CHAPTER 2

Components of Sentence-Structure

Pañini about components of sentence structure

In the tradition of Vyākaraṇa, vākya has a prominent place. The first known complete work of Vyākaraṇa is Aṣṭādhyāyī, propounded by Pañini. It is remarkable to note that Pañini had defined pada, saṁhitā, vibhakti, lopa, avasāna, udātta, anudātta and svarita but did not define vākya. Though, Pañini uses the term vākya in three sūtra-s, it is not clear that what definition of vākya was meant to him in absence of an explicit definition provided by him. Pañini is, however, aware that vākya is a samjñā in the linguistic behaviour as he shows the derivation of vākya from vac in a sūtra.

The derivational meaning of vākya is same as of vācyā. The only difference is that vākya is a samjñā in the linguistic behaviour while vācyā is not treated as a linguistic category. So, according to Pañini, vākya means eligible to be spoken as nyat suffix is added to the verb vac in the sense being eligible because nyat is a kṛtya suffix and kṛtya suffixes are prescribed in sense of being eligible.

Beginning of vākya and end of the vākya has been indicated by Pañini (P.8.1-8 & 8.2.82). About beginning he prescribes that if a vākya expresses envy, respect, anger, disgust and reproach, addressing term in beginning of the vākya should be doubled. Here he indicates that vākya as a whole denotes a single meaning and in the case vākya denotes the above mentioned meanings, doubting of addressing term (āmantrita) in the beginning of a vākya should take place. Here it is also indicated that vākya has its components because he mentions the Beginning of vākya (vākyādi) He invokes the following of a sūtra (P 8.2.82) in 26 sūtra-s in this sūtra he prescribes that ti of the vākya must be pluta a

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1 (a) vākyāde..... (P.8.1.8)
   (b) vākyasya..... (P.8.2.82)
   (c) upāt........(P.6.1.139)
2 vaco........(P.7.3.67)
3 arhe........(P.3.3.169)
4 vākyāde..... (P.8.1.8)
nd udātta in following cases referred in following sūtra-s. ti is a technical term used by Pāṇini that means last vowel of a term or vākya, followed with a consonant, if it is there. So, last vowel only or last vowel followed with a consonant, as the case may be, is called ti¹. In this sūtra his prescription is related to a group of phonemes that is called ti.

As we know from the definition of it, it can consist of a single vowel or a vowel followed with a consonant. Both sūtra-s (P.8.1.8 & 8.2.82) indicate that the vākya constitutes syllables and words both because one sūtra prescribes padavidhi and another vāṇavidhi.

Pāṇini also indicates the division of vākya with respects of pada-s because he prescribes some rules to yuṣmad and asmad to form viṃ, nau, vas, nas, te, me, tvā and mā.² These rules are applicable only when these forms are used after a pada and not in beginning of a pāda. pāda means a quarter of ṛk or Śloka. So, apādādau indicates that these rules are applicable in poetry and padāt indicates that it is also applicable in prose. It can be concluded easily that these rules are applicable in both prose as well as in poetry. Only in a vākya it is possible that a pada is used after a pada.³ In samāsa, it is not possible because in samāsa prātipadika is used and sup from prātipadika is deleted. When samāsa takes place it becomes prātipadika⁵. After being prātipadika, twenty one suffixes called sup, are added to it and again it becomes pada.⁷

Pada-s are components of vākya. Pāṇini does not say it clearly. The style of sūtra-s does not permit to say like this but he indicates it by invoking the repeated presence (ad hikāra) of a sūtra⁸ up to the conclusion of second quarter of eighth chapter of Aṣṭādhyāyī. Prior to this sūtra, adhikāra of pada⁹ was following and this adhikāra is beyond the limit of vākyādham hikāra as it goes upto padāntādhamhikāra¹⁰ within the range of pāḍa.

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¹ Aco’ntyādi ti – (P 1.1.64)
² (P 8.1.20,21,22,23)
³ a) Padasya – (P 8.1.16)
b) Padāt (P 8.1.17)
c) Anudāttaṁ sarvamapādādau – (P 8.1.18)
⁴ supo ........(P 2.4.71)
⁵ Kṛttadhitasamāsaśca – ( p 1.2.46)
⁶ nyāp...........(P 4.1.1)
⁷ Suptiḥāntarā padam (p 1.4.14)
⁸ vākyasya teḥ plata Udātuḥ - (P 8.2.82)
⁹ Padasya (p 8.1.16)
¹⁰ Apadāntasya Mūrdhanyāḥ - (P 8.3.55)
antādhikāra, pada becomes component of vākya and structure of vākya changes with the change of the order of pada-s.

If pada is component of structure of vākya, what is meant by pada to Pāṇini? Pāṇini defines clearly pada and according to that definition any part of speech with sup ending and tin ending is pada. Though Pāṇini formulated other three rules for prescription of pada but they are necessary for internal explanation of derivation of various nominal forms and verb-forms. In language the words which are used to communicate the ideas to others are related with only the first definiti (P1.4.14). Pāṇini also indicates the primacy of the first definition by using term pada clearly. Other following definitions make a complete sentence when they connect themselves with the first definition. The dependence of other definitions on this first definition shows the primacy of the frist one.

Pāṇini defines pada but does not define division of pada clearly. He takes names of nāma, ākhyāta, upasarga, nipāta, gati, karmapravacanīya and avyaya. Of these, nipāta and avyaya are same. upasarga can be included in gati and nipāta. The difference of name is due to the meaning, they express. All these can be explained one by one in following way:

1. Nāma

Yāska takes the name of nāma, ākhyāta, upasarga and nipāta presenting the division of pada. Pāṇini does not say it clearly but after inspection of the derivational schema of Pāṇini it is clear that he takes names of all four pada-s (nāma, ākhyāta, upasarga and nipāta) as divided by Yāska. Two other thinkers-Vārtaka and Audumbarāyana are not supporters of the fourfold division of pada as we know from the reference of Vāky 1

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1 (P 1.4.14)
2 Dvyajrdbrahmanarkprathamādharapuraśaranaśnāmākhyāṭathak-(P 4.3.72)
3 Upasargāḥ kavyaoge (P 1.4.59)
4 Prāgriśvarānipātaḥ (P 1.4.56)
5 Gatiṣa (P 1.4.60)
6 Karmapravacanīyaḥ-(P 1.4.83)
7 Svarādinipātavayayaṃ (P 1.1.37)
8 Tadyānyetaṃ catvāri padajātāni nāmekhyate copasarganipātaśca- nirukta (1.1)
apadiya but their opposition is not with regard to number of pada-s. They reject any division of pada-s and consider only vākya situated in mind as eternal and conception of meaning also through vākya. Bhartrhari is quoting them to support his own theory of indivisibility of vākya.

Pāṇini does not provide us any definition of nāma but mentions it as an item subject to explanation. Certainly Pāṇini was familiar with such type of work which was called nāmi. Nāmi is the name of the work which explains nāma. Nāmi may also mean any thing existing in nāma as the suffix thak is prescribed to convey the meaning of bhāva(existence) and vyākhyāna (detailed explanation). These two meanings follow from two sūtra-s, prescribed previously in this very third quarter of fourth chapter of Aṣṭādhyāyī. Though there is no clear mention that here nāma is a linguistic category but with the association of ākhyāta, it can be assumed that this is a linguistic category. There is another reason that favours the fact of being a linguistic category. If nāma would have not been a linguistic category, there was no need of a separate work to explain it. So, nāma mentioned here is certainly a linguistic category.

Though Pāṇini has not said clearly that nāma expresses the matter predominantly but he says that the group of words beginning with ca will be called nipāta if it does not express the matter. Here, not to express the matter is a condition for being nipāta. Upasarga is a name applied to the group of words beginning with pra, twenty two in number if associated with an action. Therefore, prādigana is nipāta if it expresses anything else other than the matter. If words included in prādigana are associated with action, they are called upasarga. Now, there is nothing in universe which is excluded from these three, i.e. the matter, action, and any thing other than matter. Nipāta-s express other than the matter. Upasarga-s and words called gati associate with action. Karmapravaca niya determines the relationship with a particular verb and expresses the various meaning

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1 vākyasya buddhau nityatvaratthayogāni ca lāukikam drṣṭvā cauṣṭvāni nāstūtī vārtākasudumbuṣuṇāṇau-VP (2.342)
2 (a) tatra bhavah (P 4.3.53)
(b) tasya…..(P 4.3.66)
gs mentioned by Pāṇini. Only the matter and action are left. So, nāma expresses the matter predominantly and ākhyāta expresses the action predominantly. Though ākhyāta may be a technical term in society of grammarians, nāma is famous in everyday behaviour of language. We know that any matter is given a name for sake of convenience. Horse, person, elephant, etc. are names of different matters with consciousness. Unconscious matters are also given names as table, chair, glass and book, etc. Action is also given a name but then action becomes subordinate. To receive is an action and receipt is the name of that action. In Sanskrit, pacati is action and pāka is name of that action. So, any name tells the matter mainly. This is a proven fact from everyday behaviour of language. This is so evident that Pāṇini left it to define because this is the style of Pāṇini that he cares the least defining the terms which are known in everyday life or express their meaning themselves or not needed in scheme of explaining the language adopted by Pāṇini. He does not define dhātu as the term which expresses an action but indicated the fact otherwise. His indication is perfect because dhātu does not express action only. It also expresses existence. Bhū is representative of all dhātu-s which express existence and vā is representative of all dhātu-s which express action. In this case, he does not define nāma and ākhyāta because they were very famous at that time and works explaining nāma and ākhyāta were well known to disciples who studied Vyākaraṇa. One more reason may be there. Nāma and ākhyāta are semantic categories mainly and even Pāṇini would have defined them, no practical purpose was to be solved. In that case also, Pāṇini has to explain subanta and tītanta separately. Hence, definition of nāma and ākhyāta was avoided by Pāṇini but he indicated that he is quite aware of the fact. Pāṇini has adopted many names from his previous thinkers as aunī, ānī, jaśī, prathamā, dvītiyā, trītiyā, caturthā, paṁcami, saṁsthī.

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1 Āuṇā āpah - (P 7.18)  
2Āṇī cāpah - (p 7.3105)  
3Ājījjaserasuk (p.7.1.50)  
4Prātipadikārtha - (p.2.3.46)  
5Karmanī dvītīyā - (2.3.46)  
6Trītiyā ca hoshandagi (p 2.13)  
7caturthī śampradāne (P 2.3.13)  
8Akartaryṣṇe paṁcami (p 2.3.24)
without defining them. He assumed that disciples are aware of these names and if not, teachers will explain them.

**Ākhyāta**

By ākhyāta what was meant to Pāṇini is not exactly known because he has only mentioned the name of ākhyāta with nāma while enumerating some items to be explained in the work on their name. Some works on nāma and ākhyāta separately and some works on nāma and ākhyāta collectively must be familiar to Pāṇini. Nāma is a word having two vowels. So, there was no need of separate mention of nāma because it is included in dvya (word having two vowels). To explain this apparent anamoly Patañjali reads a vārtika on this sūtra and says that mention of both (nāma and ākhyāta) is to take both separately as well as simultaneously. Accepting this explanation, names of works on nāma and ākhyāta may be three in number:

1- Nāmika

2- Ākhyātika

3- Nāmākhyātika

Nāmika is a work in which nāma is explained. Ākhyātika is a work in which ākhyāta is explained. Nāmākhyātika is a work in which nāma and ākhyāta both are explained.

Pāṇini also mentions the name of padavyākhyāna as the subject of explanation and prescribes suffix an. According to this prescription, the name of work in which padavyākhyāna is explained will be Pādavyākhyāna. This is to be noticed that Vyākaraṇa is also mentioned as a subject of explanation. It means Vyākaraṇa and Padavyākhyāna are two different disciplines. These both words are included in the group of words beginning with Rgaysa. If there is no difference between Padavyākhyāna and Vyākaraṇa, there was no need of inclusion of both of them as one could serve the purpose. Vyākaraṇa is not more than an explanation of pada but if, here, both are mentioned, there should be some difference.

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1 Saśṭhi hetu prayoge (p 2.3.26)
2 Saptamāpañcamyau Karakamādhye (p 2.3.7)
3 Auṛgayanādibhyah (P 4.3.73)
Upasarga

Pāṇini defines *upasarga*. According to him if group of words beginning with *pra* is associated with action, they are called *upasarga*. *Upasarga*-s are not used in a *vākyas* separately like *nāma* or *ākhyāta* but they are associated with action and used with verb-for ms. *Upasarga*-s do not express meaning but qualify the meaning expressed by *dhātu*. Though, Pāṇini has not stated this fact clearly but indicated it by prescribing *lakāra* to express *karma* and *kartā* from *sakarmaka dhātu*-s and to express *bhāva* and *kartā* from *akarmaka dhātu*-s.

In order to explain it, two examples are sufficient as given below:-

1. Āsyate guruṇā
2. Upāsyate guruḥ

In the first example *lakāra* has been used to express *bhāva* because *ās dhātu* is *Akarmaka* (Intransitive). In second example *lakāra* has been used to express *karma* because *ās dhātu* preceded by *upasarga* *upa* becomes *sakarmaka*. It seems, at first sight, that *upa* expresses the meaning of *karma* because without *upa*, *ās* was *akarmaka* and with *upa*, it is *sakarmaka*. But this is not the reality because *karma* is expressed by *lakāra* and *lakāra* is prescribed from *dhāte*. It means that *lakāra* expresses the *karma*. If *dhātu* is *Akarmaka*, *lakāra* cannot express *karma* because Pāṇini prescribes *lakāra* to express *bhāva* and *Kartā* only from *Ākarmaka dhātu*. Only *sakarmaka dhātu*-s can get *lakāra* to express *karma* because only *sakarmaka dhātu*-s are left if *Ākarmaka dhātu*-s are excluded. Pāṇini has used the same trick. He mentioned *Ākarmaka* only and *sakarmaka dhātu*-s are left. Now, in abovementioned two examples *Ās* is *akarmaka* and Pāṇini prescribes *lakāra* to express *karma*. In this way, what we can conclude is that meaning of action with an object is expressed by *dhāt u* and *upasarga* only indicates that. Use of *upasarga* is necessary because in absence of *upasarga*, the meaning of action with an object (*Sakarmaka Kriyā*) can not be conceived. So, *upasarga* is like an indicator of the meaning already present there. In absence of indicator, we cannot generally know the presence or absence of power in an equipment but t

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1 Upasargāḥ kriyāyoge (P 1.4.59)
2 Lah karmāṇī ..........(P 3.4.69)
hat does not mean that indicator is the source of power. Patanjali explained this fact while commenting on a sutra of Aṣṭādhyāyī¹. He says:

Sādhanam hi Kriyāṁ nirvartayati tāmupasargo viśīnaṣṭi, abhinirvṛttasya copasargena vi śeṣah śakyo vaktum -------------- Āsyate gurunē tyakarmakah upāisyate gurutī kena saka rmakah syat²

**Nipāta**

**Nipāta** is a larger category in which upasarga-s are not included semantically because Pāṇini prescribes name upasarga to prādi (a group of words beginning with pra) when they are associated with action but prādi-s are included in nipāta category when they express the meaning other than the matter³. Pāṇini also prescribes the name avyaya to the nipāta⁴. Avyaya is a larger category in which nipāta category is included. To make them eligibile to be used, Pāṇini prescribes sup suffixes from them. These suffixes are deleted and nipāta-s retain their form as it is⁵. Now, Nipata-s due to inclusion in Avyaya-s, become techni
cally pada in Pāṇinian scheme as even after deletion suffixes are treated to be⁶ there beca
use lopa is negation of the view not of existence.⁷

Some Nipāta-s (cādi & Prādi) express the meaning other than the matter. The question ar
ises what that meaning may be Pāṇini mentions meanings of some nipāta-s, falling also i
n the category of gati and karma pravacaniya⁸. Inspection of these meanings reveal that
most of the meanings are related to the action and relationship. Some words included in t
he group of words beginning with sākṣat express the meaning of matter also as is provide
d in appendix at the end.

