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## The techniques of Pānini's Aṣṭādhyāyī

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### Abstract

Panini was the greatest grammarian and erudite author of Aṣṭādhyāyī which is an innovative system and monumental work of about 4000 aphorisms. He has achieved universal recognition for producing the grammatical structure which provides a complete & concise analysis of the science of Sanskrit language. Being the inventive & creative grammarian Panini has analyzed a comprehensive and scientific theory of phonetics, phonology and morphology. The different dates regarding birth for Panini are given in the 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> Century B.C Historically it is considered that he flourished during the period of fourth Century B.C and was born in shalatura is presently in Lahore, Pakistan. The salient points of the topic is described herein in the form of abstract. A treatise called Aṣṭādhyāyī consists of eight chapters (Adhyāyas) each chapter being again subdivided into quarter chapters (Four pādas). Aṣṭādhyāyī basically highlights the difference between the language of Vedic texts, Vedic usage and the language used for communicating in day to day life regional variants. A basic set of rules are made on about 1700 basic elements like nouns, verbs, vowels, consonants etc. The Aṣṭādhyāyī consists of following four components.

- Aṣṭādhyāyī:** A system of about 4000 grammatical rules.
- Sivasūtras:** The inventory of Phonological segments, partitioned markers (Anubandhas) to allow abbreviations for classes of segments to be formed by the pratyāhār.
- Dhātupātha (List of verbal roots):** A list of about 2000 verbal roots with sub-classification and diacritic markers encoding their morphological and syntactic properties.
- Ganapātha (Various sets of nouns):** An inventory of classes of lexical items of various rules.
- Lingānuśāsanam (System for deciding the gender):** later grammarians considered the Panini, katyāyana and Patañjali as the thoritative Trimuni (Three Sages). Kāśika provides the most authentic commentary explicit rule-by-rule paraphrase of the Aṣṭādhyāyī with appropriate examples. Bhattoji Dikṣit recognized the rules of Aṣṭādhyāyī according to topic and rearranged as Siddhāntakoumudi for clear understanding of Panini's whole system.

**Keyword:** Astadhyayi is a greatest monuments of human intelligence, language of Vedic texts, Vedic usages, morphological and syntactic properties, non-dualistic philosophy of word, chatuṣṭāyī śabdānām prabruṭti, siddhe śabdārthasambandhe and the technical phenomenon of the sutras

### Introduction

Panini was a Sanskrit Philologist, grammarian and revered scholar in India. He is popularly known as Father of Linguistics. So history linguistics begins with the Indian grammarian Panini. His formulation of 3959 rules of Sanskrit Morphology known as Aṣṭādhyāyī. It is no exaggeration to say that Panini is one of the greatest geniuses to have emerged from India who gave the Sanskrit language a precise and well organized structure in the shape of Aṣṭādhyāyī. It is significantly quoted by an American Linguist in respect of Grammatical treatise Aṣṭādhyāyī that <sup>[1]</sup>“one of the greatest monuments of human intelligence”.

The root of Aṣṭādhyāyī is 14 shiv sutras. Panini required 41 subjects of the Sanskrit alphabet to describe all vowels, semi-vowels, consonants, nasals and so on. Panini himself refers 10 grammarians in Aṣṭādhyāyī. The names of these grammarians are:

1. Apīśalah: Vāsupyāpīśalah <sup>[2]</sup>.
2. Kāśyapah: Truṣimruṣikrusehkāśyapasya <sup>[3]</sup>.
3. Gārgyah: Oto gārgyasya <sup>[4]</sup>.
4. Gālavah: Trutiyādiṣu Bhāsitpumska Pumvat gālavasya <sup>[5]</sup>.
5. Cākravarmanh: I cākravarmaṇasya <sup>[6]</sup>.
6. Bhāradvajah: Rto Bhāradvajasya <sup>[7]</sup>.

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7. Śākatāyanah: Laṅ śākatāyanasya <sup>[8]</sup>.
8. Śākalyah: Sambudhau śākalyasya <sup>[9]</sup>.
9. Senakah: Giresca senakasya <sup>[10]</sup>.
10. Sphotāyanah: Avaṅa sphotāyanasya <sup>[11]</sup>.

Bhartṛhari's Vākyapadiya deals with topics in the philosophy of language. According to Bhartṛhari the Brahman is without beginning or end. Its very essence is the word (Sphota). The Sphota theory is a holistic theory of sentence which is treated as Savdādwaitabād darśan means non-dualistic philosophy of word.

