

## Chapter - VI Study of the meanings of the particles, nouns and compounds

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The present chapter of my dissertation is entitled as “*Study of the meanings of the particles, nouns and compounds.*” Chapter is divided in to three parts. The first part of the chapter deals with the meanings of the निपात and the views of Naiyāyikas, Mīmāṃsakas and Grammarians. The second part of the chapter deals with the meaning of nouns. The views of व्यपेक्षावादी i.e., Naiyāyikas and Mīmāṃsakas are refuted. The third part of this chapter deals with the meanings of powers in compounds.

### VI. I. Meaning of निपात (particle)

Since ancient times, the concept of four divisions of words namely नाम (noun), आख्यात (root), उपसर्ग (prefix) and निपात (particle) are in existence. Yāska’s निरुक्त and Patañjali’s महाभाष्य testify above truly. उपसर्गs are considered under निपातs only, but those are being related to क्रिया or तिङन्त, प्र etc. twenty निपातs are considered as उपसर्गs. Similarly, when not related with verbs, these प्र etc. are considered to be निपातs. Pāṇini has clarified this concept in the following *sūtras* respectively.

चादयोऽसत्त्वे । 1.4.57, प्रादयः । 1.4.58, उपसर्गाः क्रियायोगे । 1.4.59

Naiyāyikas consider निपातs as वाचक (signifier of meaning) and उपसर्गs as द्योतक (indicator of meaning). निरुक्त and महाभाष्य also discuss whether उपसर्ग should be considered as वाचक or द्योतक, but nothing was said clearly about निपात.

### VI. I. 1. Nāgeśa's views on उपसर्ग (prefix) and निपात (particle)

After explaining the meaning of roots, Nāgeśa has started the chapter by discussing the meaning of निपातs. In the *Navya-Nyāya* style of writings, the opinions of the opponents are refuted in detail by keeping the preface first and at the end the plaintiffs present their theory. Nāgeśa has also done the same in all the chapters of the PLM, but in this chapter, he has presented the views of Grammarians about निपात first. Thereafter, the views of *Naiyāyikas* and *Mīmāṃsakas* have been refuted.

According to him, both उपसर्गs and निपातs are indicative of meaning. Two examples are given in the beginning of the chapter.

1. अनुभूयते सुखम् । (pleasure is felt)
2. साक्षात् क्रियते गुरुः । (The teacher is visited)

In both these examples, फल (the results) of अनुभव (to experience) and साक्षात्कार (to visit) are considered as meanings of the roots भू and कृ but not considered as meanings of अनु prefix and साक्षात् particle. By considering this, the roots कृ and भू used in the sentences can become सकर्मक (transitive). Definitions of सकर्मक (transitive) and अकर्मक (intransitive) have been explained in the fourth chapter. On the basis of those interpretations, it is necessary to make the roots भू and कृ transitive and अनुभव and साक्षात्कार should be considered as meanings of धातु instead of निपात.

## VI. I. 2 Significance of द्योतकता (indication)

Nāgeśa has given the definition of द्योतकत्व as follow:

द्योतकत्वं च स्वसमभिव्याहृतपदनिष्ठवृत्त्युद्धोक्तत्वम् ।<sup>283</sup> ।

From the point of view of the different meanings appearing from the words including the निपात in different places, three meanings of द्योतकत्व (indication) have been given.

- To impart knowledge of the spoken meaning existing in spoken or written roots immediately with निपात. For example, in the sentence 'साक्षात् क्रियते गुरुः', the particle 'साक्षात्' is present with the root 'कृ' make sense of the meaning of 'visited'. In the above definition the word 'स्व' suggests 'साक्षात्' etc. particles or 'अनु' etc. prefixes which indicate the whole meaning of the sentences. Along with it, the second word 'समभिव्याहृत' (pronounced) suggests the roots like 'कृ' and 'भू'. And वृत्ति i.e., the power to say the meanings like 'to see' 'to experience' in the form of words. To make sense of this वृत्ति is the meaning of the meaning of the निपातस.
- The second meaning of द्योतकत्व is to anticipate a specific action somewhere.

क्वचित्तु क्रियाविशेषाक्षेपकत्वं द्योतकत्वम् ।<sup>284</sup>

For example, प्रादेशं लिखति (drawing up to the province). In this sentence the object 'प्रादेशम्' used in the second case could not related with the verb 'लिखति'. Therefore, the particle 'वि' is considered as the metric of

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283 पलम. 186

284 *Ibid.*

measurement in this case and the sentence will be प्रादेशं विलिखति means, he draws after measuring the area up to the province. Here, the first meaning of द्योतकत्व cannot be accepted because the meaning of measuring is not in the literal sense of the root लिख्.

On the basis of this second opinion, in the interpretation of 'अथ शब्दानुशासनम्', the first वार्तिक of पस्पशाह्निक of महाभाष्य, Kaiyaṭa propounded 'अथ' as a verb in the form of 'to start'<sup>285</sup>.

- The third meaning of द्योतकत्व is the determination of a particular relationship.

क्वचित्तु सम्बन्धपरिच्छेदकत्वं द्योतकत्वम् ।<sup>286</sup>

For example:

जपमनु प्रावर्षत् । (It rained after chanting). In this example, 'अनु' indicates the pre-existing relationship between जप and वर्षणक्रिया. First the chanting was done and then it rained. This knowledge is obtained through the particle 'अनु'. All particles which are described as कर्मप्रवचनीय with the rule of Pāṇini कर्मप्रवचनीयाः । 1. 4. 83 suggest the meaning of पूर्वापरसम्बन्ध (relation between past and present). Bhartṛhari also has presented the characteristics of कर्मप्रवचनीय in the VP which is as follow:

क्रियायां द्योतको नायं सम्बन्धस्य न वाचकः ।

नापि क्रियापदाक्षेपी सम्बन्धस्य तु भेदकः<sup>287</sup> ॥

Accordingly, निपातs are considered to be indicative in above three ways.