**Gati**

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¹ See mahābhāṣya on (P 8.1.70)
² An excerpt from Mahābhāṣya on (P 8.1.70)
³ (a) Cādayo' Sattve – (P 1.4.57)
    (b)prādayah (P 1.4.58)
    (c)upasarāh kriyāyoge (P 1.4.59)
⁴ Svārādīniṇaṁavayām –(P.1.1.37)
⁵ Avyayāḍāpsupah– (P 2.4.82)
⁶ Pratayalopa । pratayalakṣaṇam (P 1.1.62)
⁷ adarsanār īlopah (P 1.1.60)
⁸ (P 1.4.63-71), (P 1.4.75, 77-79, 84, 86-97)
Though the words included in the category of gati are included in category of nipāta, Pāṇini has prescribed the name gati for the purpose of samāsa and svaravidhāna\(^1\) (Prescription of Udātta, Anudātta etc.) The prescriptions applicable to gati can not be applied to spasarga, Karmaprava canīya, nipāta and avyaya. So, this peculiar category was necessary to explain some usages current in language.

**Karmapravacaniya**

Karmapravacaniya is the category comprised of some selected words from prādigana (a group of words beginning with pra) in prescribed meanings. Their role in structure of vākyā is use of Dvitiyā Vibhakti. In that case they also express the certain meanings prescribed by Pāṇini\(^2\). They are eleven in number- Anu, Upa, Pari, Ān, Prati, Abhi, Adhi, Su, Ati a and Api

Karmapravacaniya-s indicate relationship in particular. This is the explanation of Bharṭhrāri quoted by Kaiyata and Haradatta\(^3\). That relationship is created by action. Karmapravacanīya only restricts that relationship\(^4\). Two examples will make the point clear-

1. Vṛkṣamanu Vidyotate vidyut
2. sākalyasya samhitāmanu prāvarṣat

First example and second example both have the same karmapravacaniya anu with the same meaning feature. In first example the tree is making the shining of lightning known. Relationship between tree and shining of lightning is regulated by anu. Anu is determining the relationship. The way of determination is that action of marking is creating a relatio

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\(^1\) (a) (P 2.2.18)  
(b) (P 6.2.49)  
(c) (P 6.2.139)  
(d) (P 8.1.70)  
\(^2\) (a) (P 1.4.84-98)  
(b) (P 2.3.8)  
\(^3\) (a) Mbhpra. On (P 1.4.83)  
(b) Padamanjari on kāśikā (P 1.4.83)  
\(^4\) Sa copajātah…. VP (2.199)
nship between tree and shining of lightning. Tree is making the shining of lightning known and shining of lightning is being made known by tree.

In second example sanhitā of śākalya is cause of raining. Raining is the effect of recital of sanhitā of śākalya. Here, anu is regulating the relationship between two by indicating that this relationship is produced by action of recital only. So, it can be concluded that a particular relationship is through a particular action. Karmapravacanīya-s determine that relationship through particular action. That action was expressed by karmapravacanīya-s in other examples previously. After expressing the action in other examples, when used without the term denoting action, they regulate the relationship through that relationship without use of that term.

Patañjali explained it by the derivation of karma pravacanīya. He says that such a large name is used karma to inform the meaningfulness of the name. Pravacanīya-s are they who expressed the action in past and not denoting the action at present. They denote the meaning of the action which is not expressed in the sentence. Patañjali says-

Kimarthmn mahatī sanjñā kriyate anvartha sanjñā yathā vijnāyeta karma proktavantah k armapravacanīyā iti ke punah karma proktavantah ye samprati kriyāṁ nāhuḥ ke ca samprati kriyāṁ nāhuḥ ye' prayujyamānasya kriyāmāhustē karmapravacanīyāḥ.

**Avyaya**

Avyaya is a larger category in which words like svarādi (a group of words beginning with svar) nipāta-s, words with kṛt suffixes ending with m and e, ai, o & au, words with taddhīta suffix to which all vibhakti-s are not added, words with suffixes ktvā, tosun and kasun are included. Words looking like vibhakti, Svara and upasarga are also included in category of Avyaya. The words compounded in Avyayībhāva samāsa also turn Avyaya-s.

At the level of words, Avyaya-s are not changed but they invite Akac suffix. This suffix changes structure and adds some meanings to Avyaya. Rule is different for Avyaya endi

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1 Mbh. On (P 1.4.83)
2 (P 1.1.37-40)
3 Upasarga.....gaṇasūtra in cādīgaṇa
4 (P 1.1. 41)
5 (P 5.3. 71)
ng with K. D replaces K'. As a result dhik becomes dhakit, hiruk becomes hirakut, prthak becomes prthakat. Other Avyaya-s also get changed. Uccaih becomes Uccakaih, nīca iḥ becomes nīcakaih śanaiḥ becomes Śanakaiḥ etc. Meanings which are added to Avyaya through the suffix akac are as follows.

1. Unknown
2. Disgusting
3. Compassion
4. Compassionate policy
5. Small amount
6. Short
7. Criticize

at the level of vākya, Avyaya qualifies action. It is evident from the definition of vākya given by kātyāyana.

Pāṇini also prescribed some rules for sarvanāma (Pronoun). He has collected them in a group of words beginning with sarva. Sarvanāma is a meaningful name. So, if a man is named as srva, prescriptions applicable to sarvanāma will not be applied to the word sarva. The word sama is also sarvanāma which is used to convey the meaning of all. Pāṇini has indicated it in a sutra. The difference in form is also important with respect to structure but that difference is language- specific. In sanskrit, it exists but there is no change

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1 (P 5.3. 72)  
2 (P 5.3. 73)  
3 (P 5.3. 74)  
4 (P 5.3. 76)  
5 (P 5.3. 77)  
6 (P 5.3. 85)  
7 (P 5.3. 86)  
8 (P 5.3. 95)  
9 ākhyātan...... vārtika on (P 2.1. 1) see Mbh. On (P 2.1. 1)  
10 (P 1.1. 27)  
11 (P 1.3. 10)  
12 (a) (P 7.1.17)  
(b) (P 7.1.14)  
(c) (P 7.1.15)  
(d) (P 7.1.52)
in form in Hindi. Just because of being sarvanāma. In Sanskrit, being sarvanāma or not being sarvanāma makes much difference in form of word. In samāsa being sarva nāma is optional in some cases and sometimes it is negated. Pāṇini has formulated many rules in this regard. Like Avyaya suffix Akac is also added to sarvanāma in the same meanings by the same rule².

Viśeṣaṇa

Pāṇini used term viśeṣaṇa in his rules³. This category is very important with respect of the structure of vākya. If we leave noun and pronoun, every word except verb can become an adjective. Viśeṣaṇa shows a special quality which makes viśeṣya different from others. Pāṇini indicated this fact in a rule where he used the word viśiṣṭa to convey the meaning of different⁴.

Kriyā

Pāṇini has not defined kriyā but indicates that kriyā has an unavoidable place in structure of vākya. Pāṇini has introduced the range of vākya dhikāva from eighty second rule of second quarter of eighth chapter to the end of the second quarter⁵. In this range he mentioned some actions. To express these actions vākya is used and ti (last vowel with a consonant, if any) of vākya is prescribed to be pluta and Udātta. These actions are to reply to the obeisance⁶, to call from distance⁷, to start⁸, to be engaged in sacrifice⁹, to send agnīdh¹⁰, to reply when

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¹ (a) (P 1.1.34-36)
(b) (P 7.1.16)
(c) (P 1.1.29-30)
(d) (P 1.1.32-33)
² (P 5.3.71)
³ (a) (P 2.1.57)
(b) (P 1.2.52)
⁴ (P 2.4.7)
⁵ (a) (P 8.2.82)
(b) (P 8.2.108)
⁶ (P 8.2.83)
⁷ (P 8.2.84)
⁸ (P 8.2.87)
⁹ (P 8.2.88)
¹⁰ (P 8.2.92)
asked\textsuperscript{1}, to ask the arguer after refuting his view\textsuperscript{2}, to condemn\textsuperscript{3}, to test through evidence\textsuperscript{4}, e\textsuperscript{5}, to accept, to vow, to be in front of the speaker to hear\textsuperscript{5}, to enquire, to respect duly\textsuperscript{6}, to use for comparison\textsuperscript{7}, to find fault with those who do not have them; to respect, to be a angry, to deplor\textsuperscript{8} to violate the norms of courtesy, to wish for welfare, to appoint\textsuperscript{9} and to narrate some event etc.\textsuperscript{10} in addition to these references, P\textalpha\textbeta\nu\textnu\texti also quotes a v\textalpha\textkya\textsuperscript{11}. The v\textalpha\textkya is Uparisvid\texti\textd. We know that similar v\textalpha\textkya is available in n\textalpha\texts\texti\textd\texty\texta\textkta in R\textg\textv\textd\texta. Most probably P\textalpha\textnu\texti\texti is quoting from R\textg\textv\textd\texta. This is a quotation because it\texti is used after the quote. In this v\textalpha\textkya two A\texty\texta\texta-s - upari and svit- and one verb- form \texta\textit is used. This also shows that K\texti\textr\texti\texty\text\texta\textg is an integral part of the sentence in view of P\textalpha\textnu\texti.

\textbf{K\textalpha\textr\texta\textk}a

P\textalpha\textnu\texti\texti has not defined k\textalpha\textr\textk\texta because it is a meaningful name and not example of an arbitrary naming as ti, ghu, gha and bha etc. K\textalpha\textr\textk\texta means doer of an action. If there is not a n action, no doer is needed. So existence of doer is dependant on action P\textalpha\textnu\texti\texti has just named k\textalpha\textr\textk\texta and also used it for applying to thirty two s\textu\textr\texta-s as \texta\textr\texti\texth\textk\textr\texta\textr. P\textalpha\textnu\texti\texti has prescribed various k\textalpha\textr\textk\texta-s in various meanings which can not be conveyed without using a sentence. This shows that k\textalpha\textr\textk\texta is a syntactic and semantic category as well.

\textbf{K\texta\textt\text\y\textg\texta\texty\textn\a about components of sentence structure}

The definition of v\textalpha\textkya given by K\texta\textt\text\y\textg\texta\texty\textn\a is quoted by P\texta\textn\i\textj\textl while commenting on first s\textu\textr\texta of first quarter of second chapter of A\texts\textt\textd\texth\texty\texty\texti\textr. After the main definition, a suggestion of addition of k\texti\textr\texty\textv\texti\texts\texte\\texta\textn\a and a briefer definition has bee

\begin{footnotesize}
\begin{enumerate}
\item (P 8.2.93)
\item (P 8.2.94)
\item (P 8.2.95)
\item (P 8.2.97)
\item (P 8.2.99)
\item (P 8.2.100)
\item (P 8.2.101)
\item (P 8.2.103)
\item (P 8.2.104)
\item (P 8.2.105)
\item (P 8.2.102)
\item RV (10.129.5)
\item (P 1.4.24-55)
\item Mbh. On (P 2.1.1) vol. 2, p. 43.
\end{enumerate}
\end{footnotesize}
n presented\textsuperscript{1}. The Briefer definition may not be related to Kātyāyana because Patañjali says that this is the view of other\textsuperscript{2}. In this definition ākhyāta with avyaya, Kāraka and Kāra kaviśeṣaṇa is accepted as vākya. It is clear that three or four components of vākya with ākhyāta as a main component are accepted according to this definition.

\textit{Ākhyāta}

Kātyāyana has not defined ākhyāta.

Pāṇini has indicated that verb-form ending with tiṅ suffixes are called Ākhyāta because he reads a gaṇastūtra in mayūrvavyaṁśaṇakādigana\textsuperscript{3}. It means that ākhyāta is compounded with ākhyāta when continuation of action is conveyed and compound is named as tatpuru sa. He gives the examples of tiṅantapada-s after that. So, it is evident that in view of Pāṇini, ākhyāta means tiṅanta. But Patañjali says in the line of Yāska that ākhyāta is action dominated and nāma is matter dominated\textsuperscript{4}. There is no difference of opinion between Pāṇini and Patañjali because Pāṇini is not saying anything clear and Patañjali is saying clearly that ākhyāta is action dominated tiṅantapada is also action dominated. Pāṇini is indicating that ākhyāta means tiṅanta but not negating kṛdanta as āhyāta. Kṛtya suffixes are used to convey the meaning of being eligible\textsuperscript{5}. The same sense is conveyed by lin lakāra. In this case kuryāt and kartavyam both are ākhyāta because both are action-dominated so, word forms ending with kṛtya suffixes and verb-forms ending with tiṅsuffixes-both are ākhyāta. Nāgeśa endorses the view:

\begin{quote}
akhyātenaca kriyāpradhānati vākṣyate tenatvaya śayitavyamityādeḥ saṁgrahah\textsuperscript{6}
\end{quote}

Kaiyata is also of the same view\textsuperscript{7}.

Avyaya, Kāraka and Kāraka vīseṣaṇa are the same as accepted by Pāṇini.

\textit{Kriyāviśeṣaṇa}

\begin{footnotes}
\textsuperscript{1} Ibid.
\textsuperscript{2} Ibid.
\textsuperscript{3} ākhyātamākhyātena kriyāsātate
\textsuperscript{4} Mbh. on (P 5.3.66)
\textsuperscript{5} (P 3.3.169)
\textsuperscript{6} Mbhpraudy. on (P 2.1.1)
\textsuperscript{7} Mbhptra on (P 2.1.1)
\end{footnotes}
Kātyāyana mentioned Kriyāviṣeṣaṇa also. This cannot be said that Pāṇini was unaware of Kriyāviṣeṣaṇa but he has not used the term Kriyāviṣeṣaṇa. Katyāyana used it in a vārtika that Ākhyāta with avyaya, Kāraka and Kārakaviṣeṣaṇa is vākya but ākhyat a should also be with kriyāviṣeṣaṇa. Thus vāky a according to kātyāyana may be of four kinds-

1. Ākhyāta with avyaya as Uccaiḥ pathati, Nićaiḥ pathati, śanaiḥ gacchati, prthak Karoṭi etc.
2. Ākhyāta with kāraka as odanam pacati, kalame na likhati, lipikāya Śulkam dadāti etc.
3. Ākhyāta with kāraka viṣeṣaṇa as odanam mṛdu viśadam pacati, prito Rāmo Hanumantam pariṣvajati etc.
4. Ākhyāta with kriyā viṣeṣaṇa as suṣṭhu pacati duṣṭhu pacati, etc.

