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Pāṇini's View On Verbal-Cognition (Śābdabodha)

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Abstract

Since *vyākaraṇam* is considered to be fundamental of any piece of literature, in terms of offering an exploded view of *śabda* and through that deducing the real meaning or intension of the poet, one should in the first place to take the help of the system and there too preferably the one compiled by *pāṇini*. It is a well known fact that *Pāṇinian* system analyses language levels i.e. *pada*, *varṇa*, *vākya* and *mahākāvya*. The term *śābdabodha* (verbal cognition) has been popular throughout Indian tradition and is generally used to refer to the “exact meaning” of a word and sentence.

Keywords: Pāṇini's, Verbal-Cognition (Śābdabodha).

1. Introduction:

In 11th century A.D. that a neo-logician (*Navyanaīyyāyika*) called *Gaṅgeśopādhyāya* who for the first time introduced three kinds of *śābdabodha* to *Vaiyyakaraṇas*, *Mīmāṃsakas* and *Navyanaīyyāyikas*. In *Navyanaīyyāyikas* view *śābdabodha* means *prathamāntārthamukhyaviśeṣyakaśābda-bodha*, In *Mīmāṃsakas*' view *bhāvanāmukhyaviśeṣyakaśābdabodha* and *Dhātvarthamukhyaviśeṣyakaśābdabodha* for *Vaiyyakaraṇas*.

I would like to take up some of the cases of “*Pada*, *Samāsa*, *Vākya*” to discuss the influence of *Pāṇini* *vyākaraṇam* in terms of *Śābdabodha*. There were many grammarians before *Pāṇini* i.e. *aindraṃ cāndraṃ kāsakrutsnam kaumāraṃ sākaṭāyanam* etc.. among them I particularly take up *Pāṇini* view of *śābdabodha*. Remaining grammarians' grammars are not that much famous compare to *Pāṇini* *vyākaraṇa*. On the other hand there is no much source and commentaries.

Below is an example here in the bellow verse the verb “*avindata*” demands the following explanation.

The verse follows –

*adhigatya jagatyadhīśvarādatha muktaṃ puruṣottamāttataḥ.
vacasāmapī gocarō na yas'sa tamādamavindata dvijaḥ..(2-1)*

2. Summary

After set free the bird, having attained freedom, enjoyed happiness that cannot be described in words.

Here in the above verse the verb “*avindata*” demands the following explanation-

It is an *ātmanepada* on *vidl lābhe* by the *pāṇinisūtra* – *svaritañītaḥ kartrabhiprāye kriyāphale (1-3 72)*. *Tiñ pratyaya* denotes *kriyā*. The ‘*kriyā*’ expresses *kāla*, *puruṣa*, *upagraha* and *sankhyā*.

Hari in *padakāṇḍa* of *vākyapadīya* under the heading ‘*upagraha samuddeśa*’ explicates the concept of *ātmanepada* and *parasmaipada*. He defines *upagraha* as the meaning of ‘*lādeśa*’ which denotes some differences in certain places –

*ya ātmanepadādbhedaḥ kvacidarthasya gamyate.
an'yataścāpi lādeśānman'yante tamupagraham..*

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If the result of a ‘*kriyā*’ belongs to ‘*kartā*’ it is ‘*ātmanepada*’ and if it belongs to another person then it is ‘*parasmaipada*’. *Pāṇini* compiled the following ‘*sūtra*’ to institute ‘*ātmanepada*’ – “*svaritañītaḥ kartrabhiprāye kriyāphale*” (1-3-72). *Hari* further

explains that in certain cases the 'kriyā' differs and such a difference is expressed by 'parasmaipada' and ātmanepada in certain sentences also the same is denoted—

**kriyāvīṣayabhedena jīvikādīṣu bhidyate.
kādeśaiḥ sa kriyābhedo vākyeṣvapi niyamate..**

In activities meant for livelihood etc. The 'kriyā' differs following the person to whom the result belongs.

The root 'pac' denotes the kriyā cooking. This 'pāka kriyā' is different for the cook as well as the person who consumes it. The 'parasmaipada' and ātmanepada that are 'lādeśa' explain the difference.

One takes up the job of cooking for livelihood and another performs 'yajña' etc. For the same cause and both the people might be receiving salary. Rather the 'kriyāphala' doesn't go to both of them, but to the master. This kind of specific meaning is expressed by parasmaipada and ātmanepada.

In certain cases the specific meaning of kriyā is denoted by sentence itself – svam yajñam yajate - svam yajñam yajati. In both sentences the word svam helps in deciding that the kriyāphala belongs to kartā.