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285 शब्दानुशासनस्य प्रारम्भ्यमाणता अथ शब्दसन्निधानेन प्रतीयते । म. भा. प्र. - भाग. 1, पृ. 4

286 पलम. 186

287 वाप. 2. 106

### VI. I. 3 Refutation of the views of Naiyāyikas and Kauṇḍabhaṭṭa

Naiyāyikas consider उपसर्ग as expressive of meaning but निपात are considered as indicative of meanings. They provide evidence from lexicons. For example, the निपात, साक्षात् suggests the meaning of प्रत्यक्ष (manifest) and तुल्य (equivalent) in अमरकोश<sup>288</sup>, निपात has been considered to have multiple meanings. The second they believe that the words which are famous and also in practice, it would convey different meanings on different occasions because of practice.

The word नमः in the sentences like 'देवाय नमः' is considered to mean salutation in this occasion and in the occasion of donation 'गवे नमः' the word नमः is considered to mean worship.

Nāgeśa has refuted above opinion of Naiyāyikas by arguing that there would be fault in the sentences like साक्षात्क्रियते गुरुः । In this sentence the root कृ is intransitive. If निपात is considered as indicative of meaning there will be no लकार by the rule of Pāṇini, लः कर्मणि च भावे चाऽऽकर्मकेभ्यः । 3. 4. 69

In the sentences like अनुभूयते सुखम् and साक्षात्क्रियते गुरुः, the words सुख and गुरु would not be termed as कर्म. While refuting the views of Naiyāyikas, Nāgeśa has given the definition of सकर्मक which is as follow:

सकर्मत्वं च स्वस्वसमभिव्याहृतनिपातान्यतरार्थफलव्यधिकरणव्यापारवाचकत्वम्<sup>289</sup> ।

In fact, both निपात and उपसर्ग are the same type of words. The only difference is that due to being composed of verbs, some निपात like प्र etc. get another name

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288 साक्षात् प्रत्यक्षतुल्ययोः । अमरकोश. 3. 252

289 पलम. पृ. 189

उपसर्ग. When both are the same type of words, then how can one be considered as a द्योतक (indicative) and the other as a वाचक (expressive).

Further, Nagesh has pointed out the fault in Kauṇḍabhaṭṭa's statement. Without mentioning the name, he has shown the worthlessness of his opinion by saying only केचित् शाब्दिकाः<sup>290</sup>. Nāgeśa has pointed out where Kauṇḍabhaṭṭa has shown fault in the opinions of Naiyāyikas in the VBS. If it is considered that the particles as expression of meaning, the meaning of the particle च which is समुच्चय should be considered in the sentences and the sentences like शोभनः च should be considered appropriate.

The second fault is, in the example like घटस्य समुच्चयः । (collection of pot) समुच्चय is used with the relative case of the word घट. The meaning of the particle च is also समुच्चय. Therefore, the sentence like घटस्य च also should be considered.

Nāgeśa has denied above view of Kauṇḍabhaṭṭa. All the faults that Kauṇḍabhaṭṭa has pointed out in the opinion of the Naiyāyikas depend on the belief that the meaning of the निपात is related to the विशेषण. But according to Nāgeśa, this view is not correct, because words have their own different nature and according to their nature, the meaning of them appears in different forms. For example, the same cooking process is expressed in the सिद्ध or निष्पन्न by the word पाक, but the same process is expressed in the साध्य or अनिष्पन्न form by the word पचति. In the same way, निपात are also such in nature that they are always compatible only as adjectives with other meanings, not as substantive.

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290 यदपि केचित् शाब्दिकाः निपातानां वाचकत्वे शोभनः समुच्चयः इतिवत् शोभनश्च इत्यापत्तिः । घटस्य समुच्चयः इतिवत् घटस्य च इत्यापत्तिः । घटं पटं च पश्य इत्यादौ षष्ठ्यापत्तिश्च इत्याहुः । पलम. पृ. 192

#### VI. I. 4 निपातs are meaningful even though they are indicative

Considering निपात as indicative of meaning does not mean that the those are not meaningful. Those can also be considered meaningful on the basis of indicative meaning because for a word to be considered meaningful it is not necessary that it should reveal the meaning through अभिधावृत्ति. If a word reveals the intended meaning through any of these expressions, अभिधा, लक्षणा and व्यञ्जना, then it will be considered meaningful. Therefore, despite of being indicative, the significance of the words निपात does not end.

It is because of the importance of निपात that in नञ्समास, the meaning of उत्तरपद is considered to have priority due to the non-dominance of the meaning denoted by the particle 'नञ्'. If निपातs are meaningless, then the priority of the meaning of the पूर्वपद will be accepted over which word? For example, 'अब्राह्मणः' means the one who is not actually a Brahmin but is similar to a Brahmin, has Brahmin status attributed to him due to some qualities. Here the meaning of analogy or imposition is the indicative meaning of नञ्. This meaning of नञ् is an adjective of the meaning of उत्तरपद in the compound.