Mahābhāṣyakāra Patañjali quotes another vārtika saying that anyone else defines the vākya as ākhyāta with viṣeṣaṇa only. Patañjali is in favour of this view as he comments- Sarvāṇi hyetāni kriyāviṣeṣaṇāni

Patañjali on components of sentence structure

Patañjali has indicated nothing new about sentence-structure as he is commentator of Āṣṭādhyāyī but he has explained categories prescribed by Pāṇini very well. He has explained kriyā, Kāraka, Nāma, ākhyāt upasarga, Nīpāta and avyaya etc. He has also presented his view about vākya while explaining the view of Pāṇini in regard of padavidhi. Kriyā is the most important in vākya and in kāraka explanation, Patañjali has said a lot about kāraka and kriyā which may be presented in following way:

1. Kriyā

Without kriyā, there can not be kāraka. Patañjali says that kriyā is a matter of assumption. Like object it can not be made visible. He assumes no difference between kāraka and k

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1 sakriyāviṣeṣaṇāni ca-vārtika read in Mbh. on (P 2.1.1)
2 Mahābhāṣya on (P 2.11) Vol. 2, page No. 43
3 See Mbh on (P 2.1.1)
4 kriyānāmeṣyataparidṛṣṭā......Mbh on (P 1.3.1)
\textit{kriyā} at the end of the commentary on \textit{kāraka sutra}. His logic is that \textit{kāraka-s} are many not one. So, if Pāṇini has to indicate \textit{kāraka-s} here by the term \textit{kāraka}, he should use plural number but he used singular number. This shows that he has to indicate \textit{kriyā} by the term \textit{kāraka} because in \textit{vākya kāraka-s} are many but \textit{kriyā} is one. many \textit{kāraka-s} are engaged to complete one action. so, the use of singular number (Kārake) by Pāṇini can be justified only if \textit{kriyā} has to be conveyed by the use of the term \textit{kāraka}.

Patañjali considered \textit{kriyā} an important category and thought upon it in detail while commenting on Pāṇinian sūtra Bhūvādayo dhātavaḥ. He also defined \textit{kriyā} very well here 2. on Accepting this definition, \textit{dhātu-s} like as, \textit{Bhū} and \textit{vid-} all having the meaning of existence - arc also proved to be \textit{Kriyā} because act of \textit{kāraka-s} is different in as and different in pac \textit{3}. when \textit{as dhātu} is used, tools like kartā, karma etc. act differently and when \textit{pac dhātu} is used, they act differently. So, it can be concluded that a particular engagement of tools is action. This engagement is markedly different in \textit{dhātu-s} expressing existence and different in \textit{dhātu-s} expressing action.

Patañjali gives the second definition of action also. This definition is also very decisive and on accepting this no problem is felt in any type of usage. He says that without action, past, present and future time can not be expressed. Both type of \textit{dhātu-s}-having existence as their meaning and having action as their meaning- express the time- past, present and future \textit{4}.

In both definitions, it is clear that \textit{dhātu} expressing existence are also included in category of \textit{kriyā}. An enquiry comes to the mind here. If \textit{dhātu-s} expressing action and \textit{dhātu} expressing existence both are included in category of \textit{kriyā}, is not there any difference between the two types of \textit{dhātu-s} expressing action and existence. If there is no difference enquiry about action must be satisfied by the answer about existence- keeping this issue in mind Patañjali indicates the difference between two. Action and existence are two different

\footnotesize{\begin{itemize}
\item \textsuperscript{1} Mbh on (P 1.4.23)
\item \textsuperscript{2} \textit{kārakāṇām pravṛttiviveśaḥ kriyā……Mbh on (P 1.3.1) Vol 1, II, p. 173.}
\item \textsuperscript{3} Ibid.
\item \textsuperscript{4} Ibid., p. 174-75.
\end{itemize}}
activities. As they are different, inquiry about action will be satisfied with the answer about action and enquiry about existence will be satisfied with the answer about existence. It is evident from the description so far that dhātu-s may be classified in two major types in view of their expressed meaning. First includes dhātu-s expressing existence and second includes dhātu-s expressing action. What is meant by this division? Does one type exclude another? If this is the case why are they included in a single category dhātu? there should be some common feature which is the base for inclusion of two types in a single category other wise this inclusion is not possible. What is that common feature? Patañjali indicates it clearly while commenting on a Pāṇinian sūtra Bhāve (p 3.3.18). He says that kr Bhu and Asti express the action in general and dhātu-s like pac etc. express the action in particular.

This view of Patañjali is in line of the view of Pāṇini Pāṇini prescribes Ghañ suffix to express the meaning of being. This being is nothing other than existence. Pāṇini uses the term bhāva which is derived from Bhu with the addition of ghañ suffix to express the meaning of being. He also uses the term rāga derived from the verb-root rañj with addition of the same suffix ghañ to express the same meaning of being. Now it is clear that both ranj and Bhu express the meaning of being through suffix ghañ.

Rañj means to colour and Bhu means to be. A particular action is expressed by ranj but b hū does not express any particular action. In view of Pāṇini both types of dhātu-s (expressing action and existence) have existence as a common factor as he prescribes suffix ghañ from all dhātu-s to express the meaning of being. It is evident from the above quoted examples of Bhāva and Rāga.

On the other hand action is not common in all dhātu-s Pāṇini indicates this fact by formulating a rule- śrīnītvhuvō' nupasarge. In this rule he prescribes ghañ suffix from verb-ро

1 Ibid., p.175.
2 Mbh on (P 3.3.18)
3 (P 3.3.18)
4 (P 4.2.1)
5 n of rañj deleted by the rule (P 6.4.27), a is replaced by ā by the rule (P 7.2.116) and j is replaced by g by the rule (P 7.3.52)
6 (P 3.3.24)
ots- śri, nī and bhū without upasarga. Upasarga is the name prescribed to the group of words beginning with pra when connected with action\(^1\). The word bhāva meaning existence is devised from verb-root bhū with addition of suffix ghaṅ by prescription of this rule (p 3.3.24). As there is no activity in pure existence, Pāṇini denies the connection of upasarga. But when bhū denotes the meaning of origin, connection of upasarga with bhū is allowed. This allowance is indicated in two ways. First indication is denial of upasarga to Bhū with ghaṅ suffix. If there is no possibility of upasarga with Bhū, denial of upasarga was not needed. This denial of upasarga to bhū with ghaṅ suffix indicates that with any suffix other than ghaṅ, bhū with upasarga is used. This is true because bhū is used with suffix ap with and without upasarga both as Pāṇini himself uses bhava\(^2\) and prabhava\(^3\) both. Second indication is the use of bhava and prabhava. Bhava denotes existence not birth because birth is already denoted by Jāta\(^4\). Prabhava denotes Apādāna Kāraka. It means origin. Kāraka is always related to Kriyā (Action) because Kāraka is a meaningful name and means one who do. If there is no action what is the need of a doer? There are two possibilities with respect to derivation of pra bhava. First possibility is the derivation of bhava and then compounding with pra\(^5\). Here, pra is not necessarily upasarga Second possibility is the derivation of prabhava by adding ap to bhū with upasarga pra. In the second case, Bhū expresses action because upasarga is the name of prādi when it is connected with action. Prabhava includes the meaning of separation. The point of origin from which anything becomes separate is prabhava. In this meaning action is expressed clearly.

Patañjali has stated clearly the fact which was meant to Pāṇini. Pāṇini had no scope for the detailed statement nor he was aiming at philosophical questions. He was analyzing the contemporary language but it is not possible that he was lacking philosophy of language. Though Pāṇini was following the contemporary society and the entire tradition of vedic linguistics, he was also having philosophy of vyākaraṇa tradition in his mind. Tha

\(^{1}\) Upasargāḥ kriyāyoge (P 1.4.59)
\(^{2}\) Tatra Bhavaḥ (P 4.3.53)
\(^{3}\) Bhūvaḥ prabhavaḥ (P 1.4.31)
\(^{4}\) Tatra jātaḥ (P 4.3.25)
\(^{5}\) Kugatiprāḍayaḥ (P 2.2.18)
t is why Patañjali presents linguistic solutions frequently based on everyday behaviour as well as discusses quite important and serious issues of philosophy of language.

Patañjali classified all dhūta-s in two categories based on expression of meaning\(^1\). One category is related to action (Kriyā) and other is related to being (Bhāva). Kriyā has the movement and Bhāva has no movement. This explanation comes from Kaiyata-

Athā yadyeveti parispandāparispandarūpatatā Kriyābhāvayorbhedopanyāsaḥ\(^2\)

It can be concluded that movement is the defining factor of Kriyā and Bhāva (existence) but no movement but it prevails in all actions. According to Kaiyata existence also has an action and that is to hold itself by itself\(^3\). This view is endorsed by yāska in Nirukta\(^4\) and quoted by Bhartrhari\(^5\) and taken by kaiyata from Bhartrhari because Kaiyata admits the following of Bhartrhari at the beginning of his commentary on Mahābhāṣya\(^6\).

\textbf{Kāraka}

According to Patañjali Kāraka\(^7\) is a meaningful name and it means one who does. Name is always for the brevity. If Pāṇini used a large name, it must be meaningful otherwise Pāṇini would have used little names also to serve the purpose of derivational analysis. Patañjali has shown the doership of Kartā, Karana, Adhikaraṇa and apādānakāraka as well. All other kāraka-s also take part in accomplishing action and in general, they are also doer\(^8\).

Patañjali has also assigned a new meaning to the Kāraka. That meaning is Kriyā (action). He argues that if Pāṇini meant various Kārakas as Kartā, karma, karana etc, he would use plural form but he has used singular form. This singular use is adequate if Kāraka means Kriyā Patañjali implies to say that term Kāraka is with svarita and thus entitled to be present in following sūtra-s\(^9\) up to the limit prescribed that is determined by explanation as

\begin{footnotes}
\footnote{Mbh on (P 1.3.1)}
\footnote{Mbhpra on (P 1.3.1)}
\footnote{Ibid.}
\footnote{Astityutpannasya sattvasyātmadhāranam- Nirukta (1.2)}
\footnote{VP (3.3.47)}
\footnote{tathāpi......panguvat-at the beginning of pradīpa, verse 7th}
\footnote{Mbh on (P 1.4.23)}
\footnote{Evaṁ tarhi sāmānyabhūta kriyā vartate tasyā nirvartakam kārakam-Mbh on (P 1.4.23)}
\footnote{(P 1.3.11)}
\end{footnotes}
s in all other ambiguous cases. Then, all definitions of Kāraka unified with this adhikāra sūtra will convey the meaning that whatever is regarding action is named Apādāṇa Sampra dāna. Kāraṇa Adhikarāṇa, Karma and Kartā with specific conditions required for the respective naming. For example, regarding action, which is point of departure during separation is Apādāṇa, which is intended to be given is sampradāna, which is the most helpful in accomplishing the action is karaṇa, which is the base is adhikarāṇa, which is the most desired to be obtained by doer is Karma and which is independant is kartā.

Suggestions made by Patañjali on Kāraka-s

while explaining Pāṇini on Kāraka Patañjali made some suggestions regarding application of various namings falling under the category of Kāraka.

Apādāṇa- The first sūtra formulated by Pāṇini to define the naming Apādāṇa says, that the departure point during separation should be called Apādāṇa. Patañjali opines that only this sūtra is sufficient to define the Apādāṇa and other following sūtra-s are not required. The content of other sūtra-s is included in this first sūtra in view of Patañjali. He proves it logically giving examples in each sūtra defining Apādāṇa. view of Patañjali regarding the sūtra-s can be put in this way-

I. After first sūtra defining apādāṇa, Pāṇini in second sūtra, states that cause of fear is Apādāṇa when any form of verb-roots meaning fear and protection is used in a sentence. Patañjali argues that the purpose of this sūtra is served by the first sūtra (p.1.4.24) defining apādāṇa because one who fears from thieves, thinks that my murder or sufferings like fastening etc. are certain if thieves see me. So, one retreats after finding the truth through intelligence. This mental journey of going and returning includes a point of mental departure in process of separation. That point of departure is apādāṇa. when some one protects any body from thieves etc, the same thought process takes place in mind of protector. Here also a point of departure exists in mind and that is apādāṇa. This definition of apādāṇa has been given i

1 vyākhyaṇato viśeṣapratipattir nahi sandehādalakṣaṇam-Mbh on (P 1.1.1)
2 pāṇini accepts the most desired to be obtained by doer as karma but Patañjali accepts only desired to be obtained by doer as karma. See Mbh on (P 1.4.49)
3 (P 1.4.24)
4 Bhūtrārthānam bhayahetuh (P 1.4.25)
n the first sūtra by Pāṇini (p 1.4.24). So, that sūtra serves the purpose of the second sūtra (p 1.4.25) and not required.

II. In third sūtra (p 1.4.26) Pāṇini states the anything unbearable is apādāna when verb-rootji with prefix parā is used in a sentence. Patañjali applies the same logic here and says that one analyses the difficulty in studying retaining the content learned in mind and pleasing the teachers. After this analysis he makes a mental departure and the point of departure is apādāna in this case also. So, The first sūtra is capable to define apādāna and this sūtra (p1.4.26) is also not required.

III. In fourth sūtra defining apādāna (p 1.4.27) Pāṇini says that anything desired is apādāna when verb-roots meaning prevention are used in a sentence. Patañjali gives an example and explains it on the same previous line. Patañjali says that one who prevents cows from crops, first analyses that if cows approach the crop, destruction of crops is certain and this will be immoral and attract the penalty from the state also. After this analysis, he prevents cows. This analysis includes mental departure after a perception. The point of mental departure is apādāna here and thus it falls under prescription of first sūtra. So, this sūtra is also not required to define apādāna.

IV. In fifth sūtra defining apādāna (p1.4.28) Pāṇini says that anyone from whom hide is desired, is apādāna. Patañjali, here also explains the case through an example in favour of mental separation and suggests that this sūtra may be omitted. The process of the mental separation shown in the given example is simply the same as in previous ones. One who hides himself from his teacher thinks that if my teacher sees me, certainly he will assign me a task or will criticize me for something. After analyzing the situation through mind, he returns. This mental departure involves a point of departure that is apādāna. So, Patañjali says that there is no parājerasodh (P 1.4.26)
requirement of this sūtra because the purpose is served by the first sūtra.

V. In sixth sūtra¹ to define apādāna (p 1.4.29) pāṇini says that speaker is apādāna in the process of learning with regularity. Patañjali says that when a teacher speaks while teaching, Knowledge instructed moves away from teacher in form of so, first sūtra can serve the purpose and this sūtra is also not required.

VI. In seventh sūtra² to define apādāna (p 1.4.30) pāṇini says that material cause of agent of verb-root janī is apādāna and in lighth sūtra³ (p 1.4.31) he says that origin of agent of verb-root bhū is apādāna. Patañjali applies the logic of separation and says that there is a separation involved when a scorpion is born of dung or dūrva-s are born of cow-hairs and sheep hairs.⁴ This separation is not noticed due to process of continuation. Patañjali gives another explanation for this that every time a new thing comes into being. Patañjali explained in the same way the example of Gangā originating in Himālays.⁵ In view of patañjali these sūtra-s (1.4.30-31) also may be omitted and first sūtra to define apādāna will serve the purpose as a point of departure is involved here also.

**Logic of mental separation**

Using the logic of mental separation Patañjali also refuted a vārtika⁶ and justified the use of pañcamī vibhakti (ablative case) to denote apādāna Kāraka in sentences like one is better than other⁷ or one is richer than other. If anyone avoids something, certainly he considers some trouble or

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¹ Ākhyātopayoge (p 1.4.29)
² JanikartuH prakṛtiḥ - (p 1.4.30)
³ Bhuvah prabhahah- (p 1.4.31)
⁴ Gomayādvrcisco jāyate golaṃvitolamabhyodūrvā jāyante- mbh on (p 1.4.30)
⁵ katham himavato gaṅgā prabhavatīti apakrāmantī tasmādaapaḥ yadyapakrāmantikīṃ nātyantāyāpakrāmantī santatatvāt atha vānānīyāśca prādurbhavanti – mbh on (p 1.4.31)
⁶ Jugupsāvirānamādātānamupasaṅkhhyānam- mbh on (p 1.4.24)
⁷ Sāṅkṣyakebhyāḥ pātaliputrakā abhirūpātārā iti – mbh on (p1.4.24)
suffering there. In this process of thinking his mind travels upto the matter and then makes a departure. If anyone makes a distinction, the same process takes place. In both types of cases, there is a point that is touched by the mind and then the mind moves away from that point. Thus, that point fulfills all conditions to be apādāna. These conditions are only two-

1. Seperation should take place.

2. There should be a point with respect to which the separation should take place. And, that point is apādāna. In fact, by suggesting that the first sūtra is capable to cover all other cases of apādāna, Patañjali, indirectly refutes all other sūtra-s of Pāṇini defining apādāna.

