CHAPTER XI
GRAMMATICAL AND METRICAL DISCUSSIONS

In the ED., some grammatical and metrical discussions are also found. It contains the following topics of grammatical and metrical importance.

1. Parts of Speech.
2. Definition of verb.
4. Definition of noun.
5. Different bases of naming things.
7. Prepositions.
8. Genders.
9. Types of compound.
10. Metres and their deities.

All the above mentioned topics are briefly discussed in the ED. There is no detailed discussion on any of these topics in it.

1. Parts of Speech - Following the N. and the pratisakhya the ED. speaks of four parts of speech, namely nama (noun), akhyata (verb), upasarga (preposition), and nipata (particle). The N., the Skpra, and other so many works on the vedic phonetics accept four parts of speech. But Panini accepts only two of them. As he says there are only two kinds of pada vis. subanta and tisanta. So prepositions (upasarga) and particles (nipata) are not accepted as distinct form subanta by Panini.
Akhyata - Imitating the N., the BD. gives two definitions of akhyata. First of them is: akhyata is a word, which is connected with many actions, which has three stages of becoming i.e. becoming later from an earlier and yet being. But it is effected by the development of action. A similar view about akhyata is found in the N. The embodiment of the whole process from the beginning to the end of an action (becoming bhava) is denoted by an akhyata. The second definition of verb is also borrowed from the N. as cited below: akhyata has becoming (bhava) as its fundamental notion. Two slightly different definitions are given in the Skpra. The first is "a verb by means of which one denotes a becoming (bhava) and which contains a root. The second definition is given by the Skpra. is, 'an akhyata expresses an action.'

Modifications of bhava - In the N. and the BD. bhava is said to be the fundamental notion of an akhyata. Both of the above mentioned works state that there are six modifications of bhava. According to the BD. these are: jamta (genesis), astita (existence), marinama (alteration), vyrdhita (growth), hena (decay) and vinasa (destruction). The N. ascribes the theory of six modifications of bhava to Varasvavani, but the BD. does not make any such statement. Moreover, in the N., different words are used to denote these modifications of bhava: such as jayata for jamta, asti for astita, vinarinasata for marinama, vardhate for vyrdhita, aparastivata for hena and vinasvatata for vinasa. The BD. does not elaborate these modifications but in the N. these are properly elaborated.
Jama - The N. defines it as follows: Jama denotes the commencement of the first state but it neither affirms nor denies the later stage.

Aptitva - According to the N., aptitva affirms the existence of a being. In other words, it denotes the stage when a being is produced and is existing.

Parinama - This word is found in the BD, but in the N., the word viparina is found. It is defined in the N. in the following way: parināma connotes the modification of elements of a non-decaying being. In other words, it is a stage of modification when condition of some existing element changes before the decay of that element is started or it is the stage when some (action being) is becoming mature.

Vrddhi - The N. says that vrddhi denotes the growth of one's own limbs or of the objects with which one is associated. For instance - 'Vardhate vijayeno'. In this sentence some one is said to be growing by a victory. So here growth is denoted by an object (vijaya). Another example is also cited below: 'Vardhate parinamo' In this sentence, growth is denoted by the body. In both these examples, advancement of someone is given.

Hana - Hana denotes it's anti thesis i.e. the decaying state of the limbs of someone or of the objects associated with oneself. For example he is decaying with his defeat and he is decaying with the limbs of his body.
Vinaśa - According to the N., vinaśa denotes the commencement of the later state but it neither affirms nor denies the former.

There are the six modifications of bhāva elaborated by the N. About the other modifications of bhāva, the N. and the BD. unanimously say that the modifications of bhāva are only the further modifications of these and they should be inferred in each case from the sentences.

Nama - Nāma is the second part of speech and is either of the names accepted by Pāṇini. The N., the Ṛkprāṣṭra, and the BD. define nāma in different ways. The BD. defines nāma as shown below: it is a disposition of syllables by uttering which one comprehends substantive. Further, it is elaborated in the BD. that the words which can be distinguished on the basis of number and gender and to which eight inflexional senses are added are termed as nāma. But in the N., a different definition of nāma is given: nāma has a being as its fundamental notion. A completely different definition of nāma is given in the Ṛkprāṣṭra. As it says, a word by which a being is designated is called nāma.

Dravya - In the BD., dravya is also defined as stated below:

That bhāva which arises from the development of an action, which is designated by the term kṛdanta (primary suffix), which can be joined with the inflexional sense and number or is an avyaya, is to be regarded as dravya (substantive).