Paṇini through a sūtra i.e., Vibhāṣopapadena pratīyamāne (1-3-77), rules that either padam can be employed when it becomes clear as to whether the pradhānaphala is kartṛgāmior an'yaḡāmi through an upapada (The word pronounced in proximity).

Therefore, since in the above sentences the word svam makes it clear that the kriyāphala is kartṛgāmi there can be either padam. Thus it is possible that the difference of kriyā can be denoted through lādeśa as well as vākya. This is called upagraha as the kriyāvīṣeṣa is denoted by ātmanepada etc..

Further hari clarifies that some scholars asserted svārthatvam and parārthatvam in terms of the behaviour of a kriyā. Rather it depends upon vivakṣā as to whether that 'parārthatva' is real or unreal.

**kriyāpravṛttau vākyhātā kaiścīt svārthaparārthatā.
asatī vā satī vāpi vivakṣitanibandhanā..**

As it is remarked by patañjali i.e., Sarva ime svabhūtyarthatante – all these people try for their own uplift, everybody puts in efforts for his own benefit. Therefore svārthapravṛtti (behaving with selfishness) is real where as parārthapravṛtti (behaving for others' sake) is unreal. If anybody says that his behaviour is pāramārthika it is just for courtesy. One may say so due to 'vivakṣā'. In such cases since kriyāphala is padārtha, ātmanepada will not take place. In order to avoid such a situation – i.e., Although the result is considered as parārtha since in truth it is svārtha only, to get 'ātmanepadam' paṇini said - "kartrabhiprāye kriyāphale" (1-3-72)

Hari inserted the word 'kaiścīt' (by some scholars). In the above verse in order to accommodate others' opinion that not only by 'vivakṣā' but also following the chief result the behaviour can be svārtha or parārtha really.

Devadatta expects svarga and anna for himself and gets yajanā, pacanā etc. Activities done through yajñadatta. He pays to yajñadatta for the work done. For yajñadatta salary is the only result. The chief results of svarga and odana belong to devadatta who got the activities done. Rather in order to get the result devadatta is arranging for yāga and pāka and it is in this sense that the roots yaj and pac receive ātmanepada and there can be the usage like devadattaḥ yajate, pacate. Here yajate means making arrangements for yāga but not

performing yajña. Similarly pacate means making arrangements for pāka, but not 'cooking'. This is so because the chief results of yāga and pāka are not reaching the yāgakartā and pākakartā. On the other hand in the case of yajñadatta there should be parasmaipadaprayoga like yajñadattaḥ yajati.

Hari, in the following verse, registers the argument advocated by some grammarians that in certain cases such as devadattaḥ pacate, yajate. The ātmanepada denotes a meaning that is akin to the meaning of 'nic' pratyaya –

**keṣāñcīt kartrabhiprāye nicā saha vikalpate.
ātmanepadaman'yeṣām tadarthā prakṛtiryathā..**

Some scholars add 'nic' to a dhātu whereas others, when the activity is meant for kartā, use ātmanepada optionally with 'nic'.

As has already been mentioned ātmanepada is instituted by the sūtra - "svaritañiṭaḥ kartrabhiprāye kriyāphale" (1-3-72) on dhātus which have svarita or jñāpaka as ñic, if the result of kriyā belongs to kartā. Some scholars opine that ātmanepada by this sūtra is applicable to dhātus which express sanvidhānārtha. Pacate (pācayati = getting cooked by someone), yajate (yājayati = getting the scarifies performed by someone) etc. Are examples.

The implication is that – since dhātus denote many meanings (dhātūnām anekārthatvāt), the sanvidhānārtha is denoted by dhātu itself and therefore ātmanepada comes as dyotaka (illuminator). When the prakṛti does not denote sanvidhāna then there will be nic pratyaya and it will be pācayati, yājayati etc..

The vyāpāra (activity) i.e. Useful for the behaviour of the total dhātvartha is called sanvidhāna. The term pravartanā is a synonym. In a kriyā like yajeta, the activity of yajamāna that is required for ṛtvik is dhātvartha. In other words, the activity i.e., Required to fulfil all the sub-activities of kriyā denoted by the dhātu is called sanvidhāna.

