

*VYĀKARANA MAHĀBHĀSYA OF PATAÑJALI ON PĀNINI 3.1 (ĀHNIKAS 1 TO 6) (2)**

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PART B

CHAPTER IV: INTRODUCTION TO THE TRANSLATION OF THE *MAHĀBHĀSYA 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 commentator 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: Sambhāṣā* 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 *Pusyamitra*, 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 *Bhartṛhari*'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 *Siddhānitin* 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 'Wherfore?' '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 *āhnikas* [which, in former times, may have been read in one *ahan* (day).] Within this the *pratyayapāda* comprises six *āhnikas* 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 *āhnikā* 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 *āhnikā* deals with the next seven *dhātu*-forming *pratyayas*: *kyac*, *kāmyac*, *kyāñ*, *kvas*, *ṇiñ* and *yañ*, with various meanings, including *svārthe*, *karane* and *hetumati*.

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

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

of the conjugational *vikaranas* 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 *vikarana an*.

The Fifth *āhnikā* 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 *āhnikā* of the *pratyayapāda* begins with the *vāsarūpo paribhāśā* and the *adhikāra kṛtyāḥ*, followed by a discussion of the six *pratyayas* in its province, viz. *tavya*, *tavyat*, *anīyar*, *yat*, *kyap* and *nyat*, 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 *kartr*, viz. *ṇvul*, *lyuṇ*, *trc*, *nin*, *ac*, *ka*, *śa*, *na*, *svan*, *thakan*, *nyat* *ṇvun* and *vun*.

Contents Index for 3. 1. 1-149

The *Pratyayapāda* of the *Vyākaraṇa Mahābhāṣya*.

First Āhnikā

<i>Sūtra (Type)</i>	<i>Meaning</i>	<i>Vā/ Šlo</i>
3.1.1: <i>pratyayah</i> (<i>sañjñā/ adhikāra</i>)		<i>Vā 8</i>
3.1.2: <i>paraś ca</i> (<i>sañjñā/ adhikāra</i>)		<i>Vā 11</i>
3.1.3: <i>ādyudāttāś ca</i> (<i>sañjñā/ adhikāra</i>)		<i>Vā 16</i>
3.1.4: <i>anudāttau suppitaū</i> (<i>sañjñā/ adhikāra</i>)		
3.1.5: <i>guptijikitbhyaḥ san</i> (<i>vidhi san</i>)	<i>svārthe</i>	<i>Vā 1</i>
3.1.6: <i>mānbhadhadānśānbhyo dīrghaś cābhyaśasya</i> (<i>vidhi san</i>)	<i>svārthe</i>	<i>Vā 2</i>
3.1.7: <i>dhātoḥ karmaṇah samānakartṛkād icchāyām vā</i> (<i>vidhi san</i>)	<i>icchāyām</i>	<i>Vā 15</i>

Second Āhnika

Sūtra (Type)	Meaning	Vā/ Šlo
3.1.8: supa ātmanah kyac (vidhi kyac)	icchāyām	Vā 4
3.1.9: kāmyac ca (vidhi kāmyac)	icchāyām	Vā 1
3.1.10: upamānād ācāre (vidhi kyac)	(upamānād) ācāre	Vā 1
3.1.11: kartuh kyañ salopaś ca (vidhi kyañ)	(upamānād) ācāre	Vā 3
3.1.12: bhṛśādibhyo bhuvyacver lopas ca halah (vidhi kyañ)	bhuvi	Vā 6
3.1.13: lohitādiđājbhyah kyaś (vidhi kyañ)	bhuvi	Vā 2
3.1.14: kaṣṭhāya kramaṇe (vidhi kyañ)	kaṣṭhāya kramaṇe	Vā 1
3.1.15: karmano romanthatapobhyām vartticaroh (vidhi kyañ)	vartticaroh	Vā 1
3.1.16: bāśpośmabhyām udvamane (vidhi kyañ)	udvamane	Vā 0
3.1.17: śabdavairakalahābhṛakanva- meghebhyah karaṇe (vidhi kyañ)	karaṇe	Vā 2
3.1.18: sukhādibhyah kartṛ vedanāyām (vidhi kyañ)	kartṛvedanāyām	Vā 1
3.1.19: namovarivaś citraṇah kyac (vidhi kyac)	karaṇe	Vā 3
3.1.20: pucchabhāñḍacīvarāñ ḥiñ (vidhi ḥiñ)	karaṇe	
3.1.21: muñḍabhyo miśraslaksṇalavaṇa- vratavastrahalakalakṛtatūs tebhyo ṣic (vidhi ṣic)	karane	Vā 1
3.1.22: dhātor ekāco halādeḥ kryāsamabhihāre yañ (vidhi yañ)	kriyāsamabhihāre	Vā 7
3.1.23: nityam kauṭilye gatau (vidhi yañ)	kauṭilye gatau	
3.1.24: lupasadacarajapajabhadaha- daṁśagṛbhyo bhāvagarhāyām (vidhi yañ)	bhāvagarhāyām	
3.1.25: satyāpapāśarūpavīnātūlaśloka- senālomativacavarmavarṇacūrṇa- curādibhyo ṣic (vidhi ṣic)	svārthe	Vā 2
3.1.26: hetumati ca (vidhi ṣic)	hetumati	Vā 15

<i>Sūtra (Type)</i>	<i>Meaning</i>	<i>Vā/ Šlo</i>
3.1.27: <i>kaṇḍvādibhyo yak</i> (<i>vidhi yak</i>)	<i>Svārthe</i>	<i>Vā 4</i>
3.1.28: <i>gupūdhūpavicchipanipanibhya</i> <i>āyah</i> (<i>vidhi āya</i>)	<i>Svārthe</i>	
3.1.29: <i>rter īyan</i> (<i>vidhi īyan</i>)	<i>svārthe</i>	
3.1.30: <i>kamer niñ</i> (<i>vidhi niñ</i>)	<i>svārthe</i>	<i>Vā 3</i>
3.1.31: <i>āyādayah ārdhadhātuke vā</i> (<i>vidhi āya, iyāñ, niñ</i>)	<i>(ārdhadhātuke)</i>	<i>Vā 3</i>
3.1.32: <i>sanādyantā dhātavah</i> (<i>sañjñā san etc</i>)		<i>Vā 1</i>
3.1.33: <i>syatāsi l̄riuṭoh</i> (<i>vidhi sya/ tāsi vikarana</i>)	<i>svārthe</i>	<i>Vā 0</i>
3.1.34: <i>sipbahulam leti</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 'nṛcchah</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>uṣavidajāgrbhyo 'nyatarasyām</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	<i>Vā 1</i>
3.1.39: <i>bhihribhṛhuvāṁ śluvac ca</i> (<i>vidhi ām vikarana</i>)	<i>svārthe</i>	<i>Vā 1</i>
3.1.40: <i>kṛñ cānuprayujyate liṭi</i> (<i>vidhi ām vikaraṇa</i>)	<i>kṛñ anuprayujyate</i>	<i>Vā 9</i>

