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A Quick glance of the important sutras involved

Panini has a set of sutras to define these इत् letters which are now presented.

उपदेशेऽजनुनासिक इत् । १.३.२

हलन्त्यम् । १.३.३ [उपदेशे इत्]

न विभक्तौ तुस्माः । १.३.४ [उपदेशे हलन्त्यम् इत्]

आदिर्जि-टु-डवः । १.३.५ [उपदेशे इत्]

षः प्रत्ययस्य । १.३.६ [उपदेशे आदिः इत्]

चु-टू । १.३.७ [उपदेशे प्रत्ययस्य आदिः इत्]

ल-श-क्वतद्धिते । १.३.८ [उपदेशे प्रत्ययस्य आदिः इत्]

तस्य लोपः । १.३.९ [इतः]

अदर्शनं लोपः । १.१.६०

प्रत्ययस्य लुक्-लृ-लुपः । १.१.६१ [अदर्शनं]

प्रत्ययलोपे प्रत्ययलक्षणम् । १.१.६२

न लुमताडस्य । १.१.६३ [प्रत्ययलोपे प्रत्ययलक्षणम्]

What is to be done with an इत् letter?

तस्य लोपः । १.३.९ [इतः]

That इत् is to be elided

What does लोपः (elision) mean?

अदर्शनं लोपः । १.१.६०

lōpahḥ Is not being seen, becoming un-manifest .

Therefore, once the इत् letters have been identified they have to be dropped – they are not an inherent part of the object they serve to qualify but simply indicate the right grammatical operations with reference to the object, to derive the correct form of a word.

Now that लोप has been defined, Panini introduces the terminology for a situation where an entire pratyaya is to be elided – not just some letters in it:

प्रत्ययस्य लुक्-श्लु-लुप् । १.१.६१ [अदर्शनं]

The elision of entire pratyayas is given the name लुक् , श्लु or लुप् – these are three names and they will be used efficiently to do different grammatical operations based on the name given for elision. This may be compared to how we do different things in a situation when something is not seen, depending on how the thing disappeared.

Why are इत् letters added, if all that we do is drop them?

We throw away all the packaging once we un-pack something, does it mean we don't need packages? We don't eat containers and throw them away when the contents are consumed but what until then?

Every इत् letter has a reason to be there, for it indicates a grammatical operation. So knowing this reason is winning half the battle!!

How इत् letters are used very effectively even as markers

- Multiple markers may be added to a single object
- Some markers are added to group a few objects together
- A marker may be added to help have a name space which is unique and not include other names

इत् used to make the same letter so multi-faceted –
some examples within taddhita pratyayas

अ, अच्, अण्, अञ्, अत्, ञ, डट् – All of them when
stripped of the इत् letters stand for just अकार

All of the following when stripped of the इत् letters
stand for just य -

य, यक्, यत्, यञ्, यन्, यस्, यप्, यल्,
ज्य, ज्यङ्, ज्यट्,
ट्यण्,
इय, इयत्, इयण्,
ण्य, ण्यत्, ष्यञ्

While standing for the same letter in content they all
still have a unique function the Paninian grammar
where each has a unique application

Naming objects as seen thru the इत् goggles

The objects are given a qualifier based on the इत् letters – for example:

- कित् would be a qualifier for an object which has क् (ककार) as an इत् letter – ककारः इत् यस्य सः कित् – बहुव्रीहि समास (अन्यपद प्रधान).
- पित् would be a qualifier for an object which has प् (पकार) as an इत् letter.
- उदित् would be a qualifier for an object which has उत् (ह्रस्व उकारस्य ग्राहकः – तपरकरणात्) i.e. a short उ, as an इत् letter.
- इदित् would be a qualifier for an object which has इत् (ह्रस्व इकारस्य ग्राहकः – तपरकरणात्) i.e. a short इ, as an इत् letter.

These qualifier or names make it possible for us to speak of objects from the view point of the इत् letters it is bound by (which is well conveyed by the word अनुबन्ध which is a synonym of इत्)

What is a प्रत्यय in the Paninian grammar?

It isn't just a suffix but something presented in a particular section of the सूत्रपाठ (Astadhyayi).

प्रत्ययः | ३.१.१ This अधिकार goes extends to the end of 5.4

अधिकार means a topic – so the topic of Pratayayas extends over three chapters of the Astadhyayi – 3rd, 4th and 5th.

We understand from the sutra that, what (word) is denoted (indicated by a word being in प्रथमा विभक्ति) in this अधिकार (i.e. in the 3rd, 4th and 5th chapters) will get the name the प्रत्यय.

Within this प्रत्यय-अधिकार runs the writ of another अधिकार =>

परश्च | ३.१.२ This अधिकार goes extends to the end of 5.4

This says that all pratyayas will always “follow” or “come after”. This creates an expectation as to what is it that the pratyayas come after?

The answer is:

धातोः ।३.१.९१ This अधिकार extends to the end of 3.4
& also anuvrtti from 3.1.22 to 3.1.90

The above अधिकार tells us that the pratyayas in the section covered by it will come immediately after a धातु. Therefore all pratyayas coming immediately after dhatus have to be within the 3rd chapter.

It would be very useful to note that the pratyayas in this adhikara have no single name – but all pratyayas in this section fall into one of two categories called:

सार्वधातुक प्रत्यय

आर्धधातुक प्रत्यय

These pratyayas have many important applications including causing गुण, वृद्धि, changes to forms of dhatus, bringing इट् etc.

What about the other pratyayas in the 4th and 5th chapters? The answer is to be found in the following sutra:

डी-आप्-प्रातिपदिकात् । ४.१.१ (This अधिकार goes extends to the end of 5.4)

This sutra tells us that pratyayas in the above adhikara extending from the beginning of the 4th chapter and extending thru the end of the 5th chapter should always follow a प्रातिपदिक (a noun base).

The important classes of pratyayas within this adhikara are the सुप् विभक्ति, स्त्री and तद्धित pratyayas.

स्त्री pratyayas are defined by the following adhikara:

स्त्रियाम् ॥ ४.१.३ (This अधिकार extends to 4.1.8, which has a small overlap with Taddhita pratyayas)

तद्धित pratyayas are defined by the following adhikara:

तद्धिताः । ४.१.७६ (This अधिकार goes extends to the end of 5.4)

This tells us that pratyayas presented between 4.2.73 and the end of the 5th chapter get the name Taddhita pratyayas.