Kaunḍabhaṭṭa considered the same in this case. The *kārikā* is as follow:

नञ्समासे चापरस्य द्योत्यं प्रत्येव मुख्यता ।

द्योत्यमेवार्थमादाय जायन्ते नामतः सुपः<sup>291</sup> ॥

#### VI. I. 5. उपसर्ग (prefixes) are indicative of meanings.

The debate has been going on since ancient times whether a prefix is expressive or indicative. In the निरुक्त of Yāska, two interesting views on this subject are

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291 वै. भू. सा. पृ. 385

discussed. Among grammarians, the eminent scholar शाकटायन considered prefixes to be indicative of meaning, on the other hand, a scholar named गार्ग्य was of the opinion that prefixes denote meanings<sup>292</sup>.

After explaining the meaning of निपात, Nāgeśa has started explain the meaning of उपसर्ग. The example of 'प्रतिष्ठते' is the subject of this discussion. The meaning of the root स्था is considered to be cessation of motion or lack of motion in पाणिनीयधातुपाठ. That is why तिष्ठति means to remain motionless. But प्रतिष्ठते means departure. There is clearly a substantial difference between the meanings of these तिष्ठति and प्रतिष्ठते. Therefore, in प्रतिष्ठते, meaning of motion is considered by the suffix प्र. Patañjali has also considered the same opinion which is as follow:

इह तर्हि वक्तव्यम् अर्थान्तरं गम्यते तिष्ठति प्रतिष्ठते इति । तिष्ठति इति  
ब्रजि-क्रियायाः निवृत्तिः । प्रतिष्ठते इति ब्रजि-क्रिया गम्यते । ते मन्यामहे  
उपसर्गकृतम् एतद् येन अत्र ब्रजि-क्रिया गम्यते<sup>293</sup> ।

But Patañjali further clarified that the meanings of roots given in धातुपाठ should be considered only as reference to the main or famous meanings. Due to the multi-meaning of roots, the meanings expressed in any form from the roots were considered to be the literal meaning of roots. Therefore, the meaning of the action

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292 न निर्बद्धा उपसर्गा अर्था निराहुरिति शाकटायनः नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति ।

उच्चावचाः पदार्था भवन्ति इति गार्ग्यः । निरुक्त 1. 3

293 व्या. महा. 1. 3. 1

'गमन' expressed by the combination of 'प्र' with 'स्था' is of 'स्था' root only and the prefix प्र only indicates the action<sup>294</sup>.

Nāgeśa has quoted Bhartṛhari to testify the above opinion which is as follow:

धातोः साधनयोग्यस्य भाविनः प्रक्रमाद्यथा ।

धातुत्वं कर्मभावश्च तथान्यदपि दृश्यताम् ॥

बुद्धिस्थादभिसम्बन्धात्तथा धातूपसर्गयोः ।

अभ्यन्तरीकृतो भेदः पदकाले प्रकाशते<sup>295</sup> ॥

Further, Nāgeśa has accepted the opinion of Kaundabhaṭṭa and accepted लक्षणाशक्ति and the meaning of similarity in the words चन्द्र in examples like चन्द्र इव मुखम्. The significance of the particle इव is presented here. He has also refuted the opinion of Naiyāyikas regarding the meaning of the particle इव. They have considered इव to be expression of meaning instead of indication of meaning.

## VI. I. 6 Two types of the particle नञ् and their meanings

Two types of the particle नञ् has presented. Those are पर्युदासः (prohibitive) and प्रसज्यप्रतिषेधः (negative). The वंशी commentary of वंशीधरमिश्र also testifies the same<sup>296</sup>. Among these two, the meaning of 'पर्युदास नञ्' is indicative. Becoming

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294 बह्वर्था अपि धातवो भवन्ति इति । तद्यथा वपिः प्रकरणे दृष्टः छेदने चापि वर्तते ..... एवम् इहापि तिष्ठतिरेव व्रजिक्रियामाह तिष्ठतिरेव व्रजिक्रियाया निवृत्तिम् । व्या. महा. 1. 3. 1

295 पलम. पृ. 203

296 द्वौ नञौ च समाख्यातौ पर्युदास-प्रसज्यकौ ।

पर्युदासः सदृग्ग्राही प्रसज्यस्तु निषेधकृत् ॥ पलम. पृ. 214

the subject of the imposed knowledge and the words like 'घट' are indicative of the imposed cause of action, to remember this meaning through 'नञ्'. पर्युदास नञ् almost always gets compounded with उत्तरपद.

प्रसज्यप्रतिषेध नञ् can be both with compound and without compound. Here, नञ् is related to action. Nāgeśa has presented a hemistich to testify that which is as follow:

प्रसज्यप्रतिषेधोऽयं क्रियया सह यत्र नञ्<sup>297</sup> ।

That compound related प्रसज्यप्रतिषेध नञ् only has the meaning of अत्यन्ताभाव (absolute non-existence), but प्रसज्यप्रतिषेध and पर्युदास without compound have the meaning of अत्यन्ताभाव and अन्योन्याभाव respectively. The absence of relation other than the तादात्म्यसम्बन्ध is called अत्यन्ताभाव and the absence of तादात्म्यसम्बन्ध is called अन्योन्याभाव.

Following are the examples of प्रसज्यप्रतिषेध नञ् compound.

असूर्यम्पश्या राजदाराः । (Queens who don't see the sun)

गेहे घटो नास्ति । (There's no pot in the house)

घटो न पटः । (pot is not cloth)

प्रागभाव (non-existence) and प्रध्वंसाभाव (ceasing to exist) are not indicative to नञ्.

