣṭak*’ (3.2.8) “The *pratyaya* *ṭak* acts after the *dhātus* *gai* (to sing) and *pā* (to drink) when used without a preposition, and when the *karman* (object) is in composition” etc. because of understanding the sixth case in the sense ‘connection as immediate succession’ the *pratyaya* rule (surely) is possible? Thus the question.

'*hanasta ceti*' (3.1.108) "After the *dhātu han* when in construction with a *sup*/case inflected word as its *upapada* and when used without a preposition, acts the *pratyaya kyap* in denoting condition and the letter 'i' is the *ādeśa* for its final". (Here the *vikāra* is shown in the *sūtra* and not the *pratyaya*). The meaning is that the *pratyaya* rule is not possible, when there is understanding of a connection between the original and the substitute between the possessor of the augment and the augment, when they are actually heard, because of the usage of a sentence (requiring it) and because of the absence of another sentence.

2.23 *ihatāvaditi*

"Just here (in the rule '*hanasta ca*' is present by *anuvṛtti*)."

The meaning is that due to the force of the *anuvṛtti* of *prakṛti* and *pratyaya*, even the *pratyaya* will be ordained, as also the *vikāras* and *āgamas*.

2.24 *yady evam iti*

"If that is the case (then the *sūtra* becomes ...)."

The sense is in the rule ordaining an *ādeśa* for *dhātu han*, it is because of the use of the *vibhakti* (to indicate the *ādeśa*) and because of '*dhātoḥ*' 'after a *dhātu*' not being qualified.

3.1 *athaveti*

"Or else (we will here connect *dhātu han* alone here with *dhātu*)."

The '*dhātu*' heard previously by indication (of being an *adhikāra* rule) is drawn into *hanti* (*dhātu* to kill), and now by a division of the sentence into two parts, due to proximity, there is connection of *hanti* and the letter *t* possible, and '*dhātu*' distinguishes or defines (the *prakṛti*).

3.3 *arthāśrayatvādveti Vā. 8*

"Or else the rule *pratyaya* exists because of a need to resort to meaning."

The meaning is, by resorting to a technical name whose meaning is intelligible in itself, because of ordaining it as being 'meaningful/ possessed of meaning', due to the *vikāras* and *āgamas* being meaningless, the technical name *pratyaya* is not applicable.

3.4 *kim vaktavyam*

"Is this to be stated?"

Having thought thus 'By putting aside the previously accepted meaning with its own form, 'the technical name words' are to express their own nature as technical names, so *pratyaya* (etymologically means) 'the causing to know' So is this to be stated?

3.5 *mahatīti*

"(*Pratyaya* is made) a great (technical name)."

Due the greatness (of size) of the word *pratyaya* its (etymological) use is

inferred. Therefore that which causes to know is *pratyaya*. ‘Greatness’ (of size of a term) is shown as applicable in another context (where *sarvanāman* ‘name of all’ is similarly) explained in the ‘*sārva-dīnī sarvanāmāni*’ (1.1.27) *sūtra* and from that in fact is to be ascertained (as valid).

3.8 na hi ta iti

“For they (*ka* etc.) do not (cause anything to be known).”

By the methods of (the same and the different/*anvayavyatireka*, it is ascertained that there is not expression of meaning for the *pratyaya ka* etc. because even in the absence of that (*ka*) etc. there is understanding of the meaning of that *prakṛti* on its own. The sense is, there is not even, like *trap* (comparative *pratyaya*) etc. any illuminating (indirectly or secondarily) of the meaning. Although it is stated (in *Pari.* 113) ‘*anirdiṣṭarthāḥ pratyayāḥ svārthe*’ ‘*Pratyayas* to which no meaning has been assigned convey the meaning of the bases to which they are added’, their meaning is in fact only in the sense of the *prakṛti*, that also is mere fancy/imagination. When there is possession of meaning, the technical name *pratyaya* should be applied. When thus it has been expressed in the absence of that (meaning) it is not possible for there to be ‘meaningfulness’ for *ka* and the rest (simply) from the understanding that they are *svārthe* (conveying the meaning of their own *prakṛti*). (I say mere imagination) because of the difficulty of replying to what has been stated (i.e. of showing it conveys any meaning at all).

3.9 pratyāyyata iti

“(well then *pratyaya*) is that which is caused to be known.”

Due to the figurative use of the nature of that to be named, in the sense of the name, thus it was stated. This is the meaning in that context: That whose meaning is caused to be known by the *prakṛti*, due to its meaning being caused to be known, has applicable the technical name *pratyaya* which is *svārthika*, having its meaning being made known (by the *prakṛti*).

3.9 evam apīti

“Then also (the term *pratyaya* does not obtain for *san* etc.)”

The sense is: For *san* etc., being ordained in the sense of ‘desire’ etc., do not have their meaning made known by *prakṛti*. (If it is said) the *san* after *gup* etc. (3.1.5-6) has its meaning being made known by *prakṛti* (then we say) here is intended *san* in the sense of desire (3.1.7).

3.10 evaṃ tarhīti

“Well then (this term is derived with both factors as the means of the *pratyaya*).”

A word which is in fact one, due to being joined to more than one power is placed at the head as a governing *sūtra*, when accepted as having two

reasons for use as a term. In that context in accord with possibility, by resorting to the reason (applicable), there is occurrence of the technical name *pratyaya* for *san* etc. and for *ka* etc.

‘nyantasya nipātanād aci ṇiluk’

Due to *nipātana* (being laid down irregularly) there is *luk* elision of the *ṇi* (causative) of that ending in *ṇi* when *ac* (*pratyaya*) follows.

3.10 *evam apīti*

“Even then (how is it... the letter ‘a’ causes meaning to be understood (in the form *trāpuṣam* and *jātuṣam*) not the *āgama* ṣ)?”

This statement is made to deny meaningfulness for the *āgama*.

3.12 *anyatrāpi*

“Elsewhere also (... we know that letter ‘a’ causes that meaning to be understood).”

There is understanding of *pratyaya* as meaningful because of its use even without the *āgama*. The meaning is, however, ‘due to the *āgama* not being used without the *pratyaya*, by the method of (the same and the different, it is ascertained that the *āgama* is not meaningful)’.

EXTRA NOTES

1.1 *pratyaya* is formed from: *prati in ac* by {*erac*} (3.3.65) (*in Dh.P. a. p. a. 1045 gatau*). See introduction.

1.1 ‘*Adhikāreṇa*’, see detailed note page 34.

1.2 *Prāpnoti*, ‘It obtains’ (but is not desired). ‘It results from a rule’. Always used to indicate ‘obtains or follows from a rule as valid but not desired’.

1.2 *Prakṛti*, see full note page 36.

1.2 *Upapada*, see full note page 37.

1.2 *Upādhi*, see full note page 36, 38. Additional note on 3.2.25.

1.5 *Paratvam*, see 3.1.2. *Ādyudattatvam* see 3.1.3.

1.6 *Aṅgasamjñā*, see 1.4.13, ‘*yasmāt pratyayavidhis tadādi pratyaye ’ṅgam*’. “After whatsoever (be it *dhātu* or *prātipadika*) a *pratyaya* is enjoined that which begins therewith in the form in which it appears in the presence of the *pratyaya* is called an *aṅga* (uninflected base).”

Thus the presence of a *pratyaya* to be enjoined is the condition for anything receiving the technical name *aṅga*.

1.9 *apraṭiṣedhaḥ*, useless prohibition; unnecessary prohibition.

c.f. '*anarthakaḥ praṭiṣedhaḥ apraṭiṣedhaḥ bhāṣya*' 1.1.6/1.55.25 etc.

1.10 *nimitta*, Def. 'formal cause of a grammatical operation; (in Phil.) instrumental or efficient cause (opp. to *upādāna* the operative material cause).

Veds. 40 c.f. '*nimittabhāve naimittikasyābhavaḥ*' *Pari vyādi* S.D. Joshi
'conditioned form' P.3.3.139, 5.1.38, 6.1.80, 6.3.39, 7.2.36.

Def. 'Operated on or influenced by a cause, having a cause or reason'.
T.Prat. a *pratyaya* or *āgama* (augment) or *ādeśa* (substitute) taking place on account of certain formal causes or *nimittas*.

c.f. 2.2.1 *Vā.* 32 (Only other reference outside this *sūtra*).

1.12 *anyatrāpi caiṣa nyāyodṛṣṭaḥ*

"This principle is also seen elsewhere."

The only occurrence of this whole phrase in the *M.Bh.* but the illustrative example is typical.

1.14 *nimittasya nimittakāryārthatvād...*

Devadatta is equivalent to the *pratyaya*, that having a cause, the horse and the footstool are equivalent to *prakṛti* etc., the causes which are already known, and serve to make known the as yet unknown *Devadatta/pratyaya*.

1.16 *nirjñāto 'rtho nimittam*, The thing, the object or meaning which is known is the meaning.

1.17 *anirjñāto 'rtho nimittī*, That meaning or object which is unknown is that having a cause or operated on by a cause.

1.18 *dhātūpadeśe* = *Dhātu-Pāṭha*, 'original enunciation of *dhātus*'.

'*Upadeśa ādyoccāraṇam*'

S.K. on '*upadeśe janunāsika it*' (1.3.2)

c.f. '*bhūvādayo dhātavaḥ*' (1.3.1)

prātipadikopadeśe = *gaṇa-pāṭha*

c.f. *arhavad-adhāturapratyayaḥ prātipadikam* (1.2.45)

2.1 *pradhāne*, c.f. '*pradhānāpradhānayoḥ pradhāne kāryasam-pratyayaḥ*' *Pari.* 97.

"when of two things one is more important than the other, an operation (which is applicable to both) is understood to have reference only to that which is more important."

2.4 *kāryasampratyayād* “Because an operation is understood” ... or right conception of (the grammatical operation); c.f. *Bhā. 1.1.15/71.18 gaunamukhyayor mukhye kāryasampratyayah* etc.

2.12 *vikāra* see detailed note Part A
āgama see detailed note Part A

2.9 *hanasta ca* (3.1.108) see text.
trapujatunoḥ śuk (4.3.138)

“The *pratyaya aṇ* (by *anuvṛtī* from 4.3.136) acts with the augment *śuk* (augmenting the final of the *aṅga* by ‘*ādyantau ṭakitau*’ 1.1.46) in the sense of its modification/ ‘*tasya vikārah*’ 4.3.134 to give the forms *trāpuṣam* ‘made of tin’ (*Kad.*) *jātuṣam* ‘made of or covered with lac or gum’ (*Go.Br.3.8.6*).

2.12 *paravijñānāt*
“Because of understanding that (*pratyaya*) is subsequent.”
Only occurrence of this compound in *M.Bh.*.

2.16 *ṣaṣṭhinirdiṣṭasya*
“Because of the sixth case indication.”
By ‘*ṣaṣṭī sthāne yogā*’ (1.1.49).

“The significance of the sixth case in the *sūtras* is that of the phrase ‘in the place of’ (when no other special rule qualifies the sense of the sixth case).” *Sthāne* means ‘where there is occasion for’. Hence the *vikāra* or *ādeśa* act in place of the original or *sthānin* when there is occasion for such a change; similarly the *āgamas* (augments) augment that in the sixth case.