### Contents of Aṣṭādhyāyi

The following descriptions are the concise arrangement of the chapters of Aṣṭādhyāyi.

Ch-1 The Saṃjñā sūtras (Lexical items) and Paribhāṣā sūtra (Meta rules). Rules dealing with extension, Atmanepada, Parasmaipada, Kāraṅkas (Syntax).

Ch-2 Rules dealing with compounding, nominal inflections, number and gender of compounds, Replacements relative to roots, deletion by luk.

Ch-3 Rules dealing with the derivation of roots ending in affixes 'san' etc items ending in a kRi or ting.

Ch-4-5 Rules dealing with the derivation of a pāda ending in a sub feminine affixes; derivation of nominal stems ending in an affix termed taddhita.

Ch-6-7 Rules dealing with doubling, samprasāraṇa, samhita, augment (āgama), accents, phonological operations relative to a pre-suffixial base (Anga). Rules dealing with operations relative to affixes and augments.

Ch-8 Rules dealing with dviṭva (doubling) relative to a pāda, accent relative to a pāda. Rules dealing with miscellaneous operations relative to a pāda and a non-pāda.

Yudhiṣṭhira Mimāṃsaka <sup>[12]</sup> says with reference of the statement of Bhāṣya discussed in the 2<sup>nd</sup> āṅhika as: Chatuṣṭāyi śabdānām prabruṭti- Jāti & śabdah. Guna śabdah, Kriyā śabda, Jdruchhā śabdah.

There are four kind of usages of words as: Jāti śabdah-words of class-notion, Words of quality (colours), Kriyā śabdah-words of action, Jadruchhā śabdah- self willed words. Panini has composed all grammatical rules for the instruction of both popular & vedic words. It is also illustrated by Patañjali at the beginning of Mahābhāṣya through "Atha Śabdānusāsanam".

Dikṣhita in the "Śabdakaustubha" asserts that the word "atha" which has the grammatical status of a nipāta has only an indicative function (dyotakatva) like the upasarga and not an explicatory function (vāchakatva). The word <sup>[13]</sup> "atha" indicates that now is the commencement of the topic of instruction of words. The anusasana means that the function of the instruction consists in distinguishing correct form incorrect words.

Kāśikā Vṛutti which is written by Jayāditya and Vāmana is belived to be the 3<sup>rd</sup> important grammatical text after the Aṣṭādhyāyi and Mahābhāṣya. According to Mahābhāṣya grammatical science is necessary for the instruction of words and comprehension of the meaning of a word is the subject matter of the grammar. In this context Patanjali has discussed one Vārtika (phrase) "Siddhe Śabdārthasambandhe" of Kātyāyana. The interpretation of this vārtika is that Siddha means eternal. So the word (śabda) meaning artha and their inter-relationship (sambandha) is eternal. Patañjali says <sup>[14]</sup> - Māṅgalika Ācārya mahatah śāstraughasya mangalārtham Siddha-śabdām āditah prayunkte.

Here Surendranath Das Gupta <sup>[15]</sup> speaks that the auspicious teacher desiring auspiciousness for the extensive śāstra at first uses the word siddha. The śāstras that begin with auspicious word are traditionally continued and invest their readers with heroism and associated with long life and so that those who read such śāstra attain their fruit.

### The rules of the Aṣṭādhyāyi are of six types

**1. Saṃjñā: meḃ%ee:** (Technical Rules/Definition/ Nomenclature) - Which assign a particular term for understanding various basic rules of the grammar is considered as saṃjñā sūtra. Bhāṣyakār says <sup>[16]</sup> - meḃ%eeefOekeÀej: meḃ%eemecÖel³e³eeLe&: - saṃjñādhikārah saṃjñā-sampratyārtha. The meaning of this vārtika is that – a topic as regards Saṃjñā, Nomenclatures is for the purpose of understanding of the nomenclature. Example: "Vṛddhirādaic" <sup>[17]</sup> Je=ef×jeow@ed - this rule assigns the word vṛddhi. The sutra comprising three words vṛddhi, at, aic. These three things are termed as vṛddhi. He the word vṛddhi is treated as the technical name by which a(Dee), ai(Ss), au(Deew) are denoted. The saṃjñāin (meḃ%eer) is that which are bearer of the saṃjñā means a, ai, au. Panini assigns more than 200(two hundred) technical rules (saṃjñā) in Aṣṭādhyāyi.