Another opinion of Naiyāyikas has been refuted. According to them, that which is सत् or विद्यमान (exists) cannot be renounced by नञ् and the renunciation of the

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297 पलम. पृ. 218

असत् or अविद्यमान (non-existent) is automatically accomplished due to its non-existence. Since 'नञ्' cannot be used in both the forms, the purpose of using 'नञ्' is unwanted. Nāgeśa has quoted *kārikā* as पूर्वपक्ष from प्रमाणवार्तिक which is as follow:

सतां च न निषेधोऽस्ति सोऽसत्सु च न विद्यते ।

जगत्यनेन न्यायेन नञर्थः प्रलयं गतः<sup>298</sup> ॥

The answer to above opinion is that the intellectual word itself is the वाच्य (expression) of the meaning, which is called स्फोट and the intellectual meaning itself is the वाचक (expressive). For this reason, due to the intellectual meaning itself being expressed through words, even if the object exists in the intellect and its negation is not possible through Nanna, the external existence of the object can be negated by नञ्.

Further, the meaning of the particle एव is discussed in detail. The meaning of the एव is conception. In this context, the views of rhetoricians are discussed. According to them, there are various meanings of एव according to its use in sentences like लवणम् एव असौ भुङ्क्ते (He eats only salt) घट एव प्रसिद्धः (A pot is also famous) क्वेव भोक्ष्यसे (Where will you eat).

Three types of अवधारण are also discussed. These are विशेष्ये (in substantive), विशेषणे (in adjective) and क्रियायाम् (in action).

Chapter ends with the definitions of विधि (formula), नियम (rule) and परिसङ्ख्या (enumeration).

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298 प्रमाणवार्तिक 4. 226

## VI. II नामार्थनिरूपणम् (Meaning of Nouns)

The term नामार्थ (meaning of nouns, nominal stems) involves two factors which are नामन् (noun) and अर्थ (its meaning). So far, we have discussed about the notion of meaning of words. In the PLM, Nāgeśa has presented the views of Mīmāṃsakas and refuted them. He has defeated the views of Grammarian. The basic question has been discussing since ancient time that the power to convey the primary meaning in words be considered in जाति (generic property) or व्यक्ति (individual). There are two references found regarding that in MB.

First in the name of Vājapyāyana, who has considered the power in जाति<sup>299</sup> and later is found in the name of Vyāḍi, the author of the text सङ्ग्रह. He has considered the power to convey the meaning in व्यक्ति<sup>300</sup>. Pāṇini has considered both these opinions and created rule for each. जात्याख्यायाम्....अन्यतरस्याम् । 1. 2. 58 for जाति and सरूपाणामेकशेषएकविभक्तौ । 1. 2. 64 for व्यक्ति.

### VI. II. 1 Views of Mīmāṃsakas regarding the meaning of nouns

Mīmāṃsakas have considered power to convey the primary meaning in जाति (generic property) but not in व्यक्ति (individual)<sup>301</sup>. Therefore, they are also known as जातिशक्तिवादी. They have given following reason for believing that:

The first reason to believe word-power in जाति is लाघव (shortness of expression). Individuals are infinite, hence from their point of view, we have to imagine infinite power to understand the primary meaning. But considering the power in जाति (generic property), the meaning will be conveyed with the help of only one

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299 आकृत्याभिधानाद् वा एकं विभक्तौ वाजप्यायनः । व्या. महा. 1. 2. 64

300 द्रव्याभिधानं व्याडिः । व्या. महा. 1. 2. 64

301 अत्र मीमांसकाः - शब्दानां जातौ शक्तिः लाघवात् । पलम. पृ. 378

power and there will be no need to imagine infinite word-powers. Because the जाति is one. The believers of power in individual may argue that the power in individual can also convey the meaning of other individuals. But it would not possible. Because the individual word गो would convey the meaning of अश्व and other individual words which would not appropriate. It causes the व्यभिचार fault. We would need infinite word to convey the meaning of each individual word. Therefore, it is worth considering power to convey the meaning in जाति but not in व्यक्ति.

Nāgeśa has presented न्याय suggesting that the power to convey the meaning should be considered in both i.e., जाति and व्यक्ति<sup>302</sup>. Here, the जाति is विशेषण and व्यक्ति is विशेष्य. Unless there is understanding of generic property, there cannot be knowledge of an individual. According to the Mīmāṃsakas, knowledge of विशेषण becomes the reason for the knowledge of individual. Here, जाति is विशेषण and it is primary. For that reason, the word first conveys the primary meaning through अभिधाशक्ति and later it conveys individual meaning through the लक्षणा (secondary meaning). अभिधाशक्ति stops after conveying the primary meaning which is in जाति. And for the individual meaning लक्षणाशक्ति should be imagined in the word.

There could be another reason to consider power in individual. One may say that there is no गौरव (needless multiplication of cause) in considering power in individual and no need to imagine infinite power to convey the meaning. That is also not appropriate. Because the power in individual will convey the meaning of only one and need to imagine other power for other meaning of individual.

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302 नागृहीतविशेषणाबुद्धिर् विशेष्ये उपजायते । पलम. पृ. 378

## VI. II. 2. Refutation of the views of Mīmāṃsakas

Nāgeśa has refuted the theory of जातिशक्तिवाद of Mīmāṃsakas. According to opinion of Mīmāṃsakas the meaning of the word गौः should be conveyed through लक्षणाशक्ति. Because गोत्वम् is जाति and गौः is व्यक्ति. The meaning would only be conveyed through लक्षणाशक्ति when it is not possible through अभिधाशक्ति. In the examples like गङ्गायां घोषः, due to non-compatibility of the two words गङ्गा and घोष with their primary meaning, water-stream and house, the secondary meaning of the word गङ्गा was considered.