Fourth Āhnika

<i>Sūtra (Type)</i>	<i>Meaning</i>	<i>Vā/ Šlo</i>
3.1.41: <i>vidāñ kurvantv ity anyatarasyām</i> (<i>vidhi ām vikaraṇa</i>)	<i>svārthe</i>	
3.1.42: <i>abhyutsādayāṁ</i> <i>prajanayāṁcikayāṁramayāmakah</i> <i>pāvayām kriyādvidām akrann</i> <i>iti chandasī</i> (<i>vidhi ām vikarana</i>)	<i>svārthe</i>	
3.1.43: <i>cli lunī</i> (<i>vidhi cli vikaraṇa</i>)	<i>svārthe (luñī)</i>	<i>Vā 5</i>
3.1.44: <i>cleḥ sic</i> (<i>vidhi sic ādeśah</i>)	<i>svārthe (luñī)</i>	<i>Vā 7</i>

3.1.45: <i>śalah igupadhbād aniṭah kṣah</i> (<i>vidhi kṣa ādeśah</i>)	<i>svārthe (luṇī) (āliṅgane)</i>	<i>Vā 5</i>
3.1.46: <i>śliṣa āliṅgane</i> (<i>vidhi kṣa ādeśah</i>)	<i>svārthe (luṇī)</i>	<i>Vā 4</i>
3.1.47: <i>na drśah</i> (<i>vidhi kṣa ādeśah</i>)	<i>svārthe (luṇī)</i>	
3.1.48: <i>ṇiśridrusrubhyah kartari cañ</i> (<i>vidhi cañ ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	<i>Vā 3</i>
3.1.49: <i>vibhāṣādhetśvyoh</i> (<i>vidhi cañ ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	
3.1.50: <i>gupeś chandasī</i> (<i>vidhi cañ ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	
3.1.51: <i>norayati dhvanayaty elayatiardayatibhyah</i> (<i>vidhi cañ ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	
3.1.52: <i>asyativaktikhyātibhyo 'n</i> (<i>vidhi an ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	<i>Vā 2</i>
3.1.53: <i>lipisicihvaś ca</i> (<i>vidhi an ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	
3.1.54: <i>ātmanepadesv anyatarasyām</i> (<i>vidhi an ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	
3.1.55: <i>puṣādidiyutādylditah parasmaipadesu</i> (<i>vidhi an ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	
3.1.56: <i>sartisāstyartibhyāś ca</i> (<i>vidhi an ādeśah</i>)	<i>svārthe (luṇī) (kartari) vā</i>	
3.1.57: <i>irito vā</i> (<i>vidhi an ādeśah</i>)	<i>svārthe (luṇī) (kartari) vā</i>	

Fourth Āhnika continued

Sētra (Type)	Meaning	Vā/ Slo
3.1.58: <i>jṛstambhumrucumlucugrucu-glucugluñcuśvibhyaś ca</i> (<i>vidhi an ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	<i>Vā 0</i>
3.1.59: <i>kṛmrđrruhibhyāś chandasī</i> (<i>vidhi an ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	
3.1.60: <i>cin te padah</i> (<i>vidhi ciñ ādeśah</i>)	<i>svārthe (luṇī) (kartari) te</i>	<i>Vā 0</i>
3.1.61: <i>dīpajanabudhapūritāyi-pyāyibhyo 'nyatarasyām</i> (<i>vidhi ciñ ādeśah</i>)	<i>svārthe (luṇī) (kartari) te</i>	<i>anyatarasyām</i>
3.1.62: <i>acaḥ karmakarttari</i> (<i>vidhi ciñ ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	<i>karmakarttari</i>
3.1.63: <i>duhaś ca</i> (<i>vidhi ciñ ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	<i>karmakarttari</i>
3.1.64: <i>na rudhaḥ</i> (<i>vidhi ciñ ādeśah</i>)	<i>svārthe (luṇī) (kartari)</i>	<i>karmakarttari</i>

3.1.65: <i>tapo 'nutāpe ca</i> (<i>vidhi ciñ ādeśah</i>)	<i>svārthe</i> (<i>luñi</i>) (<i>kartari</i>)
3.1.66: <i>ciñ bhāvakarmañoh</i> (<i>vidhi ciñ ādeśah</i>)	<i>karmakartari</i>
3.1.67: <i>sārvadhātuke yak</i> (<i>vidhi yak vikarañah</i>)	<i>svārthe</i> <i>luñi</i> <i>te</i> <i>Vā 0</i>
3.1.68: <i>karttari śap</i> (<i>vidhi śap vikarañah</i>)	<i>bhāvakarmanoh</i>
3.1.69: <i>divādibhyah śyan</i> (<i>vidhi śyan vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i> <i>Vā 5</i>
3.1.70: <i>vā bhrāśabhlāśabhramu-</i> <i>kramuklamu trasitritulaśah</i> (<i>vidhi śyan vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.71: <i>yaso 'nupasargāt</i> (<i>vidhi śyan vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.72: <i>samyasaś ca</i> (<i>vidhi śyan vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.73: <i>svādibhyah śnuḥ</i> (<i>vidhi śnu vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.74: <i>śruvaḥ śr ca</i> (<i>vidhi śnu vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.75: <i>akṣo 'nyatarasyām</i> (<i>vidhi śnu vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.76: <i>tanūkaraṇe takṣaḥ</i> (<i>vidhi śnu vikarañah</i>)	<i>anyatarasyām</i>
3.1.77: <i>tudādibhyah śaḥ</i> (<i>vidhi śa vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.78: <i>rudhādibhyah śnam</i> (<i>vidhi śnam vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i> <i>Vā 3</i>
3.1.79: <i>tanādikṛñbhyah uh</i> (<i>vidhi śnam vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i> <i>śloka</i>
3.1.80: <i>dhinvi kṛṇyvor a ca</i> (<i>vidhi śnam vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i> <i>Vā 0</i>
3.1.81: <i>kryādibhyah śnā</i> (<i>vidhi śnā vikarañah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.82: <i>stambhusustumhuskambhu</i> <i>skumbhuskuñbhyah śnuś ca</i> (<i>vidhi śnā/ śnu vikaranah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.83: <i>halah śnah sānajjhau</i> (<i>vidhi (śnā)sānac ādeśah</i>)	<i>svārthe sārvadhātuke kartari</i> <i>hau</i> <i>Vā 7</i>
3.1.84: <i>chandasī śāyaj api</i> (<i>vidhi (śnā)sāyaj ādeśah</i>)	<i>svārthe sārvadhātuke kartari</i>
3.1.85: <i>vyatyayo bahulam</i> (<i>paribhāṣā</i>)	<i>chandasī</i> <i>Vā 0</i>
3.1.86: <i>liny āśiṣy an</i> (<i>vidhi an vikarañah</i>)	<i>vyatyayo bahulam chandasi</i> <i>śloka</i>
	<i>svārthe</i> <i>āśiṣi chandasi</i> <i>Vā 2</i>