Different bases of naming things - The BD. discusses in detail different bases of naming things. In this connection it has cited
three views of different authorities. First of all the BD, cites the view of the Nairuktas, Puranah Kavis, Madhuka, Svetaketu and Galava. According to all these authorities, there are nine bases of naming things. These bases are abode, action, form manāsala (welfare), āśīś (benediction), vāk (speech), vāyāyana (accident), upavasana (addiction), āmuscayana (being related so one).

Then the view of Yāska, Gargya and Rathitara is quoted by the BD. According to this view, there are four bases on which things are named. These are āśīś, arthavairūpya (diversity of meaning), vāk and karma. But in the extant N, this view is not found. However, karṇēmika and āśīrnamakaḥ are found in the N. Both the contexts are shown below: 'āthāpi ya āsam nyāyāvān karmanāmikah samukārah'.

This statement is made by the N, while justifying the derivation of the word purusa from (puri + śaya) the root āśī to dwell. So on account of the action (karma) of his sleeping in 'pur' he is named as purusa.

Secondly, while justifying the derivation kitava from krtavān the N, says that this word is a anomatopoeic word -kim + tava or a benedictory exclamation (āśīrnamakah).

kitavah kim tāvāstī sābdāmuktiḥ, krtavān va āśīrnamakah. So out of the four bases told by Yāska for naming a thing, two can be inferred from the above two references.
The third and the last view cited by the BD. is ascribed to Śaunaka, according to him action is the only basis of naming the things. The author of the BD. has tried his best to prove that all the above referred bases are also different types of actions. First he says that āśīśa (benediction), rūpa (form) and yāk (speech) all arise from action. Secondly, the name which arises from vādřcab, uṇāvatana and uṇāvatana also (indirectly) arose from action, because being arises from action as the beings (the parents of that) are united by action. Where ever a being comes into existence, it is produced from it's abode. Even vādřchika name is some where or other, in that case one should know that name is also derived from a comparison with some form of becoming (bhāva). After connecting vādřchika name with bhāva the BD. proceeds with the statement that bhāva is connected with action and hence a name cannot be meaningless. No names have no other source than bhāva and they are all derived from action. Then the BD. says that a name which is formed from mānṣala and uṇāvatana is also derived from action because avastī becomes benediction by mānṣala. If the name of some one is contemptible (kutsitarana) how one can pray that this kutsitarana may live long. Hence the names of beings are formed on certain principle and that principle is all names arise from action.

This theory of Śaunaka can be compared with a similar theory of the etymologists: that all names are derived from ākhvāta. In the N., Yāska quotes the view of Śakatāyana 'nānāvākhvāta-jāni'. Then the view of Gargya and some grammarians is also cited according
to this view all the names can not be derived from ākhvāta.
Only those names can be derived from ākhvāta, the accent and
the grammatical forms of which are accompanied by an explanatory
radical modification. In the Mbh.34, the view of Śakatāyana and
the grammarians is cited.

**Enumeration and Classification of nipātas** - In the enumeration
of nipātas the BD. closely follows the N. and the Fkprā. According
to the author of the BD., nipātas are enumerated in various senses:
as some of them are used for the purpose of karmopāsannāraha
(connecting actions), some for the sake of uṇāma (comparison) and
others are employed for the purpose of making up the required
number of syllables in pāda (verses).35 Similar purposes of
nipātas are found in the N. as stated below:36 the nipātas
denote various senses, some of them are found in comparative sense,
some in conjunctive sense and some are expletives. But in Fkprā:
a different view about nipātas is found. It says that on account
of their occurrence, according to their meaning, some particles
(nipātas) are meaningless and some are significant.

Though in the N., twenty two nipātas are enumerated yet the
BD. enumerates only eight of them i.e. kaya, id and u, all these
nipātas are said to be used for making up the required number of
syllables in a pāda (verse) and ita, na, cid and na are said to be
used in the sense of comparison.38 In the BD., no further
illustration of nipātas is found. But in the N., all the twenty
particles are well illustrated. All the examples given by the N.
for illustrating these nipātas are discussed below.
According to the writer, Na, and the commentaries, the words न, य, र, च, and ज are found in the sense of comparison.

For example - 'स्मिरित' RV. X. 84. 2. Here ये gives a comparative sense i.e. 'like आगिः'.