A point of deference between Pāṇini and Patañjali on apādāna-

Pāṇini prescribes pañcamī vibhakti when difference of being determined is conveyed. Patañjali while commenting on the first sūtra defining apādāna (p 1.4.24) quotes an example where pañcamī vibhakti can be invoked by the above mentioned sūtra of Pāṇini (p 2.3.42) but Patañjali seems to be interested or in favour of invoking pañcamī vibhakti by ‘apādāne pañcaī (p 2.3.28) because he argues this example in favour of naming apādāna in two references.¹

Naming apādāna only makes one difference in structure of a sentence that it attracts pañcamī vibhakti, Pāṇini served the purpose by making the rule- apādāne pañcamī (p2.3.28). In this particular example structurally pañcamī vibhakti is to be added. If this is the purpose Pāṇini served the purpose by making the rule- Pañamī vibhakte- (p 2.3.42). Then why patañjali is trying to apply the name apādāna whose result is structurally nothing but addition of pancakes vibhakti only? It means that patañjali considers this case also falling under the category of apādāna in his own view. Certainly this is not the view of Pāṇini because if it would have

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been the intention of pāṇini what was the need of making the rule pāṇcamī vibhakte (p 2.3.42) when there was a rule invoking pāṇcamī vibhakti to denote the meaning of apādāna- apādāne pāṇcamī (p 2.3.28) ? Patañjali also knows that pāṇini does not consider this case fit for apādāna as the term ‘nyāyya’ (justified) used by patanjali while commenting on sūtra (p 1.3.11) shows. Even knowing all this if patañjali tries to bring the cases of denoting only difference of being determined under the purview of apādāna, it shows that there is a difference between the approaches of pāṇini and patañjali on this point.

To justify his point patañjali presents two explanations. These two explanations are applicable to apādāna and adhikaraṇa both kāraka-s equally.

According to first explanation¹, patañjali says while commenting on a sūtra (p 1.3.11) that adhikāra means ‘more than prescription’. Acceptance of this meaning leads to inclusion of such cases within category of apādāna those are not included within this category if prescription made by pāṇini in this regard is followed as it is. Pāṇini opines that category of apādāna is applicable only when sense of returning after reaching a point is conveyed. When it is said that residents of sāṅkāśya are more charming than those of pātaliputra, sense of returning after reaching a point is not conveyed. So, this type of statements does not fall within the category of apādāna according to prescription of Pāṇini. But when adhikāra means more than prescription, this type of statements comes within the purview of apādāna.

In case of adhikaraṇa also this application of the meaning of adhikāra is required to include such cases within the category of adhikaraṇa those cannot be included if prescription made by pāṇini is accepted as it is. pāṇini considers the category of adhikaraṇa applicable only when sense of entire locus is conveyed. If this is accepted uses like ‘cows in the Ganga’

¹ See Mbh on (p 1.3.11)
or 'family of Gargas in well' can not be explained because locative case denoting adhikaraṇa can not be used in such type of cases as only nearness is intended to be conveyed here patañjali says that only if adhikāra means more than prescription', use of locative case (saptamī vibhakti) is justified in such types of statements because it is used to denote that meaning of adhikaraṇa which is more than prescription.

According to second explanation Patañjali says, while commenting on a sūtra (p 1.4.42) formulated to define the name karāṇa, that there is no sense of comparative and superlative degree associated with the naming of kāraka-s. This suggestion leads to the same justification as seen above. Patañjali repeats almost same words with this suggestion.

The logic concluded in both explanation is that apādāna and adhikaraṇa categories of kāraka-s are applicable to those statements also where sense of mental separation and nearness to the locus is conveyed.

Sampradāṇa

Patañjali refutes a vārtika suggesting to include action also in the sūtra defining sampradāṇa. Pāṇini says in first sūtra to define sampradāṇa that the one who is aimed at through karma is sampradāṇa.

Here Karma means object because pāṇini explained this term as most desired by the agent. But patañjali quotes a vārtika suggesting to include action with the object through which one is to be aimed at to achieve a goal and refutes it saying that the term “Karma” will serve the purpose and convey both meanings- action and object. He argues that action is also an object because it is also desired to be achieved by another action. His logic follows thus- when a man, who thinks before undertaking a task analyses something in mind, then desires it, then try to get it, then take steps, then finishes and finally gets the fruit of action. So, every action is desired by analysis, desiring and determination to undertake the task.

1 See Mbh on (P 1.4.42)  
2 Kāraksṛṣṭi jñāyaḥ turatamayoga na bhavatiḥ prāṣṭoḥ bhavati – Mbh on (P 1.4.42)
So, according to patañjali, if anyone is aimed at through an object or action, he is sampradāna. No other vārtika is required to include the action in the definition of sampradāna. On accepting this explanation.

Interestingly, Kāśikā¹ and siddhānta kaumudi² hold the view that sampradāna is only subject to charity because it is a meaning ful name and means to give well following a procedure laid down for the purpose in Dharma śāstra. The essence of the sampradāna is thus to give something to some one not to take back. So, both accept the vārtika to include the action in the definition of sampradāna. Kaiyata, celebrated commentator of mahābhāṣya, refutes the view³ and says that this is not adequate because patañjali accepts the application of sampradāna in case other than giving also. That is why patañjali refuted to include action in the definition of sampradāna. Kaiyata also quotes some examples showing that giving is also used without conveying the sense of surrendering ownership to someone else.

**Karma**

Pāṇini defines the karma as the most desired to be achieved by an agent. Patañjali suggests to remove the superlatives degree and wants karma to be defined as desired to be achieved by an agent. Applying this removal he refutes following sūtra formulated by Pāṇini to define karma.

In this sūtra Pāṇini says that something not desired is also karma if associated with the action in the same way as most desired to be achieved by an agent is associated with the action. Patañjali suggests that this sūtra is not required any more, Once superlative degree is removed from desired- Ipsita-because which is deemed to be not desired also becomes desired in certain circumstances, patañjali illustrates it by an example. A

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¹ Kāśikā on (P 1.4.32)
² SK on (P 1.4.32)
man does not want to take poison but one who is distressed decides taking poison as better step after analyzing other sufferings to avoid them.

**Verbs with dual objects**

Panini formulate a sutra to define such type of *karma* that is not really *karma* but it becomes karma when speaker does not intend to use it as other *kāraka*-s i.e. *apādāna* etc. To make the range of such uses clear, patañjali supplies a list of verbs having dual objects. Of these two objects, one is main object which is desired by does and another is connected with that main object. List of the verbs suggested by patañjali in this connection is as follows:-

1. *duh*
2. *yāc*
3. *rudh*
4. *pracch*
5. *bhikṣ*
6. *ciṅ*
7. *brū*
8. *śās*
9. *nī*
10. *vaḥ*
11. *hr*

*Siddhāntakaumudī* reads *dand, pac, ji* manth *muṣ* and *kṛṣ* more in the list. *Kaiyaw* says that patañjali indicates that other dhatu-s can also be included in this list by using the "ca" with respect to the structure of *vākya*. These verbs are divided in two classes. First class is of twelve (12) verbs starting with *duh* and second class is of four (4) verbs starting with *nī*

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1. Akathitam ca (P 1.4.51)
when lakāra kṛtya, kta and khala rtha suffixes express karma, this division matters because each karma has to be dealt with in a way that clarifies their position.

When lādi-s¹ used in sentences to express karma with the verbs having dual objects, an arrangement is needed with respect to the two objects so that determination of pradhāna (main) and apradhāna (subordinate) karma can be made suitably.

In this connection, patañjali quotes version of scholar other than kātyāyana² according to it, lādi-s (a set of suffixes) express pradhāna karma (main object) of verbs having dual objects. It is called karmavācyā vākya where lādi-s express karma. In case of use of the set of verbs starting with duh lādi suffixes express apradhāna karma³ and in case of use of the set of verbs starting with nī i.e. nī, hr, kṛṣ and vah, lādi-suffixes express pradhāna karma.³ In case of use of causative verbs, lādi suffixes express karma of karā patañjali quotes the example- Gamyate yajñadatto gramaṁ Devadattena.

Conclusion of all these prescriptions made in sūtra-s and vārtika-s has been put in siddhāntakarmudī within one and half verse. Nāgẽa quotes some more lines repeating version of siddhānta kaumudī⁴ siddhānta kaumudi dealt with the issue at the end of its chapter named Bhāva karmapra Kriya what is the reason behind this categorization? kaiyata,

¹ Lādi means lakāra, kṛtya, Kta and khalartha suffixes. Lakāra means a common set of modes of verbs which are expressed by lighten suffixes. Collectively called tīn to refer to time of action or state of action in pāṇini system of grammar. Kṛtya includes six suffixes by pāṇini and one suffix by kātyāyana. Kta is a suffix, used to denote the post form of verb and in some cases present from also khalartha suffixes are two-khal and yuc.

² Pradhāna karmayākhyeya lādināhurdvikarmanām apradhāne duhādināṁ nyante kartusca karmāṇaḥ - ślokavārfika, mbh (p 1.4.51)

³ Examples given in mahābhāṣya arc-
   a) Duhgate gauḥ payaḥ
   b) Dugdāḥ gauḥ payaḥ

⁴ Gauṛa karmāṇi duhīyadeḥ pradhāne nihṛkṛṣvahām buddhi bhakṣārthayaḥ śabdakarmanāṁ ca jij/ecchayā proyojvakarmanayevādī nyantānāṁ lādayo matāḥ hṛkṛmijjēcchayā kim vā proyoje bahudarsibhibhīḥ laksyaiṁ drstvā nirnyo' tra kartavyo bhāṣyapāragaṁ Udyota on Mbhpra (P 1.4.51)
answers that doer firstly is engaged with cow to get the milk from it. After that he gets the milk. Thought milkman has primary concern with milk but to get it he has to make effort with cow. That is why lādi suffixes express cow, not the milk when they are used to express karm i.e. karmavācyā vākyā. The same logic is applicable to all other verbs of this category.

With the second set of verbs starting with nī, doer is engaged with the pradhāna karma. That is why lādi suffixes express pradhāna karma when they are used to express karma. kaiyāta also clarifies that when speaker wants to convey the sense of apādāna (moving away), pañcamī vibhakti is used and when cow is desired to be expressed as qualified by milk, šaśṭhī vibhakti is used. This can be concluded that vivakṣā (desire to express) is the driving cause of use of kāraka. Not only kāraka-s, whole behaviour of language is based on vivakṣā, Buddhist scholar Dharmakīrti stressed this point to be base of lingual behaviour. Pāṇiniya śikṣā says that pronunciation of syllables is caused due to vivakṣā five

Four divisions of language-

Patañjali indicates four divisions of vāc in paspaśā while commenting on two mantra-s of Rgveda as Nāma, Ākhyata, upasarga and Nipāta-Nāma dravyapradhāna i.e. predominantly indicating substance. It means that nāma denotes mainly substance and in a minar way denotes something else. To know that something else, Nāgeśa helps us. This derivation shows the role of nāma in a vākyā. Nāma and ākhyāta both are used in a vākyā. In that position nāma qualifies the meaning of ākhyāta. So, nāma has two roles. First is to denote a substance and second is to qualify the meaning of

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1 vivakṣāparatantratvāṇa śabdāḥ santi kutra vā- pramāṇavāṭika
Akhyāta

Yāska makes it clear when he says that nāme and ākhyata both denote action predominantly when they are used together.³ It means that nāma is sattva pradhāna and Ākhyāta is bhāvapradhāna when considered separately as in dictionaries because their separate consideration is only for learning otherwise nāma or ākhyāta is used only in a vākya. Any use in language is not possible without vākya. Nirukta is a commentary on Nighantu and Nighantu is a dictionary of vedic words nāma and Ākhyāta both. That is why yāska indicates about their separate and combined use and respective signification.

In view of structure, according to patañjali nāma is kṛdanta⁴. He concludes this fact from the usage. He says that nāma denotes substance mainly is known by the fact that one answers by means of kṛt when asked about dravya¹ patañjali also states that action expressed by kṛt suffix is like substance.² Examples are-

a) Kārako gataḥ  (.......................... went to do)
b) Hārako gataḥ  (.......................... went to bring)
c) Kārakasya gati (.......................... going of doer)
d) Kārakasya vrajyā (.......................... going of doer)

When an action is expressed, it may be accomplished or yet to be accomplished. In abovementioned examples accomplished action is expressed by kṛt suffix. When an action is completed, it is like a substance because there is no sequence of steps undertaken to complete that very action. Secondly in usage it is found that a substance has its relation with gender, number and tools to complete an action. The same relationship with action expressed by kṛt suffix is found in usage kaiyata explained it in these words-
dhāturatra sādhyabhūtāṁ kriyāṁ pratyāyayati pratyayastu tasya eva kriyāyā upasamṛṭakramarūpāṁ sattvarūpaṁpatāṁḥ ----------
yathā ghatāderdravyasya liṅgaśaṅkhyāśādhansambandhastaathā
krdabhihitasyaśi bhāvasyetyarthaḥ

Significations of Nāma

According to Pāṇini, there are six meanings of nāma. Pāṇini indicated these significations in his sūtra-s. These are namely, jāti, Vyakti, Liṅga vacana, kāraka and svarūpa. Patañjali has elaborated these significations while commenting on various sūtra-s.

Patañjali quotes views of Vājapyāyana and Vyādi while commenting on a sūtra.¹ Vājapyāyana says that nāma signifies ākṛti and Vyādi says that nāma signifies dravya. Pāṇini uses term jāti in place of ākṛti.² Patañjali concludes that both scholars accept both significations because action is possible with substance (dravya) and perception of a common form of a dravya is possible with jāti (universal). The difference is with respect to main and subordinate. The section of scholars which accepts ākṛti as significance of nāma holds ākṛti as main significance and dravya as subordinate significance- on the other hand other section of scholars holds dravya as main significance and ākṛti as subordinate significance.

Words of patañjali in this regard are:

Nahyāākṛtipadārthikasya dravyam na padārthodravyapadārthikasya vā ākṛtirna padārthaḥ ubhayorubhayam padārthaḥ kasyacitāu Kiṁcitpra-
dhānabhūtam kiṁcidguṇabhūtam ākṛtipadārthikasyākṛtiḥ pradhānabhūtā dravyam guṇabhutaṁ dravyapadārthikasya dravyam pradhānabhūtam ākṛtirguṇabhūtā³

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¹ Ākṛtyabhidhānādvikaṁ vibhaktau vājapyāyanah ---------- dravyābhidhānām vyādiḥ - Mbh ( P 1.2.64)
² Jatyākhyāyāmekasminbahuvacanamanyatarasyām- (p 1.2.58)
³ mbh on ( p 1.2.64)
The prescription of Ekaśeṣa is possible only when signification in dravya is accepted.¹

Signification of jāti and dravya makes difference of number in a vākya. patañjali discusses it and concludes that when dravya is expressed, there would be plural number but when sāmānya (commonness) is expressed, Singular number would be used²

Both significations of nāma- Akṛti and drvyā are intended by Pāṇini. Patañjali says-

Udbhatha hyācāryena sūtāni pathitāni ākṛtim padārtham matvā jātyākhyāyāmekasmin bahuvacanamanyā tarasyāmityucyate dravyam padārtham matva sarūpānāmityekāṣeṣa ārabhyate.

