

**The Concept of Vākya according to
Vākyapadiya (Vākyakāṇḍa) of Bhartṛhari**

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CERTIFICATE

This is to certify that Sri **Vundi Ramyasai** worked under my supervision for the degree of Doctor of Philosophy in Vyakarana at the Centre of Sanskrit Studies, School of Humanities, University of Hyderabad. Her thesis entitled “***The Concept of Vakya according to Vakyapadiya (Vakyakanda) of Bhartruhari***” is the outcome of his independent research, which has not been submitted to any other institution for the award of any degree.

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DECLARATION

This is to certify that I **Vundi Ramyasai** have carried out this research work embodied in the present thesis entitled “*The Concept of Vakya according to Vakyapadiya (Vakyakanda) of Bhartruhari*” during the full period prescribed under the Ph.D. ordinances of University of Hyderabad.

I declared to best of my knowledge that no part of the thesis was early submitted for the award of any research degree of any University or Institution.

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Introduction

Language had been subjected to thorough analysis right from वर्ण down to महावाक्य on Indian subcontinent thousands of years ago. As a result impeccable theories had emerged and stood the test of time.

The seeds of linguistic enquiry are there in Vedic literature, i.e. शतपथ-ब्राह्मण etc. Earlier to पाणिनि there were प्रातिशाख्यs for the analysis of वैदिकशब्दs and व्याकरणs for लौकिकशब्दs. पाणिनि's अष्टाध्यायी is two pronged, which means it has taken care of both kinds of शब्दs and as such is the only व्याकरणम् that is styled as वेदाङ्ग (Vedanga).

In truth, पाणिनि deals with all units of language, viz. वर्णः, प्रकृतिः, प्रत्ययः, पदम्, वाक्यम्, अवान्तरवाक्यम् and महावाक्यम्। Rather depending on the importance given it is called पदशास्त्रम्।

The सूत्रs of पाणिनि are cryptic in nature and difficult to digest without the help of commentaries. Paninian system is supported by amendments, called वार्तिकs by कात्यायन et al. There is a profound and vast commentary called महाभाष्यम् by the versatile and famous scholar पतञ्जलि।

The gamut of शब्दs in Sanskrit can be put under two headings - वैदिक and लौकिक. Some वैदिकशब्दs may have difference in terms of the form vis-a-vis the लौकिकशब्दs but not in meaning. It is a misconception that स्वर (accent) is con-

finned to वैदिकशब्दs. The fact is that Sanskrit language per se is associated with स्वर. And पाणिनि doesn't make difference in between वैदिक and लौकिकशब्दs in terms of स्वर। Rather, during the course of time स्वर became confined to वैदिकशब्दः and the speakers do not show any interest in स्वर in लौकिकशब्दs.

As a matter of fact वाक्यम् or महावाक्यम् is a unit of language and the real candidate in the transformation of meaning. But since the number of वाक्यs and महावाक्यs that are employed, being employed and going to be employed, is infinite, the compilers of व्याकरण system had come down to पदs and since पदs are also innumerable they embraced the combination of प्रकृति and प्रत्यय.

Perfection and brevity are the hallmarks of पाणिनि. There are six kinds of सूत्रs in पाणिनि - संज्ञा, परिभाषा, विधि, नियम, अतिदेश, अधिकार। A सूत्रं means an elliptical sentence.

Following the norm of अङ्गाङ्गिभाव in पूर्वमीमांसा, The Paninian system is constructed. Here विधिसूत्रम् is the अङ्गि and the rest are अङ्गs. There will be एक-वाक्यता (onesentenceness) between विधिसूत्र and the rest and thus a महावाक्य is achieved, which would help in carrying out different grammatical application such as सन्धि, समास.... etc.

The derivation of the term व्याकरणम् is - व्याक्रियन्ते अपशब्देभ्यः साधुशब्दाः पृथक् क्रियन्ते अनेन (the instrument that is useful in the separation of perfect शब्दs from the imperfect ones).

The unique phenomena of Sanskrit language is that it is associated with धर्म। शब्दs employed with व्याकरणज्ञान would cause धर्म and their counterparts would accure अधर्म। In other words here grammar is flavored with philosophy.