2.21 *pañcamīnirdiṣṭāc ca*
“After that mentioned or indicated in the fifth case”, by ‘*tasmād ity uttarasya*’ (1.1.67). “when there is indication of a term in the fifth case an operation is (to be understood) in connection with that immediately following (that in the fifth case).”

2.25 *ācāryapravṛttijñāpayati*
The master’s (*Pāṇini*’s) usage. “The spiritual preceptor or teacher makes known.”

A designation usually given to *Pāṇini* by *Patañjali* and with this phrase indicates *jñāpaka* (implied rule).

2.26 *etistuśās*, (3.1.109) see text.

3.1 *abhisam̐bhantyāmaḥ*, from *abhi + sam + bandh*
“We shall (require to) connect with.” (*Instr. Pat.*, or *Acc.*) c.f. 2.3.6
apavarge tṛtīyā

3.3 *arthāśrayatvād vā*

“Or else because of resorting to meaning.”

Only here, but *bhāṣya* uses ‘*arthāśraya*’ 1.1.15/71.20 etc.

3.4 *sampratyāyayati sa pratyayah*

“What makes known or causes the meaning to be understood, that is *pratyaya*”, from *sam* + *prati* + *ni* + *in gatau* (to cause to be meant or understood.)’

Contrast *pratyāyate* ‘(A *Pratyaya*) is that which is caused to be known’. *Bhā* 2.3.9 see *Kaiyaṭa*.

3.7 *pratyāyayatīti pratyayah*

“A *pratyaya* is that which (leads towards or) causes one to recognise or know.”

Caus. (with pass. *pratyāyyate*) to lead towards i.e. cause to recognise or acknowledge, convince (anyone of the truth of anything) *Kālid*.

3.8 *avikādinām*

“(The technical name *pratyaya* does not obtain) for *avika* etc.”

By ‘*aveḥ kaḥ*’ (5.4.28).

“The *pratyaya ka* acts after *avi* without changing the sense or in the sense of its own *prakṛti* (base).” *svīyaprakṛtyarthe* = *svārthe*

aviḥ m.f. a. sheep R. V.9.78.1

avikaḥ m. a sheep Pāṇ. 5.4.28

(*ā*) f. R. V.1.126.7 A. V.20.129.17

3.9 *pratyāyyate*

“A (*pratyaya*) is that which is caused to be known.”

Passive of the causative of *prati* + *i*.

sanādinām “(The term *pratyaya* does not obtain) for *san* etc. (because they cause one to recognise or know the meaning but are not caused to be known).”

‘*san*’ is derived by *dhātoḥ karmanah samānakarṭkād icchāyām vā* (3.1.7)

“The *pratyaya san* optionally acts in the sense of desire after a *dhātu* expressing the object desired and having the same agent as the one desiring.”

It is this desire which *san* causes one to recognise/understand as in *cikīrṣati* ‘He desires to make.

3.10 *ubhayasāadhanayo ’yam karṭṛsāadhanah karmasāadhanah*

“This term is effective for both, effective as a means for the agent and effective as a means of action for the *karman* (object; i.e. in the passive sense).”

i.e. derived in both senses; the *pratyaya* ac acting after *prati* + *i* conveys both *karṭṛ* and *karman*: *pratyāyayati* and *pratyāyyate*. In both the cases

irregular *ni luk* is redundant — see *Kaiyaṭa*.

Kartṛsādhanaḥ, (a *pratyaya*) applied in the sense of *nyantasya* the agent of an activity: *kartṛsādhana*, derived in the sense of *karṭṛ*. *Bhā* 1.2.64/246.1 etc.

karmasādhanaḥ, n. implement, means, articles essential for performing of any religious act.

m.f.n. (a *pratyaya*) prescribed in the sense of an object.

Contrasted with *kartṛsādhana* or *bhāvasādhana*.

karmasādhanaḥ, e.g. the *pratyaya ki* in the word *vidhi* by ‘*upasarge ghoḥ kiḥ*’ (3.3.92) (*bhāve*, *kartari kārake*) explained as *vidhīyate iti vidhi* (or in the word *bhāva* by ‘*śriṇībhuvō ’nūpasarge*’ (3.3.24) (*ghañ*) explained as *bhāvayate yaḥ saḥ bhāvaḥ* 1.1.15/144.13 etc.

3.11 *trāpuṣam*, 1. adj. tin. *P.4.3.138* made of tin

2. silver *Harc.* 160

jātuṣam made of lac, gum. *P.4.3.138 Go.Bh.* 3.8.6 *M.Bh.* 1.151.2247.

bailvaḥ = *yūpaḥ* 3.13 ‘*bilādidhyo ’n*’, (4.3.136)

“The *pratyaya aṇ* (a) acts after *bilva* etc. in the sense of its modification or part/*tasya vikāraḥ*,” (4.3.134).

Ait. Br. 2.1 *T.S.* 2.1.8.1.

DETAILED NOTES

1.2 *adhikāro ’yam / pratyayaśabdaḥ sanjñātvenādhikriyate / ma bhā* 2.1.2 — *adhikāreṇeyaṁ pratyayasamjñā kriyate/*

with an *adhikāra* (function) this technical term *pratyaya* is formed.

Adhikāra: m. authority, government, rule, administration, jurisdiction; (in grammar) government; a governing rule (the influence of which over any number of succeeding rules is called *anuvṛtti*¹. Here *pratyaya*’s influence extends for three whole *adhyayās*, much the largest *adhikāra sūtra* in the *Aṣṭādhyāyī*, governing 1820 *sūtras*. The word follows or is taken as understood in every following rule after, to a particular limit. *adhikāraḥ pratiyogaṁ tasyā nirdeśārtha iti yoge upatiṣṭhate /* “The *adhikāra* (antidote or remedy) for the sake of the direction is present in every rule.”

paribhāṣā punar eka śasthā satī sarvaṁ śāstram abhijvalayati pradīpavat / P.2.1.1 M.Bh. 1.139.6

“But the *paribhāṣā* being in one place like a lamp enlightens or illumines the whole *śāstra* (here the *Aṣṭādhyāyī*)”

¹ *anuvṛtti* – continued course or influence of a preceding rule on what follows. *Patañjali* in *M. Bhāṣya* on 1.1.1.

See also *Mahābhāṣya* on 1.3.11, 1.4.49 and 4.1.83.

The word or words which repeat in subsequent rules is (believed to be) shown by *Pāṇini*'s characterizing it with a *svarita* accent.

svaritenādhikāraḥ 1.3.11

"In the *sūtras*, when a word is marked with a *svarita* accent, by that an *adhikāra* is understood."

The word repeated in the following *sūtras* is stated to be an *adhikāra*.

The *Śabda Kaustabha* defines *adhikāra* as:

ekatropāttasyānyatra vyāpāraḥ adhikāraḥ

"It appears in one place, its employment is elsewhere."

Sometimes the whole rule is repeated, e.g. *pratyayaḥ* (3.1.1) *aṅasya* (6.4.1) *saṁāsāntāḥ* (5.4.68), while on some occasions a part only is repeated. The repetition goes on up to a particular unit, which may be stated, as in *asiddhavadratābhāvāt* (6.4.22) *prāgrīśvarānnipātāḥ* (1.4.56).

Many times the limit is not stated by *Pāṇini* but is to be understood by virtue of a counteracting word occurring later on. On other occasions, the unit is defined by means of a convention *svaritatvapratijñā* declaration of the state of having a *svarita* accent and therefore being *adhikāra*, by the ancient traditional interpreters *pāṇinīyāḥ*.

This *adhikārā* or governance has influence of three kinds:

- (1) *adhikāragati*, by being valid or present in all the rules which come under its sphere of influence, e.g. *striyām* (4.1.3), *aṅasya* (6.4.1).
- (2) *adhikārakārya*, by showing additional properties, e.g. the word *apadāna* being applied to cases where there is no actual separation, as in *sāṁkāśyakebhyaḥ pāṭaliputarakā abhirūpatarāḥ*.
- (3) *adhikārakāra* by showing additional force such as setting aside even subsequent rules if opposing c.f. *Mahābhāṣya* on 1.3.11.

Or it has its influence in three other ways:

- (1) Generally by proceeding ahead in subsequent rules like the stream of a river, *pravāhavaccāpi adhikārastridhā matāḥ* //
- (2) Sometimes by jumps like a frog, omitting a rule or more, *māṇḍukyaplutam eva* /
- (3) Rarely by proceeding backwards with a lion's glance, *siṁhāvalokitam caiva*

c.f. *vākyapadīya*. 2.79 *pratipādyeṣu śapdeṣu vyākaraṇasāstrasyādhikāraḥ* /

abhidheye 'rthe śabdasyādhikāraḥ //

c.f. *Kāśikā* on 3.1.1 "ā pañcamādhyaḥ parisamāpteryānita urdhvam anukramiṣyāsaḥ pratyayasamjñāste veditavyāḥ prakṛtyupapadopādhivikārāgamān varjayitvā"

ma bhā 3.1.1/2.1.2 *sā prakṛtyupapadopādhinām api prāpnoti tasyāḥ pratiṣedho vaktavyāḥ* /

‘That *saṃjñā*/technical name obtains also for *prakṛti*, *upapada* and *upādhi*. A prohibition should be stated of that.”

prakṛti / *guptikidabhyah san* (3.1.5)

The *pratyaya san* acts after (the *dhātus* called *prakṛti* = base) *gup tij* and *kid*.

Prakṛti c.f. making or placing before or at first, the original or primary substance; (in grammar) the crude or elementary form of a word, base, root, an uninflected word.

(1) material cause c.f. “*tadartham vikateḥ prakṛtau*”

prakṛterūpādānakāraṇam tasyaiva uttaram avasthāntaram vikṛtiḥ / *kā* 5.1.12

“After a word signifying product or modification of the primitive/original, the *pratyaya cha* (= *īya*) acts in the sense of the elementary or primitive form (useful) for the purpose of that.” (E.g. *aṇmarīyāṇi kāṣṭāṇi* ‘wood serviceable for making charcoal’.) *Prakṛti* is material cause, *vikṛti* is produced from taking the form of the elementary or primitive, a laterstage of development of that.

(2) Original as opposed to modified *vikṛti*. The original base of a word which is used in language by the addition of *pratyayas*.

There are three kinds mentioned: *dhātu*, *prātipadika*, *aṅga* (*Pāṇini*’s term for *prakṛti*.)

1.3 *śṛṅgāraprakāśaḥ śāstraprakriyāvyavahāre prakṛtipratyayavibhāgavāt panayā śabdārthabhāvanāyā pratyayāt prathamam anupādānakāradṇam iva yā upādīyate tāṃ prakṛtir iti vyapadiśanti //*

“By means of the fiction of a separation between *prakṛti*/base and *pratyaya*/affix in the usage/works of the *śāstra* (especially grammar) when meditating on the meaning of words as it were, the first material cause (arising) from the *pratyaya* which is received, that is *prakṛti*.” So they teach.

M.Bh. on *Śiva sūtra* ॥k

apaśabdo hyasya prakṛtiḥ / na cāpaśabdaḥ prakṛtiḥ /

na hy apaśabdā upadiśyate na cānupadiṣṭā prakṛtir asti /

“For the original/*prakṛti* word is itself a bad word. No bad word can ever be the original or *prakṛti*. As ‘bad-words’ are never taught/enunciated, and untaught words can never be called *prakṛti* (original).”

kṛtprakṛtirdhātuḥ Ma Bhā 6.2.239 Vā. 2

“The original of the ‘*kṛt*’ (ending word) is the *dhātu*.”