Gender as signification of nāma

Nāma signifies gender also. This is evident from some sūtra-s formulated by Pāṇini³ These sūtra-s indicate that words (nāma) signify gender. To show the gender suffixes are added to nominal bases (prātipadika). patañjali, while commenting on sūtra, Hṛsvo napuṁsake prātipadikasya (p 1.2.47) clearly says that napuṁsaka is quality of prātipadika-

Kasya ca napuṁsakī guṇah prātipadikasya⁴

According to patañjali, gender is signified by word itself because quality resides in substance (dravya). It is said by patañjali while commenting on sūtra tasya bhāvastvatalau (p 5.1.119)⁴

As he says that neuter (napuṁsaka) is quality of nominal base (pātipadika), it is evident that neuter is signified by word itself. Suffixes added to nominal base indicate the gender hidden in the word.

¹ Sāruppānāmekāṣaṇa ekāvibhaktau (p 1.2.64)
² Tadyadā dravyābhānānām tādā bahuvacanānām bhaviṣyati yadā sāmānyābhidhānānām tadaikavacanaṁ bhaviṣyati – (p 1.2.58) p. 92, vol –1 (ii)
³ mbh, pāspaśā, p.44 vol. 1(1)
⁴ mbh, pāspaśā, p.44 vol. 1(1)

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Patañjali has explained gender very well from grammatical point of view. While commenting on sūtra striyām (p 4.1.3), he said that gender, can not be decided according to the perception in the outer world and a principle in this regard should be adopted by grammarians.

He says that all substances increase or decrease with the increase or decrease of five attributes- sound, touch, form, taste and smell. Substances never stay without change. They either increase or decrease. These two tendencies are found everywhere. Increasing of these attributes is expressed by masculine gender and decreasing of these is expressed by feminine gender. As these two are in all substances desire of speaker decides the use of gender. When a speaker desires to express the increase of these attributes he uses masculine gender- and when he desires to express the decrease, he uses feminine gender. When he desires to express increase nor decrease simply wants to express the existence of a substance he uses neuter gender.

Role of gender in a sentence

Gender affects the structure of vākyā. Ākhyāta reflects number and person. Of these, person is expressed by ākhyāta as pāṇini indicates it. Number is also appeared to be expressed by ākhyāta but reality is different. Number is directly related to tools, required to accomplish an action. Number of tools gets reflected in ākhyāta used to denote the action. Relationship of number with action is through tools. So, this is an indirect relationship. The gender has also the same case. Gender is also related to a substance and has an indirect relationship with action like number. But gender is not reflected in Ākhyāta in the way number is reflected. This is a problem in Sanskrit. In Hindi, Gender and number-both are reflected in kriyāpada and there is no problem in this regard.

Bhaṛṭṛhi suggested the problem and its solution as well. He holds the view that ākhyāta should not reflect the variation due to the number. This position is logically correct because action is one and not completed
yet. The thing that is not completed, cannot be with any number. But it is not the practical fact. In actual practice of language, ākhyāta reflects number but not the gender. In view of Bhartrhari use of language is not driven by reason. Bhartrhari indicates this fact in first kānda of vākyapadiya where he upholds the superiority of tradition to the logic. The power of words to convey a meaning is not controlled by logic. It is natural and known through the contemporary usage. Bhartrhari-to make the point clear, presents the example of senses and their perception of objects. Senses have the natural power to perceive different objects. Their ability of perception is natural and not driven by reason. In the same way words have an ability to convey the meaning and that ability is not driven by reason but natural.

So, Bhartrhari’s solution to the problem is based on usage. Patañjali also hints it while commenting on sarūpasūtra. He says that if action is one, ākhyāta cannot be used with dual or plural number. He answers that use of number is related to tools. As tools may be two or more than two, use of number with respect to tools is justified.

Regarding the problem of non-reflection of gender in ākhyāta, patañjali have not expressed his view in explicit terms but he said that use of gender is based on common usage and there is no need to regulate the use of gender through vyākaraṇa. It implies that as common usage is to be followed to know and to express meanings accordingly in linguistic behaviour, it is also to be followed in case of gender.

Common usage is authority as far as linguistic behaviour is concerned. Patañjali says that if anyone calls a cow a horse, convey of proper meaning is not possible. One should follow common usage to convey the proper meaning.

Reflection of gender in Ākhyāta in Hindi—View of Bhartrhari about reflection of gender in ākhyāta is not applicable to Hindi. However, it may be relevant in case of most of the other languages. In Hindī, gender
gets reflected in ākhyāta i.e. kriyāpada. Some examples will make the point clear as follows-

1. Abhinava Khelată Hai. (Abhinava plays)
2. Sāniā Khelatī Hai. (Sania plays)

In above two examples tā and tī of khelatā and khelatī reflect the gender of agent. In past and future tenses also, this tendency is reflected. Some examples can be presented in this regard as follows-

1. Rāma nivāsa karegā. (Rama will stay)
2. Rukmēti nivāsa karegī. (Rukmini will stay)
3. Rākeśa/Rajani gayā/Gayī (Rakesha or Rajaneewent)
4. Rākeśa ne grantha paḍhā. (Rakesha studies the book,)
5. Rajēśa ne pustaka paḍhi. (Rajesha studied the book)

In English and Sanskrit, gender is not reflected in Akhyātapada. Some examples can prove the point as follows.

1. He goes/went/will go
2. She goes /went/will go.
4. Sā gacchati/agacchat/gamiṣyati.

It can be easily observed in above-mentioned examples that there is no change in form of ākhyātapada with the change of gender of agent.

**Partial reflection of gender in Ākhyāta in Sanskrit**

Ākhyāta is the term applicable to that which denotes action predominantly as patañjali and yāska define it.\(^1\) According to this definition not only forms with tin-endings but also with kṛt-endings are included in the category. Of these two types of forms, gender is reflected in ākhyāta with kṛt-endings and not with tin-endings, strictly speaking not all forms with
kṛt-endings but only kṛtya-endings, kta and ktavatu endings reflect the gender. Some examples will make the point clear as follows-

1. Saḥ nyāyamadhītavān (He studied logic)
2. Sā nyāyamadhītavatī. (She studied logic)
3. Sa gataḥ. (He went)
4. Sā gata. (She went)
5. Tena Kataḥ kṛtaḥ (The mat was made by him)
6. Tena Mīmāṁsā adhitā. (mīmāṁsā was studied by)
7. Tena nagri jitā (city was conquered by him)
8. Rudraujāsa tu prhṛtaṁ tvayāsyām (This has been attacked by you due to the power of rudra).

Forms with kṛtya-endings reflect the gender of karma (object) and kta endings reflect the gender of karma and karta (agent) both. Forms with ktavatu- endings reflect the gender of kartā only. When these forms express the action or existence (dhātvartha), neuter gender is reflected. So, the list of suffixes, reflecting the gender in ākhyāta includes aniyar, tavya, tavyat, kelimar, kyap, yat, nyat, kta and ktavatu. Of these only kelimar is prescribed by kātyāyana\(^1\) and all others are prescribed by pāṇini.\(^2\)

Some examples will make the point clearer as follows.

1. Eteśāṁ pratiśedho vaktavyah\(^3\) (Tavya- masculine)
2. Kiṁ vaktavyametal\(^4\) (Tavya- neature)
3. Avaśyaṁ caisā paribhāṣā śrayitavyā\(^1\) (Tavya- feminine)

\(^1\) kelimava upasāmkhyānam- Mbh on (p 3.1.96)
\(^2\) a) Tavyattavyānīyaraḥ- (p 3.1.96)
   c) Aco yat (p 3.1.97)
   d) Rhalomyat (p 3.1.124)
\(^3\) From mbh on (p 3.1.1) vol. 3 page-3
\(^4\) ibid, page-9
4. Tasmādadhyeyam vyākaranam² (Yat- neuter)
5. --------- vedo’ dhyeyo jñeyascà³ (yat-masculine)
6. --------- satsañjña labhyà⁴ (yet- feminine)
7. --------- vartamānah kålo’ vaśyamuttarartha’ nuvartyah⁵ (yat-masculine)
8. --------- lakṣāṁ pravartyam (yat-neuter)
9. kāryā saikata linahāmsa mithunā srotohā mālinīyat-feminine)⁶
10. Na tvayā manyuh kāryah⁷
11. Naitat parihāryam⁸
12. Aparādhī śāsanīyah⁹
13. Nanu sakhyāḥ śakuntacāyāḥ saubhāgyadevatārcānīyā¹⁰ (Aniyar-feminine)
14. Sahajam karma na vivarjanīyam (Aniyar-neuter)
15. Liṅgamaśisyam - (kyap- neuter)¹¹
16. Stutyā sarasvatī- (kyap- feminine)
17. Bhṛtyāḥ karmkarāḥ (kyap- masculine)¹²
18. Bhidelimāḥ saralāḥ¹³ (kelimar-masculine)
19. Bhidelimāni kāṣṭhāni¹ (kelimar- neuter)

¹ From mbh. On (p 3.1.3-4)
² From mbh. pospośā, vol-1 (I) p.18
³ ibid, page. 19
⁴ From mbh. On (p 3.127) Vol-3, page 274
⁵ ibid, p 273
⁶ A. śākuntalam (6.17)
⁷ ibid (7.17..6)
⁸ ibid (3.17.5)
⁹ Vikra. (5.2.2) p.511
¹⁰ A. śākuntalam (4.10) p.578
¹¹ mbh on (p 4.1.3.)
¹² sidhāntakaumudi, p -272
¹³ mbh on (p 3.1.96) Vol-3, p-193
20. Pathelīmā mīmāṁsā (Kelimar- feminine)

Number as the signification of nāma-

Nāma signifies the number also but this signification is the matter of a debate. Every nāma i.e. prātipadika in paninian system, is used with sup-suffixes and called subanta- There are two schools of thought. One accepts that nāma expresses the number and vibhakti, i.e. sup in this case, only indicates it. They argue that only nāma is capable to express the number because in some examples it expresses the number without the addition of sup suffixes as dadhi rakṣati and madhu pibati. In these examples nāma uttered alone expresses the singular number. This shows that nāma expresses the number and sup suffixes only indicate it. In paramalaghamañjūṣā Nāgeśa quotes a paninian, sūtra² to prove the point. He says that if vibhak expresses and does not indicate the number, the use of singular number denoted by su to convey the plural number cannot be justified because in that case without the addition of jas suffix, plural number could not be expressed. The whole argument was put in these words:

Saṁkhyāpi nāmārthāḥ vibhaktinām dyotakatvāt ata eva “ādirṇituḍavaḥ” iti sūtre ādiriti bahutve ekavacanam vācyatve’ nvayavyatirekā bhyāṁ jasaṁ vinā nāmārthabahutvā pratītyabhāvāpatteḥ³

But patañjali favours the other school of thought and argues that if number is the meaning of vibhakti, only then anabhihitādhikāra serves the purpose and if karma etc. are meaning of vibhakti, then it serves no purpose:

---------- anabhihitādhikāraḥ kartavyaḥ ---------- sa katham kartavyaḥ yadyekatvādayo vibhaktyarthāḥ atha hi karmādayo vibhaktyarthā nārtho’ nabhihitādhikāreṇā¹

¹ Kāśikā (p 3.1.96), Vol- I, p-177
² Ādirṇituḍavaḥ (p 1.3..5)
³ PM, 222
Patañjali implies that if number is expressed by näma, there is no need of addition of sup suffixes because vibhakti is prescribed to express number and if number is already expressed by näma, prescription of vibhakti to express unexpressed (anabhihita) is useless. Prescription of vibhakti is unified with the prescription of numbers and thus becomes a single prescription in pāṇinian system.

Patañjali, while commenting on “Bahuṣu bahu vacanam (p 1.4.21)”, made it clear that karma, Kartā, karaṇa, sampradāna, apādaṇa, sēṣa (relationship) and adhikaraṇa are not meanings of vibhakti but singular, double and plural number are meaning of vibhakti and vibhakti is prescribed to express the number of karma etc.

Na vai karmādayo vibhaktyarhtaḥ ke tarhi ekatvādayayaḥ ekatvādiśvapi vai vibhaktyarthē-śvavaśyaṁ karmādayo nimittatvenopādeyāḥ karmaṇa ekaṁe karmaṇo dvitve karmaṇo bahutve iti.

Patañjali is clear up to this extent but again he makes an apparently confusing statement by quoting a vārtika that means the number and karma etc both are meanings of sup and tin suffixes-kaiyata explains that number resides in karma etc. and due to same locus they are said to be meanings of sup suffixes:

Tatraikasmin karanītyelvaṁ guṇaṁguṇinoḥsāmānādhikaraṇyena sambandhe sati saṁkhyākarmādayasya supāmarthā bhavanti.

Thus it becomes clear that according to patañjali, pāṇini was in favour of the view that number is not signification of näma but it is the signification of vibhakti and karma etc. are signification of näma primarily and of vibhakti secondarily. When sup and näma are related,

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1 mbh on (p 2.3.1) Vol, 2, p 262-63
2 Ekatvādiśvartheṣu svādayo vidhiyante ----- kathaṁ punarihocyamānāṁ svādaya ekatvādiśvartheṣu sakyā vijñātum ekavākyatvāt ekam vākyam taccedāṁ - mbh on (p 3.1.1.) Vol-4 p.7
3 Mbh on (p 1.2.21) Vol, 1, II P. 337-338
4 Supāṁ karma dayo āpyarthāḥ saṁkhyā caiva tathā ānaṁ- mbh on (p 1.4.21) Vol, 1, II, P-342
5 Pradīpa on mbh (p 1.4.21) Vol, 1-II, p 343
they denote the same locus. Signification of nāma i.e. *karma* etc. becomes also the signification of *sup* because through number i.e. signification of *sup*. Karma etc. are connected with *sup* also.

*Kāraka as the signification of nāma*

Nāma signifies the kāraka in accordance with the desire of speaker (vivakṣā) patañjali indicates this fact at various places. Following illustrations will make the point clear.

1. yada cāpāyo vivakṣito bhavati bhavati tāapādānasāmjñā
2. Gatiyuktesvapādānasāmjñā nopapadyate -------- nātradhaurvyam vivakṣitam kiṁ tarhi dhaurvyam.
3. Sarvatraivātra Svātantryam pārantanryaṁ ca vivakṣitam tayoḥ paryāyeṇa vacanam --------------

Vacanāśraya ca samjñā So, This is clear that when speaker desires to express a condition required for akāraka naming, that kāraka naming is applicable in that case.

Nāma in some cases signify kāraka without any visible suffix Dadhi svadate, madhu pibati and vāri pibati etc. are examples where dadhi, madhu and vāri denote *karma kāraka* without any visible suffix. So, it can be concluded that kāraka is expressed by nāma and suffix only indicate it.

Patañjali doesnot state explicitly that *kāraka* is signification of nāma but intends to communicate it. While commenting on sūtra 'anabhihitē' he says that if *karma* etc. are meanings of *vibhakti*, anabhihitādhikāra does not serve the purpose.