The Na - The Na opines that न is used for the purpose of negation in the classical Sanskrit but in the Vedic language, it is used for the purpose of negation and comparison. The BD. says that the निपात (न) is used in the metrical works, occasionally in the sense of comparison and frequently in the sense of negation. The Na cites two examples to illustrate both the senses:

'नेन्द्रम देवमातां' RV. X. 86. 1. In this sentence, न is used before Indra so expresses a negative sense. The following passage is cited by the Na where न is found in comparative sense:

'दुर्मदासा ने सुरेयन' RV. VIII. 2. 12. Here the निपात ने occurs after 'दुर्मदासा' so expresses a sense of comparison. If न is found before any noun then it expresses a sense of negation and if it is found after a noun then it expresses a sense of comparison.

According to the Na, च is used in various senses and it's use in three senses i.e. in showing respect, in the sense of comparison and in the sense of contempt is illustrated in the Na.

In the following sentence च is used in the sense of respect; 'एक्यायिसिद्द्वित वृदित'. Whereas, in the sentence 'दद्हिसिद' च is
used in the sense of comparison. According to the N., in the following sentence *cid* is used in the sense of contempt:

kulaśāncidāhaṇa.

*Mu* - Like *mu* and *cid*, the *nipāta, mu* is also used in various senses as said by the N. Yāska gives three examples in which *mu* is used in three different senses. First in the following example which is cited from the N. *mu* is used for assigning reason (*hetvapadeśe*): *'idam mu karīyati'*. In the second example given by the N. *mu* is used in interrogative sense: *'kathāḥ mu karīyati'*. Then the N. cites the third example from the RV. in which, *mu* is used for comparison: *vrkṣasya mu te murūhūta yavah.*

RV. VI. 24. 3.

*Sa* - According to the N., *sa* is used in the conjunctive and in the sense of aggregation as found in the following verse:

*aḥam sa tvam sa vṛtṛañāḥ*. RV. VIII. 62. 11. In this example *sa* is used in the sense of aggregation.

*A* - *A* is also said to be used in the same sense by the N. For example in the following verse of the RV., *a* is found in the sense of aggregation: *'devabhrāsa pitṛbhṛṣṭa a'*. 

*Ya* - In the N., *ya* is said to be used in two senses i.e. deliberation (*vīcāraṇārthā) and aggregation (*samuccayārthā*). In the following verse *ya* is used in the sense of deliberation: bantaḥḥam prthivīṁśeṣu ni dāhanīka yoha *ya*. RV. X. 119. 9.

whereas, in the following sentence of the TS., *ya* is used in aggregative sense: *vāyurya tva manurya tva*.
Ha and aha - According to the N. 48 Ha and aha are used in the sense of mutual opposition (vinigrahārtha) and these are combined with the former word. For instance: idam ha karīvatidam na karīvatit. In this sentence "ha" is used in the sense of vinigrahā. In the following sense aha is used in the same sense: "avamahedam karīvavamidam".

U - In the N. 49 nipāta u is shown as employed in two senses i.e. vinigrahā and in the expletive sense (padapurana). In the following example u is employed in the sense of vinigrahā: myesma vadanti satyam u te vadanti. u is combined with the later word.

Hi - Yāṣka says that the nipāta hi 50 is used in various senses as in the sense of assigning reason (hetvapadesa), in the interrogative sense and in the sense of indicating displeasure (asūyāyām).

Kila - Kila is used in the sense of certainty or for expressing superiority of knowledge but when it is united with u and namu it expresses interrogative sense, as in the following sentences: "mu kilaiyam" and "namu kilaiyam".

Hā - The nipāta hā 52 is found in the sense of prohibition.

Khālu - According to the N. 53 khālu is also used in the same (prohibitive) sense. It is also used as an expletive.

Sāvat - Yāṣka is of the view that the nipāta sāvat 54 is used in the sense of uncertainty (vicikitsara).

Nūnam - This nipāta 55 is also used in the sense of uncertainty and as an expletive.
Sim - According to the N.56 the particle *Sim* is found in the sense of totality or as an expletive particle.

Iva - *Iva*57 is used in the sense of opposition (vinigraha). It is a pronoun (sarvanāma) and is unaccented.

All the above mentioned nipātas are found in the Vedic and classical Sanskrit and are used in various senses. Four nipātas viz. kam, id, id and y are used for the purpose of making up the required number of syllables in a verse.