Therefore in the case of yajeta unless and until the ṛtviks complete their duties and until the related activities are completed it is not possible to claim that the dhātvartha is completed. In such a situation, although the adhvaryu urges the hotā to do śāsana of śāstra since the dhātvartha doesn't apply until the yajanakriyā is completed, it is not sanvidhāna. Since the urge of yajamāna penetrates through, from beginning to the end, the same is sanvidhāna. Some other scholars think that the logistical support is sanvidhāna. In the above sūtra the condition kartrabhiprāye kriyāphale (1-3-72) entails (upalakṣaṇa) a specific kriyā called sanvidhāna according to śiṣṭaprayoga the nyārtha (prerānārtha) is implied in usages like krñīṣva, vapate, dhatte, cinute etc..

The above śabdās do not denote the common meaning i.e., Do buy, tonsuring, putting on, doing cayana, rather they expressed the following meanings arrange for buying one for me, getting tonsured by, making one put on and making one perform cayanam. Śiṣṭas accept these as meanings.

If we make a survey following the śabdaśakti, the dhātus which are with svaritet and ñic only denote the meaning of sanvidhāna but not others.

Although it is said in sūtra like "kartrabhiprāye kriyāphale" it means there will be ātmanepadī if the meaning of sanvidhāna is conveyed. Such sanvidhāna can be expected with svaritet and ñic only. Therefore, svaritañiṭaḥ in the sūtra is redundant – this is patañjali's view.

Some scholars advance the following argument – if an activity is meant for self then there will be ātmanepada and if an

activity is meant for others then there will be *parasmaipada*. *Vivakṣā* is the base of *svarthatva* and *parāthartha*. Both the phenomena will be accepted in *laukikaprayogas* in the case of *svarit* and *ñic* only but not in the case of *dhātus* like 'yā'.

Even if we accept this argument the *svaritañic grahaṇam* in the *sūtra* is redundant. The entire discussion depends upon both these opinions.

Some scholars opine that the meaning i.e., Denoted by 'ñic' is denoted by *ātmanepada* also. Therefore *ātmanepada* gets *vikalpa* with *ñic*. It means that instead of using a *ñijantadhātu* one can use *ātmanepada*. For this they draw analogy with others' opinion – in the examples like *krīṇīṣva* etc., Since the *preraṇārtha* is expressed by the bare *dhātu*, the same is used instead of *ñijanta*. Similarly *ātmanepada* can be employed instead of *ñijanta*.

According to these people *sanvidhāna* only is *ñijartha* but not bare *praisā* (to order/employ). *Devadatta* gets the *pāka* cooked by *yajñadatta* - in this sentence *devadatta* is *prayojakakartā* and *yajñadatta* is *prayojyakartā*. *Prayojyakartā* acts with *svārthāpekṣā*, i.e., With a desire to get payment. *Devadatta* makes arrangements for *yajñadatta*'s activity. The 'prayojya' doesn't act if he doesn't have a desire for money. Similarly if the 'prayojaka' doesn't make arrangements for the activity, even if he orders the *prayojya* would not act. Therefore it is not possible to rule that only *praisā* is *ñicpratyayārtha*. *Sanvidhāna* is *ñijartha*. Since *ātmanepada* also denotes the same *sanvidhāna*, *ñic* need not be added in case the *ātmanepada* is employed.

Rather, this argument doesn't hold water and the same is suggested by the word *keṣāñcit* in the above verse - the *sūtra* "hetumati ca" (3-1-26) institutes *ñic pratyaya*. *Dhātu* would receive *ñic pratyaya* in the sense of *prayojakavyāpāra* such as *preṣaṇa* - is the meaning of the *sūtra*.

Kurvantam kārayati, kurvantam prerayati etc., are examples. Here there are two sides - *preṣaṇa* is the meaning of the *dhātu* itself and *ñic* is *dyotaka* - is one side, *preṣaṇa* etc. Is meaning of *ñic* - is the second one. Following is the second one. Following the first side *preṣaṇa* also is inherent in the *dhātvartha* and when it is denoted following *prakaraṇam* etc. The use of *ñic* is redundant. That's why usages like *krīṇīṣva* etc., are excepted by *śiṣṭas* in *preraṇārtha*. Following this argument the *dhātu* which is the root with *ñic* can be employed optionally. But in case it is accepted that *preraṇā* is *ñic* only, the optionality doesn't hold water. Then *śiṣṭaprayogas* have to be supported as *antarbhāvitanijartha* etc. In the same fashion optionality to *ātmanepada* with *ñic* is also not possible. The *ātmanepada*, which suggests that *kriyāphala* is *kartṛgāmi*, can denote that the *pradhānapphala* belongs to *kartā* and in this case there is no *preṣaṇaspardhā* whatsoever. The *prayojyaprayojakavyāpāras* are vividly and clearly expressed by *nyantaprayogas* such as *yājayati* but not by *yajate* etc. The word *yajate* denotes the meaning that this *kartā*, as a *svatantra* is performing the *yāga*. And the sense that the *kartā* is employing someone is not denoted by the word *yajate*. The meaning that the *kartā* is employing another person in *yāgakriyā* is clearly expressed by *yājayati*. Therefore the *sanvidhāna* of *ātmanepada* is different. Optionality between both these things is not possible and the same is suggested by the word *keṣāñcit*.