Atha hi karmādayo vibhaktyarthā nārtho' nabhihitādhikāreṇa on the other hand patañjali clearly states that number is meaning of *vibhakti*.

Kaḥ punar vibhaktyarthāḥ ekatvādayo vibhaktyarthāḥ

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1 mbh on 9p 1.4.23) Vol., I,II, p 347
2 Mbh on (p 1.4.23) Vol., II, p -350
Now only nāma with vibhakti is used in practice and any meaning, if not related to vibhakti, should be certainly related to nāma, in case the meaning of nāma and vibhakti is to be decided. So, when patañjali states that number is the meaning of vibhakti, certainly kāraka is the meaning of nāma. Though, Karī and karma-two kāraka-s are also expressed by verb-from i.e tiñanta, other kāraka-s are only expressed by nāma and indicated by sup suffixes.

**Own form as signification of Nāma**-

Nāma also signifies its own form. Pāṇini indicated this fact in his sūtra svaiṁ rūpaṁ śabdasyaśabdasamjñā. Any word has its two aspects. These are its meaning and its own form. While commenting on this sūtra, patañjali says:

_Astyanyadrūpātsvāṁ śabdasyeti kim punastatarthaḥ_

The whole vyākarana is based mainly on this signification. Mention of the word-form is necessary for the prescription of any suffix or change in phoneme (sandhi). Nādinyākroṣe putrasya, and sambuddhau śākalyasyetāvanārṣe respectively signify pūtra and iti in their own forms.

In practical use also when teacher asks a student to write or pronounce a particular word the student is required to spell or articulate the word itself and not its meaning.

When something is quoted, the form of word is signified by words mainly because if anyone is misquoted, he refutes the quotation by repeating his original words said in a particular context. This shows that words also signify their own form.

**Ākhyāta**-

Ākhyāta is the main component of sentence-structure because in a sentence everything other than ākhyāta qualifies ākhyāta. This is evident

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1 Astaadhyayī, (1.1.68)
2 mbh. On (p 1.1.86), Vol 1, I, P-517
from the analysis of the definition of vākya, provided by kātyāyana. Patañjali quoted this definition while commenting on a sūtra i.e. *samarthah padavidhiḥ*.

This definition literally means that ākhyāta with avyaya, kāraka and višeṣaṇa is vākya. It implies that ākhyāta is mainly vākya with some subsidiaries like avyaya, kāraka and višeṣaṇa. These subsidiaries may occur simultaneously in a sentence or separately. Patañjali has given some examples in this regard:

1. Ucchāiḥ paṭhati   (----------------- reads loudly)
2. Odanāṁ pacati    (------------------cooks rice)
3. odanāṁ mṛdu viśadāṁ pacati (--------- cooks soft clean rice)
4. Suśthu pacati    (------------------ Cooks nicely)

Of these, first example is about the vākya containing ākhyāta with avyaya. Second example is about the vākya containing ākhyāta with kāraka. Third example is about the vākya containing ākhyāta with višeṣaṇa and fourth example is about the vākya containing ākhyāta with kriyāvišeṣaṇa. In all these examples, ākhyāta is qualified by avyaya, Kāraka višeṣaṇa and kriyā višeṣaṇa. After enumerating qualifiers of ākhyāta, Patañjali quotes a vārtika of anonymous scholar defining vākya as ākhyāta with qualifiers:

*Apara āha ākhyātāṁ savišeṣaṇamityeva sarvāṇi hyetāni kriyāvišeṣaṇāni*

*Patañjali* defines ākhyāta as predominantly conveying the meaning of action. The question arises that if it conveys the meaning of action predominantly, what is the meaning it conveys in a minor way? Certainly there are other meanings conveyed by ākhyāta. They are number, time, tools of any action, person of doer and orientation of result. Pāṇini has

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1. Aśādhyāgi (p 2.1.1)
2. Mbh on (p 2.1.1) Vol, 2, p-43

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indicated these meanings in various sūtra-s. He suggests the number as meaning conveyed by ākhyāta by the prescription of singular, dual and plural number and the prescription of tin suffixes from verb-root. Both these prescriptions due to expectancy, form a single sentence and form a single prescription. Their separate position is arranged by pāṇini in order to relate the prescription of number with the prescription of sup suffixes. patañjali supports the separation for the same reason:-

Katham punarihcyamānāḥ svādaya ekatvādiṣvarthesu śakyā vijñātum ekavākyatvāt ekam vākyam taceedam ca yadyekam vākyam tacced am ca kimatrham nānādesastham kriyate kauśalamātrametācāryo darsayati yadekm vākyam sannānādesastham karoti anyadapi kiñcitsangrahāśyāmīti

Prescription of lakāra-s in various types of time divisions e.g. vartamāne lat.1 Parokṣe liñ etc.,2 shows that ākhyāta conveys the meaning of time also patañjali asserts this fact while commenting on bhūvādayo dhātavahy:-

Astyādibhiścāpi bhūtabhaviṣyadvartamāna kālā vyajyante3

Pāṇini prescribes to express kartā, karma and bhāva (kriya). L is replaced by tin suffixes and thus tin-ended (ākhyāta) words express kartā and karma-two tools of action (Kāraka). Person and orientation of result are also indicated to be conveyed by ākhyāta in three sūtra-s by pāṇini. Though ākhyāta has all these meanings, action is the main meaning expressed by it because when one asks about the action, reply is always expressed with the help of ākhyāta. kaiyata says it explicitly.

\[\text{Tatrākhyātatavati praśnavāke prakaraṇādīvasāt} \]
\[\text{kriyāpraśnāvagamādākhyātenaivottaropādānāt} \]
\[\text{kālasamākhyāśādhanopagrahābhbidhāne, pyākhyātasya} \]
\[\text{kriyāpradhānatvāvagamaḥ} \]

1 Mbh on (p 4.1.1.) Vol, 4, p. 7
2 Astādhyāyi (3.2.123)
3 Mbh on (p 1.3.1.) p/. 175
Ākhyāta is tiṇanta and kṛdanta - both. But only those suffixes in the category of kṛt can form ākhyāta, which express action mainly and thus fulfill the requirement to be ākhyāta as per its definition. Those suffixes are kta, ktavatu, yat, kyap, nyat, tavyat, tavya, aniyar and kelimar. Examples of these suffixes have been given in previous pages. The parameter of question- answer applied by patañjali is applicable in the same way in the case of these suffixes. If one asks kim kartavyaṁ kāryam, karaniyam va, the answer will be accordingly e.g bhoktavyam, bhojanīyan bhojyam va-

Upasarga

Upasarga-s are not used separately. pāṇini prescribed prādīgaṇa (a group of word beginning with pra) as upasarga when they are associated with action by the rule- upasargāḥ kriyayoge. These are used before verb-root but in vedic Sanskrit they are also used after the verb form and are also interrupted by some words other than verb forms. Pāṇini indicated this fact in two sūtra-s

Pātañjali says that upasarga qualifies the action:

kriyāviśeṣaka upasargaḥ pacatiti kriyā gamyate tāṁ pro viśinaṣṭi

Often, upasarga seems to change the meaning of verb. In this case, upasarga should have its own meaning. Patañjali refutes this view and says that verb has many meanings and convey different meanings. It can be concluded from the words of patañjali that upasarga-s only exhibit the meaning of verb and neither make any change in the meaning of verb nor have their own meaning:-

Iha tarhi vyaktamarthāntaraṁ gamyate tiṣṭhati pratiṣṭhate iti tiṣṭhatiti vrajikriyāyā nivṛttih pratiṣṭhata iti vrajikriyā gamyate te manyāmahe upasargakṛtametadyenaṁ vrajikriyā gamyate pro'yaṁ dṛṣṭāpacāra

1 Te prāgdhātoḥ (p 1.4.80) (b) chandasi paret'pi (p 1.4.81)
2 Mbh on (A 1.3.1.) Vol, I, II, P 163
This very statement of patañjali is the basis of the famous doctrine of grammarians that upasarga-s are indicators of meaning expressed by the verbs. It means that where upasarga indicates the meaning other than that is expressed by verb without upasarga, the meaning indicated by upasarga is the meaning of verb but without association of upasarga it cannot be communicated because there should be factor to distinguish between the two meanings and in this case upasarga is that factor.

**Role of upasarga-s in a vākya**

There are some examples where use of upasarga creates difference in the structure as well as in the meaning of vākya. A vākya with akarma dhātu is converted into a vākya with sakarma dhātu with the association of upasarga. Following examples will make the point clear:

1. Rāmastatra idānīṁ bhavati. (Rama happens to be there now.)
2. Rāmastatra sukhamanubhavati. (Rama feels pleasure there)
3. Rāmeṣa tatra idānīṁ bhūyate. (There is happened by Rama now.)
4. Rāmeṣa sukhamanubhūyate. (The pleasure is felt by rama)

It may be noticed that examples 1 and 3 have an intransitive verb and examples (2) and (4) have a transitive verb and an object as well. The difference is certainly made by the use of upasarga. Similarly the

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1 I bid, p 164.
difference may be noted if the pairs of ās upās, has & upahas, śvas & viśvas or āśvas, bhū & prabhū or parābhu, Jīv & anujīva or upajīva, śī & saṃśī etc. are used in sentences.

**Nipāta**

In pāṇinian system upasarga-s are also included in category of nipāta but nipāta is a broader category including also some other words called gati and karmapravacanīya. Of these nipāta-s gati and upasarga are used before verb and others are used as per wish of the speaker. This condition of preposition to the verb is exempted for vedic language where these may be used after the verb and may be interrupted by other words also. List of nipāta-s will be provided in the appendix.

**Expressive and Indicative roles of nipāta-s**

In view of Pāṇini upasarga-s have not their own meanings because they are named upasarga only when they are associated with verb but nipāta-s are free to to be used in a sentence and are not required to be used before name which means that by which meaning is created: upāṣ jyate’ rtho’nena. ¹ This meaning can be indicated in the association of action only- Patañjali says that upasarga qualifies the action.² But it is not the case with nipāta-s

Patañjali while commenting on sūtra adhipāri anarthakau says that anarthakau does not mean meaningless but it means that they do not express any meaning other than expressed by dhātu (verb):

\[
\text{Athavā nemāvanarthakau kiṁ tarhyanarthakāvityucyate}
\]

\[
\text{anarthāntaravācināvanarthakau dhātunoktāṁ kriyāmāhatuḥ}
\]

\[
\text{ tadaviśiṣṭāṁ bhavati yathā śaṅkhe payaḥ³}
\]

¹ A. (3.3.19) Akartariṇ cakārake Saṃjñāyām
² See Mbh. on (A 1.3.1.) Vol-1, II, P. 163
³ Mbh. On (A 1.4.93), P.430

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Pāṇini prescribes the naming *karmapravacaniya* for *adhi* and *pari*, if according to patañjali, they do not express the meaning other than expressed by the verb. Now the qualifier term anarthaka他自己 suggests that they also express the meaning other than expressed by the verb. It means *adhi* and *pari* have their own meanings also but then they are not called *karmapravacaniya*. In that condition they may be called *nipāta*, *gati* or *upasargabut* but not *karmapra vacaniya*.

It can be concluded that *nipāta*-s have both roles- expressive and indicative in view of patañjali. But as *adhi* and *pari* are called upasarga also when associated with action, this example may not be sufficient in view of some scholars. For those, other illustration derived from the statement of patañjali is presented here Patañjali while commenting on *sūtra avyayāṁ vibhakti* says that *avyaya*-s expressing the mentioned meanings in the *sūtra* are compounded with the words with visible supendings and these meanings are not expressed by compound:

\[
\text{Athavā neme samāsārthā nirdiśyante kimtarhi avyayārthā ime nirdiśyante eteśvartheṣu yadayayaṁ}
\]

\[
vartate tat subantena saha samasyata iti}
\]

If *avyaya*-s have their own meanings as patañjali says, *nipāta*-s may also have their own meaning because all *nipāta*-s are *ayaya*-s *Avyaya* is a broader category including all *nipāta*-s within it

In addition to this pāṇini also mentions the meanings of two *nipāta*-s *syathā* and *yāvat* in two *sutra*-s *yathā* *śādrśye* and *yāvada vadhārane*.

**Role of Nipāta in a sentence**

Nipāta-s express and indicate many meanings in a sentence which are not easily communicable otherwise in brief. Some examples will make the point clear.

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1 Mbh-on 9(A.2.1.6) Vol. 2, P. 79
2 Svarādinipātamavyayam (A 1.1.37)
1. Atha śabdānuśāsanam\(^1\) Expressive and indicative rule

2. Atha yogānuśāsanam\(^2\)

3. Athāto brahmajijñāsā\(^3\) Mainly Expressive role

4. Athāto dharmajijñāsā

Of these above mentioned examples, first two examples express the meaning of adhikāra of śāstra-s namely śabdānuśāsana and yogānuśāsana respectively. Patañjali, while commenting on this, says:

\textit{Athetyayam śabdo' dhikārīṛthah prayujyate śabdānuśāsanam nāma śāstram adhikṛtam veditavyam}

The similar words have been used in vyāsabhāṣya while commenting on first sūtra:

\textit{Athetyayam adhikārīṛthah yogānuśāsanam śāstram adhikṛtam veditavyam}

In examples (1) and (2) adhikāra (prevailing up to the end) is the expressed meaning of atha and beginning is indicated meaning of atha. Any verb deniaiong any action suited to the context can be added here but prārabhyate' should be added because it is indicated by atha otherwise ucyate or kriyate etc. may be added to convey the complete sense. This is the indicative role of nipāta atha that it presents the meaning of beginning though other meanings might be suited to the context as Nāgeśa indicates ‘ucyate &sūryate kriyate iti. Certainly if ‘atha’ is not used, the meaning of commencement cannot be indicated as kaiyata says:

\textit{Anekakriyāviṣayasyāpi śabdānuśāsanasya prārabhyamāṇatā, athaśabdāsannidhānena pratīyate.}

In examples (3) and (4) atha expresses the meaning of being after something. Bhāskara while commenting on the first sūtra of Brahmasūtra, accepts only the meaning of being after:

Ānantaryārtha iha gṛhyate
vijñanabhikṣu, while commenting on this sūtra does not endorses the meaning of being after but accepts the meaning of adhikāra (prevailing upto the end) and auspiciousness of the word ‘atha’ by mere pronunciation:

Atrāthaśabda uccāraṇamātreṇa maṅgalarūpka dhikāravācakaḥ----- tathā cāyaṁ sūtrārthaḥidāṁ sūtramārabhya prādhānyena brahmavicāraḥ tachāstramasmābhiḥ kriyata iti (3)

In the example (4) ‘atha’ expresses the meanings of being after something. śabarāswāmī, while commenting on first sūtra of mīmaṃsādarśana, says that in these sūtra-s, if possible, meanings of the words those are famous in common usage, should be accepted and no addition or completion to the meaning available at first hand, should be done. In common usage atha is used to express the meaning of being after something. So, it should be taken in the same sense here. This is the view of śabarāswāmī:

Loke yeṣvartheṣu prasiddhāni padāni tānisati sambhave tadarthānyera sūtreṣvityavagantavyam nādhyāhārādhibhireṣāṁ parikalpaniyo’ rthaḥ paribhāṣitavyo vā---------tatra lokeyamaṭha śabdo vṛttādanantarasya prakriyārtho dṛṣṭaḥ change para śabarāswāmī only accepts the meaning of being after something expressed by ‘atha’ as this is the meaning expressed by ‘atha’ in common usage. He says nothing about other meanings of atha.

