

P R E F A T O R Y N O T E S R E G A R D I N G M E T H O D A D O P T E D

The linguists, ours and of the western countries have been attracted and are interested in Pāṇini (P) for the last few years. For the aid to Pāṇinian Studies, the humble attempt is made to analyse the whole text of the *Aṣṭādhyāyī* (Aṣṭ.) in topics, following the ancient Pāṇinian tradition.

In the introduction, I have tried to discuss about P's life, P's school in Sanskrit Grammar and some important techniques of Pāṇinian Grammar. This discussion would be fairly helpful to a beginner in Pāṇini. The purpose through this study is not to give erudite discussion on Pāṇinian Grammar but it is only to introduce the text of Pāṇini in the original serial order and simultaneously to present the analysis of the same. The Pāṇinian Grammar is helpful to the modern linguist. The text etc are introduced in ROMAN TRANSLITERATION in order to make those, who are not acquainted with the Devanāgarī Script, able to go through the discussion at ease.

The whole text of the Aṣṭ. has been divided into nine columns; 1 S.No. (Serial Number), 2 Aṣṭ.No., 3 SK No., 4 Topic, 5 Type, 6 Text, 7 Anuvṛtti, 8 Meaning, 9 Remarks. It would be necessary to introduce some important explanation about all these nine columns. S.No. to the rules of the Aṣṭ. is given in the first column. Bhaṭṭoji Dīkṣita has also given S.No. to the Aṣṭ. in his work, SK, but he has done so, only following their order of the grammatical derivational process (prakriyā) and not the original serial order. Here the S.No. has been given to the rules of the Aṣṭ., keeping their original serial order in the Aṣṭ. lest one should find difficulty in following some peculiar techniques of P, i.e. anuvṛtti, adhikāra, vipratishedha, asiddhatva etc. The rules of the Tripāḍī, the last three quarters of the eighth book that plays more important role in P's grammar, are given separate numbers in the brackets in the second column, so that it may be more useful while in process. The S.Nos. have been used in the columns of MEANING and REMARKS.

: 2 :

The original order of the rules of the Aṣṭ. has been given in the second column as Aṣṭ.No. This order has been adopted for the column of ANUVṚTTI.

In the third column, the order of the rules in SK has been given as SK No. Bhaṭṭojī Dīkṣita has introduced the erudite study of the whole text of the Aṣṭ., according to the derivational process. It was the first successful and complete attempt to present the whole text of the Aṣṭ. in accordance with the subject wise process (prakriyā). This is why his work has thrown other similar works into background and has remained popular and has been appreciated upto now. Still I have discussed in the introduction, about some limitations of this order. Bhaṭṭojī has introduced the Aṣṭ. in about 73 topics from which the unādi topic (64), phit topic (69), and līṅga topic (73) are not found discussed in the Aṣṭ. Still he gives four rules from the Aṣṭ. in the unādi topic. Moreover he has made his treatise absolutely complete by making use of the accessorial works to the Aṣṭ. i.e. Gaṇapāṭha, Dhātupāṭha, Liṅgānūśāsana, Śikṣā and the like. The order of the SK is given in this column for the easy reference to the student of Pāṇini.

In the fourth column are given topics, which are related by P. Hence this aspect of the Aṣṭ. is much more important than that of Bhaṭṭojī, which is related according to the order in process. P's grammar is divided in eight adhyāyas or books. Each book is further divided in four pādas or quarters and each quarter contains topics and in the relative topic, there are sūtras or rules pertaining to it. These divisions are made not only for brevity or mnemonic purpose but may be viewed with a scientific view point.