**2. Paribhāṣā: HeefjYee<ee-Interpretive rules/Meta rules – Paribhāṣā** means a rule which represent the special interpretation for the application or usage of another rule. Example: "Ikoguna vṛddhi" <sup>[18]</sup> FkeÀesiegCeJe=ef×:- When by any rule both guna & vṛddhi are required to be performed in the term guna or vṛddhi there appear ik vowels (i,u,ri) long and short vowel.

**3. Adhikāra-Deefoekēaj:** Heading rule/Governing rule- Adhikār is a rule which is introduced to understand some common topic as well as gets attached with number of rules either within a chapter or more chapters. Example: "Kārake" <sup>[19]</sup> keÀejkesÀ- the phrase kārake or a noun in a relation to an action through verb is called "kārake". This kārake being the heading rule (adhikāra) is directly related with an action for six cases. i.e from nominative case to locative case with genitive or sixth case. As genitive case does not have any relation with verb. Panini has written more than 70 heading rules (Adhikāra sūtra) in Aṣṭādhyāyi.

**4. Vidhi-efJeefOe:** Operational rule/General rule- A rule which indicate the method of functioning or performance of the operation is called viddhi. Panini has composed more than 3000 (three thousand) in Aṣṭādhyāyi. Example: ŪmJees veHegbmekesÀ ÖeeefleHeefokeÀm³e "Hraswo napumsake prātipadikasya <sup>[20]</sup>" this is an operational rule viddhi sūtra. The meaning of the rule is that, in the neuter gender a long vowel changes into short vowel. ūeece + veer = ūeeceCeer This is nominative case which means the leader of a village. Here Long vowel F& (i) is converted to short vowel, then the word is finally formed as ūeeceefCe: ~

**5. Niyama-efve³ece:** Conditioning rule/ Exception- A rule which restricts other rule with a condition and contradicts an earlier rule in the form of Apavāda (exemption) is treated as Niyama sūtra. Example: me³HeeCeeceskeÀMes<e SkeÀefJeYeÈeÀew "Sarupanam Ekses ekavibhaktau <sup>[21]</sup>" when there will be some words with same forms the last one is only retained. Here only one retention SkeÀMes<e:

remains when same case termination appears together. This rule is applicable there where more than one or two words stand together with same form and same meaning.

**6. Atideś-DeefleosMe:** Extension rule/ Rule of Analogy - Atideś rules generally widen and specify the scope of application of the definition or a operation of a rule. Example: mLeeefveJeoosMeesçveequleOeew “Sthanivadadeso Analvidhau <sup>[22]</sup>” - a substitute (ādeś) is like the former occupant (sthāni) but not in the case of any rule applicable to letters. (Al-vidhi) this is a compound of Al (Deued) means alphabet or letters vidhi means rule. Example: DemlesYet&: “Asterbhu” <sup>[23]</sup> here bhū (Yet) is the substitute of the verb as (Demed) according to Sthānivat rules all the bhū suffixes like tavya (leJ<sup>3</sup>e) etc applicable from bhū.

### The Technical Phenomenon of the Sutras in Astadhyayi

The Technical Phenomenon of the Sutras are the structural organization and function of the Aṣṭādhyāyī. The presentation of rules are made by Panini in serial order and organized under Adhikāras along with classification into books and chapters. Adhikāra reveals the primary layer of organization where anuvṛti and interpretation of sūtras are in focus. A sutra has the following six aspects:

DeuHee#ejcemeefvoiOeced meeJJeled  
efJeéleescegKeced ~  
DemleesYeceveJeDeb @e met\$eb met\$eefJeoos efJeog:  
~~  
Alpākṣarmansamdigdham sārvaṭ viśvataḥ mukhaṃ.  
Astobhamanavadyam ca sūtraṃ sūtravidah viduh.