Therefore, due to the absence of लक्षणा, individuality of गौ can never be interpreted. Whereas the impression is that the cow is individual. The other fault was pointed by Mīmāṃsakas that if we believe power in individual, we will have to imagine infinite powers. The solution to this is as follow:

व्यक्तीनामानन्त्येऽपि शक्यतावच्छेदकजातेरुपलक्षणत्वेन तदैक्येन च  
तादृशजात्युपलक्षितव्यक्तौ शक्तिस्वीकारेण अनन्तशक्तिकल्पनाविरहेण  
अगौरवात्<sup>303</sup> ।

If power is considered to be in an individual, then there may be infinite number of individuals, but instead of power being considered only in individual, the power of word is considered to be in the person separated from generic property.

Nāgeśa has quoted a *kārikā* to testify the above opinion from the तन्त्रवार्तिक which is as follow:

आनन्त्येऽपि हि भावानाम् एकं कृत्वोपलक्षणम् ।

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303 पलम. पृ. 382

शब्दः सुकरसम्बन्धो न च व्यभिचरिष्यति<sup>304</sup> ॥

### तन्त्रवार्तिक 3. 1.6. 12

(Even if there are infinite number of भाव (individuals), by considering उपलक्षण of जाति, the verbal relation of the word will become perceivable and due to considering the power in the individual the word will not be accused of व्यभिचार fault.)

Another strong reason presented here in support of individualism is that the most important reason for realizing power, लोकव्यवहार (public behavior), also gives a sense of power in the individual. In this context, Nāgeśa has quoted a verse to demonstrate various reasons for power which is as follow:

शक्तिग्रहं व्याकरणोपमान-

कोशासवाक्याद्व्यवहारदश्च ।

वाक्यस्य शेषाद्विवृतेर्वदन्ति

सान्निध्यतः सिद्धपदस्य वृद्धाः<sup>305</sup> ॥

In the above verse, the reasons for the understanding word-power are given. These are:

व्याकरण - Grammar

उपमान - Comparison

कोश - Lexicons

आप्तवाक्य - Correct sentence

व्यवहार - Common practice

वाक्यशेष - Speech remainder

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304 पलम. पृ. 382

305 *Ibid.*

**VI. II. 3. Views of Grammarian on the meaning of nouns**

Nāgeśa has concluded this discussion by coordinating the above two opinions i.e., जातिशक्तिवाद and व्यक्तिशक्तिवाद. It is not that even in the theory of जातिशक्तिवाद, the individual is completely prohibited, nor जाति is completely prohibited in the theory of व्यक्तिशक्तिवाद. Both these elements should be considered in each other. In the theory of जातिशक्तिवाद, जाति is primary element and व्यक्ति is secondary and in व्यक्तिशक्तिवाद, व्यक्ति is primary element and जाति is secondary.

जाति exists in a person through समवायसम्बन्ध because the substratum of जाति is the individual. Therefore, when it is said that गौर्न हन्तव्यः (a cow should not be killed), here the knowledge of unity in the form of जाति is perceived, but the meaning of violation in the cow is possible only through the knowledge of individual. Patañjali also considered the same in the commentary of the rule सरूपाणामेकशेषएकविभक्तौ । 1. 2. 64 as follow:

न ह्याकृतिपदार्थकस्य द्रव्यं न पदार्थः द्रव्यपदार्थकस्य वा आकृतिर्न पदार्थः । आकृतिपदार्थकस्य आकृतिः प्रधानभूता द्रव्यं गुणभूतम् । द्रव्यपदार्थकस्य द्रव्यं प्रधानभूतं आकृतिर्गुणभूता<sup>306</sup> ।

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306 व्या. महा. 1. 2. 64

Apart from जाति and व्यक्ति, the meaning of the प्रातिपदिक is लिङ्ग (gender) too<sup>307</sup>. The suffixes like टाप् etc. indicate that this word denotes feminine gender but not convey the meaning. If we consider that suffixes express the meaning then in the sentences like इयं तव वाक्, the word वाक् should not convey the meaning without suffixes but that is not possible.

Dr. Kapildev Shastri remarks here:

इस तरह लिंग-प्रयोग विवक्षा के आधीन होता है । इसलिये, एक ही पदार्थ के लियं अयं पदार्थः, इयं व्यक्तिः तथा इदं वस्तु इस रूप में तथा तट आदि अनेक शब्दों का तटः, तटी, तटम् इत्यादि के रूप में तीनों लिंगो का व्यवहार होता है<sup>308</sup> ।

Further, सङ्ख्या (singular, dual, plural etc.) also considered as the meaning of nouns<sup>309</sup>. Because विभक्तis like सु, औ, जस् etc. only indicates that the word is singular, dual and plural but not express the meaning. Therefore, the meaning of singular is understood without the suffixes in the case of मधु, दधि etc.

कारकs also considered as the meaning of nouns<sup>310</sup>. Here, Nāgeśa summarized the five elements which are considered to be the meaning of nouns. जाति, व्यक्ति, लिङ्ग, सङ्ख्या and कारक. If it is said that on the basis of अन्वय-व्यतिरेक, the literal meaning of the कारक express the meaning of suffix but not that of प्रातिपदिक, then

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307 लिङ्गमपि नामार्थः प्रत्ययानां द्योतकत्वात् । अन्यथा वाग्, उपानद् आदिशब्देभ् इयं तव वाग् इति स्त्रीत्व-बोधानापत्तेः । पलम. पृ. 388

308 पलम. पृ. 390

309 सङ्ख्यापि नामार्थः, विभक्तीनां द्योतकत्वात् । पलम. पृ. 391

310 कारकमपि प्रातिपदिकार्थ इति पञ्चकः प्रातिपदिकार्थः । पलम. पृ. 392

it is not appropriate because in the sentences like दधि तिष्ठति, दधि पश्य, etc., the meaning of कारक like कर्म etc. is perceived without suffixes सु and अम्. Because this understanding is based on experience and practice.