Fifth Āhnika

Sūtra (Type)	Meaning	Vā/ Ślo
3.1.87: karmavat karmaṇā tulyakriyāḥ (atideśah)	karamavatkartmaṇā tulyakriyā kartari	Vā 18
3.1.88: tapas tapaḥkarmakasyaiva (niyamah)	karamavatkartmaṇā tulyakriyā kartari	
3.1.89: naduhasnunamām yakciṇau (niyamah)	karamavatkartmaṇā tulyakriyā kartari	Vā 1
3.1.90: kuśirañjoh prācām śyan parasmaipadam ca (vidhi/śyan)	karamavatkartmaṇā tulyakriyā kartari	
3.1.91: dhātoḥ (adhikārah)	dhātoḥ	Vā 2
3.1.92: tatropapadam saptamīsthām (adhikāra/sañjñā)	upapada tatra saptamīsthām	Vā 6
3.1.93: kṛdatiḥ (adhikāra/sañjñā)	kṛt atiḥ	Vā 0
3.1.94: vā 'sarūpo 'striyām (adhikāra)	vāsarūpo ' striyām	Vā 10
3.1.95: kṛtyāḥ prāṇ ḥvulaḥ (adhikārah)	kṛtyāḥ	Vā 2
3.1.96: tavyattavyāṇīyarah (vidhi tavya tavyat anīyar)	bhāvakarmanoḥ	Vā 3
3.1.97: aco 'yat (vidhi yat)	bhāvakarmanoḥ	Vā 3
3.1.98: porad upadhāt (vidhi yat)	bhāvakarmanoḥ	
3.1.99: śakiṣaḥoś ca (vidhi yat)	bhāvakarmanoḥ	
3.1.100: gadamadacarayamaś cānupasarge (vidhi yat)	bhāvakarmanoḥ anupasarge	Vā 1
3.1.101: avadyapaṇyavaryā garhyapaṇitavyāṇirodheśu (vidhi yat)	garhyapaṇtavyāṇirodheśu	
3.1.102: vahyam karanam (vidhi yat)	karanam	
3.1.103: aryāḥ svāmivaiśyayoḥ (vidhi yat)	svāmivaiśyayoḥ	Vā 1
3.1.104: upasaryā kālyā prajane (vidhi yat)	kāyā prajane	
3.1.105: ajaryam saṅgatam (vidhi yat)	saṅgatam	Vā 1
3.1.106: vadah supi kyap ca (vidhi yat/ kyap)	bhāvakarmanoḥ 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>etistusāsvrdrjusah kyap</i> (<i>vidhi kyap</i>)	<i>bhāve supi anupasarge</i>	<i>Vā 2</i>
3.1.110: <i>rdupadhhāccākłpicṛteḥ</i> (<i>vidhi kyap</i>)	<i>bhāve supi</i>	
3.1.111: <i>i ca khanaḥ</i> (<i>vidhi kyap</i>)	<i>bhāve</i>	<i>Vā 0</i>
3.1.112: <i>bhrñō 'samjñāyām</i> (<i>vidhi kyap</i>)	<i>bhāve asañjñāyām</i>	<i>Vā 1</i>
3.1.113: <i>mṛjer vibhāṣā</i> (<i>vidhi kyap</i>)	<i>bhāve vibhāṣā</i>	
3.1.114: <i>rājasūyasūryamṛsodyarucya-</i> <i>kupyakṛṣṭhapacyāvyathāḥ</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>puṣyasiḍhyau nakṣatre</i> (<i>vidhi kyap</i>)	<i>nakṣatre</i>	
3.1.117: <i>vipūyaviniyajityā muñjakalka-</i> <i>halisu</i> (<i>vidhi kyap</i>)	<i>muñjakalkahaliṣu</i>	

Fifth Āhnika continued

Sūtra (Type)	Meaning	Vā/ Ślo
3.1.118: <i>pratyapibhyāṁ graheś chandasī</i> (<i>vidhi kyap</i>)	<i>bhāvakarmanoḥ chandasī</i>	<i>Vā 1</i>
3.1.119: <i>padāsvairinbāhyāpaksyeṣu ca</i> (<i>vidhi kyap</i>)	<i>padāsvairibāhyāpakṣeṣu</i>	
3.1.120: <i>vibhāṣā kṛvṛṣoh</i> (<i>vidhi kyap</i>)	<i>bhāvakarmanoḥ vibhāṣā</i>	
3.1.121: <i>yugyāṁ ca pattre</i> (<i>vidhi kyap</i>)	<i>patre</i>	
3.1.122: <i>amāvasyadanyatarasyām</i> (<i>vidhi kyap (nyat)</i>)	<i>bhāvakarmanoḥ</i> <i>anyatarasyām</i>	<i>śloka</i>
3.1.123: <i>chandasī niṣṭharkyadevahūya</i> <i>pranīyonnīyocchisayamarya-</i> <i>staryādhvaryakhangakhānyadeva</i> <i>yajyāpṛcchyapratiśiviyabrahma-</i> <i>vādyabhāvyastāvyopacāyyapṛdāni</i> (<i>vidhi nyat, kyap, yat, ya</i>)	<i>bhāvakarmanoḥ chandasī</i>	<i>ślo 2</i>
3.1.124: <i>rhalor nyat</i> (<i>vidhi nyat</i>)	<i>bhāvakarmanoḥ</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: <i>āsuyuvapirapilapitra picamaś ca</i> (<i>vidhi nyat</i>)	<i>āvaśyake</i>	
3.1.127: <i>ānāyyo 'nitye</i> (<i>vidhi nyat</i>)	<i>anitye</i>	<i>śloka</i>
3.1.128: <i>pranāyyo 'sammatau</i> (<i>vidhi nyat</i>)	<i>asammatau</i>	
3.1.129: <i>pāyyasānnāyyyanikāyyadhāyyā</i> <i>mānahavirnivāsasāmidhenīśu</i> (<i>vidhi nyat</i>)	<i>mānahavirnivāsasāmi-</i> <i>dhenīśu</i>	<i>Vā 1</i>
3.1.130: <i>kratau kūṇḍapāyyasamcāyyau</i> (<i>vidhi nyat</i>)	<i>kratau</i>	<i>Vā 1</i>