Some topics are made of only one rule, i.e. saṃyoga topic (I.i.7), anunāsika topic (I.i.8), samprasāraṇa topic (I.i.45), etc, while some topics consist of more rules, i.e. ekaśeṣa topic (I.ii.64-73), ātmanepada topic (I.iii.12-77), parasmaipada topic (I.iii.78-93) etc. Here the whole text of the Aṣṭ. has been introduced with its analytical study, dividing it into 104 topics. In dividing the text of the Aṣṭ. into topics, the anuvṛtti and adhikāre are followed, i.e. the word saṃkhyā of sū.I.i.23 follows upto I.i.25 and so saṭsamjñā (I.i.24) has not been given a separate topic but is included in saṃkhyāsamjñā topic (9). In the

same way topics are made by following the adhikāra rules, i.e. by adhi. rule "kārake" (I.iv. 23), kārake topic is made and then its sub-divisions apādāna etc are discussed. In the same way, samāsa topic is made by the adhi. rule "prāk kaḍārāt samāsaḥ" (II.i.3) and then its sub-divisions avyayibhāva, tatpuruṣa etc are discussed. The independent topics have been made for some important paribhāṣas, e.g. vipratīṣedha topic (I.iv.2), samartha topic (II.i.1), etc. When the discussion of a certain topic extends to more than one pādas or adhyāyas, the main topic is divided into sub-topics, i.e. samāsa topic (II.i.3) is discussed in the first and second quarters of the second book. So the first quarter is put in 65.1. and the second quarter is in 65.2. In the same way, the secondary affixes (taddhita) are discussed in the fourth and fifth books. So these affixes are put in the main topic 85.0. and then its sub-divisions are discussed, e.g. 85.1. prāgdīvyatīya, 85.2. ṭhagadhikāroḁta, 85.3. yadadhikāroḁta, 85.4. prākkrīṭīya, 85.5. prāgvatīya etc. Sometimes topics are divided in to sub-topics according to anuvṛtti and subject matter, e.g. kṛtpratyaya topic is put in 81.0. and then its sub-topics, kṛtya is put in 81.1., kartṛvācakakṛt in 81.2., sopapadakṛt in 81.3. Sometimes the sub-topics are also divided into counter topics e.g. sopapadakṛt is put in 81.3. and bhūtādhikāroḁtasopapadakṛt is put in 81.3.1. In the same way, prāgdīvyatīya is put in 85.1. and the counter topics: apatyārthaka is put in 85.1.1., raktārtha in 85.1.2., nakṣatrena in 85.1.3. etc.

Sometimes small topics are put under one topic and then the words "ādi" or "ityādi" are added to the topic under which some other small topics are discussed. For example - 85.5.16b "tamadhiṣṭa ityādi", 98.1. "dīrghādi" topic, 98.4. "āgamādeśādi" topic, 98.21. "nīti nīti kīti vṛddhyādi" topic. Sometimes the big titles of the topics are abbreviated by adding "ādi" or "ityādi" after an abbreviated word, for example - 85.5.8. "taddharati ityādi" topic, 85.5.9. "sambhavati ityādi" topic.

The type of the sūtras is mentioned in the fifth column. The sūtras are of six types; samjñā, paribhāṣā, vidhi, niyama, atideśa and adhikāra. Though P has, nowhere in the Aṣṭ., indicated the types of sūtras, the sūtras are of six kinds according to the grammarians of P's school and they keep their prominent importance in P's grammar. Their detailed discussion is given in the introduction. Negative rules (niṣedhasūtras) and option rules (vibhāṣasūtras) are shown in

the brackets below the relative type of sūs. The nipātana rules are shown below the vidhi rules in the brackets, because they bear good importance in P's grammar.