Apart from the above five elements, a word also indicates its own form. Nāgeśa quoted one *kārikā* from the VP which is as follow:

न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते ।

अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते<sup>311</sup> ॥

(All types of knowledge are covered by words. Meaning is always related to the word. Therefore, there is no knowledge of any word in which the form of the word is not visible.)

Another *kārikā* with the example of light is also quoted which is as follow:

ग्राह्यत्वं ग्राहकत्वं च द्वे शक्ती तेजसो यथा ।

तथैव सर्वशब्दानाम् एते पृथगवस्थिते<sup>312</sup> ॥

(Just as light has two forms - ग्राह्यत्वं and ग्राहकत्वं, similarly the spoken word also has these two forms. Just as light illuminates any other object, its own form is also illuminated, in the same way, wherever meaning is conveyed through a word, its own form is also illuminated.)

One hemistich of VP is also quoted as follow:

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311 वाप. 1. 123

312 *Ibid.*

विषयत्वमनादृत्य शब्देनार्थः प्रकाशयते<sup>313</sup> ।

(Meaning is not revealed by a word until its own form also becomes the subject of the word. That is, when a word is pronounced, its own form becomes the subject of this pronounced word. Only the form of words becomes known. After this the meaning of that word is known.)

Further, it is discussed that in the शाब्दबोध (verbal knowledge), the word is also visible in the comprehension of words, the form of action is known through अनुकरण (imitation).

The chapter ends with the discussion of using words like भू सत्तायाम्. Those are not incorrect even if those are used without suffixes.

#### **V. II. 4. Similarities in the chapter of नामार्थ between PLM and VBS**

It is discussed previously that, influence of VBS on all three मञ्जूषाs can be seen. We can consider PLM as the precise version of VSLM. The last two chapters of PLM i.e., नामार्थनिरूपणम् and समासशक्तिनिरूपणम् are very much influenced by VBS of Kauṇḍabhaṭṭa. Dr. Kapildev Shastri has considered both these chapters as mere copies of VBS.

I am presenting here some sentences from the नामार्थनिरूपणम् of PLM which are like another copy of VBS. However, Dr. Kapildev Shastri has propounded this in the critical edition of PLM<sup>314</sup>, which I am quoting here.

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313 वाप. 1. 56

314 पलम. पृ. 33

नामार्थनिर्णय of VBS	नामार्थनिर्णय of PLM
वस्तुतस्तु न ह्याकृतिपदार्थकस्य द्रव्यं न पदार्थ इति भाषाद् विशिष्टमेव वाच्यम् ।	वस्तुतस्तु नह्याकृतिपदार्थकस्य द्रव्यं न पदार्थ इति सरूप. सूत्रभाष्याद् विशिष्टमेव वाच्यम् ।
नन्वन्वयव्यतिरेकाभ्यां प्रत्ययस्यैव तद्वाच्यम् इति चेत् सत्यम् । प्रत्ययवर्जिते दधि पश्यति इत्यादौ प्रत्ययमजानतोऽपि बोधात् ।	नन्वन्वयव्यतिरेकाभ्यां प्रत्ययस्यैव तद्वाच्यम् इति चेत् न । दधि तिष्ठति, तधि पश्यति इत्यादौ प्रत्ययलोपमजानतोऽपि नामत एव तत्प्रतीतेः ।
उक्तं च वाक्यपदीये - ग्राह्यत्वं ग्राहकत्वं च द्वे शक्ती तेजसो यथा । तथैव सर्वशब्दानामेते पृथगवस्थिते । विषयत्वमनादृत्य शब्दैर्नार्थः प्रकाश्यते ॥	ग्राह्यत्वं ग्राहकत्वं च द्वे शक्ती तेजसो यथा । तथैव सर्वशब्दानामेते पृथगवस्थिते । विषयत्वमनादृत्य शब्दैर्नार्थः प्रकाश्यते ॥ इति वाक्यपदीयाच्च ।
भू सत्तायाम् इत्यादयोऽनुकरण- शब्दानुकार्यान्न भिद्यतेऽतस्तेषामर्थवत्त्वाद्य- भावात् अर्थवदधातु. इत्याद्यप्रवृत्तौ न पदत्वं न वा प्रातिपदिकत्वम् । अथ च साधुत्वमित्युपपद्यते । अन्यथा अपदं प्रयुञ्जीत इति असाधुतापत्तिः ।	अनुकार्याद् अनुकरणम् अभिन्नमित्यभेद- विवक्षायां चार्थवत्त्वाभावान्न प्रातिपदिकत्वम् न वा पदत्वम् । अभेदपक्ष- ज्ञापकस्तु भू सत्तायाम् इत्यादिनिर्देशः । प्रातिपदिकत्वपदत्वाभावेऽपि भू इत्यादि साधु भवत्येव । ननु अपदं न प्रयुञ्जीत इति भाष्याद् असाध्विति चेन्न ।

### VI. III. समासादिवृत्त्यर्थनिरूपणम् (Meaning of compounds)

The word वृत्ति is a defining word in Sanskrit grammar. Patanjali has explained in MB it as परार्थाभिधानं वृत्तिः<sup>315</sup>. What it means is that it is an instinct to tell the meaning of another word.