Sixth Āhnika

<i>Sūtra</i> (Type)	<i>Meaning</i>	<i>Vā/ Ślo</i>
3.1.131: <i>agnau paricāyyopacāyya-</i> <i>samūhyāḥ</i> (<i>vidhi nyat</i>)	<i>agnau</i>	<i>Vā 3</i>
3.1.132: <i>cityāgnicitye ca</i> (<i>vidhi nyat</i>)	<i>agnau</i>	<i>Vā 1</i>
3.1.133: <i>ṇvultṛcau</i> (<i>vidhi ṣvul/trc</i>)	<i>kartari</i>	<i>Vā 4</i>
3.1.134: <i>nandigrahipacādibhyo 'lyuṇiny</i> <i>acah</i> (<i>vidhi lyuṇ/ niṇ/ac</i>)	<i>kartari</i>	<i>Vā 2</i>
3.1.135: <i>igupadhajñāprikirah kah</i> (<i>vidhi ka</i>)	<i>kartari</i>	<i>Vā 2</i>
3.1.136: <i>ātaś copasarge</i> (<i>vidhi ka</i>)	<i>kartari upasarge</i>	
3.1.137: <i>pāghrādhmādhetdrśah śah</i> (<i>vidhi śa</i>)	<i>kartari</i>	<i>Vā 1</i>
3.1.138: <i>anupasargātlimpavinda-</i> <i>dhāripārivedyudejicitisātisāhi-</i> <i>bhyaś ca</i> (<i>vidhi śa</i>)	<i>kartari anupasarge</i>	<i>Vā 2</i>
3.1.139: <i>dadātidadhatyor vibhāṣā</i> (<i>vidhi śa</i>)	<i>kartari anupasarge vibhāṣā</i>	
3.1.140: <i>jvalitikasantebhyo ḷah</i> (<i>vidhi ḷa</i>)	<i>kartari anupasarge vibhāṣā</i>	<i>Vā 1</i>
3.1.141: <i>śyādvyadhāsrusāmsrvatīṇa-</i> <i>vasāvahṛlihaśliṣa śvasaś ca</i> (<i>vidhi ḷa</i>)	<i>kartari</i>	
3.1.142: <i>dunyor anupasarge</i> (<i>vidhi ḷa</i>)	<i>kartari anupasarge</i>	
3.1.143: <i>vibhāṣā grahah</i> (<i>vidhi ḷa</i>)	<i>kartari anupasarge vibhāṣā</i>	
3.1.144: <i>gehe kah</i> (<i>vidhi ka</i>)	<i>kartari gehe</i>	

3.1.145: <i>śilpini svun</i> (<i>vidhi svun</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>nyut ca</i> (<i>vidhi nyut</i>)	<i>kartari gehe vrīhikālayoh</i>	
3.1.148: <i>haś ca vrīhikālayoh</i> (<i>vidhi nyat</i>)	<i>kartari gehe vrīhikālayoh</i>	
3.1.149: <i>prusṛlvah samabhīhāre vun</i> (<i>vidhi vun</i>)	<i>kartari gehe samabhīhāre</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 *VYĀKARANA MAHĀBHĀSYA* BY
PATAÑJALI ON 3.1, THE *PRATYAYA PĀDA* COMPRISING
SIX *ĀHNIKAS* AND DEALING WITH KĀTYĀYANA'S
VĀRTTIKAS ON PĀNINI 3.1.1-149**

pratyayah //3/1/1//

- 1.1 *adhikāreneyam pratyayasamjñā kriyate / sā prakṛtyupapado-pādhinām api / tasyāḥ pratiṣedho vaktavyah / prakṛti / guptij-kidbhyaḥ san* (3.1.5) / *upapada/ stambakarnayo ramijapoh* (3.2.13) / *upādhi / haraterddrtināthayoh*
- 1.5 *paśau* (3.2.24) / *etesāṁ pratiṣedho vaktavyah / kim ca syād yady etesāṁ api pratyayasamjñā syāt / paratvam ādy udāttatvam aṅgasamjñety ete vidhayah 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 *dṛti* (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) *ādyudāttah* ('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 prakṛtyupapadopādhinām apratiṣedhah //1// adhikārenāpi pratyayasamjñāyām satyām prakṛtyupapado-pādhināmapratiṣedhah / anarthakah pratिषedho 'pratiṣedhah / 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 *apratiṣedha* means a superfluous prohibition. Why does the technical name *pratyaya* not apply to them?

- 1.10 *nimittasya nimittikāryārthatvād anyatrāpi //2//*

nimittāni hi nimittikāryārthāni bhavanti / kiṁ punar nimittam ko vā nimitti / prakṛtyupapadopādhayo nimittam pratyayo nimitti / anyatrāpi caisa nyāyo drṣṭah / kvānyatra / loke / tad-yathā / bahuṣv āśīnesu kaścit kamcit prechhati katamo devadattah kataro yajñadatta iti / sa tasmā ācaṣte / yo 'śve yah pīṭha ity ukte nimittasya nimittikāryārthatvād adhyavasyaty ayaṁ devadatto 'yam yajñadatta iti nedānīmaśvasya

- 1.15 *pīṭhasya vā devadatta iti samjñā bhavati / kiṁ punar nimittam ko vā nimitti / nirjñātō 'rtho nimittam anirjñātō 'rtho nimitti /*

*iha ca pratyayo 'nirjñātah prakṛtyupapadopādhayo nirjñātah
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 / kiṁ ca pra-
dhānam / pratyayah / tadyathā / bahuṣu yātsu kaścit kāmicit
prēchhati ko yātīti / sa āha rājeti / rājety ukte pradhāne kārya-
sampratyādyah prēchhati yaścācaṣṭa ubhayoh sampratyayo
bhavati / kiṁkṛtam punah prādhānyam /*
- 2.5 *arthakṛtam / yathā punar loke 'rthakṛtam prādhānyam śabda-
syedānīm kiṁ kṛtam prādhānyam / yasyāpūrvopadeśah sa
pradhānam / prakṛtyupapadopādhayaś copadiṣṭāḥ / kva /
dhātūpadeśe prātipadikopadeśe ca / yady eva nimittasya
nimittikāryārthatvādathāpi pradhāne kāryasampratyayāt pra-
krtyupapadopādhīnām na bhavati vikārāgamānām tu prāpnōti /*

*hanasta ca (3.1.108) trapujatunoh ūk (4.3.138) iti / eteśām 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.

Bhāsyā: 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 *trapujatunoh ūk* (4.3.138) (“The *pratyaya* *añ* with the *āgama* (augment) *suk* 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 *vikārāgameśu ca paravijñānāt //4//*

*vikārāgameśu ca paravijñānāt pratyayasaṁjñā na bhavisyati /
pratyayah paro bhavatīty ucyate na ca vikārāgamāḥ pare
sambhavanti /*

2.15 *kim punah kāraṇam samāne pūrvopadeśe pratyayah 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 *sāṣṭhīnirdiṣṭasya ca tadyuktatvāt* //5//

sāṣṭhīnirdiṣṭam vikārāgama yuktam pañcamīnirdiṣṭāc ca pratyayo vidhiyate /

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 nōpapadyate / kva / yatra vikārāgamā vidhiyante /

2.20 *hanasta ca / trapujatunoh ūg iti / kim punah kāraṇam na sidhyati /*

vikārāgama yuktatvād 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 *trapujatunoh ūg* (4.3.138) (in which the *āgama ūg* 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 pañcamīnirdeśāḥ kartavyaḥ / na kartavyaḥ / iha tāvad dhanasta ceti dhātoḥ (3.1.91) iti vartate / iha trapujatunoh sugiti prātipadikād iti vartate/ yady evam hanasta ca /

2.25 *dhātoḥ kyabbhatāti dhātumātrāt kyap prāpnoti / naisa dosaḥ / ācāryapravṛttir jñāpayati na dhātumātratyab bhavatāti yad ayam etistuśāsvrdrjuṣa kyap (3. 1. 109) iti*

3.1 *parigāṇanāṁ karoti / athavā hantim evātra dhātugrahaṇenābhisaṁbhantsyāmaḥ / hanasto bhavati dhātoḥ kyabbhatāti / kasmāt / hanter iti /*

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

Bhāsyā: ‘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*, “*trapujatunoh* *śuk*” (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 vr̥drjusah kyap*’ (3.1.109) “*kyap* acts after *dhātus eti, stu, śās, vr̥, dr̥* 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* *kyap bhavati*’: “For “The *pratyaya* *kyap* acts after a *dhātu*” After which one?