(c.f. P.1.4.109) “*paraḥ saṃnikarṣasamhitā*” / *padaprakṛtiḥ samhitā* /

padaprakṛtīni sarvacaranānām pārṣadāni /² *Nirukta* 1.17

“*Samhitā* is the closest conjunction by means of a euphonic combination” (*Pāṇini* 1.4.109). (*Samhitā* is based on the ‘original’ form of words) (= *R.P.* 3.105 except the order of words reversed). The phonetic treatises of all schools are based on the original form of words.”

M.Bh. 3.1.1/1.3

1.3 *upapada/ stambakarṇayo ramijapoḥ* (3.2.13)

“The *pratyaya* *ac* acts after the *dhātu* *ram* (to sport) and *jap* (to whisper) when the *sup/case* *pratyaya* ending words/*upapadas* *stamba* (clump of grass) and *karṇa* (ear) are in composition with them respectively.”

Upapada: n. a word standing near or accompanying another to which it is subordinate (either a subordinate word in a compound (but not in a *bahuvrīhī* compound), generally forming the first member; as a discriminative appellation at the end of proper names, as *varman*, *śarman* etc. or a preposition, particle etc. prefixed to a verb or noun, or a secondary word of any kind which is governed by or limits the general idea contained in the principal word. *P.3.1.92* etc. *V. Prāt...*

In *Pāṇini*’s grammar the term *upapada* is applied to such words as are put in the locative case/*adhikaraṇa* in his rules prescribing *kṛt* *pratyayas* from 3.1.90 to 3.4 end.

1.3 c.f. *tatropapadam saptamīstham* (3.1.92)

“There (in the third *adhyāya* governed by *dhātoḥ* 3.1.91 the word implied by a term exhibited in the seventh/*adhikaraṇa* *kāraka/case* is called *upapada* (subordinate in a compound).”

e.g. *karmaṇi* in *karmanyam* 3.2.1

“The *pratyaya* *aṇ* acts after a *dhātu* when the *karman/object* is in composition with it.”

(*kumbhaṃ karoti*) *kumbhakāraḥ*

kumbhaṃ karoti = *kumbha-kāraḥ* (‘He makes a pot’. The *upapada* or subordinate word is *kumbha* (pot)) as *karman*. The *dhātu* *kṛ* takes *aṇ* to form *kāra* (He makes.)

The word is also used in the sense of an adjoining word connected in sense, e.g.,

yusmadyupapade samānādhikaraṇe sthāniny api madhyamaḥ / 1.4.105

“When the *sarvanāma* (pronoun) *yusmad* understood or expressed is the adjoining attendant word in agreement with the verb then there is

² Textbook of *Pratiśākyā* received by a particular school.

the *tiñ pratyaya*/verbal termination of the middle/second person.”
as also — *prahāse ca manyopapade manyateruttama ekavacca/*
1.4.106

“When joke is implied in relation to the action, the *dhātu*/verb denoting this is used in the middle/second person only when the word *manya* (to think) is the adjoining/attendant word of such a verb and the *pratyaya* of the *dhātu* *manya* must be of the *uttama*/best — first person singular.”

c.f. also *Kāśika* on *tumuññvulau kriyāyā kriyārthāyām 3.3.10*
kriyārthāyām kriyāyām upapade dhātor bhaviṣyati kāle tumun-
ñvulau bhavataḥ /

“The *pratyaya* *tumuñ* and *ñvul* act after a *dhātu* in the sense of a future time when the word in the construction/*upapada* is (another) verb denoting an action performed for the sake of (future) action.”

c.f. also *iteratarāṇyo 'nyopapadācca 1.3.16*

“And after the verbs which take the words *itaretara* (each other) and *anyonya* (one another) as *upapada* (dependent qualifying words) the *ātmanepada pratyayas* are not used, though reciprocity of action be denoted.”

mithyopapadāt kṛṇo 'bhyāse 1.3.71

“After the causative *kṛ* (to do, make) the *ātmanepada* is used when it has the word *mithya* (incorrect) as an *upapada* (dependent word) and is employed in the sense of repeated wrong (utterance) even when the fruit of the action does not accrue to the agent.” e.g. *padam mithyā kārayati* “He repeatedly pronounces the word with the wrong accent.”

upapadamatiñ 2.2.19

“An *upapada* (or attendant word) which does not end with a *tiñ pratyaya*/tense affix (3.4.78) is invariably compounded with that with which it is in construction. The compound thus formed is *tatpuruṣa*. e.g. *kumbhakārah* ‘one who makes pots’.

harater dṛtināthayoḥ pasau / 3.2.25

“When (the qualification is ‘an animal as agent’) the *pratyaya in* acts after the *dhātu hr* (to take), the *upapadas*, (objects in composition with it) being the words *dṛti* (leather bag) and *nātha* (master).”

dṛtihariḥ dog (carrier of skin).

nāthahariḥ (that carries its master) a beast.

gati-kāra-kopapadātkṛt / 6.2.139

“In a *tatpuruṣa*, a word ending in a *kṛt pratyaya* preserves its original accent, when preceded by an indeclinable called *gati* (1.4.60) or a noun standing in (intimate) relation to a verb (*kāraka*) or any word which gives occasion for compounding (*upapada*).”

Upādhi: m. that which is put in the place of another thing, substitute;
(R.) that which may be taken or has the name or appearance of

another, appearance, disgrace, anything defining more closely,
attribute, limitation, qualification.

Ma.Bh. upadeśe janunāsika it 1.3.2

na hi upādhērūpādhirmavati, viśeṣaṇasya vā viśeṣaṇam

“For there is not an attribute of an attribute, or a qualification of a space.”

vikāra / āgama — Ma Bhā 3.1.1 vā 4

2.12 *vikārāgameṣu ca pariññātāt / 4*

vikārāgameṣu ca parivijñānāt pratyayasamjñā na bhaviṣyati /

“The technical term *pratyaya* will not be applicable to *vikāra* (modifying words) or *āgamas* (augments) because of the understanding that a *pratyaya* always follows (the base).”

Vikāra: m. change of form or names, alteration or deviation from a natural state, transformation, modification, derivative of a word; *Nir.*, modification of word base or a *pratyaya* caused generally by the addition of *pratyayas*.

c.f. *prakṛteravasthāntaram vikāraḥ kā* on 4.3.134 *tasya vikāraḥ /*

Vikāra (means) ‘the change of condition of the original’. So a *pratyaya* acts after a word in the sixth case in construction, in the sense ‘a modification thereof’ (*tasya vikāra*).

e.g. (*manin*) *aśmano vikāraḥ = āśamanaḥ* ‘stony’, modification of stone,

c.f. also *lopāgamā varṇavikārañño hi samyagvedān paripālayiṣyati*
Ma.Bhā āhnika 1

“For a man will be able to preserve the *Vedas* if he knows (the technical) elision of letters, addition of letters and changes of letters (in the process of the formation of words)”, i.e. often *ādeśa*/substitute.

M.Bh. 3.1.1/2.2.9 Example.

Hanasta ca 3.1.108 — “After the *dhātu han* (to kill) when in construction with a case-inflected word as its *upapada* without *upasarga* acts the *pratyaya kyap* denoting condition and *t* is the substitute/*vikāra* of its final.”

Āgama: m. arrival, appearance, acquisition of knowledge, traditional doctrine, handed down or fixed by tradition, addition.

Nir. 1.4 yasyāgamādarthaprāthaktvam iha vijñāyate

“(A conjunctive particle is) that by whose addition separateness of notions is indeed recognised,” a grammatical augment, a meaningless syllable inserted in any part of a radical word.

Prāt.Pān.

An adventitious word element, hence it differs from *ādeśa*, the substitute which wholly takes the place of the original (or *ādeśin*).

Out of the several *āgamas* mentioned by *Pāṇini* those that are marked with a mute *t* are prefixed, those that are marked with *k* are suffixed (*ādyantau ṭakitau* 1.1.43), while those marked with *m* are placed immediately after the last vowel of the word (*midaco 'nyātparah* 1.1.47).

The augments become part and parcel of the word to which they are added, and the characteristics of which they possess.

yadāgamās tadguṇibhūtās tadgrahaṇena grhyante pari 11

“That to which an augment is added denotes, because the augment forms part of it, (not merely itself but it denotes also) what results from its combination with that augment.”

āgamānām / āgamibhir vaiśiṣṭyam pari 11

“For the augment there is endowment with the distinguishing property or attributes of the base to which the augment is added.”

Those grammarians who hold the view that words are unproduced and eternal explain the addition of an augment as only the ‘substitution of a word with an augment in the place of a word without an augment.’

c.f. *ādeśāstarhīme bhaviṣyanti anāgamakānām sāgamakāh*

Ma.Bhā 1.1.1. *dādā ghvadāp* 1.1.20. *ādyantau ṭakitau* 1.1.46.

The term *āgama* is defined as:

anyatra vidyamānastu yo varṇaḥ śrūyate dhikah /

āgamyamānatulyatvātsa āgama iti smṛtiḥ / Comm. on Tai prāti 1.2.3

“But that letter existing elsewhere which is heard as an addition, because of being equal to that which is come near, is remembered as *āgama*.”

Ma.Bhā 3.1.1/2.2.9 Example: *trapujatunoḥ ṣuk* 4.3.138

‘The *pratyaya aṇ* with the augment *ṣuk* acts in the sense of its modification after the words *trapu* and *jatu*.’

paraś ca //3/1/2//

3.15 *kim artham idam ucyate / paro yathā syāt pūrvo mā bhūditi / naitad asti prayojanam / yam icchatī pūrvam āha tam / vibhāṣā supo bahucpurastāttu (5.3.68) iti / madhye tarhi mā bhūditi / madhye 'pi yam icchaty āha tam / avyayasarvanāmnām akacprāk teḥ (5.3.71)*

iti / ya idānīm ato 'nyaḥ pratyayaḥ śeṣaḥ so 'ntareṇa vacanam para eva

bhaviṣyatīti nārthaḥ paravacanena // evam api yeṣām eva pratyānām deśo niyamyate ta eva niyatadeśāḥ syur ya idānīm aniyata-deśaḥ sa

3.20 *kadācit pūrvāḥ kadācit paraḥ kadācin madhye syāt / tadyathā /*

*mātur vatsaḥ kadācid agrataḥ kadācit prṣṭhataḥ kadācit
pārśvato bhavati/*

para eva yathā syād ity evaṁ arthaṁ paravacanam //

Pāṇini 3.1.2: 'And (a *pratyaya*) is subsequent.'

Bhāṣya: Why is this said? So that (a *pratyaya*) should follow and not be prior. That is not the purpose. That which he desires to be 'prior' he states that to be such *vibhāṣā sup bahuc purastāt tu* (5.3.68) "To a declined noun is optionally (rarely) added the *pratyaya* 'bahuc' (*bahu*) but it stands before (when the sense is slight incompleteness)".

Then (this rule is stated) so that it should not be in the middle. Also that which he desires (to be) in the middle he states as such. '*avyaya sarvanāmnām akac prākṭeḥ*' (5.3.71) "The *pratyaya* *akac* is added to an indeclinable and to a pronominal, before the last vowel of those words; (in the sense of *Prāgviyā pratyayas* 5.3.27-95)". Now, any other *pratyaya* than that, (i.e. the remainder), will be applicable only as following, without the rule (*paraś ca*). (So) there is no purpose in the statement *para*.