Grammarians are of the opinion that the word is eternal. Therefore, it is not that राज्ञः पुरुषः is a syntactic optionally compounding षष्ठी तत्पुरुष and formed it राजपुरुषः. According to them words like राजपुरुषः etc. always remain in this form. One or more words are imagined to clarify the meaning. In this way, due to the unification of divided imaginary words and their separate meanings, this word-power has been named एकार्थीभाव (the act of conveying only one idea). The प्रदीप commentary of MB testifies the same<sup>316</sup>. This एकार्थीभाव resides in the five types of usage of words i.e., कृदन्त, तद्धितान्त, समास, एकशेष and सनाद्यन्तधातु. In the VSLM, एकशेष is not considered<sup>317</sup>.

According to Nāgeśa, two types of वृत्तिस are considered. जहत्स्वार्था and अजहत्स्वार्था. These two वृत्तिस are discussed briefly in the chapter of शक्तिनिरूपणम् by Nāgeśā. In the context of compound, Nāgeśa has discussed these again.

The definition of जहत्स्वार्था is given in the PLM as follow:

अवयवार्थनिरपेक्षत्वे सति समुदायार्थबोधिकात्वं जहत्स्वार्थात्वम्<sup>318</sup> ।

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315 व्या. महा. 2. 1. 1

316 यद्यपि शब्दान्तरमेव वृत्तिः । अवयवा वर्णवदनर्थकाः । तथापि सादृश्यत्वात् तत्त्वाध्यवसायं पदानामाश्रित्य पृथगर्थानामेकार्थीभावः इत्युक्तम् । *Ibid.*

317 वृत्तिश्चतुर्धा - समास-तद्धित-कृत्-सनाद्यन्तधातुभेदात् । वैसिलम. पृ. 1421

318 पलम. पृ. 403

Understanding the meaning of entire compound word without expecting the meaning of the components of the compound word is the definition of जहत्स्वार्था.

For example, रथन्तर and शुश्रूषा. The meaning of the first word is a style of singing the hymns of सामवेद. Here, the word is रथ and the root is तृ. In this word the meaning of the रथ and तृ is discarded and the new meaning which is 'a style of singing of hymns' is created.

The meaning of the word शुश्रूषा is 'service'. The meaning of the root श्रु is 'to hear' and the suffix सन् suggests the meaning of desire. Both have discarded their respective meaning and created a new meaning of service.

The definition of अजहत्स्वार्था given in the PLM is as follow:

अवयवार्थसंवलितसमुदायार्थबोधिकात्वम् अजहत्स्वार्थात्वम्<sup>319</sup> ।

The definition of अजहत्स्वार्था is to make one know the meaning of the whole compound word by coordinating its constituent words with their different meanings. In this वृत्ति, words don't discard their respective meaning and because of the expectance etc. they create new meaning.

In the example of राजपुरुषः, both the words राजन् and पुरुष don't discard their respective meanings and convey the new meaning of the 'king's man'.

Dr. Kapildev Shastri considers जहत्स्वार्था as एकार्थीभाववृत्ति. He remarks on this as follow:

नागेश ने यहां जहत्स्वार्था तथा अजहत्स्वार्था इन दो वृत्तियों की चर्चा जिस रूप में की है उससे यह स्पष्टतः प्रतीत होता है कि वे यहां

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319 *Ibid.*

जहत्स्वार्था को ही एकार्थीभाव मान रहे है तथा अजहत्स्वार्था को व्यपेक्षा<sup>320</sup> ।

- एकार्थीभाव (act of conveying only one idea)

It is considered among the five वृत्तिस described above. Because in all these can convey the one proper meaning of all compounding words. Components cannot convey the proper meaning in compound.

- व्यपेक्षा (expectation)

It is opposite to एकार्थीभाव. It is said that, just as the words in a sentence express their meanings separately and then due to expectancy etc., those meanings interact with each other and reveal new meaning without discarding their respective meanings. This is the opinion of Naiyāyikas as well as Mīmāṃsakas.

According to Nāgeśa, if we consider व्यपेक्षा, there will be faults in the examples of MB like धवखदिरौ, निष्कौशाम्बिः etc.

### VI. III. 1 The views of Naiyāyikas and Mīmāṃsakas

Naiyāyikas and Mīmāṃsakas believe that there is no power in compound. The meaning is conveyed by each word. In the compounds like राजपुरुषः, the meaning will be understood by the लक्षणाशक्ति. In the separation of compounds like घनश्यामः, गोरथः and निष्कौशाम्बिः, words like इव, क्रान्त and युक्त are used. The meaning of these words is conveyed through the लक्षणाशक्ति. Those are uttered and understood by the secondary meaning. If there is a desire to convey the meaning of a man with royal connections through the words like राजपुरुषः, then

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320 पलम. पृ. 407

one can use विग्रहवाक्य of that word and in this way, the समास and विग्रह both would be possible.

### VI. III. 2 Rebuttal of the views of Naiyāyikas and Mīmāṃsakas

Nāgeśa has refuted above views of Naiyāyikas and Mīmāṃsakas. It is said that if there is no power in the compound, due to the absence of the meaning of a समुदाय (collection of words), the compound word will not be a प्रातिपदिक and the rule of Pāṇini, अर्थवदधातुरप्रत्ययः प्रातिपदिकम् । 1. 2. 45 will be useless. And the entire समुदाय will be meaningless due to the absence of power in the compound. A group of meaningful components becomes meaningless due to lack of power in the community.