After *hanti*.

3.3 *arthāśrayatvād vā //8//*

athavārthāśrayaḥ pratyayavidhiḥ yas tam artham 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 /
laghvartḥam hi samjñākaraṇam / tatra mahatyāḥ samjñāyāḥ
karaṇa etat prayojanam anvarthasamjñā yathā vijñāyeta /
pratyāyayatīti pratyayah/ yadi pratyāyayatīti
pratyayo 'vikādīnām pratyayasamjñā na prāpnoti / na hi te
 3.10 *kimcit pratyāyayanti / evam tarhi pratyāyyate pratyaya iti /*
evam api
sanādīnām na prāpnoti / evam tarhy ubhayasādhano 'yam
kartṛsādhanaḥ karmasādhanaś ca /
evam api kuta etat samāne 'pūrvopadeśe trāpuṣam jātuṣam ity
atrākāras tam arthaṁ
sampratyāyayati na punah ṣakāra iti / anyatrāpy akāreṇa
tasyārthasya
vacanān manyāmahe 'kāras tam arthaṁ sampratyāyayati na
ṣakāra iti /
kvānyatra / bilvādibhyo 'n (4.3.136) bailvah /

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 ‘*s*’?

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 ‘*s*’. Where else? (In the *sūtra*) *bilvādibhyo* ‘*n*’ (4.3.136) “*an* *pratyaya* acts after the word *bilva* and the rest (in the sense of its modification or its part)”. E.g. *bailvah* ‘a modification or part of the *bilva* tree, relating to or coming from the *bilva* tree, made of *bilva* wood’.

NOTES ON MAHĀBHĀŠYA ON PĀNINI 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*.¹” 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 ... idam 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 ‘*trapujatunoh suk*’ (4.3.138) as a typical pedagogical device to illustrate the distinction between *pratyaya* and *vikāras* and *āgamas*.

In the *bhāsyā* on the seventh *vārttika* we also see the use of the powerful tool of reasoning, the *jñāpaka*, to show how *kyap prat�aya* cannot be intended to act after all *dhātus*. In his *bhāsyā* 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 *prat�aya* can be a term whose meaning is intelligible in itself, applicable to *prat�ayas* which cause meanings to be known and to those whose meaning is held within *prakṛti* which they simply reflect. The *prat�aya* is thus either the agent instrumental in conveying meaning or the object instrumental for the meaning, according to need.

Pradīpa

1.2 *adhikāreneti/*

“*Prat�aya* 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 *prat�aya*, namely *paratva aṅga* technical name etc.

This technical term *prat�aya* 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 prat�aya* 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 prat�aya* 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). “*stamberamah karṇejapah*”

Now if the *sūtra* were framed as ‘*sap-prat�aya*’, 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 (*prat�aya*) 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 *prat�aya* will not be applicable for *prakṛti* and the rest. For so, one sentence (may be) “After the *dhātu hr* when the words *dṛti* 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 hr* (to take) the *karman* or object in composition as *upapada* being the words *drti* and *nātha*” (3.2.25).

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

A second sentence (would be) “and the words *harati*, *drti*, *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/vibhaktii 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 *Nyāyavārtikaṭatparyatīkāyām* (*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 *dṛtihari* ‘the carrier of skin’ (with *pratyaya* in) the dog (*kartṛ*/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 purusa* 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).”

‘*Aṅgasamjñeti*’ 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 *sāstra* 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 prakṛtī

“*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 datarac*’ (5.3.62) ‘After the words *kim*, *yad*, and *tad*, in specifying one out of two acts the *pratyaya datarac* (= *atara*, with elision of the final *im* and *ad*), and ‘*Vā bahūnām jātiparipraśnedatamac*’ (5.3.93). ‘The *pratyaya datamac* (= *atama* with elision of the last syllable) acts after *kim*, *yat*, 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 krtamiti

“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?

arthakrtam

“on account of purpose.”

The meaning is made for a purpose.

2.6 yasyāpūrvā 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).

tanmadhyapatitastadgrahanena 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 *vikārāgamesv 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 *antaraṅga* (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 *s̥*.

2.13 paravijñānāditi

“... 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 kim punar iti

“But why is it so?”

The sense is ‘let *paratava* 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 pratyetyi 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* *tak* 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 *ihaṭāvaditi*

"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 ‘*sārvadīnī 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 *evam 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 nīluk’*

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

3.10 evam apīti

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

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 ‘*Adhikārena*’, 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 ṇgam*’. “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 *apratisedhah*, useless prohibition; unnecessary prohibition.
c.f. 'anarthakah *pratisedhah apratisedhah 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 naimiṭṭikasyābhavaḥ' *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 nyāyodṛṣṭah*
"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 *anirjāto 'rtho nimitti*, That meaning or object which is unknown is that having a cause or operated on by a cause.

1.18 *dhātūpadēśe* = *Dhātu-Pāṭha*, 'original enunciation of *dhātus*'.
'Upadeśa ādyoccāraṇam'
S.K. on 'upadeśe janunāsika it' (1.3.2)
c.f. 'bhūvādayo dhātavah' (1.3.1)
prātipadikopadeśe = *gāṇa-pāṭha*
c.f. *arthavad-adhātura pratyayah prātipadikam* (1.2.45)

2.1 *pradhāne*, c.f. 'pradhānāpradhānayoḥ pradhāne kāryasam-pratyayah' *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.

trapujatunoh suk (4.3.138)

“The *pratyaya aṇ* (by *anuvṛtii* from 4.3.136) acts with the augment *suk* (augmenting the final of the *aṅga* by ‘*ādyantau tākitau*’ 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 *sastīnirdiṣṭasya*

“Because of the sixth case indication.”

By ‘*sastī 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 *abhisambhantyāmāḥ*, from *abhi* + *sam* + *bandh*

“We shall (require to) connect with.” (Instr. *Pat.*, or Acc.) c.f. 2.3.6 *apavarge trtiyā*

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 pratyayaḥ*

“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 *Kaiyata*.

3.7 *pratyāyayatītī pratyayaḥ*

“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 ‘*aveh kah*’ (5.4.28).

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

avih m.f. a. sheep *R. V.9.78.1*

avikah 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 samānakartrkād 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 *ubhayasādhanayo 'yam kartṛsādhanah karmasādhanah*

“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 *kartṛ* and *karman*: *pratyāyayati* and *pratyāyyate*. In both the cases

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

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

karmasādhanah, 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*.

karmasādhanah, e.g. the *pratyaya ki* in the word *vidhi* by ‘*upasarge ghoḥ kih*’ (3.3.92) (*bhāve*, *kartari kārake*) explained as *vidhīyate iti vidhi* (or in the word *bhāva* by ‘*śriṇībhavo 'nupasarge*’ (3.3.24) (*ghāñ*) explained as *bhāvayate yaḥ saḥ bhāvah* 1.1.15/144.13 etc.