Even if it is so for those *pratyayas* whose place is fixed (by rule) that they alone would have fixed positions, that which has no fixed place is sometimes prior, sometimes follows and sometimes would be in the middle. That is like a calf, sometimes in front of his mother, sometimes behind and sometimes at her side. In fact, the reason for the *para* (subsequent) rule is so that (the *pratyaya*) should be only subsequent.

3.23 *paravacanam anarthakam pañcamīnirdiṣṭād dhi parasya //1//*

*paragrahaṇam anarthakam / kiṁ kāraṇam / pañcamīnirdiṣṭād
dhi parasya*

4.1 *kāryam ucyate / tad yathā / dvyantarupasargebhyo 'pa īt* (6.3.97) *iti*.

*viṣama upanyāsaḥ/ sataḥ tatra parasya kāryam ucyate
ihedānām kasya sataḥ*

*parasya kāryam bhavitum arhati / ihāpi sata eva / katham /
paratvam*

*svābhāvikaḥ / atha vācanike paratve satyarthāḥ syāt para-
grahaṇena /*

vācanike ca nārthaḥ / etad dhi tatparasya kāryam yad asau

- paraḥ syāt /*
 4.5 *athavā yad asya parasya sataḥ saṃjñā syāt //*
yatra tarhi pañcamī nāsti tadartham ayam yogo vaktavyaḥ /
kva ca pañcamī nāsti / yatra vikārāgamāḥ śiṣyante / kva ca
vikārāgamāḥ śiṣyante / hanasta ca (3.1.108) trapujatunoḥ
ṣuk (4.3.138) iti /

Vārttika 1: The statement of *para* (subsequent) is pointless, because the operation in connection with *para* is indicated by the fifth case.

Bhāṣya: The mention of ‘*para*’ (subsequent) is pointless. What is the reason? Because (the operation for that which follows) is indicated by the fifth case. As (for example) in the *sūtra dvyantar upasargebhyo ‘pa īt* (6.3.97). “Long *ī* is the substitute of *ap* after *dvi*, *antar* and an *upasarga*”. The statement is inaccurate. There (in that *sūtra*) the operation is taught (i.e. laid down) with reference to an existing (word) which follows. But here now (when enjoining all *pratyayas* as subsequent/*para*) in place of what following existing element is it possible for there to be an operation? Here, too, only of one existing. How? Being subsequent is natural (for a *pratyaya*). Now, when subsequent nature is expressly stated, let the meaning be applicable by means of a specific mention of the word *para* (subsequent). But there is no purpose (in reading *paraś ca* 3.1.2) if the (subsequent nature of a *pratyaya*) has to be expressly stated. This (statement) “That it should follow” is in fact the operation for that which follows. Or else that “the technical name *pratyaya* should be (given to that) which follows” (is the operation for that which follows). Then this rule should be stated for such cases where the fifth case does not occur, and where does not the fifth case occur? Where *vikāras* (substitutes) and *āgamas* (augments) are taught. And where are *vikāras* and *āgamas* taught? In *hanasta ca* (3.1.108) and *trapu jatunoḥ ṣuk* (4.3.138).

vikārāgameṣu coktam //2//

- 4.10 *kim uktam / pratyayavidhānānupapattis tu tasmāt tatra*
pañcamīnirdeśāt siddham iti //

Vārttika 2: And it was stated ‘in connection with *vikāras* and *āgamas*’.

Bhāṣya: What was stated? The ordaining of (the technical name) *pratyaya* is, however, not justified in connection with *vikāras* and *āgamas*. Therefore (the technical name *pratyaya*) is established as valid by mention of the fifth case (3.1.1 *Vā.* 6-7).

4.3 *atyantāparaddr̥ṣṭānām vā parabhūtalopārtham //3//*

*atyantāparaddr̥ṣṭānām tarhi parabhūtalopārtham paragraha-
ṇam kartavyam /*

*ya ete 'tyantāparaddr̥ṣṭāḥ kvibādayo lupyante teṣām para-
bhūtānām lopo*

*yathā syād aparabhūtānām mā bhūt / kiṃ punar atyantāpara-
dr̥ṣṭānām*

4.15 *parabhūtalopavacane prayojanam / kiti ṇitīti kāryāṇi yathā
syur iti /*

*etad api nāsti prayojanam / ācāryapravṛttir jñāpayatyatyantā-
paradr̥ṣṭāparabhūtā*

*lupyanta iti yad ayaṃ teṣu kādīnanubandhānānāsajati / katham
kṛtvā jñāpakam / anubandhāsañjana etatprayojanam kiti ṇitīti
kāryāṇi yathā syur iti /*

*yadi cātrātyantāparadr̥ṣṭāḥ parabhūtā lupyante
tato 'nubandhāsañjanam arthavad bhavati /*

*Vārttika*3: Or (*para* rule) is for the purpose of the elision of those subsequent (*pratyayas*) which are completely unseen as 'subsequent'.

Bhāṣya: The mention of *para* should be made so that the elision (will be prescribed) for those *pratyayas* which become subsequent (because of the specific mention) and which are completely unseen as subsequent. These *kvip* and the rest which are completely unseen are elided; (the mention of *para*) is so that they should be elided as subsequent and not as non-subsequent. But what is the purpose of the statement 'elision/*lopa* for these made subsequent?' Which are completely unseen as subsequent? (The purpose is) that the operations (which take place) when (*pratyayas* possessed of) *it k* and *it ṇ* follow be (applicable). This is also not a purpose. The master's usage makes it known that those which are completely unseen, which have become subsequent, are elided, since to those he attaches the indicatory letters *k* and the rest. How is this indicated as an implied rule/*jñāpaka*? This

is the purpose when indicatory letters are attached, that the operations, when *it k* or *it n* follows, be applicable. And if here those which are completely unseen are elided as existing subsequent, then the attaching of indicatory letters becomes meaningful.

prayoganiyamārthaṃ vā //4//

- 4.20 *prayoganiyamārthaṃ tarhi paragrahaṇaṃ kartavyam / para-
bhūtānāṃ prayogo
yathā syād aparabhūtānāṃ mā bhūd iti / asti punaḥ kimcid
aniṣṭaṃ
drśyate yadārtho niyamaḥ syāt / astīty āha /*

Vārttika 4: Or the (*para* rule) is for the purpose of a general rule restricting the use (of the term *pratyaya*).

Bhāṣya: Then the mention of *para* should be made for the purpose of a general rule restricting use (of the term *pratyaya*), so that the use of the *pratyayas* should be subsequent and not non-subsequent. But is there something undesired seen for which purpose there would be a restriction? ‘There is,’ he states:

prakṛterarthābhīdhāne pratyayādarśanāt //5//

- prakṛtirthābhīdhāne 'pratyayikā drśyate / kva sa devadattaḥ
kva sa
4.25 yajñadatto babhrūrmaṇḍurlamaka / bābhravyo māṇḍavyo
lāmakāyana iti
prayoktavye babhrurmaṇḍurlamaka iti prayujyate /*

Vārttika 5: (The restriction with reference to use should be made) because (of the example of) *pratyaya* not being seen when the meaning of the base (*prakṛti*) is expressed (by the *prakṛti* itself).

Bhāṣya: The base is seen expressing a meaning (in the language) without a *pratyaya*. (e.g.) Where is that (son of) *Devadatta*? Where that (son of) *Yajñadatta*? (Where) *Babhrur* (*gotra* descendant of *Babhrur*)? (Where is) *Maṇḍur* (*gotra* descendant of *Maṇḍu*)? Or (where is) *Lamaka* (*gotra* descendant of *Lamaka*)? When (the forms)

Bābhavyaḥ (yañ), *Māṇavyaḥ* (yañ), and *Lāmakāyanaḥ* (phak) should be used, *Babhrur*, *Maṇḍur* and *Lamakaḥ* are (in fact) used.

5.1 *dvayasajādīnām ca kevaladr̥ṣṭatvāt //6//*

*dvayasajādīnām ca kevalānām prayogo dr̥śyate / kimasya
dvayasam kim asya mātram / kādya tithīti / dvayasādayo vai /
vṛttijasadr̥śā avṛttijā yathā bahustathā //*

Vārttika 6: And because *dvayasac* and the rest are seen (to be used) alone.

Bhāṣya: And the usage is seen (to occur in the language) of *dvayasac* and the rest alone (without *prakṛti*) (e.g.) *kimasya mātram*. What is its *dvayasa*/measure? *kādya tithi*. What number day is it today? Verily *dvayasa* and the rest are like those produced from compounded form (complex formation) (though they are) not produced from a compounded form as *bahu* (can optionally be).

vāvacane cānutpatyartham //7//

5.5 *vāvacane vānutpattiyartham paragrahaṇam kartavyam / vā-
vacanenānutpattir api
yathā syāt / atha kriyamāṇe 'pi vai paragrahaṇe katham iva
vāvacanenānutpattir labhyā / kriyamāṇe paragrahaṇe vāvaca-
nena vā para
ity etadabhisambadhyate / akriyamāṇe punaḥ paragrahaṇe
vāvacanena
kim anyac chakyam abhisambaddhum anyadattaḥ saṃjñāyāḥ /
na ca saṃjñāyā
bhāvābhāvāviśyete /*

Vārttika 7: And when there is the expression by the word *vā* 'optionally' (it is) for the purpose of non-production (of the *san* etc.).

Bhāṣya: Moreover, the mention of *para* should be made when the expression *vā* is used for the sake of non-production (of *San* etc.) *Para* should be mentioned so that by reason of the mention of *vā* the non-production will also be there. Now, even when the mention of *para* is

being made, how is it that by reason of the expression *vā* non-production (of the rule for *San* etc.) is obtained? When the mention of *para* is being made, the expression *vā para* is connected. But when the mention of *para* is not being made, what else is it possible to connect by reason of the expression *vā* other than the technical name (*pratyaya*)? And it is not desired that there be existence or non-existence of a technical name (i.e. optionally).

vāvacane cōktam //8//

5.10 *kim uktam / vāvacanānarthakyaṃ ca tatra nityatvāt sana iti // prayoganiyamārtham eva tarhi paragrahaṇam kartavyam / athaitasmin prayoga-niyamārthe sati kimayaṃ pratyayaniyamah / prakṛtipara eva pratyayah prayoktavyo 'prakṛtiparo neti / āhosvit prakṛtiniyamah / pratyayaparaiva prakṛtiḥ prayoktavyā 'pratyayaparā neti / kaś cātra viśeṣah /*

Vārttika 8: And it was stated where there is the expression of *vā* (option).

Bhāṣya: What was said? “And the word *vā* has no purpose there because of *san* being always applicable”. Then the mention of *para* should be made only for the purpose of restricting usage. But when this mention of *para* exists for the purpose of restricting usage, is this a restriction on *pratyaya*? (Does it mean) that a *pratyaya* is to be used only following a *prakṛti* and not (to be used if) not following a *prakṛti*? Or else is it a restriction on *prakṛti*? Does it mean that a *prakṛti* is to be employed only when a *pratyaya* is following and not without a *pratyaya* following? What is the difference here?