The *dhātu* that can denote a *kriyā* associated with *sanvidhāna* would get *ātmanepada*.

As a matter of fact, the *dhātu pac* denotes the *pradhānārtha* i.e. *Viklitti* etc. Only but not *sanvidhāna*. Then how is it possible to assert that *pacate, yajate* etc. Denote *sanvidhāna* also. *Hari* offers an explanation by the following verses –

***sanvidhānam pacādīnām kvacidarthaḥ pratīyate.
tannimittā yathān'yāpi kriyādhiśrayaṇādīkā..
kartrabhiprayatā sūtre kriyābhedopalakṣaṇam.
kathā bhūtā kriyayā hi tatkartā phalabhāgyataḥ..***

The *dhātu* such as *pacati* denotes not only *viklitti* but other *āvāntara kriyās*' like *adhiśrayana* which are the causes of *viklitti*, also. Similarly *pacate, yajate* etc. Denote *sanvidhāna* also as the person causing *sanvidhāna* is the receiver of the result of the *kriyā*. On the other hand, *kartrabhiprāye* in the *sūtra* is an *upalakṣaṇa* of other *kriyā* such as *sanvidhāna* also. *Bhāṣyakāra* ruled that the *vyāpāra* of *prayojaka* is also *dhātvartha*. Although the *prayojaka* keeps mum, since he makes the arrangements, is called *kartā* and *kāraka*. By the *ātmanepadī*, *pacate*, such *sanvidhānavyāpāra* is being denoted. Although the *dhātu pac* means mainly *tanḍulaviklitti* only the prerequisites of the same such as *adhiśrayana, udakasecana* etc. Also are taken as *pacayarthas*. That's why by the sentence *pacati devadattaḥ*, other meanings such as *adhiśrayati, udakasecana* etc., Are also denoted and it is understood that *prayojyakartā* is also doing *vyāpāras* like *adhiśrayana, udakasecana* etc. Similarly, 'pacate devadattaḥ' means *devadatta* is arranging various things required for *pākakriyā*. In case one wants to say that *devadatta* is employing a *prayojya* then *ñic* has to be added and the usage will be like *pācayati*. *Sanvidhāna* can't be *preṣaṇa*. The one who, while making arrangements, employs another only is called *prayojakah*.

Although he does *sanvidhāna* but fails in *parapreṣaṇa* he cannot be called *prayojaka*. *Hari* draws analogy by the following verse in terms of *upalakṣaṇatva* –

***yathopalakṣyate kālāstārakādarsanādibhiḥ.
tathā phalaviśeṣeṇa kriyābhedo nidarśyate..***

Kartrabhiprāye denotes another *kriyā* (*sanvidhāna*) through *upalakṣaṇa* just like the time is denoted by sighting stars in the sky.

Nakṣatram dṛṣṭva vācam viśṛjet (one should break silence only after sighting the stars) – is a norm applicable to 'maumavratī'. Here since sighting stars can take place only after *sandhyākāla*, *nakṣatram dṛṣṭvā* means after *sandhyākāla*. That's why one can break silence after *sandhyākāla* even if the stars are not sighted due to a cloudy sky. Similarly, here also, since it is prescribed 'kartrugāmini kriyāphale', it should be connoted through *upalakṣaṇa* that the *kriyā* should be *sanvidhānaviśiṣṭakriyā*. The purport of *nakṣatram dṛṣṭvā* is after *sandhyākāla* and not is it serious about sighting the stars. On the same count, *ātmanepada* also mainly denotes *sanvidhāna* rather than *kartṛgāmi kriyāphala*.

3. Conclusion

The work which is very much useful to know the actual meaning and to avoid the ambiguity in different contexts. *śābdabodha* is not only study of meaning, it is also related to syntax and semantics. *śābdabodha* is useful for to know the correct meaning and analyze the word or sentence with-out any ambiguity. It is also useful the N L P (Natural Language Processing) and computational linguistics.

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