3.11 *trāpusam*, 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.

bailvah = *yūpah* 3.13 ‘*bilādidhyo 'n'*, (4.3.136)

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

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

DETAILED NOTES

1.2 *adhikāro 'yam / pratyayaśabdah sanjñātvenādhikriyate / ma bhā* 2.1.2 — *adhikāreneyam 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. *adhikārah pratiyogam tasyā nirdeśārtha iti yoge upatisṭhate /* “The *adhikāra* (antidote or remedy) for the sake of the direction is present in every rule.”

paribhāṣā punar eka śasthā satī sarvam 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:

ekatropattasyānyatra vyāpāraḥ adhikāraḥ

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

Sometimes the whole rule is repeated, e.g. *pratyayah* (3.1.1) *aṅgasya* (6.4.1) *saṁsāntāḥ* (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 *asiddhavadatrābhāvāt* (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), *aṅgasya* (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 *sāṁkāsyakebhyaḥ 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. *vākyapadiya*. 2.79 *pratipādyeṣu śapdeṣu vyākaraṇaśāstrasyā-dhikāraḥ /*
abhidheye 'rthe śabdasyādhikāraḥ //
c.f. *Kāśikā* on 3.1.1 “ā pañcamādhyāya parisamāpteryānita urdhvam anukramisyāsaḥ pratyayasamjñāste veditavyāḥ prakṛtyupapado-pādhivikārāgamān varjayitvā”
ma bhā 3.1.1/2.1.2 sā prakṛtyupapadopādhīnām api prāpnoti tasyāḥ pratisedho vaktavyah /

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

prakṛti / guptijkidabhyah 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. "tadarthan̄ 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. *añmariyāni kāṣṭāni* '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 śrṅgāraprakāśah śāstraprakriyāvyavahāre prakṛtipratyayavibhāgavāt panayā śabdārthabhāvanāyā pratyayāt prathamam anupādānakāradṇam iva yā upādiyate tāṁ prakṛtir iti vyapadiṣanti //

"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 rīk

*apaśabdo hyasya prakṛtiḥ / na cāpaśabdah prakṛtiḥ /
na hy apaśabdā upadīsyate 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)."

kṛtpṛakṛtirdhātuh Ma Bhā 6.2.239 Vā. 2

"The original of the 'kṛt' (ending word) is the *dhātu*."

(c.f. P.I.4.109) "parah samnikarsasamhitā" / padaprakṛtiḥ samhitā /

padaprakṛtīni sarvacaraṇānām pārṣadāni /² Nirukta 1.17

“*Samhitā* is the closest conjunction by means of a euphonious 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 ramijapoh* (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 *bahuvrīhi* 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/*adhikarana* in his rules prescribing *kṛt pratyayas* from 3.1.90 to 3.4 end.

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

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

e.g. *karmaṇi* in *karmaṇyam* 3.2.1

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

(*kumbham karoti*) *kumbhakārah*

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

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

yuṣmadyupapade samānādhikaraṇe sthāniny api madhyamah / 1.4.105

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

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

the *tin* *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 *tumunñvulau kriyāyā kriyārthāyām* 3.3.10
kriyārthāyām kriyāyām upapade dhātor bhaviṣyati kāle tumunñvulau bhavataḥ /

“The *pratyaya* *tumun* 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 *iteratarānyo 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 kṛñō '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 *tin* *pratyaya/tense affix* (3.4.78) is invariably compounded with that with which it is in construction. The compound thus formed is *tatpurusa*. e.g. *kumbhakārah* ‘one who makes pots’.

harater dṛtināthayoh 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).”

dṛtiḥariḥ dog (carrier of skin).

nāthahariḥ (that carries its master) a beast.

gatikārakopapadātkrt / 6.2.139

“In a *tatpurusa*, 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.Bhā. upadeśe janunāsika it 1.3.2

na hi upādherūpādhirmavati, viśeṣanasya vā viśeṣanam

“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 parijñātāt / 4*

vikārāgameṣu ca parivijñānāt pratyayasaṃjñā 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 vikārah kā* on 4.3.134 *tasya vikārah /*

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*) *āśmano vikārah* = *āśamanah* ‘stony’, modification of stone,

c.f. also *lopāgamā varṇavikārajño 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 yasyāgamādartha prthaktvam 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.Pāñ.

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.

yadāgamāś tadguṇībhūtāś tadgrahanena 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. *ādeśāstarhime bhaviṣyanti anāgamakānām sāgamakāḥ*

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

The term *āgama* is defined as:

anyatra vidyamānastu yo varnah 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: *trapujatunoh suk* 4.3.138

‘The *pratyaya an* with the augment *suk* 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 icchati pūrvam āha tam / vibhāṣā supo bahucpurastāttu* (5.3.68) *iti / madhye tarhi mā bhūditi / madhye 'pi yam icchaty āha tam / avyayasarvanāmnam akacprāk ṭeh* (5.3.71)
iti / ya idānīm ato 'nyah pratyayah śeṣah so 'ntareṇa vacanam para eva bhaviṣyatīti nārthaḥ paravacanena // evam api yesām eva pratyayānām deśo niyamyate ta eva niyatadesāḥ syur ya idānīm aniyata-deśāḥ sa
- 3.20 *kadācit pūrvah kadācit parah kadācin madhye syāt / tadyathā /*

*mātūr vatsah kadācid agrataḥ kadācit pr̄sthataḥ kadācit
pārśvato bhavati/
para eva yathā syād ity evam 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 prākṭeh*’ (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 *Prāgiviya 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 / dvyan tarupasargebhyo 'pa īt (6.3.
97) iti.*

*viśama upanyāsaḥ/ satas tatra parasya kāryam ucyate
ihedānāṁ kasya sataḥ*

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

*svābhāvikam / atha vācanike paratve satyarthah syāt para-
grahaṇena /*

vācanike ca nārthah / etad dhi tatparasya kāryam yad asau

- parah syāt /*
- 4.5 *athavā yad asya parasya sataḥ sanjñā syāt //*
yatra tarhi pañcamī nāsti tadartham ayam yogo vaktavyah /
kva ca pañcamī nāsti / yatra vikārāgamāḥ śisyante / kva ca
vikārāgamāḥ śisyante / hanasta ca (3.1.108) trapujatunoh
suk (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 dvyanṭar 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 jatunoh suk* (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*’.

Bhāsyā: 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 *atyantāparaddrṣṭānāṁ vā parabhūtalopārtham* //3//

- atyantāparaddrṣṭānāṁ tarhi parabhūtalopārtham paragraha-
ṇāṁ kartavyam /*
- ya ete 'tyantāparaddrṣṭāḥ kvibādayo lupyante teṣāṁ para-
bhūtānāṁ lopo*
- yathā syād aparabhūtānāṁ mā bhūt / kiṁ punar atyantāpara-
drṣṭānāṁ*
- 4.15 *parabhūtalopavacane prayojanam / kiti ḡitīti kāryāṇi yathā
syur iti /*
- etad api nāsti prayojanam / ācāryapravr̥ttir jñāpayatyat�antā-
paraddrṣṭāparabhūtā*
- lupyanta iti yad ayam teṣu kādīnanubandhānānāsajati / katham
kṛtvā jñāpakam / anubandhāsañjana etatprayojanam kiti ḡitīti
kāryāṇi yathā syur iti /*
- yadi cātrātyantāparaddrṣṭāḥ parabhūtā lupyante
tato 'nubandhāsañjanam arthavad bhavati /*

Vārttika3: Or (*para* rule) is for the purpose of the elision of those subsequent (*pratyayas*) which are completely unseen as ‘subsequent’.