Upasarga (prepositions) - In the discussion of upasarggas the ED. follows the N. and the Ṛkprā. The ED.58 says that there are twenty upasarggas and they are connected with (verbal) action. Their main function is to differentiate the meaning of noun and verb (ākhyata). In the N.59 the view of Śakatāyana is cited who says "upasarggas do not express any sense unless they are connected with (some) noun and verb". When connected with nouns and verbs they express a subordinate sense of nouns and verbs. Then Vāska cites the view of Gārgya according to whom upasarggas express various senses. Hence, whatever their meaning may be but they express that meaning which brings about modification in the sense of the noun and of the verb. Vāska does not give his own view in this connection. A similar view is also found in the Ṛkprā.60 which says that there are twenty prepositions which express a meaning when connected with a noun or verb. The sense in which these prepositions are used is given in the N. and the view of the N.61 is cited below:
**Upaśarga** to ꞌa ꞌa ꞌa is used in the sense of hitherward and ꞌa ꞌa is the antithesis of ꞌa. Abhi means towards and prati is its antithesis. Ati and am express a sense of respect and nir and dur are their antithesis. Sam denotes combination and vi and ana are its antithesis. Apa means similarity and succession, api stands for contact, upa, accession. Prati denotes being all around, adhi denotes being above or supremacy. This is the enumeration of the twenty prepositions along with the sense they express. According to the Prakrit, nine prepositions viz. a, dhir, vr, sam, ni, ap and ut are acute and ten i.e. para, sam, upa, papi, prati, ati, adhi, apa and api are accented on their first syllable but abhi is accented on the last vowel.

The view of Śāktaśānyana regarding three prepositions is also cited by the ED., according to this view api, srad and antar are also upasargas because they are connected with action. If these three are also added then the total number of upasargas comes up to twenty three.

**Saman (compound)** According to the ED. there are six types of samāsa i.e. Dvigu, Dvandva, Avyayibhāva, Karmadhāraya, Bahuvriha and Tatpurusa. But Pāñini accepts only four types of compounds viz. Dvandva, Avyayibhāva, Bahuvriha and Tatpurusa.

Dvigu and Karmadhāraya are said to be the two forms of Tatpurusa.

**Deities of Metres** The ED. says that various metres are said to be belonging to the different deities.
Metres belonging to various deities are mentioned below:

- Gayatri belongs to Agni.
- Umih belongs to Savitr.
- Anustup belongs to Soma.
- Brhati belongs to Brhaspati.
- Pankti belongs to Indra.
- Tristup also belongs to Indra.
- Jagati belongs to Visvedevas.
- Virija belongs to Mitra.
- Svaraja belongs to Varuna.
- Nicrt belongs to Indra.
- Bhurij belongs to Vayu.
- Atichandas belong to Prajapati.
- Wichandas belong to Vayu.
- Dvipadas belong to Purusa.
- Kapadas belong to Brahma.

The deities belonging to various metres are comparatively studied in chapter IV.

If the contents of the entire BD are kept in view then the portion which covers grammatical disquisition will seem out of context. But the BD is not mere a mythological treatise; it is also a representative treatise of the mythological school of Vedic interpretation. So this portion can not be held useless. Moreover, all these grammatical discussions help us in assigning a probable date chronology of the BD.
NOTES AND REFERENCES

1. BD. I. 39.
2. N. I. 12.
4. Panini’s Sutra
5. BD. I. 44.
10. BD. II. 121.

11. N. I. 2.
12. Ibid. I. 2.
13. Ibid. I. 2.
15. Ibid. I. 2.
16. Ibid. I. 2.
17. Ibid. I. 2.
18. BD. I. 42-43.

21. BD. I. 45.
22. Ibid. I. 24-25.
25. N. V. 22.
26. BD. I. 27.
27. Ibid. I. 28.
28. Ibid. I. 29.
29. Ibid. I. 30.
30. Ibid. I. 31.

31. Ibid. I. 32.
32. Ibid. I. 33.
33. N. I. 12.
   of the N. p. 36.
35. BD. II. 89.
38. BD. II. 90.
39. BD. II. 91.
40. N. I. 4.
41. N. I. 4.; Cf. BD. II. 92.
42. N. I. 4.
43. Ibid. I. 4.
44. Ibid. I. 4.
45. Ibid. I. 4.
46. Ibid. I. 4.
47. Ibid. I. 4.
48. Ibid. I. 5.
49. Ibid. I. 5.
50. Ibid. I. 5.
51. Ibid. I. 5.
52. Ibid. I. 5.
53. Ibid. I. 5.
54. Ibid. I. 5.
55. Ibid. I. 5.
56. N. I. 7.
57. Ibid. I. 7.
58. BD. II. 94.
59. N. I. 3.
60. ἐκπρᾶ. XII. 20.
61. N. I. 3.
62. BD. II. 95.
63. Ibid. II. 105.
64. Ibid. VIII. 105.
65. Ibid. VIII. 106.
66. Ibid. VIII. 107.
67. Ibid. VIII. 108.
68. Ibid. VIII. 109.