### The six properties of paninian sutras sre as follows

- 1. DeuHee#ejced:** A sutra has minimum number of words/ syllabus. Patañjali says—DemevosneLe¥ @eeO<sup>3</sup>es<sup>3</sup>eb J<sup>3</sup>eekeÀjCeced- Grammar should be studied for attaining certainty. Any doubt arises in the mind gets solved by the grammatical instruction. Patañjali says - <sup>[24]</sup> ikoyanaci FkeÀ<sup>3</sup>eCeeseef@e--meeceLe&<sup>3</sup>eesieeVeefn efkeÀefáeo\$e HeM<sup>3</sup>eeefce Meem\$es <sup>3</sup>eoveLe&kebÀ m<sup>3</sup>eeled on the capacity of the signifying power of the rules nothing is found meaningless in paninian system. Bhāṣya interprets in “Vṛddhirādaic” Je=efxjeow@ed-1-1-1 that ÓeceeCeYettle Dee@ee<sup>3</sup>e&: oYe&HeefJe\$eHeefCe: Meg@eeJeJekeÀeMes Óee\*cegKe GHeefJeM<sup>3</sup>e cenleeÓe<sup>3</sup>elvesve met\$eeefCe ÓeCe<sup>3</sup>eeeflemce ~ The authentic master Panini sitting with a ring of the kusa grass in his hand, looking towards the east in a sacred and solitary place composed the sutras with great endeavour, so there is no chance for a single alphabet of being mistaken or meaningless. So what to speak of so many sūtras.
- 2. DemeefvoiOeced:** sūtra is unambiguous, means devoid of doubts.
- 3. Meejjeled:** Contains the essence of the topic for which sūtra is meant.
- 4. Efjeéleescegkeced:** A sutra is general & universal for the multi-dimensional applicability.
- 5. DemleesYeced:** All sūtras carry bundle of information without having any meaningless word. Nāgeś says with special reference to FkeÀ<sup>3</sup>eCeeseef@e-6-1-77 and “Vṛddhirādaic” Je=efxjeow@ed-1-1-1 discussed in mahābhāṣya that HeefCeefvev<sup>3</sup>eemeÓel<sup>3</sup>eeK<sup>3</sup>eevem<sup>3</sup>e DeefHe Deme<sup>3</sup>efle: ~ Here the idea is that a list of sounds in Sanskrit arranged in a special order is called śhiva sūtra, Here if the end of \_ece\*Ceveded the letter ced is a

Fled –lopa elision treated to be made by siv then the Óel<sup>3</sup>eeK<sup>3</sup>eeveced rejection of bhāṣya will be futile. It is said that Panini rules has two purposes. 1. çäÓe<sup>3</sup>eespeveced-for the popular usage, 2. DeçäÓe<sup>3</sup>eespeveced-invisible consequence.

- 6. DeveJeDced:** A sūtra is always devoid of faults.

### Conclusion

The style of Pāṇini mainly deals with formation of words by using of roots and suffixes to it from the language. The application of rules in Aṣṭādhyāyī is that the rules always apply when ever and where ever they are applicable. All the rules of Aṣṭādhyāyī has been arranged and applied in the same manner. When two rules are applied at a time the later rule over rids preceding rule as the paribhasa rule like “Vipratishedhe Paramkāryam”. Aṣṭādhyāyī is a list of rules. The list has different headings and all headings describe the specialized meanings. Pāṇini created a brief account on the large arrangement of different rules. The great variety of linguistic ideas used in Aṣṭādhyāyī mirrors the complexity of cognitive relationship.

It is a appreciable and remarkable that the author of Aṣṭādhyāyī has achieved universal recognition as the greatest grammarian representing the scientific method of word analysis and computing system in Sanskrit language.

### Footnotes

1. Panini: A Survey of research, George Cardona, pg-243
2. P.S-6-1-89
3. P.S-1-2-25
4. P.S-8-3-20
5. P.S-7-1-74
6. P.S-6-1-63
7. P.S-6-2-63
8. P.S-6-4-111
9. P.S-1-1-16
10. P.S-5-4-112
11. P.S-3-1-112
12. History of Sanskrit-Grammar-2<sup>nd</sup>, pg-9, part, Yudhiṣṭhira Mimāṃsaka
13. M.B-1<sup>st</sup> Ānhika, page-1, by-Surendranath Gupta
14. M.B-1<sup>st</sup> Ānhika, by-Patañjali
15. M.B -by Surendranath Das Gupta, page-34
16. M.B-3<sup>rd</sup> Ānhika-by Patañjali.
17. P.S-1-1-1
18. P.S-1-1-3
19. P.S-1-4-23
20. P.S-1-2-47
21. P.S-1-2-64
22. P.S-1-1-56
23. P.S-2-4-52
24. P.S-6-1-77

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