Bhāsyā: 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 ḡ* 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.

prayoganiyamārtham vā //4//

- 4.20 *prayoganiyamārtham tarhi paragrahanam kartavyam / para-bhūtānām prayogo
yathā syād aparabhūtānām mā bhūd iti / asti punah kimcid anīṣṭam
drśyate yadartho niyamah 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:

prakṛterarthābhidhāne pratyayādarśanāt //5//

- prakṛtirthābhidhāne ’pratyayikā drśyate / kva sa devadattah
kva sa*
4.25 *yajñadatto babhrūrmandurlamaka / bābhravyo māndavyo
lāmakāyana iti
prayuktavye 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) *Mandur* (gotra descendant of *Mandu*)? Or (where is) *Lamaka* (gotra descendant of *Lamaka*)? When (the forms)

Bābhravyah (*yañ*), *Māñdavyah* (*yañ*), and *Lāmakāyanah* (*phak*) should be used, *Babhrur*, *Māndur* and *Lamakah* are (in fact) used.

5.1 *dvayasajādīnām ca kevaladrśtatvāt //6//*

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

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

Bhāsyā: 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 vānutpattyartham paragrahanām kartavyam / vā-
vacanenānutpattir api
yathā syāt / atha kriyamāñe 'pi vai paragrahaṇe katham iva
vāvacanenānutpattir labhyā / kriyamāñe paragrahaṇe vāvacanena vā para
ity etadabhisambadhyate / akriyamāñe punah paragrahane
vāvacanena
kim anyac chakyam abhisambandhum anyadattah samjñāyāḥ /
na ca samjñāyā
bhāvābhāvāviṣyete /*

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.).

Bhāsyā: 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 coktam //8//

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

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 devadattah 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*? *Babhu*, *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 prayogah 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 pratyayah prayoktavyah pratyayaparaiva ca prakṛtir iti //
6.1 kim vaktavyam etat / na hi / katham anucyamānam gamsyate / paragrahaṇasāmarthyāt / antareṇāpi paragrahaṇam syād ayam paraḥ /
para eva yathā syād ity evam artham 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 MAHĀBHĀSYA ON PĀNINI 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 'tasmat 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 krti 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 *pūrvapakaṣa*'s view being answered by the *siddhāntin*.

In his discussion of the first *Vārttika* the *pūrvapakaṣa* 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 *ṇ* 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 *babhrūḥ* when it should be *babhravyāḥ* etc. While the first example of *pratyayas* occurring without *prakṛti*s 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 *Bhāsyakāra* 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 ‘*gāpostak*’ (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 teh’ (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 apīt

“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 niyamaye

“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 *pratyayās 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 *vikārāgameśv iti* [Vā. 2]

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

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

acts/is applicable after the *dhātu*, ('*dhātoḥ*' being in *anuvṛtti*) and after '*gāpoḥ*' (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'�am’ (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 *bhrtya* (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 *Bhartrhari*:

so 'yam ity abhisambandhāt taddhitena vīnā yadi / V.I. *pratyayana*
babhrvādayah 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 *apatyā taddhita pratyaya yañ* and *añ* by ‘*yaññaś 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 abhisambandhāt’ 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 *gargāḥ* 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 *kādya 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 *nīś* 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. *Pramāne dvayasajdaghnāñmātracah*’ (5.2.37)

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

‘*Bahupūgaganāsaṅghasya tithuk*’ (5.2.52)

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

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

“Optionally for a declined noun/*supah* 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 *parah* 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 ‘*citah* 6.1.163 c indicates *udātta* on the first vowel), e.g., *bahupatuh* ‘a totally skilful person’.

3.17 *avyayasarvanāmnāmakacprākṭeh* (5.3.71)

Akac pratyaya (c for *udātta*, as above, on final) bars *ka* (from ‘*prāg ivāt kah*’ 5.3.70) ‘*ceh*’ (before the last of the vowels) by ‘*aco ’ntyādi ti*’ 1.1.64.

3.18 *so ’ntarena 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 *i* or *ā*.

4.1 *dvyantarupasargebhyo 'pa īt* (6.3.97)

By ‘*ādeḥ parasya*’ (1.1.54) *i* replaces only the first letter of *ap*, namely *a*. Thus *dvīpah* (an island), *antarīpah* (an island), *nīpam* (situated low or deep), *vīpam* (destitute of water), *samīpam* (near). The final *pratyaya* ‘*a*’ is by ‘*rk-pūrabdhūḥ 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) *i* 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 avatisthate. Atra tu sanādayo ‘pūrvā evotpadyanta iti na tasyāḥ paribhāṣā pravṛttir iti bhāvah’ See full translation of *Kaiyatā* given in the notes (page 53 *Sastratreti* 4.2).

4.3 *paratvam svābhāvikam*

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

c.f. ‘*abhidhānam punaḥ svābhāvikam*’ 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 vācanikam āliṅgatā asaṅkhyatā (avyayānām)*. *svābhāvikam 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 pañcamīnirdeśāt 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 atyantāparadrṣṭā'*

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" *Kaṭhopaniṣad* 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 *upadeše janunāsika it* 1.3.2

p by *halantyam* 1.3.3, *tasya loph* 1.3.9.

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

4.14 *kiti ḡitī 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 *vrddhi ādeśa* for the preceding *ik* (*i u r l*) vowel.

c.f. '*kṇiti 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 *vrddhi* for the preceding vowel by 'aco *ṇ-n-iti*' 7.2.115.

e.g. *iyāya (ṇal)*, *kāraḥ (ghaṇ)*

or for the penultimate *a* by 'ata upadhyāyah' 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. *anupagavah (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 *paribhāsās* 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
svasmiñ 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 *prayogāniyamārtham*

“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 ihaḥpi sāmānyām arthagatau śabdena cāpaśabdena ca dharmaṇiyamah kriyate śabdenaivārtho ‘bhidheyo nāpaśabdeneti. evam kriyamāṇam 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 samayah krto na kevalā prakṛtiḥ prayoktavyā na kevalah pratyayah’ 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 synonymn for *pratyaya*, but in *M.Bh.* (in *atma-pra.*) = ‘that of which everyone can convince himself’.

‘babhrur’

c.f. ‘madhubabhror brāhmaṇakauśikayoh’ (*yañ*) 4.1.106 (*apatyam, gotre*) “The *pratyaya yañ*³ acts in the sense of *gotra* (‘*apatyam pautraprabhr̥ti gotram*’ 4.1.162), descendant, after the words *madhu* and *babhrū* when the words so formed mean *brāhmaṇa* and *kauśika*⁴ respectively.” Thus *mādhabrahmā* and *bābhṛavyah*.

³ vrddhi by ‘*taddhiteṣv acāmādeḥ*’ 7.1.117.