In example (2) vācaspati mishra while commenting on vyāsabhaṣya on first sūtra of yogadarsana rejects the meaning of being after and following bhāṣya accepts only the meaning of adhikāra (Prevailing up to the end) he also endorses the meaning of adhikāka prevailing up to the end. He use of atha for auspiciousnes:
Tatra prathamāvyavamathaśabdaṁ vyācaṣṭe athet yamadhikārārthah ---

-------------adhikārārthasya cāthaśabda syānyārtha niyamāṁ

odakumbhadarśanamivaśravanam maṅgalāyāpi kalpata iti mantavyam¹.

It can be concluded that beginning and auspiciousness are indicated

meanings and adhikāra and being after something are expressed meanings

of the word ‘atha’ in above-examples. Nipāta-s may indicate or express or

may indicate and express both as the case may be. It depends on the use.

That is why grammarians hold the view that nipāta-s are capable to

indicate and express meanings as per the intention of speaker or in other

words as per the use. But this view applies to nipāta-s excluding

upasarga. Nāgeśa says:

_Upasargātiriktanipātānāṁ dyotakatvācakatvo bhayavikārasyāvyayam_
vibhaktitisūtre bhāṣye spaṣṭatvāt upasargāṇāṁ tu dyotakatvameveti
spaṣṭam gatirgatāviti sūtre bhāṣye ..........,²

**Indicative role of atha in a sentence**

One should not doubt that ‘atha’ śabdānuśāsanam is not a vākya as there

is no ākhyāta and no vākya is possible without ākhyāta as per the
definition of vākya given by kātyāyana and quoted with comment by

patañjali- ākhyātaṁ sāvyaya- kārakaviśeṣanam vākyam.³ Though ākhyāta

is not here used in the sentence it is added to complete the sense. Atha is

a nipāta and in addition to the expression of the meaning of adhikāra, it

also indicates the meaning of beginning. Due to this indicative role of

atha, the ākhyāta ‘prārabhyate’ is added to the sentence and thus ‘atha

sabdānuśāsanam becomes a vākya with the added ākhyāta prārabhyate.

This element of adhyāhāra is endorsed in hermeneutics everywhere in

Indian tradition. Pāṇini mentiones vākyādhyāhāra in a sūtra.⁴ Completion

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¹ YSVBTV (1.1) pp. 3-4
² Mbhpraudy, Vol. 1, I, P.5
³ See Mbh. On (A 2.1.1) P. 43
⁴ Upātpratiyatnavaiktavākyādhyāhāresu (A 6.139)
of the sense by addition of a part is called adhyāhāra. This is expectancy which decides the content of addition. If in a given context sense is not completed and expectancy is not fulfilled it means there is a need of addition to complete the sense. It is called ākāṅkṣā. Pāṇini also mentions ākāṅkṣā in five sūtra-s ¹ To add something to complete the sense is called also ṣeṣa or vākyāṣeṣa by commentators. Pāṇini also uses the term ṣeṣa which can not be conceived without recollecting all that is mentioned previously. The issues of vākyabheda and vākyāṣeṣa are discussed thoroughly in first chapter and hence, there is no need to deal with these here.

Role of api in a sentence

Kālidāsa, the celebrated poet and dramatist uses api – in both roles – indicative and expressive... It expresses the meaning of inclusion and indicates the meaning of inquiry as well. Some examples are presented here to make the point clear.

1. Apyagraṇिरmantrakṛtāṃśiṇāṃ kusagrābdhe kuśalī guruste²
2. Api prasannena mahārśiṇā tvam samyagvinīyānumatogṛhāya³
3. Api kriyārtham sulabhāṃ samitkuśāṃ jālāṇyapi
snānavidhikṣamāṇī te api svaśaktyā tapasi pravartase⁴
4. Api tvadāvarjita-vārisambhṛtaṁ ----- yadārohati danta vāsasā⁵
5. Api prasannam hariṇeṣu te manah⁶
6. Api dṛṣṭavānasi mama priyāṁ vane ¹

¹ a) Vibhāṣā sākāṅkṣe (A 3.2.114)
b) Kaśyāṭihpraśeṣu tiṇākāṅkṣam (A 8.2.104)
c) Anagayaktaṁ tiṇākāṅkṣam (A 8.2.96)
d) Chandasyanekamapi Sākāṅkṣam (A. 8.1.35)
e) Na yadyanākāṅkṣe (A 3.4.23)
² Rv. (5.4) kg. P 179
³ Rv. (5.10) kg. P. 180
⁴ KS (5.33) kg. p. 101
⁵ ibid (5.34) kg., 101
⁶ ibid (5.35) kg. P 101

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In all above-mentioned references ‘api’ expresses the meaning of illusion and indicates the meaning of inquiry.

In this way, many examples may be cited but they will only add to the number.

Components of sentence- structure in Nyāya darśana

View of Vātsyāyana- Vātsyāyana, the commentator of nyāyasūtra of Gautama defines the vākyā as collection of pada-s if meaning is conveyed completely:

Padasamūho vākyamarthaparīsamāptau

Pada is also defined as having vibhaktī-ṃ in end:

Te vibhaktyantāḥ padam vibhakti is of two types- nāmikī and ākhyaṭikī as Vātsyāyana says:

Vibhaktirdvayī nāmikyākhyāṭikīca brahmaṇaḥ pacati tyudāharaṇam

Upasarga and nipāta are included in the category of nāma as vibhakti after upasarga and nipāta is made invisible:

Upasarganipātāstarhi na padasamjña lakṣaṇāntarām vācyamiti śiṣyate ca khalu nāmikyā vibhakteravyayāllopāḥ tayoḥ padasamjñārthamiti

Thus, it is quite clear that in nyāya darśana also, nāma, ākhyaṭa, upasarga and nipāta are classed as pada and combination of these pada-s to convey a complete sense is called vākyā. Only difference with the vyākaraṇa is that vātsyāyana gives prominence to nāma and ākhyaṭa and includes upasarga and nipāta in the nāma category. This brings Gautama

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1 Vk., (4.32) kg., P 504
2 ibid., (4.26) kg., p 502
3 NDVBH on (2.1.56) p. 209
4 ND (2.2.57) p. 281
5 NDVBH (2.2.57) p. 281
6 ibid.
and Vātsyāyana nearer to Pāṇini rather than to Patanjali who accepts fourfold division of pada while commenting on two mantra-s of Rgveda in paspaśa in his mahābhaṣya, on the other hand Pāṇini in his aṣṭādhyāyī accepts two fold division- subanta and tiṇanta, subanta includes nāma, upasarga and nipāta because all of the three have sup-endings but only in nāma sup suffixes are visible and in upasarga and nipāta, they are made invisible as Vātsyāyana noted. Pāṇini formulated a rule in this regard.

Pāṇini was well aware of this fourfold division as he prescribes naming of upasarga and nipāta and takes name of nāma and akhyāta in a rule later. If we add karmapravacanīya also to this list it happens a five fold division.

**View of Jagadīśa**

In Nyāya tradition, Jagadīśa Tarkālaṅkāra opines that verbal cognition is not possible without vākya and vākya is collection of words having mutual expectancy. These words should be meaningful. If they are not meaningful there will be no expectancy among them in a vākya. These words, constituting a vākya, are of three types, namely, prakṛti, pratyaya and nipāta. The meaningful word is also defined by Jagadīśa. A word is meaningful in the context of the particular meaning if that word is conducive to the cognition of that meaning presentable by vṛtti (word-meaning relationship).

In addition to threefold division i.e prakṛti pratyaya and nipāta, Jagadīśa also presented a six fold division, nāma, samāsa, sub-vibkti, kāraka, ākhyaśya and taddhita these are six chapters of śabdaśaktiprakāśikā. Of

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1 Avyayaśāpsupaḥ- (A. 2.4.82)  
2 (a) Upasargaḥ kriyāyoge (A 1.4.59)  
   (b) Prāgrisīārānapātāḥ (A.1.4.56)  
   (c) Dvyajd------- (A 4.3.72)  
3 (a) Vākyabhāvavānapātasya sārthakasyāvabodhataḥ sampadyate śābdabodho na tanmātrasya bodhataḥ - S.S. P 12, p 63  
   (b) Mithāḥ sākānśaśabdasya vyūho vākyam – SSP 13, p.63  
4 Prakṛtiḥ pratyayaśabdasya vyūho vākyam – SSP 13, p 63
these kāraka is mainly semantic category and rest, five a syntactical categories. Though nāma, Samāsa and ākhyāta may also be called semantic categories but Jagadīśa discussed mainly ten lakāra-s (tenses and modes of verb) in Ākhyātaparakarana, thus giving mainly a syntactical touch to the analysis of ākhyāta. In chapter of subvibhakti he discussed nāma as taddhitākta and kṛdanta, thus marking the analysis of nāma also predominantly syntactical laying stress on form rather than on meaning.

Types of a meaningful word

Jagadīśa classifies a meaningful word in three categories and defines their role to convey the meaning on the condition of association with another word:

\[ \text{Sabdāntaramapekṣyaiva sārthakaḥ svārthabodhakṛt prakṛtiḥ pratyayaścaiva nipātaścaiva sa tridhā.} \]

However, this condition of association with another word for expression of the meaning is not necessarily applicable on vākya as he says:

\[ \text{Patapācakādyāḥ prakṛtayaḥ suptiṅnādyāḥ pratyayaścādayo nipātāśca svopasthāpyārthasya bodham niyamataḥ sabdāntaram sahakṛtya janayantivākyāni punarasahakṛtyāpi}^{1} \]

These three categories are prakṛti, pratyaya and nipāta. All these together with mutual expectancy form – a sentence.

1. Prakṛti

Prakṛti means here the base to which suffixes are added. It may be nominal base or a verb root. Jagadīśa defines it in two ways. First definition is a bit longer than the second one. According to the first definition, the word who, confirmation is the origin of the cognition of its own meaning, not associated with the meaning of word other than itself, is prakṛti in the context of that meaning:

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\(^{1}\text{SSP, 6, p 29}\)
Jagadīśa elaborated the definition a bit in his own explanatory note. According to this, Prakṛti is a word in the context of that type of meaning which originates from the confirmation of that word, through the close association of some word immediately after that and not qualified by the meaning of the word other than itself. Examples are pāta and bhu etc. words which confirmed with vibhakti etc. immediately after it relate the meaning of cloth and production conveyed by them selves with the meaning of suffixes i.e. objectness and agentess (karmatva and kartrtva):

Svetaraśabhārtdāviśeṣitasya yādṛṣṭasvārthasyānvayabodham prati svāvyavahīottaratvasamsargaṇa yādṛṣṭasabdağattīyā niścayaeva hetustadṛṣṭasabdastathā vidhārthe prakṛtih paṭabhūprabhṛtayo hi śabdāḥ svottaravibhakteyādyam se niścitā evasvopasthāphyasya vasanajananañderanvayam pratyayārthe karmatvakartrtvādau bodhayantina tvanyathā

According to the second definition, word is prakṛti in the context of that meaning which originates from the confirmation of that word with the close association of a word immediately after it.

2. Pratyaya- A particular word is pratyaya in the context of the meaning it conveys, if it is other than prakṛti and Nipāta: These are of four types Taddhita, Ākhyāta, kṛt and svārthika. Some suffixes are prescribed to convey the meaning of verb root (dhatvartha). These should be included in svārthika pratyaya because they denote the verb-meaning

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1 SSPv., 7, pp. 33-34
2 Svopasthāpyayadarthasya bodhane yasya niścayah tattvena heturathavā prakṛtih sā tadarthikā - SSP., 8, P. 41, See also SSPv. On it,
3 Yādṛṣṭarthe prakṛtyanyo nipātyaṁśca Vyākaranāśa śadāḥ syāt pratyayo' sau caturvidhaḥ - SSP, 9, p.43
as form other wise verb- meaning connot be related to the meaning of sup- suffices:

_Bhāvavitiṇāmapi ghaṅdīṁāmuktaiva gatiḥ tatrabHAVAPADARThasya dhātvarthasvasūpaparattvāḥ, anyathā pakaṁ paśyeyādau dhātvarthasya pacanādeḥ karmatvādāvanvayānupapatteḥ suarthe dhātvarthasyānvaśayasyāvyutpannatvāḥ_ ¹

of these, _taddhita_ is the suffix added to the nominal base, _kṛt_ is the suffix added to the verb- root and _ākhyāta_ is _tiṇ_ suffix which is also added to the verb-root but other than _kṛt_ _Svārthika pratyaya_ is the suffix which is added to nominal base but does not covey any meaning other than that of the nominal base.

Jagadiśa also gave second definition of pratyaya. According to that definition pratyaya is a word other than _nibhādi_ that is unable to relate its own meaning. _If not qualified by another word, with the meaning of tiṇ_ i.e. present tense etc. ²

3. _Nipāta_

_Niptāta_ is a word other than _sup_ etc. That is not capable to relate its own meaning with the meaning of other word non differently. These are of various types. ³

These three types of words constitute vākya if they are meaningful and have mutual expectancy. Difference between _śabda_ and _vākya_-

Jagadiśa makes a difference between _śabda_ and _vākya_ on the basis of condition of conveying the meaning without the association of other word but _vākya_ can convey the meaning with and without other word also.

¹ SSPv., 9, p-47
² Itararthanavacchinne svārthe yo bodhanākṣamaḥ tiṇārthatasya nibhādanyāḥ savā pratyaya ucyate- SSP., 10, p-51, See also SSPv.
³ Svārthe śabdaṁārthasya ādāmyanānvaya kṣamaḥ subādanyo nipāto’ sau vividhaścādibhedataḥ - SSP., 11, p-53
Paññapācaḥ ādayāḥ prakṛtayaḥ suptiṁādyāḥ prayayāścādayo nipatiśca svopasthūpyārthasya bodham niyamataḥ śabdāntaram sahakṛtya janayanti vākyāni punarasahakṛtyāpi

For example there is a vākya- ghaṭamānaya. Here the word ghaṭa cannot convey the meaning alone and expects am suffix. Same is the case with am. Am also cannot convey the meaning without ghaṭa because in nyāya darśana am and ghaṭa are two words and words cannot convey the meaning without another word. On the contrary a vākya can convey the meaning with or without word. In the above example ghaṭam can convey the meaning with ānaya and without ānaya. Without ānaya ghaṭa will convey the meaning of karmakāraka and singularity. It should be noted with care that ghaṭam, alone is also a vākya in view of Jagadīśa because in Nyāya darśana the collection of words is a vākya and ghaṭam also contains two words- ghaṭa and am. When one will utter ‘ghaṭam’ ‘naya’ or ānaya’ etc. will be added as a complement as per the context because vātsyāyana holds the view that collection of words is avākya if complete sense is conveyed and Jagadīśa also opines that verbal cognition is performed when meaningful words gain the status of a vākya.