5.15 *tatra pratyayaniyame prakṛtiniyamābhāvah //9//*

tatra pratyayaniyame sati prakṛter niyamo na prāpnoti / apratyayikāyāḥ prakṛteḥ prayogaḥ prāpnoti / kva sa devadattaḥ kva sa yajñadatto babhrur maṇḍurlamaka iti // astu tarhi prakṛti-niyamah/

Vārttika 9: When there is restriction on the *pratyaya*, there is absence of restriction on the *prakṛti*.

Bhāṣya: When there is restriction on the *pratyaya*, there does not obtain a restriction of the *prakṛti*. The usage obtains of the *prakṛti* without a *pratyaya*, (e.g.) Where is that *Devadatta*? Where is that *Yajñadatta*? *Babhrū*, *Maṇḍu*, and *Lamaka*? Let there be then a restriction on the *prakṛti*.

prakṛtiniyame pratyayāniyamah //10//

5.20 *prakṛtiniyame sati pratyayasya niyamo na prāpnoti / kim asya dvayasam kim asya mātram kādya tithīti / aprakṛtikasya pratyayasya prayogaḥ prāpnoti //*

Vārttika 10: When there is the restriction on the *prakṛti*, there is no restriction on the *pratyaya*.

Bhāṣya: When there is the restriction on the *prakṛti*, restriction of the *pratyaya* does not obtain [e.g.] What is its height? What its measure? and What is the *tithi*/lunar day today? The usage obtains of a *pratyaya* without its *prakṛti*.

5.22 *siddham tūbhayaniyamāt //11//*

siddham etat/ katham ubhayaniyamāt / ubhayanimo 'yam / prakṛtipara eva pratyayaḥ prayuktavyaḥ pratyayaparaiva ca prakṛtir iti //

6.1 *kim vaktavyam etat / na hi / katham anucyamānaṁ gaṁsyate / paragrahaṇasāmarthyāt / antareṇāpi paragrahaṇaṁ syād ayaṁ paraḥ / para eva yathā syād ity evam arthaṁ paragrahaṇam //*

Vārttika 11: But it is established from both restrictions.

Bhāṣya: But it is established from both restrictions. This is established. How? Because of the restriction of both. This is a restriction on both — “a *pratyaya* is to be used only following a *prakṛti* and *prakṛti* (is to

be used) only having a *pratyaya* following”. Should this be stated? Not at all. How will this be understood without being expressed? By the force of the mention of *para*. Even without the force of specific mention of *para* this (*pratyaya*) will be subsequent. The mention of *para* is for the sake of conveying that (the *pratyaya*) will be *para* i.e. ‘subsequent’ only.

NOTES ON MAHĀBHĀṢYA ON PĀṆINI 3.1.2

General Summary

Bhāṣya concludes ‘So that the *pratyaya* should only be subsequent is in fact the reason for the *para* (subsequent) rule.

Vā. 1: The statement of *para* is pointless because operations in connection with ‘being subsequent/*para*’ are indicated by the fifth case.

Vā. 2: It was stated in connection with *vikāras* and *āgamas* that the technical name *pratyaya* is not justified.

Bhā.: Therefore, *pratyaya* is established as valid by mention of the fifth case.

Vā. 3: Or the *para* rule is for the purpose of the elision of those subsequent *pratyayas* which are completely unseen as subsequent.

Vā. 4: Or else the *para* rule is for the purpose of being a general rule restricting the use of the term *pratyaya*.

Vā. 5: The restriction with reference to use should be made because of examples of *pratyayas* not being seen when the meaning of the *prakṛti* is expressed by the *prakṛti* itself.

Vā. 6: ... And because *dvayasac* and the rest are seen to be used alone.

Vā. 7: And when (mention is made of the *para* when) there is expression of the word *vā* (optionally) it is for the purpose of the non-production of *san* etc.

Vā. 8: And it was stated that the expression of *vā* has no purpose there because of *san* always being applicable.

Vā. 9: When there is restriction on *pratyaya* there is absence of restriction on *prakṛti*.

Vā. 10 : When there is restriction on the *prakṛti* there is no restriction on the *pratyaya*.

Vā. 11: But it is established because of both restrictions.

Bhā.: ‘A *pratyaya* is to be used only following a *prakṛti* and a *prakṛti* is to be used only having a *pratyaya* following.’

Vārttika Summary

The *Vārttikakāra* begins by pointing out that the sense of a *pratyaya* always having to be subsequent/*para* to the *prakṛti* has already been conveyed as the meaning of the fifth case by ‘*tasmad ity uttarasya*’

(1.1.67).

In the second *Vārttika* *Kātyāyana* points out that the function of the rule cannot be to distinguish *pratyaya* from *vikāras* and *āgamas* because, as was stated in *Vā.* 6-7 on 3.1.1, that purpose was achieved through fifth case indication.

The third *Vārttika* suggests the purpose of the rule is so that zero-*pratyayas* like *kvip* etc. should be elided in a subsequent position (for the sake of operations like augment *tuk* by ‘*hrasvasya piti kṛti tuk*’ 6.1.71.)

In the fourth *Vārttika* the wider function of the rule is revealed as in general acting to restrict all *pratyayas* from being anything other than subsequent.

We are now in the fifth *Vārttika* given the reason why such a restriction rule is necessary: because irregular examples are found in the language of people using the *prakṛti* on its own as if it were a valid *pada*, as for example *dvayasac* etc. (*Vā.* 6).

The seventh *Vārttika* unexpectedly suggests another reason for the rule, which is to allow the option stated in 3.1.7 to apply to *san pratyaya*, *vā* (optionally) following a *dhātu*, the alternative being a sentence, so that *san* would not arise.

In the eighth *Vārttika* we see why *Kātyāyana* has introduced the problem of *vā* and *san* at this stage. Once it is stated that even *vā* has no such purpose in *Vā.* 9 on 3.1.7 We are only left with the purpose of restriction for the *para* rule.

The ninth *Vārttika* points out the consequence of the restriction being limited to the *pratyaya*, namely, by implication the *prakṛti* would be able to stand on its own without a *pratyaya*.

In the tenth *Vārttika* the opposite possibility is stated that the restriction be placed on the *prakṛti* only and so the undesired consequence would be for *pratyayas* to be used alone, not following a *prakṛti*.

Finally *Kātyāyana* concludes, therefore, that the rule is for the purpose of a double restriction, *pratyaya* only after *prakṛti* and *prakṛti* only having a *pratyaya* following.

Bhāṣya Summary

Patañjali introduces the first *Vārttika* by first showing how specific positions other than subsequent, namely prior or middle, are ordained, so that *para* may be to restrict those not having a fixed place, like the calf which may precede or follow its mother. We see here *Patañjali*’s typical style of the *pūrvapakāṣa*’s view being answered by the *siddhāntin*.

In his discussion of the first *Vārttika* the *pūrvapakāṣa* presents an inaccurate statement by treating 6.3.97 as an example of fifth case serving the function of *para*. This prepares the way for another view that the rule is to cover those cases where the fifth case rule does not apply (as the *vikāras* and *āgamas*), so introducing the next *Vārttika*, upon which he does not comment, but instead tells us what was said in *Vārttika* 6 on 3.1.1,

in this second *Vārttika*.

On the third *Vārttika Patañjali* presents first the view that the purpose of zero-*pratyayas* like *kvip* being required to be subsequent is so that the operations dependent on *it* indicatory *k* or *n* may be applicable. Then this *it*/indicatory is refuted by showing an implied rule/*jñāpaka*, namely, ‘the very adding of these indicatory letters to *pratyayas* which are to be totally elided, implies “when they follow the operations” be applicable’. He explains the nature of the restriction in *Vārttika* 4, and introduces the next by asking if there is anything undesired which prompts a general restriction.

On *Vārttika* 5, *Patañjali* provides us with the essential examples of *prakṛtis* being seen without *pratyayas*, as *babhruḥ* when it should be *babhravyaḥ* etc. While the first example of *pratyayas* occurring without *prakṛtis* is given in *Vārttika* 6 itself, it is *Patañjali* who provides the rest of the implied meaning, with the appropriate sentence, as well as mentioning the special case of *bahu*.

On the question of *vā* (optionally) in *Vārttika* 7 the *Bhāṣyakāra* explains that though ‘optionally’ is to connect with *para*, logically there is not anything else that could connect. More important still, it is not desired there be any option for technical names.

On *Vārttika* 8 he explains it will be stated in *Vā.* 9 on 3.1.7 that *Kātyāyana* concludes that *vā* is pointless in that *sūtra*. He then introduces the last three *Vārttikas* by asking what is the distinction between the *para* restriction applying to a *pratyaya* and *prakṛti*. Finally he shows that the force of mentioning *para* when the meaning is conveyed by the fifth case is to show a *pratyaya* must only follow the *prakṛti* and *prakṛti* only occur with a *pratyaya* subsequent.

Pradīpa

3.15 *paraś ca / kim artham iti /*

“Why is this said?”

When there is indication in the fifth case by the act of supplying the (implied) word *para*, (simply) due to the ordaining of the fifth case, *paratva* is established as valid. The sense is: even when there is indication in the sixth case (this is so as) in the case of *sūtras* like ‘*gāpoṣṭak*’ (3.2.8), due to an understanding of the sixth case in the sense of (connection as immediate succession’.

3.15 *para iti*

“(so that a *pratyaya* should) follow (and not be prior).”

Even though supplying (an implied) word ‘*para*’, though ordaining the fifth case (there the sense is *paratva*), there would still also be the (alternative) *pūrvatva* ‘being prior’. The *para* rule is for the purpose of a restriction (to the subsequent only). So also due to the existence of ‘immediate succession’ even in relation to that ‘being prior’, when there is

indication in the sixth case (of that), the (*para* rule) is for the purpose of restricting (the sense of sixth case to subsequent only).

3.16 *yam icchati*

“That which he desires (to be subsequent he states as such).”

‘The *pratyaya bahuc* alone is applicable before, and no other *pratyaya*’; thus because of the restriction of prior position in relation to *bahuc*, the meaning is that a *pratyaya* will only be applicable subsequent (to the *prakṛti*).

3.16 *madhye tarhīti*.

“Then (so that it should not be) in the middle.”

The sense is that even with the supplying of the (implied) word *madhya*, there would be ordaining of sixth case.

3.17 *madhye 'pīti*

“Also (that which he desires to be) in the middle (he states as such).”

Due to the ordaining of sixth case with the supplying of (an implied) *madhya* word by the *sūtra* ‘*avyavasarvanāmnām akac prāk teḥ*’ (5.3.71), *akac* is in fact established as before the last vowel/*ti* and this is for the purpose of a restriction, namely, ‘*akac* only is applicable in the middle of the *prakṛti* and no other *pratyaya*’. Also by the mention of ‘only in the middle’ the restriction is understood. However, *akac* alone before the *ti* portion (is not thus specified), so (that is achieved) by the resort to the qualification ‘in the middle’. Otherwise, without *madhya*, there would be another *pratyaya* (possible). However, when there is the qualification *madhye* (that which is equally ‘in the middle’), by resorting to that, when it is known there is a restriction, there is no fault.

3.19 *evam apīti*

“so also (those *pratyayas* whose place is fixed by rule, alone would have fixed positions).”

By reason of their fitness to be enjoined, because of pre-eminence, those two in fact are restricted with regard to a particular position — *bahuc* is only before, and *akac* only (in the middle) before the last of the vowels. This is the sense.