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

4.25 *manduh* 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.”

māndavyah grandson or still lower descendant *Mandu*. (29 in *gana lamakah* (irregularly without *phak*) ‘*nađādibhyah phak*’ 4.1.99 (*gotre*)

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

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

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

and ‘*āyaneyīniyiyah phadhakhacchaghām pratyayādīnām* 7.1.2

“In place of *ph āyan*, of *dh ey*, of *kh īn*, of *ch īy*, 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. lamakastīryartha śodhakah nadāditvāt* 4.1.99 *lāvakā yanah.*

5.1 *dvayasajādīnām*

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

c.f. ‘*pramāne dvayasaj daghnañ mātracah* 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 *uruh pramānam asya urudvasam* reaching to the thighs (*Kāś. 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 *kādya tithi*

“What number day is it today?” by

‘*bahupūgaganasaṅghasya tithuk*’ 5.2.52

“When the *pratyaya dat* (causing elision of the *ti* portion by ‘*teh*’ 6.1.143 *bhasya, ti lopah*) follows, *tithuk* is the augment of the words *bahu, pūga, gana* and *sangha*.”

bahūnām pūraṇo bahutithah manifold, various, many, much.

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

pūgatithih numerous, manifold.

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

saṅghatithih 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 prasāṅgo yathā taddhite' 3.1.94 Vā. 2,

also 'krṣyādiṣu cānūtpattih (nicah)' 3.1.26 Vā. 3.

5.10 *vāvacanānarthakyam ca tatra nityatvātsanah* [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 pālanapūranyoh bhāve ap kartari ac vā)

kryā 1489

cu u 1548 *pūrane*

sarvānām "pūrvaparāvara daksinottarādharaṇi vyavasthāyām asam-jñāyām" 1.1.34

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

anudattau suppitau 3.1.4

= *para svāṅgaśi tāmadantānām* 2.6 *pid* (ādyudattah)

2 *nandigrahapacādibhyo lyuṇinyacah* 3.1.134 (*kartari krt* 3.4.60)

citah 6.1.163 (*antah udattah*)

= *para*

paraś sasajuso 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 cana vā da*

cin svā u a 1251 *cayane*

cu se 1630

ci cu se 1795 bhāṣārthāḥ

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

da "anyeṣv api drśyate" 3.2.101 (*dah 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. *vipratisēdhe param kāryam* 1.4.2

(2) Occurring after (something) *pratyayah 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 *vipratisēdhe param kāryam* 1.4.2 with a view to applying it to earlier rules in cases of emergency.

c.f. *vipratisēdhe param yadiṣṭa tadabhadavati Ma. Bhā* 1.1.3

paraśabdah nṣṭavāci 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	āpnotī arthaḥ /	āpnotity arthaḥ /
113	last line	kā dhātūr ity ādir dhātuh/ rūpasāmānyād arthasāmānyām ko dhātūr ity āpter dhātūr avatim apy eke / rūpasāmānyād arthasāmānyānyanya	
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 sthāḥ</i>	“ <i>supi sthāḥ</i> ”
124	24	1.8.14	1.4.14
126	9	<i>arthasyānyapradhānatvāt</i>	<i>arthasyānyapramāṇatvāt</i>
	20	<i>pratyaya</i>	<i>pratyayasya</i>
129	22	<i>asamyoगogapūrvāt</i>	<i>asamyogaपūrvāt</i>
130	7	<i>bhogapratyayoḥ</i>	<i>bhogapratyayayoḥ</i>
131	13	<i>muppitau</i>	<i>suppitau</i>
note 12	3	3.2.78	3.1.78
132	7	<i>tareḥ</i>	<i>tere</i>
	12	<i>Īśā</i> 6	<i>Īśā</i> 6. p. 144
	26	<i>syatasi</i>	<i>syatāsi</i>
	29	<i>Kuṣirajoh</i>	<i>Kuṣirañjoh</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>rūdhādibhyāḥ</i>	<i>rudhdibhyahh</i>
135	2	<i>utsārvadhatuke</i>	<i>utsārvadhātuke</i>
	21	<i>pratyaya</i>	<i>pratyayah</i>
	23	<i>śap</i>	<i>śapah</i>
	35	<i>ātmanepadesv antah</i>	<i>ātmanepadesv vanataḥ</i>
136	4	<i>ādibhyāḥ</i>	<i>ādibhyah śluḥ</i>

	19	3.1.9	3.1.91
	37	3.1.124	3.2.124
137	21	sārvādhātukārdha-	sārvadhadhātukārdha-
	22	nyat rhalor nyat	“rhalor nyat”
	27	1.1.52	1.1.51
	35	linga	linga
138	1	neṣṭr kṣatr	neṣṭr tvāṣṭr kṣatr
	9	halṇyābhyo	halṇyāpbhyo
	10	6.1.65	6.1.68
	17	kvijhaloh	kvijhaloh kñiti
	23	yayiparasavarna	yayiparasavarṇah
140	8	-hāsāthāndhvamidvahimahiñ”	-thāssāthāmdhvamidvahimahiñ”
	15	yusumadyupapade	yuṣmadyupapade
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	īpsitatamam	īpsitatamam 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	yuktah
	28	prākkritāccha	prākkritācchah
	34	tena raktam	tena raktam rāgāt
	35	yukta	yuktah
148	7	tena raktam	tena raktam rāgāt
		dṛṣṭam	dṛṣṭam
149	9	(5.1.5)	(c.f. 5.1.5)
	35	4.1.176	4.1.76
150	29	raktādyarthaka	(raktādyarthaka)
	31	nadādināṃkuk	naḍādināṃkuk
	35	8.2.69	4.2.69
151	10	cikāra	vikāra
	15	trapujatuno puk	trapujatunoḥ suk
	16	yajajo luk	yaññañau luk
	20	“prāgvahatiya prāgvahateṣṭhakah”	(prāgvahatiya) “prāgvahateṣṭhakah”
	26	yat” (4.4.86)	(yat)” (4.4.76)
152	4	bears rule to	operates up to
	8-9	“pārāyanaturāyanācāndrāyanam vartayati (than) prāgvahateṣṭhan”	“pārāyanaturāyanācāndrāyanam vartayati” (than prāgvahateṣṭhan)
	13	ākalika	ākālika
	17	tulyakriyācedvati (4.1.115)	tulyam kriyācedvati (5.1.115)
	24	“pāñcamika dhānyānām bhavane kṣatre	pāñcamika “dhānyānām bhavane kṣetre
	30	5.2.13	5.2.93

	35	-asyāstyaminniti	-asyāstyasminn iti
153	4	śubhayoryus	śubhamor yus
	19	nispṛavāniś ca	"nispṛavāniś ca"
	20-21	nispṛavāniś ca is	nispṛavāniś is
	21	"taddhitāḥ samarthānām	(taddhitāḥ) "samarthānām
	30	nayati nitam	jayati jitam
	32	yasyeti	yasyeti ca
154	31	6.1.119	5.1.119
155	29	anaśac	anaś ca
157	6	sarakasesu	sarakasesu ca
	38	anadite	anaditeḥ
	39	īdājanorddhē	īdājanorddhve
159	19	-ārdhadhātukayoh	-ārdhadhātukayoh

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