It can be said that there is another rule कृत्तद्धितसमासाश्च । 1. 2. 46 for प्रातिपदिकसंज्ञा. But Patañjali has considered the word समास in the rule as नियमार्थक (regulator)<sup>321</sup>. The separated sentences like राज्ञः पुरुषः, देवदत्तः पचति etc. would not be considered as प्रातिपदिक.

Apart from this, if शक्ति is not considered in समास, there will be no प्रातिपदिकसंज्ञा. And in the absence of प्रातिपदिकसंज्ञा, the suffixes like सु will not be there. All compound words would become meaningless. As it is mentioned in MB अपदं न प्रयुञ्जीत<sup>322</sup> (Don't use incorrect words).

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321 अर्थवत्समुदायानां समासग्रहणं नियमार्थं भविष्यति । समास एव अर्थवतां समुदायः प्रातिपदिकसंज्ञो भवति । नान्यः । व्या. महा. 1. 2. 45

322 पलम. पृ. 420

Further, Nāgeśa has refuted the opinion that says, the suffix is closely related to the meaning of the word and is indicative of its own meaning. Another question is, in the words like राजपुरुषः, the word राजन् should be considered लक्षणा in the सम्बन्धी-अर्थ (relative sense) or in the सम्बन्ध-अर्थ (relational sense).

In the relative sense, लक्षणा is not appropriate because it is in conflict with the विग्रहवाक्य. Because only a sentence with the same meaning as वृत्ति is considered a विग्रहवाक्य. लक्षणा is not valid in the meaning of राजसम्बन्ध because the meaning of the word would like a person having royal relation.

At the end of the chapter, Nāgeśa has quoted Bhartṛhari and considered power in एकार्थीभावसामर्थ्य. The *kārikā* is as follow:

समासे खलु भिन्नैव शक्तिः पङ्कजशब्दवत् ।

बहूनां वृत्तिधर्माणां वचनैरेव साधने ।

स्यात् महद्गौरवं तस्माद् एकार्थीभाव आश्रितः<sup>323</sup> ॥

Like the word पङ्कज, there is power in compounds which is made by समुदाय, in Because various properties of वृत्ति (not being related to adjective, number, gender, character etc.) will be expanded in proving through वार्तिकs.

### VI. III. 3 Similarities in the chapter of समास between PLM and VBS

It is mentioned in the previous chapter as well as in the second chapter that the PLM is highly influenced by the VBS of Kauṇḍabhaṭṭa. The chapters of PLM, निपातार्थनिर्णय and समासादिवृत्त्यर्थनिर्णय are seem like another copy of VBS. Here, I have given text-wise comparison of VBS and PLM followed by Dr. Kapildev

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323 पलम. पृ. 431

Shastri in the critical edition of PLM. Dr. Shastri has given a detailed comparative study of this chapter but I have mentioned few lines of both these texts.

समासशक्तिनिर्णय in VBS	समासादिवृत्यर्थनिर्णय in PLM
<p>अत एव व्यपेक्षापक्षम् उत्पाद्य अथैतस्मिन् व्यपेक्षायां सामर्थ्ये योऽसौ एकार्थीभावकृतो विशेषः स वक्तव्य इति भाष्यकारेण दूषणम् अप्युक्तम् । तथा धवखदिरौ निष्कौशाम्बिर्गोरथो घृतघटो गुडधानाः केशचूडः सुवर्णालङ्कारो द्विदशाः सप्तपर्ण इत्यादौ इतरेतरयोगातिक्रान्तयुक्तपूर्णमिश्रसङ्घात विकार-सुप्प्रत्ययलोपो वीप्साद्यर्था वाचनिका वाच्याः ।</p>	<p>अत एव भाष्ये व्यपेक्षापक्षम् उद्भाव्य अथैतस्मिन् व्यपेक्षायां सामर्थ्ये योऽसौ एकार्थीभावकृतो विशेषः स वक्तव्यः इत्युक्तम् । धवखदिरौ निष्कौशाम्बिर्गोरथो घृतघटो गुडधानाः सप्तपर्ण इत्यादौ साहित्यक्रान्तयुक्तपूर्णमिश्रसङ्घातविकारसुप्प्रत्ययलोप-वीप्साद्यर्था वाचनिका वाच्याः ।</p>
<p>किं च राजपुरुष इत्यादौ सम्बन्धिनि सम्बन्धे वा लक्षणा । नाद्यः राज्ञः पुरुषः इति विवरणविरोधात् समाससमानार्थकवाक्यस्यैव विग्रहत्वात् । अन्यथा तस्मात् शक्तिनिर्णयो न स्यात् । नान्त्यः राजसम्बन्धरूपपुरुषः इति बोधप्रसङ्गात् । विरुद्धविभक्तिरहितप्रातिपदिकार्थयोर-भेदान्वयव्युत्पत्तेरित्यादि प्रपञ्चितं वैयाकरणभूषणे ।</p>	<p>किं च राजपुरुषः इत्यादौ राजपदादेः सम्बन्धिनि सम्बन्धे वा लक्षणा नाद्यः । राज्ञः पुरुषः इति विवरणविरोधात् वृत्तिसमानार्थवाक्यस्यैव विग्रहत्वात् । अन्यथा तस्मात् शक्तिनिर्णयो न स्यात् । नान्त्यः राजसम्बन्धरूपपुरुषः त्यन्वयप्रसङ्गात् ।</p>