3.19 *deśo niyamyate*

“Whose place is fixed.”

Even when there is a restriction on the *pratyaya*, when there is the possibility of place being unregulated, with the intention in fact of teaching of a particular place, it was stated ‘whose place is fixed’.

3.21 *martur vatsa iti*

“(Like) a calf (sometimes in front) of its mother ...”

when there is perception of the operation word (*pratyaya*) as for the *prakṛti* by that it is expressed as like the nature of belonging to the mother.

3.23 *paravacanam iti* [Vā. 1]

“Statement of *para* (is pointless because the operation ... is indicated by the fifth case).”

The sense is, because of the restriction being established by the *sūtra* ‘*tasmād ity uttarasya*’ (1.1.67) ‘When there is indication in the fifth case, an operation takes place for that immediately after that in the fifth case’.

4.2 *satastatreti*

“There (in that *sūtra*) the operation is said to be in place of an existing (word which follows).”

Where it is indicated that possessing an operation has the purpose of ordaining another existent operation, there the *paribhāṣā* ‘*tasmād ...*’ is applicable for the purpose of a restriction.

4.2 *kasya sata iti*

“In place of what following existing element?”

The sense is ‘what is not in fact *san*’ is caused to exist by *san* etc.

4.2 *ihāpīti*

“Here too (only for one existing).”

Words are eternal, remaining in usage. The meaning is, in that context the mere correctness is for *san* etc. following *gup* etc. In fact, quite naturally first case would have as its purpose mere indication. At a subsequent time sixth case is put in place of it. And that which is stated elsewhere — ‘And in a *pratyaya* rule there is not putting of another case in place of the fifth case’ — whether that is established as valid in this *sūtra*, has to be looked at.

4.5 *atha veti*

“Or else (that the technical name *pratyaya* should be given to that which follows, for the operation of that which follows).”

This is the meaning: Let the arising of *san* etc. have an unrestricted place (of origin). However, afterwards, for that actually existing subsequently, that which is ordained as a *Śāstrika* operation for the technical name of the *pratyayas kṛt kṛtya* etc., is not for (any) other place (than subsequent). The meaning is that as the *Śāstrika* operation is that of ‘pointing out’ or ‘exemplification’ due to the correctness of that very place, the usage will be applicable.

4.9 *vikārāgameṣv iti* [Vā. 2]

“(And it was stated) in connection with *vikāras* and *āgameṣv*. ”

The meaning is that, in fact, that is also to be understood here too. Thus in *sūtras* like ‘*gāpoṣṭak*’ (3.2.8), it is to be explained that the *pratyaya ṭak*

acts/is applicable after the *dhātu*, (*‘dhātoḥ’* being in *anuvṛtti*) and after *‘gāpoh’* (as the specific *dhātus* are mentioned) when the object is in composition.

4.11 *atyantāparadṛṣṭānām veti* [Vā. 3]

“Or *para* rule is for the purpose of the elision of those subsequent *pratyayas* which are completely unseen as subsequent.”

In the sense, then, of the word *vā* (optionally). Nowhere seen by the principal means of valid knowledge, perception, are those which (are called) *kvip* etc. Due to the absence of existence, whether in the seeing of an invariable word or in seeing an operation for them, and due to the absence of abiding by *‘tasmādityuttarasya’* (1.1.67), *lopa* would have an unregulated place. This rule is for the purpose of *lopa* being (only) subsequent. The understanding is arisen, (For when this is so, *kvip* etc. being subsequent are elided’. In that context the sense is that, when *agnicit* etc. (manifest as words), the augment *tuk* etc. is established as valid, having resort to the *pratyayas* as being subsequent, (*k* of *tuk* showing the augment is for the first of what follows by *‘ādyantau takitau’* 1.1.46) but *lopa* of *kvip* etc., being prior, (would) not (achieve the desired form).

Surely when there is perception of an operation, the action is for that which follows. Due to its being explained thus, *kvip* etc. will be applicable as being subsequent (only). This is not so. For there is no notion of action/becoming in them, due to the coming forth of the idea of non-becoming with the ordaining of *lopa*. For becoming is the obtaining of one’s own form, and they never obtain their own form, due to being like the horns of a hare. Due to that very fact it was stated, ‘Of those subsequent *pratyayas* which are completely unseen as subsequent’. Only the mere operation is ordained for them by the rule of *lopa*-elision of the *pratyaya* even when they are totally non-existent.

4.16 *yad ayam iti*

“... since (to those he attaches *k* etc.).”

If those ‘become prior’ were elided, the attachment of the indicatory letters would be pointless, due to all the operations connected with the indicatory letters being based on *pratyayas* ‘becoming subsequent’. Surely, even when the nature of the place is not regulated, when *lopa* has become subsequent, then due to the attached indicatory letter having scope (elsewhere), some say, ‘How is it there is a sign (attached)?’ This is not proper. Then on the alternative view, it would be accepted that the attachment of the *anubandha* would be pointless. And in the *sūtras* like *‘sprśo ’nudake kvin* (3.2.58) (*‘The pratyaya kvin acts after the dhātu sprś (to touch) when it is in composition with a sup/case-inflected word other than udaka’*) the fifth case is heard once. Is that applicable with the word *pūrva* (prior) supplied or with the word *para* (subsequent) supplied? Thus there is a doubt. When there is the fifth case with the word *pūrva* supplied,

the attachment of the *anubandha* is pointless. Thus the knowers of the *Bhāṣya* say, ‘How, when there is *lopa* of that become subsequent, could there (possibly) not be a sign for the attachment of an *anubandha*?’

4.19 *prayoganiyamartham veti* [Vā. 4]

“Or the *para* rule is for the purpose of a general rule restricting the use of the term *pratyaya*.”

The previous purpose established, the *Vārttikakāra* recites the word *vā* for the purpose of option. However, the *Bhāṣyakāra* by implication rejecting the previous purpose (says) ‘then the meaning is explained’.

4.24 *kva sa devadatta iti*

“Where is that (son of) *Devadatta*?”

Devadatta etc. are seen occurring in the sense of descendants and by the (following) restriction is taught their irregular nature. The *prakṛti* is not to be used alone and the *pratyaya* is not to be used alone. Surely due to the connection ‘*so ’yam*’ (He is that) metaphorically there is no difference because of (such) usage in indicating descendants. How is there a wrong form? This is not so. Even for *bhṛtya* (servant) etc., due to seeing the superimposition and non-difference as a cause of companionship or association etc., the meaning of descendant would not be understood by such restrictions. That was stated by *Bhartṛhari*:

*so ’yam ity abhisambandhāt taddhitena vinā yadi / V.I. pratyayana
babhrvādayaḥ prayujyeran nāpatye niyamo bhaved iti // 3.1.84 (2)
Vā. Pad*

“If it is said that, because of the relation of identity, words like *babhru* would be considered without ‘*taddhita pratyaya*’ then elision should be considered as meant for restriction to progeny.”

(The teaching of the elision of *apatya taddhita pratyaya yañ* and *añ* by ‘*yañānoś ca*’ (2.4.64) in the plural, when expressive of descendants in *gargāḥ* etc. may be so that the meaning of progeny may be understood and not some other meaning like disciples. If the meaning of the ancestor and the progeny are identified (as indicated above ‘*so ’yam ity abhisambandhaḥ*’ then the word *gārgāḥ*, even without the *pratyaya*, can denote progeny, but it cannot denote disciples also. In order that it may denote progeny only, the *luk*-elision of the *pratyaya* expressive of it is taught) (cf. K.A.S. Iyer).

Therefore, without the metaphorical use treating them as ‘not different’ when it is desired to express ‘descendant of’ the rule is for the purpose of a restriction ‘Do not use *babhru* etc., ending in the singular like *gārgāḥ* ending in the plural (with *taddhita pratyaya* elided by *luk*).’

Here, ‘Where is that *Devadatta*?’ (is read) some say simply ‘*kva sa iti*’ (Where is that ...?). As when for *sup*/case endings there is *luk* or *lopa*, and the *prakṛti* is seen being used on its own, so *babhru* etc. are presented in this example.

5.2 *kim asya dvayasam iti*

“What is its *dvayasa* (measure)?”

Here this usage is seen in the sense of ‘What is its measure?’ In that context like *gāvya* etc., so for the rest by this is taught a wrong form.

5.3 *kāḍya tithīti*

“What number day is it today?”

The meaning is, ‘Is today the completing of the number two etc., i.e. the second day (feminine ordinal number)? And having obtained usage of the word *tithī* in cases like *bahutithī* (‘manifold, various’) in error they use it alone. However, when *nīs* is produced after the word *tithi* then the word *tithī* is in fact the correct form, (meaning lunar day).

5.3 *dvayasajādaya iti*

“(Verily) *dvayasa* etc. are (like those produced from a compounded form).”

The meaning is, that although not produced from a compound form, in error they are seen being used alone in the world (i.e. in spoken Sanskrit).

yathā bahur iti

“As *bahur* (can optionally be produced from a compounded form).”

c.f. *Pramāṇe dvayasajdaghnāṁmātracaḥ* (5.2.37)

“The *pratyayas dvayasac*, *daghnac* and *mātrac* act in denoting ‘that whereof this is the lineal measure’ after a word in the first case in construction.”

‘*Bahupūgagaṇasaṅghasya tithuk*’ (5.2.52)

“When *ḍaṭ pratyaya* follows, *tithuk* is the *āgama* of the words *bahu*, *pūga*, *gaṇa* and *saṅgha*.”

‘*Vibhāṣā supo bahuc purastāt tu*’ (5.3.68)

“Optionally for a declined noun/*supaḥ* there may be added the *pratyaya bahuc* (*bahu*), but it stands before when the sense is slight incompleteness.”

That *bahuc pratyaya*, which acts in the sense of slight incompleteness, has like it the word *bahu*, expressing largeness of number; as it is used in the world so also *dvayasac* etc., some explain. Others, however, say that word *bahu* only, (which is used in the world in the sense of slight incompleteness) is accepted as an example, when there is a wrong form accepted for *dvayasac* etc.

5.4 *vāvacane ceti*

“And when there is expression of the word *vā* (‘optionally’) (it is for non-production of *san* etc.).”

When *paratva* is established for a *pratyaya* by the *sūtra* ‘*tasmād ity uttarasya*’ (1.1.67) in fact, by means of the word *vā* (‘optionally’) the rule *para* teaches in the alternative the non-arising of the *pratyaya*. In one alternative ‘*san*’ has *paratva* expressed by implication as ‘optionally *san*

acts after ...' However, in the (other) alternative the meaning is that it does not in fact arise. It is not, however, the *paratva* which is optional as 'In the alternative it acts before'. Due to the invariable nature of *paratva* in usage or because of the invariable nature of *vā* due to the *sūtra* '*tasmād ity uttarasya*' (1.1.67).

5.7 *akriyamāna iti*

"When the (mention of *para*) is not being made (how is non-production by the expression *vā*)?"

Due to the technical name *pratyaya* being present in every *sūtra* there would be option for that alone. However, when this *para* governing rule is effected, there is established in every *sūtra* '*paro vā bhavati*'/ 'applicable subsequently optionally'. In one alternative *paratva* is understood, in the other alternative it is not in fact applicable. Thus the meaning turns out well

5.10 *nityavātsana iti*

"(*Vā* has no purpose) because of *san* being *nitya* (invariably applicable)."