The text of the Ast. is given in the sixth column. The saṁhitāpāṭha of the sū. is given first and then occurs its padapāṭha. The word members of a compound word are separated by a small dash while giving the padapāṭha and written without the coalition (sandhi) for understanding them clearly. The sign of downward arrow ↓ is shown on the word that occurs as anuvṛtta in saṁhitāpāṭha. It is essential to note that each anuvṛtta word shown by the downward arrow and where the adhi.sū. or the whole sū. upto some certain sūs occurs as anuvṛtta, the arrow with the lengthened hands ↓ has been mentioned upon the concerning sū. Where the words of a sū. occur as anuvṛttas in different rules, every such word is denoted by the downward arrow upon it. With the padapāṭha are given the case and number of every word. In it, the first number shows the case and the second one shows the number of the word, e.g. 1--1 on the word "vrddhiḥ" in sū. vrddhir ād aic (I.1.1). It means that the word "vrddhiḥ" is in nominative singular. Thus the first figure 1, 2, 3 etc. the cases, i.e. nominative, accusative, instrumental etc and the second figure 1, 2 and 3 is for the numbers; singular, dual and plural respectively. The use of words without case terminations by P is totally strange, but it requires a subject of an independent research. Here the sign ∅ is made on such words. According to P, there are main two types of padas: (1) subanta (nominal) and (2) tin-anta (verb). P considers the indeclinables (nipātas) as zero forms. Here the indeclinables are shown by the sign "0" (zero) upon them. The verbs which are rarely used in the Ast. are left unmarked.

In the seventh column is shown the duration of the anuvṛtta words which are marked with the downward arrow upon them in the sixth column and the area of the governing rule (adhi.sū) is also mentioned in this column. When all the words of a sū. occur as anuvṛttas upto a certain rule, only the Ast.No. that shows the duration of anuvṛtti or adhikāra is given in this column. But when the anuvṛtti of the words of a sū. extends the different rules, the word being anuvṛtta is shown below the rule i.e. Ast.No. denoting anuvṛtti, in the brackets. The words that occur as anuvṛttas to a certain rule are shown in the first initial of

words. For example in sū. V.i.50, harati, vahati and āvahati are anuvṛtta words and shown with the first initial under the rule denoting the duration of the anuvṛtti - V.i.51. (harati.)

Sometimes the big words also are put in short forms in this way. Sometimes, when a portion of sū. occurs as anuvṛtta, it is put in the brackets under the rule showing its duration. The special kind of anuvṛtti known as apakarṣa is shown here with the upward arrow ↑, which is discussed fully in the introduction.

The meaning of the sū. is given in Sanskrit in the eighth column. Mostly the words of the sū. have been used while giving the meaning. Some words that require explanation or comments are explained or commented in the brackets instantly after the words. For example - in sū. I.i.5, (k)kñit (kit git ñit). The modifications caused by paribhāṣās are mostly shown in the brackets after the relative word, e.g. in sū. I.i.15, ot (okārāntah). The verbs which are scarcely found in P's grammar and some words necessary to complete the meaning of the sū. are also put in the brackets. Mostly complicated coalition (sandhi) has been avoided, while giving the meaning. The Kāśikāvṛtti has been utilized principally while giving the meaning. Still in some cases the Bohtlingk ed. and that of Brahmaḍatta Jijñāsu are also referred to.

In the ninth column, some words which require the explanation of sū. and further discussion are explained. At some places is discussed the difference of opinion between new traditional grammar and ancient traditional grammar. SK has been accepted as the representative work of the new traditional grammar. For difference of opinion, vide SK on I.i.10. Vasu's edition of the Aṣṭ. has been widely used for the notes in this column.

Appendices are given at the end. Explanation about the marks especially of kṛdanta, taddhita, āgama and ādeśa is necessary. The verbal stem (verba finata) takes guṇa after sār-vadhātuka or ārdhadhātuka affixes generally by VII.iii.84, in its final or penultimate vowel. This being a general rule, the modification occurring by the suffix has not been shown. But the absence of guṇa or vṛddhi is indicated by the minus sign (-). The plus sign (+) shows

vṛddhi in the final or penultimate and initial vowel. It is to be noted that, if the minus sign or plus sign is on the first of the two lines, the modification occurs in the initial vowel and if such sign is on the second of the two lines, the modification is to be understood in the final or penultimate vowel. The affixes shown by ASTERISK (*) show their occurrence without marker (anubandha) in the Aṣṭ.