Division of subject matter by Jagadīśa-

Jagadīśa has divided his famous work (śabdaśaktiprakāśikā) in six chapters:

1. Nāmaprakaraṇa
2. Samāsaprakaraṇa
3. Subvibhaktiprakaraṇa
4. Kārakaprakaraṇa
5. Ākhyāta prakaraṇa
6. Taddhita prakaraṇa

1 SSPV., 6, p.30
This chapterization suggests the view of Jugadīśa about verbal cognition because the name of his work means to reveal the capability of language that is to convey the meaning intended by speaker. Verbal cognition is possible only when words gain the status of a vākyya and these word are of three types prakṛti: pratyaya and Nipāta. prakṛti is again divided as nāma and dhātu1 nāma is again divided into four or five as rūḍh lakṣaka yogarūḍha and yaugika. Some scholars also include an additional semantic category as rūḍha yaugika2 rūḍhanāma is also called samjñā and samjñā is of three types: naimittikī, pāribhāṣikī and aupādhikī3. Jagadīśa also presents the view of grammarians of fourfold division of rūḍhanāma without taking the name of anyone. He only quotes dandin:

śabdaireva pratīyante jātīdṛavyaguna kriyāḥ cāturvidhyaādamśāntu śabda uktaścaturvidha

Actually this fourfold division of words is mentioned earlier by Patañjali:

Catuṣṭayī śabdānāṁ pravṛttiḥ jātisabdā guṇaśabdā kriyāśabdā yadrccāsabdāścaturthāh4

Jagadīśa has not quoted patañjali. Instead he quoted and refuted dandin.5

Lakṣakanāma is divided manifold depending on the variations of lakṣaṇā i.e.- mainly of four types:

Jahatsvārtha, ajahatsvārthā. nirūḍhā and ādhunikī6

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1 Nirukta prakṛtirdvedhā nāmadhātu prabhedaṭaḥ. Yatprātipadikām proktam tannāmno nāṭiricyate – SSP, 14, p 68
2 Rūḍhaṅca lakṣakaṅcaiva yogarūḍhaṅca yaugikam taccaturddhā parai rūḍhayaugikaṁ manyate’ dhikam – SSP, 16, p. 72
3 Rūḍhaṅc samketavannāma saiva samjñeti kīrtaye naimittikī pāribhāṣkyapādhikyapi tadbhidā - SSP, 17, p 76
4 Mbh on RLK, Vol 1, I, P 99
5 Tade tajjada mūkamūrkhādīnā manya śunyā dīnāṇca śabdānāmaparigrhāpattyā parityaktamasāmbhiḥ - SSPV, 18, PP 78-79
6 Jahatsvārthājahatsvārthā nirūḍhādhunikādikāḥ lakṣaṇā vividhāstābhirlakṣakāṁ syādane dukhā - SSP, 25, P 154
Yogarūḍhanāma is divided into two as sāmāsika and taddhitākta. Yogikanāma is divided into three type as samāsa, Taddhitākta and kṛdanta.

Jagadīśa also divided nāma in three categories on the basis of gender: Strīlinga puṇmīnga and klībaliṅga.

Dhatu is a type of prakṛti and is divided by Jagadīśa into three categories: Gaṅokta, sautra and yogalabhyārthaka dhātu. Two divisions are shown on basis of pada: parasmaipadī and Ātmanepadī. Pratyaya is divided into four or five types: Vibhakti, Dhātvamśa, Taddhita and kṛt or Kādi. Vibhakti is divided into two: Sup and Tin. Sup is divided into seven: Prathamā to saptamī. Sup is also divided into two categories in the context of relationship between kriyā and kāraka: Kārakārthā and itarārthā.

Kāraka is divided into six categories: Āpādāna, sampradāna, karaṇa, Ādhāra, karma and kartā. Tiṅ is divided into ten categories: Laṭ, Loṭ, Liṅ, Laṅ, Luṅ, Liṭ, Luṭ, Āśiṅḷīṅ, Lṛṇ and Lṛṅ.

Dhātvamśapratyaya is divided into two: Nāmaprakṛṭika, Dhātuprakṛṭika.

In last chapter, Jagadīśa analyzed taddhita suffixes. This analysis appears heavily impressed by grammar but this grammar is not paninian grammar as he mentions in suffix from the nominal base ending with short...
while Pāṇini prescribes īṇ from the same. There are other examples also indicating that Jagadīśa is following any other system of grammar.

Components of sentence- Structure in PūrvaMīmāṃsa

The meaning of sentence is determined through the meaning of words constituting the sentence\(^1\). These words are of four types: Nāma, ākhyaṭa, upasa and nipāta\(^2\)

Nāma

Jaimini defined nāma as the category of words whose form is available at the time of their use and so they do not expect others because at the time of use they refer to accomplished forms\(^3\). In a sentence meaning of the verb is the action which is to be completed by the means of some accomplished objects. These objects are accomplished realities and do not expect others because they have undergone the process of action performed with required tools and now after the completion of that process, they bear accomplished forms. From this definition it can be concluded that every word other than verb is nāma but with the exclusion of upasarga and nipāta because they do not have their form at the time of use. Cow, pen and book etc. are the examples of nāma.

Ākhyaṭa

Jaimini also defines ākhyaṭa\(^4\)

According to him, ākhyaṭa is the category of word whose employment is not available at the time of use in their meaning because they do not have their forms at the time of use. The meaning of all word is the form. This

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1 (a) Kena vā nesyaț jāțiḥ padajāța catuṣṭayate – Sv. vākyādhikaraṇa, 191, p-575.
(b) Caturvidhe pade cātra dvividhāyaṛhānriṇayaḥ kriyate samśayotpattaḥ nopasarganipātayoh- Ākṛtyadhikaraṇa TV, Quoted in VBS, p-308

2 yeśāṃmutṭau sveprayoge rūpopalabdhistāni nāmāni tasmāt tebhyaḥ parākāṃśa bhūtatvāt sve prayogyai-MS (2.1.3) SDSS, p.7

3 yeśāṃ tūtpattāvarthe sve prayoga na didyate tānyākhyaṭāṇi tasmāt tebhyaḥ prātyeta āśritatvāt prayogasya- MS (2.1.4), P. 7
is the principle of pūrva-mimāṃsā. So, ākhyāta words do not mean any accomplished forms at the time of their use as meaning of ākhyāta is performance of various objects to complete an action and this meaning is based on ākhyāta. That is why kriya (action) is cognized through ākhyāta. Examples of ākhyāta are yajeta, juhoti and ālabheta etc. This is explained in kutūhalavṛtti.

But in mīmāṃsā- paribhāṣā and arthasaṁgraha, ākhyāta has been described only as a suffix added to verb. Krśṇa yajvan says:

Tatra svargakāmo yajeta ityatra yajidhātoruparitane tapratyaye dharmadvayamasti ākhyātatvam liṅtvam ceti tatra ākhyātatvam sarvalakārasādhāraṇam.²

³Laugākṣī Bhāskara says it more clearly:

\[ Yajetetyatāstyaṃśadvayam yajidhātuḥ pratyayaśca pratyaye' pyastyamśadvayamākhyātatvam liṅtvam ca tatrākhyātatvam daśalakārasādhāraṇam liṅtvam punarliṅmātre. \]

According to Laugākṣī Bhāskara, ākhyāta and liṅ-both express bhāvanā (activity)

In his view, liṅ expresses śābdī-bhāvanā (verbal urge) and ākhyāta expresses ārthī-Bhāvanā (objective urge). Thus liṅ and ākhyāta or portion of suffix expresses Bhāvana (activity)⁴ and dhātu (verb) expresses the purpose to be achieved (śādhya)⁵

In general ākhyāta (suffix added to the verb) expresses function (vyāpāra)⁶

**Upasarga and Nipāta**

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¹ Āktistu kriyāarthatvat –MS(1.3.33), p.5
² Mīmāṃsā- paribhāṣā, p 46.
³ Arthasaṁgraha, p-20
⁴ Ubhābhāyāmapyamābhāyan bhāvanivocye- Arthasaṁgraha, p-20
⁵ Gunavidhau ca dhātvarthasya śādhyatvenāvayaḥ -Arthasaṁgraha, p-61
⁶ Prayojanecchajanitakriyāvyāpāra ārthībhāvanā sā cākhyātavāṁśenocye, ākhyātasāmāṇyaya vyāpārvācitvat.- Arthasaṁgraha, P.38
Jaimini does not define upasarga and Nipāta, showing that he does not differ with grammatical notion of upasarga and nipāta because the responsibility to define the meaning and form of upasarga and Nipāta lies with the grammar. Grammar is the discipline primarily responsible to analyze the language on the basis of its use. So components of sentence structure are also to be defined by grammar in order to make language learning easy, systematic, brief and unambiguous. As Jaimini does not define upasarga and Nipāta like nāma and Ākhyāta, it can be assumed that he includes upasarga and Nipāta in these two categories because upasarga is not used independently and the same is the case of Nipāta. Kumāritā says that though upasarga and nipāta are used in association with other words, they are meaningful because a particular sense is conveyed only when a particular nipāta or upasarga is used with word. He gives example of compound words. In a compound formation a certain sense is conveyed only when a word is added to the preceding word. The debate about expression or indication of meaning by upasarga and Nipāta is not very useful because sense is conveyed and it does not matter much whether the meaning is indicated or expressed. Upasarga and Nipāta both are useful to communicate the meaning of vākya through their relationship with nāma and kriya (action). In this connection Kumārila cites two examples. āphihiŋgha, and pravayā in ‘āpiṅga’ ā is nipāta and conveys the meaning of little and is directly related with nāmā i.e. piṅga. In pravayā, pra upasarga is associated with gam dhātu, though gam dhātu is not used here but pra conveys the meaning of gam and qualifies the meaning i.e. age. Here pra is conveying the sense of pragata (highly passed) and qualifying the age, thus putting some speciality in the meaning of word ‘vaya’ through establishing the relationship with unused verb. This is called ‘aprayuktakriyādvārā viśeṣādhāna by Kumārila.

1 Upasarganipatānāṁ prayoganiyame sati Arthastadāgamanyāyāt syāt samāsandapadeśviva- MSV, Vākyādhikaraṇa, 277, p. 577
2 Īṣadarthādayastavat sākṣaṁāmmanaiva saṁgataḥ aparyuktakriyādvārā viśeṣādhānato’ pareśāṁ gāṁ pravayāśceti dvayasyaitannidārśanam- ibid, 279-80, p. 577
In some usages, upasarga and Nipāta are used in direct relationship with the action. Two examples may be provided here to show this relationship.

1. Pravayase dakṣināṁ dadyāt

2. Abhikramam1 juhoti

In example (1), to give dakṣinā (charity) to an old person is prescribed. In mīmāṃsā darśana, Bhāvanā (activity) has three parts: means to achieve, goal be achieved and action to be performed. These three are called sādhanā, Sādhya and itikartavyatā. In example (1) pravayaḥ (an old person) is part of itikartavyatā and as sense of pra i.e. pragata, is also related to itikartavyatā, pra is related to action. The same is the case with the example (2) where abhi conveys the sense of ābhimukhya (being towards something) in abhikramaṇa (to approach towards) and abhikramaṇa is the part of itikartavyatā, thus abhi is related to action.

Expression of the meaning by upasarga

Kumārila presents two views of scholars about conveying of meaning by upasarga. One view supports the theory of expression. According to this, group of dhatu and upasarga expresses the meaning and upasarga is also a part of that group as dhatu is the part of the group. Pralambate, Prasādh and pratiṣṭhate etc. are examples where it seems that pra is either meaningless or conveys a different meaning or conveys an opposite meaning to the meaning of verb2. In pralambate, it appears that pra is meaningless because lambate conveys the meaning. In prasāda pra conveys a different meaning from the meaning of verb. prasāda conveys the sense of happiness but verb sad conveys the meaning of low spirit. The same is the case of word prāsāda. Prāsāda means house of gods or kings. Thus conveying the sense of happiness. Etymologically it has the

1 Abhi kram namul
2 Pralambate' yamityādau teṣām kaścidanarthakāḥ prasādādiśu cānyo'rtho viparītaḥ pratiṣṭhate yena svārthāvirodhena viśeṣa upajanyate- MSV, vākyādhrkana, 91-92 P-573
same root- sad\(^1\). *Pratiṣṭhate* conveys the meaning of start of motion while *tiṣṭhati* conveys the sense of termination of the motion. Kumārila replies on behalf of expressionists that this is the power of the group- pralambate, prasāda, prāśāda or *pratiṣṭhate* etc.-that it conveys their practical meanings and *pra* is part of the group\(^2\). *Pra* is the part of the group like the verb-part. In this view *lambate* and *pralambate* are different groups conveying the same meaning and thus *pra* is not meaningless in pralambate. The cause of confusion is the similarity of the part- *lambate*. In the same way prasāda, prāśāda or *pratiṣṭhate* are groups, conveying their particular meanings.

**Indication of the meaning by *upasarga*** - Kumārila seems favouring the view of indicationists because he explains their position in a more reasonable way than that of expressionists, though he is not favoring clearly either of the two as he asserted that decision in avou of either of the two is not very useful:

\[Vācakadyotakatvam tu nātīvātropayujyate\]

*Vācakadyotakatvam tu nātīvātropayujyate*  

*taddhāvādvācakatvam vā parasyāṇugraho’s tusvā* According to the view of indicationists, *upasarga* qualifies the meaning of verb. For example in *pratiṣṭhate*. Sthā verb expresses the meaning of motion and *pra upasarga* indicates it. *Pra* connot express the meaning of motion because when we hear the word *pra*, we do not grasp the meaning of travelling\(^3\). Apart from that there is also a reason why verb expresses and *upasarga* indicates it.  

*Dhatu* (verb) is capable to express the action in general because this is the only meaning of verb. Now, any particular verb, sthā for example, in this case will express an action in particular i.e. motion. On the other hand *pra* or any upasarga cannot express the action in general or in particular with

\(^{1}\) Prāśidati manoyatra- Rāmāśrami, Amarkośa (2.2.9)
\(^{2}\) Ye tvanyarthaviouruddhārthadḥatuseśtya lopinaḥ Teṣām tadaṅgataiveśṭa dhātuḥghasamā hite- ibid, 282-3 pp.577-78
\(^{3}\) Na hi praśabdavelāyāṁ gramane jāyate maṭāṁ-ibid, 284, p 578
certainty\(^1\). In this situation this is quite reasonable to take a shorter route to assume that pra only indicates and qualifies the meaning of motion expressed by sthā in pratiṣṭhate. The qualification of pra is the generation to capability of express the meaning of motion through verb sthā in pratiṣṭhate otherwise sthā expresses the meaning of standing.\(^2\) It should not be thought that qualifier only qualifies the meaning already conveyed delimiting it and not changes the meaning because this is the case of change of capability to express the meaning.\(^3\) Sthā has two meanings—Standing and moving. Pra upasarga removes the capability to express the meaning standing and produces the capability to express the meaning of moving. This is the qualification of pra in pratiṣṭhate. The same is the case with abhidadhāti where abhi removes the capability of expression of the meaning of bearing and produces the capability to express the meaning of saying.

**Upasarga and Nipāta- Indicators of meaning**

Kumārila expressed the view that upasarga and Nipāta do not express the meaning through either of the functions sakti or lakṣanā. Their own meaning is doubtful. They indicate the meaning of nāma and akhyāta he says:

Caturvidhe pade cātra dvividhāsyārthanirṇayaḥ kriyate samśayotpatte rnopasarganipātayoh Tayorarthābhidhidhāne hi vyāpāro naiva vidyate yadarthadyotakau tau tu vācakaḥ sa vicāryate\(^4\)

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\(^1\) Sāmānyataḥ kriyāaktiḥ kptā dhātoḥ puraiva tu viśeṣa eva tatra syāditarasya dvaye punah- ibid, 284-5, p- 578

\(^2\) Ya ca sāktyantarodhāti-ruṣyāyat- MSV, vākyadhikaraṇa, 285, p 578

\(^3\) Na sāmānyāparītyā ṣaktoḥ vyāśeṣāyaḥ ukte viśeṣanāṃ kiṃcet ucyamānāviśeṣanamtena sāktyapavādo‘yaḥ bhavedarthāparādavat- ibid, 286-7, p 678

\(^4\) T.V. ākṛtyadhi karaṇa, Quoted from VBS, P. 308.