In the compounding alternative, *san* is invariably desired and in the non-compounding alternative as '*kartum icchati*' ('He desires to make'), the arising of *san* does not in fact obtain. Thus when the expression *vā* has been rejected, this is a restriction of usage for us. When *paratva* is established as valid, because of the *sūtra* '*tasmād iti*' due to the force (of its being stated), a restriction is obtained both ways. "So that a *pratyaya* should always be subsequent, and should never not be used after."

EXTRA NOTES

3.14 Text.

3.14 *paraḥ* see detailed note page 61.

3.16 *vibhāṣā supo bahuc purastāt* (5.3.68)

This is the only exception to the general rule that a *pratyaya* acts after a word. The *pratyaya bahuc* is added before the word (by '*citaḥ* 6.1.163 *c* indicates *udātta* on the first vowel), e.g., *bahupatuḥ* 'a totally skilful person'.

3.17 *avyayasarvanāmnāmakacprākṛteḥ* (5.3.71)

Acac pratyaya (*c* for *udātta*, as above, on final) bars *ka* (from '*prāg ivāt kaḥ*' 5.3.70) '*ceḥ*' (before the last of the vowels) by '*aco 'ntyādi ṭi*' 1.1.64.

3.18 *so 'ntareṇa vacanam para eva bhaviṣyati*

The (remainder) will be applicable only as following without the rule (*paraś ca*).

By the law of ‘śeṣa’ *pratyaya* will be *para*.

The final answer given by *Patañjali* on this matter is that the *śeṣa* rule is not applicable here (i.e. ‘*tasmād ity uttarasya*’ 1.1.67). In the remaining cases *pratyaya* may come at the beginning, middle or end. Thus *paraśca* is not a *parisaṅkhyā* rather than a *niyama* (rule).

3.24 *parasya kāryamucyate* c.f. ‘*tasmād ity uttarasya*’ 1.1.67 (*nirdiṣṭe*)
(The general *paribhāṣā sūtra*) ‘By the indication in the fifth case it is to be known that an operation takes place for that immediately following that in the fifth case’. Thus by ‘*dhātoḥ*’ (3.1.91) and ‘*nyāpprātipadikāt*’ (4.1.1) all *pratyayas* act after a *dhātu*, a *prātipadika* or a feminine ending in *ī* or *ā*.

4.1 *dvyantarupasargebhyo* ‘*pa it*’ (6.3.97)

By ‘*ādeḥ parasya*’ (1.1.54) *ī* replaces only the first letter of *ap*, namely *a*. Thus *dvīpaḥ* (an island), *antarīpaḥ* (an island), *nīpam* (situated low or deep), *vīpam* (destitute of water), *saṁīpam* (near). The final *pratyaya* ‘*a*’ is by ‘*rk-pūrabdhūh pathāmānakṣe*’, (5.4.74).

viṣama upanyāsaḥ, literally ‘uneven putting down, juxtaposition, irregular, inaccurate proposition or statement’; of frequent occurrence in the *M.Bh.* Here the statement is said to be inaccurate or defective because in general a *pratyaya* does not replace that which follows that element in the fifth case. This example only in fact relates to the *ādeśa* (substitute) *ī* acting in place of the *sthānin* (original) *a*. However, *san* etc. act after a *dhātu* without replacing anything subsequent, for that does not exist.

Pra “*Yatra vidyamānam eva kāryāntaravidhānārtham kāryatvena nirdiṣyate tatra tasmāditi — paribhāṣā niyamārtham avatiṣṭhate. Atra tu sanādāyo ’pūrvā evotpadyanta iti na tasyāḥ paribhāṣā pravṛttir iti bhāvaḥ*” See full translation of *Kaiyaṭa* given in the notes (page 53 *Satastratreti* 4.2).

4.3 *paratvaṁ svābhāvikaṁ*

“Being subsequent is natural (for a *pratyaya*)”, “unartificial, inherent; used in the capacity of denotation which words naturally possess.”

c.f. ‘*abhidhānam punaḥ svābhāvikaṁ*’ 1.1.64 *Vā.36*

4.4 *vācanike*

“when founded on express statement”, “expressly cited by a *vacana* or statement of the *munitraya* (by *sūtra*, *vārttika* or *bhāṣya*) as contrasted with what naturally occurs or is inferred from their statements.”

c.f. ‘*nedam vācanikaṁ āliṅgatā asaṅkhyatā (avyayānām). svābhāvikaṁ etat*. 1.1.39 *Vā. 5 Bhā.*’

4.10 *pratyayavidhānānupapattistu* [3.1.1 *Vā 6*].

“However the ordaining of (the technical name) *pratyaya* is not justified ...”

‘*tasmāt tatra pañcamīrdeśāt siddham*’ 3.1.1 Vā7.

“Therefore *pratyaya* is established as valid by mention in the fifth case.”

4.11 *atyantāparadrṣṭānām*

“(For the sake) of those (*lopa*, *ślu*, *lup* and *luk pratyayas* like *kvip* etc.) which are completely unseen as subsequent.”

c.f. ‘*kriyā nāmeyam atyantāparadrṣṭa*’

P.1.3.1/254.15 Bhā., *P.3.2.102/114.10 Bhā.*, *P.3.2.115/120.9 Bhā.*

4.14 *kvibādayo lupyante*

“*Kvip* etc. (completely unseen) are elided.”

c.f. ‘*sat-sū-dviṣa-druha-duha-yuja-vida-bhida-cchida-ji-nī-rājām-upasarge*’ *‘pi kvip*’ 3.2.61 (*supi*). “The *pratyaya kvip* acts after the following *dhātus sad* etc. when in composition with a *sup/case pratyaya* even though it may be an *upasarga*.”

4.13 e.g. *śuciṣad*

“Dwelling in purity or heaven” *Kāṭhapaniṣad* 2.2.2.

This *pratyaya kvip* is totally elided = zero by:

k by *laśakvataddhite* 1.3.8.

v by *veraprktasya* 6.1.67

i by *upadeśe* ‘*janunāsika it*’ 1.3.2

p by *halantya* 1.3.3, *tasya loḥ* 1.3.9.

Other zero *pratyayas*: *vic*, *vit*, *ṇvi*, *ṇvin*, *kvin*, *cvi*.

4.14 *kiti ṇitīti kāryāni*

“(so that) the operations (which take place when *pratyayas* possessed of) indicatory *k* or *ṇ* follow (should be applicable; ‘*kit*’ having an *it*/indicatory letter/*anubandha*, the mute letter *k*).”

Applied to *pratyayas* by *Pāṇini* for preventing *guṇa* and *vṛddhi ādeśa* for the preceding *ik* (*i u ṛ l*) vowel.

c.f. ‘*kniti ca*’ 1.1.5

e.g. *i + k-ta = ita* not *eta*.

ṇit (having an indicatory letter *ṇ*),

A *pratyaya* with a mute consonant *ṇ* signifies the substitution of *vṛddhi* for the preceding vowel by ‘*aco ṇ-ṇ-iti*’ 7.2.115.

e.g. *iyāya* (*ṇal*), *kāraḥ* (*ghaṇ*)

or for the penultimate *a* by ‘*ata upadhyāyaḥ*’ 7.2.116, e.g. *pāci* (*ṇi*)

or for the first vowel of the word, if it is a *taddhita* formation by ‘*taddhitesv acāmādeḥ*’ 7.2.117, e.g. *anupagavaḥ* (*aṇ*).

4.16 *katham kṛtvā jñāpakam*

“How is this indicated as an implied rule/*jñāpaka*?”

m.f.n. causing to know, teaching, informing, suggesting, (indirect or implicit revealer). n. an expression or rule giving particular information (as a rule of *Pāṇini* implying some other grammatical law than that resulting from the mere words of the rule itself).

The *paribhāṣās* or rules of interpretation are mostly derived by indication or implication */jñāpakasiddhi* from a word or words in a *sūtra*. These words which are apparently *vyartha* (without purpose) are shown as *sārthaka* (with purpose), after the particular *jñāpaka* indication is drawn from them. The term in this special sense is first used by *Vyādi* in *Paribhāṣā-sūcana*. The *jñāpaka* is said by *Nāgeśa* to have four parts.

4.16 *vaiyarthya* ‘uselessness’

jñāpana, ‘making known or suggesting its purpose’, or
svasmiṇ caritārthya, ‘successfulness in attaining one’s purpose’, or having its own scope of application
anyatraphala, ‘(the implied rule is seen to) have effect elsewhere (as well)’.

4.19 *prayogānīyamārtham*

“For the purpose of restricting the use of the term *pratyaya*; a general rule laid down regarding the use of words in language and literature”, e.g.

(1) a word recognised as correct should always be used.

c.f. ‘*evam ihāpi sāmānyām arthagatau śabdena cāpaśabdena ca dharmanīyamaḥ kriyate śabdenaivārtho ’bhidheyo nāpaśabdeneti. evam kriyamānam abhyudayakāri bhavati*’ 1.1.1 *Pas. Pas. Ahnika*.

(2) ‘Never should a base alone or a *pratyaya* alone be used but always a base should be used with the necessary *pratyaya*.’

‘*yāvatā samayaḥ kṛto na kevalā prakṛtiḥ prayoktavyā na kevalaḥ pratyayaḥ*’ *Bhā.* on 1.2.64 *Vā.* 8, 3.1.92 *Vā* 3 etc.

4.24 *pratyayika*

The alternative reading ‘*apratyayika*’ is more suitable to the context. “Without a *pratyaya*.” *Patañjali* uses the word as a synonym for *pratyaya*, but in *M.Bh.* (in *atma-pra.*) = ‘that of which everyone can convince himself’.

‘*babhrur*’

c.f. ‘*madhubabhror brāhmaṇakaśikayoh*’ (*yañ*) 4.1.106 (*apatyam, gotre*)

“The *pratyaya yañ*³ acts in the sense of *gotra* (‘*apatyam pautraprabhṛti gotram*’ 4.1.162), descendant, after the words *madhu* and *babhu* when the words so formed mean *brāhmaṇa* and *kaśika*⁴ respectively.” Thus *mādhavaḥ* and *bābhṛavyaḥ*.

³ *vrddhi* by ‘*taddhiteṣv acāmādeḥ*’ 7.1.117.

⁴ patr. of *Viśvāmitra* son or grandson of *Kuśika*: without *yañ*, *bābhṛavyaḥ*.

4.25 *maṇḍuḥ* by ‘*gargādibhyo yañ*’ 4.1.105 (*gotre*) (irregularly without *yañ*)

“The *pratyaya yañ* acts in the sense of *gotra* descendant after the words *garga* and the rest.”

māṇḍavyaḥ grandson or still lower descendant *Maṇḍu*. (29 in *gaṇa*)

lamakaḥ (irregularly without *phak*) ‘*naḍādibhyaḥ phak*’ 4.1.99 (*gotre*)

“The *pratyaya phak* acts, in denoting a *Gotra* descendant after the *prātipadika naḍa* and the rest.”

lāmākāyanaḥ grandson or still lower descendant of *Lamaka*. c.f. *Go. Bra.* 1.3.1.6 *lāmākāyana sagotra lamaka + phak = lamaka + ayana = lamākāyanaḥ* by ‘*kiti ca*’ 7.2.118

“*Vṛddhi* is *ādeśa* for the first vowel of the stem when a *taddhita pratyaya* with an indicatory *k* follows.”

and ‘*āyaneyinīyiaḥ phaḍhakhacchaghām pratyayādīnām*’ 7.1.2

“In place of *ph āyan*, of *ḍh ey*, of *kh in*, of *ch iy*, and of *gh iy* when these consonants are the beginning of *pratyayas*.”

Unādi S. 2.33 ‘*rāme raśca lo vā*’ *ujjvala raseḥ* (2.32) *rephasya vā latyam. ramako vilāsī. lamakastūryartha śodhakaḥ nadāditvāt* 4.1.99 *lāvakā yanaḥ*.

5.1 *dvayasajādīnām*

“(Because) of *dvayasac* etc. (being seen used alone) ... “

c.f. ‘*pramāne dvayasaj daghnañ mātracāḥ*’ 5.2.37 (*tadasya*). “The *pratyayas dvayasac, daghnac*, and *mātrac* act in denoting its lineal measure after a word in the first case in construction.”

5.1 *uruḥ pramānam asya urudvasam* reaching to the thighs (*Kās.* on 4.1.5).

urudagham reaching to the thighs *Pat.* on 5.2.37.

urumātram reaching to the thighs *Pat.* on 5.2.37.

5.2 *kādyā tithi*

“What number day is it today?” by

‘*bahupūgagaṇasaṅghasya tithuk*’ 5.2.52

“When the *pratyaya ḍaṭ* (causing elision of the *ṭi* portion by ‘*teḥ*’ 6.1.143 *bhasya, ṭi lopah*) follows, *tithuk* is the augment of the words *bahu, pūga, gaṇa* and *saṅgha*.”

bahūnām pūraṇo bahutithaḥ manifold, various, many, much.

bahutithe ‘*hani*’ on the many-eth day during many days’ (*Nal.* 9.12).

pūgatithiḥ numerous, manifold.

gaṇatithiḥ forming troops or assemblage (*Vop.* 7.42)

saṅghatithiḥ m.f.n. numerous, abundant (*Vop.* 7.42)

Wrong usage is found where this is treated of as noun *tithi* m.f. lunar day (30th part of whole lunation of rather more than 27 lunar days).

5.3 *yathā bahus tathā*

“(They are not produced from a compounded form) as *bahus* (optionally can be).” by

‘*vibhāṣā supo bahuc purastāt*’ 5.3.68.

“Optionally to a *sup*/case-inflected *nāman*/noun may be added the *pratyaya bahuc* (*bahu*), but it stands before, when the sense is slight incompleteness.”

bahupatuh, rather clever; *bahumṛdu*, rather soft, delicate, mild.

5.5 *anutpatyartham*

“For the purpose of non-production (of a *pratyaya*).”

c.f. ‘*tatrotpattir vā prasaṅgo yathā taddhite*’ 3.1.94 Vā. 2,

also ‘*kṛṣyādiṣu cānutpattiḥ (ñicaḥ)*’ 3.1.26 Vā. 3.

5.10 *vāvacanānarthakyaṃ ca tatra nityatvātsanaḥ* [3.1.7 Vā. 9]

6.1 *paragrahanasārtyāt* Kiel. misprint for *sāmarthyāt*

“Through the force of circumstances, by reason of, on account of, through the force of the specific mention of *para*.”

para // *tri* ? (ju pa se 1086 *pālanapūraṇyoḥ bhāve ap kartari ac vā*)
kryā 1489

cu u 1548 *pūraṇe*

sarvānām “*pūrvaparāvaradakṣiṇottarādharāṇi vyavasthāyām asaṃ-jñāyām*” 1.1.34

By *ṛdor ap* 3.3.57 (*bhāve pratyayah paraś ca dhātoḥ*)

anudattaṭṭau suppitau 3.1.4

= *para svāṅgaṣi tāmādanānām* 2.6 *pid* (*ādyudattaḥ*)

2 *nandigrahapacāḍibhyo lyuṇinyacaḥ* 3.1.134 (*kartari kṛt* 3.4.60)

citaḥ 6.1.163 (*antaḥ udattaḥ*)

= *para*

paraś sasajuṣo ru 8.2.66 (*sū sa ru*)

kharavasānayor visarjanīyah 8.3.15 *visarjanīyasya sa* 8.3.34 (*sa*)

stoḥ ścunā ścuḥ 8.4.40 (*śa*)

ca // *avyaya* ? *ci caṇa vā ḍa*

cin svā u a 1251 *cayane*

cu se 1630

ci cu se 1795 *bhāṣārthāḥ*

or ? *caṇa svā pa se* 796 *dāne ca* (*gatau*)

ḍa “*anyeṣv api drśyate*” 3.2.101 (*ḍaḥ janah*)

para, far, previous, former, following, succeeding, final, last, enemy, supreme or absolute being, universal.

para

(1) Subsequent, as opposed to *pūrva* or prior, the word is frequently used in grammar in connection with a rule or operation prescribed later on in a grammar treatise.

c.f. *vipratīṣedhe paraṃ kāryam* 1.4.2

(2) Occurring after (something) *pratyayaḥ paraśca* 3.1.1

(3) The word *para* is sometimes explained in the sense of *iṣṭa* or desired, possibly on the analogy of the meaning *śeṣṭha* possessed by the word. This sense is given to the word *para* in the rule *vipratīṣedhe param kāryam* 1.4.2 with a view to applying it to earlier rules in cases of emergency.

c.f. *vipratīṣedhe param yadiṣṭa tadabhavati Ma. Bhā* 1.1.3
paraśabdaḥ nṣṭavācī M.Bh. 1.2.5, 1.4.2 vā, 2.1.69

ADDENDA

(Errata to Part 1 of the present paper)

Page	Line		Correction
107	7	At the heart	At the heart of
110	16	3.3.96	3.3.56
note 1	2	1.4.32	1.4.21
112	18	<i>āpnotī arthaḥ</i> /	<i>āpnotīty arthaḥ</i> /
113	last line	<i>kā dhātur ity ādir</i>	<i>dhātuḥ/ rūpasāmānyād arthasāmānyam</i> <i>ko dhātur ity āpter dhātur avatim apy eke /</i> <i>rūpasāmānyād arthasāmānyānyanya</i>
114	22	to be know	to be known
116			
note 4	3	<i>pratyaya iyat</i> remains.	is a <i>pratyaya</i> 'iyat'.
118	8	5.4.2	5.4.28
119			
note 9		<i>supi sthaḥ</i>	" <i>supi sthaḥ</i> "
124	24	1.8.14	1.4.14
126	9	<i>arthasyānyapradhānatvāt</i>	<i>arthasyānyapramānatvāt</i>
	20	<i>pratyaya</i>	<i>pratyayasya</i>
129	22	<i>asamyogogapūrvāt</i>	<i>asamyogapūrvāt</i>
130	7	<i>bhogapratyayoh</i>	<i>bhogapratyayayoh</i>
131	13	<i>muppitau</i>	<i>suppitau</i>
note 12	3	3.2.78	3.1.78
132	7	<i>ṭareḥ</i>	<i>ṭere</i>
	12	<i>Īśā</i> 6	<i>Īśā</i> 6. p. 144
	26	<i>syatasi</i>	<i>syatāsi</i>
	29	<i>Kuśirajoh</i>	<i>Kuśirañjoh</i>
133	18	3.4.113	7.3.84
	25	3.8.87	3.4.77
note 14		1.3.5	1.3.8
134	16	<i>rūdhādibhyaḥ</i>	<i>rudhdibhyahh</i>
135	2	<i>utsārvadhatuke</i>	<i>utsārvadhātuke</i>
	21	<i>pratyaya</i>	<i>pratyayaḥ</i>
	23	<i>śap</i>	<i>śapaḥ</i>
	35	<i>ātmanepadesv antaḥ</i>	<i>ātmanepadesv vanataḥ</i>
136	4	<i>ādibhyaḥ</i>	<i>ādibhyaḥ śluḥ</i>

	19	3.1.9	3.1.91
	37	3.1.124	3.2.124
137	21	sārvādhātukārdha-	sārvadhātukārdha-
	22	nyat rhalornyat	"rhalor nyat"
	27	1.1.52	1.1.51
	35	linga	liṅga
138	1	neṣṭr kṣatr	neṣṭr tvaṣṭr kṣatr
	9	halñyābhyo	halñyāpbhyo
	10	6.1.65	6.1.68
	17	kvijhaloḥ	kvijhaloḥ kñiti
	23	yayiparasavarṇa	yayiparasavarṇaḥ
140	8	-hāsāthāndhvamiḍvahimahin"	-thāssāthāmdhvamiḍvahimahin"
	15	yušmadyupapade	yušmadyupapade
143	9	7.2.12	7.1.12
	last line	1.4.5	1.4.45
144	8	Īśa. 6	c.f. Īśa. 6, p.132
	24	īpsitatamaṃ	īpsitatamaṃ karma
145	15	4.2.3	4.1.3
	33	yūstryākhyo	yūstryākhyau
146	10	nīp	nī
147	14	tena raktam	tena raktam rāgāt
	15	yukta	yuktaḥ
	28	prākkrītāccha	prākkrītācchaḥ
	34	tena raktam	tena raktam rāgāt
	35	yukta	yuktaḥ
148	7	tena raktam	tena raktam rāgāt
		drṣṭam	drṣṭam
149	9	(5.1.5)	(c.f. 5.1.5)
	35	4.1.176	4.1.76
150	29	raktādyarthaka	(raktādyarthaka)
	31	naḍādinām̐kuk	naḍādinām̐kuk
	35	8.2.69	4.2.69
151	10	cikāra	vikāra
	15	trapujatuno puk	trapujatunoh ṣuk
	16	yajajo luk	yañañau luk
	20	"prāgvahatīya prāgvahateṣṭhakaḥ"	(prāgvahatīya) "prāgvahateṣṭhakaḥ"
	26	yat" (4.4.86)	(yat)" (4.4.76)
152	4	bears rule to	operates up to
	8-9	"pārāyaṇaturāyaṇācāndrāyaṇaṃ vartayati (ṭhan)	"pārāyaṇaturāyaṇācāndrāyaṇaṃ vartayati"
		prāgvahateṣṭhan"	(ṭhan prāgvahateṣṭhan)
	13	ākālīka	ākālīka
	17	tulyakriyācedvati (4.1.115)	tulyaṃ kriyācedvati (5.1.115)
	24	"pāñcamika dhānyānām bhavane kṣatre	pāñcamika "dhānyānām bhavane kṣetre
	30	5.2.13	5.2.93

	35	-asyāstyaminṇi	-asyāstyasmīnṇi
153	4	śubhayoryus	śubhamor yus
	19	niṣpravāṇiś ca	"niṣpravāṇiś ca"
	20-21	niṣpravāṇiś ca is	niṣpravāṇiś is
	21	"taddhitāḥ samarthānāṃ	(taddhitāḥ) "samarthānāṃ
	30	nayati nitam	jayati jitam
	32	yasyeti	yasyeti ca
154	31	6.1.119	5.1.119
155	29	anaśac	anaś ca
157	6	sarakaseṣu	sarakaseṣu ca
	38	anadite	anaditeḥ
	39	iḍajanorddhe	iḍajanorddhve
159	19	-ārdhdhātukayoḥ	-ārdhdhātukayoḥ

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