It may be noted that as a matter of fact व्याकरणम् is not grammar. Rather व्याकरणम् includes grammar. Since there is a pinch of affinity in terms of subject matter व्याकरणम् is roughly translated as grammar. (roughly= without claim to accuracy). The association of philosophy with Sanskrit made the divine language a highly standard one and the only natural language in the Universe to be suitable to computers.

शब्दानुशासनम् is a synonym of व्याकरणम् - शब्दाः अनुशिष्यन्ते प्रकृतिप्रत्ययादि-विभागेन विविच्य बोध्यन्ते अनेन इति शब्दानुशासनम्। The term शब्द is pregnant with meaning and it denotes the following meanings - वर्ण, पद, प्रकृति, प्रत्यय, वाक्य, अवान्तरवाक्य, महावाक्य, परा, पश्यन्ती, मध्यमा, वैखरी, ध्वनि, शब्दप्रमाण, काव्य,etc.

As a result, the term शब्द is rendered untranslatable and should be adapted. In light of the above discussion it is clear that the rendering of the term शब्द as “word” is untenable.

पतञ्जलि authored three works, viz. योगानुशासनम्, महाभाष्यम् and चरकसूत्रम्, in order to obviate the three kinds of दोषs (defects) related to मनस्, वाक् and शरीर।

The सिद्धान्त is that it is the बौद्धार्थ (imaginary meaning) rather than the real thing that is to be taken in व्याकरणप्रक्रिया।

Although व्याकरणम् deals chiefly with the analysis of a word, that of sentence also dominates the scene across पाणिनीयम् as the same is the real candidate in the transformation of meaning.

By and large, the definition of a वाक्य offered by जैमिनि in पूर्वमीमांसा is accepted by वैयाकरणs in Toto.

The conspicuous difference between वैयाकरणs and मीमांसकs is that स्फोट is the cause in the understanding of the meaning of a वाक्य, whereas for मीमांसकs it is the वर्णs that are the real candidates.

A survey of different aspects pertaining to वाक्यम्, it's form as was postulated by different systems or schools of Indian Philosophy, how clearly explicated various propositions, etc., will be discussed in this thesis.

* * * * *

Chapter - I

Analysis of Vākya according to Different systems of Indian Philosophy

वैयाकरणs, while accepting the definitions of a sentence offered by both जैमिनि as well as अमरसिंह, composed a वाक्यलक्षण, i.e 'एकतिङ्' that is exclusively useful for व्याकरण to effect certain applications. Rather this is a technical definition and should not be used outside व्याकरण. Here is a panorama -

It is in 8th अध्याय पाणिनि compiled the following सूत्रs for effecting निघात (अनुदात्त) वांनावौ, वसनसौ etc. as आदेश to युष्मत् & अस्मत्. These are called by the term निघातयुष्मदस्मदादेशाः - पदस्य (8.1.16), पदात् (8.1.17), अनुदात्तं सर्वमपादादौ (8.1.18), युष्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्थयोर्वाङ्नावौ (8.1.20), बहुवचनस्य वसनसौ (8.1.21), तेमयावेकवचनस्य (8.1.22), त्वामौ द्वितीयायाः (8.1.23), तिङ्ङितिङः (8.1.28).

In the present case the निघात by तिङ्ङितिङः is more relevant. तिङ्ङितिङः means - अतिङन्तात् पदात् परं तिङन्तं निहन्यते (a तिङन्त which follows a non तिङन्त-पद gets अनुदात्तस्वर) Ex: अग्रिमीळे....

Here the question is whether the तिङन्त i.e हर, in the example - अयं दण्डः हरानेन, will get निघात by the above सूत्र or not. It means when there is no सामर्थ्यम् between दण्ड & हर as the example can be divided into two sentences - अयं दण्डः, हरानेन.

In the first example the verb अस्ति is supplemented following the वार्तिक-
अस्तिर्भवन्तीपरः अप्रयुज्यमानोऽप्यस्ति under अनभिहिते (2.3.1) and we have the sentence
अयं दण्डः अस्ति। In such a situation there cannot be two (main) तिङन्त's in a single
sentence. This aspect has been mentioned clearly by पतञ्जलि under 'तिङ्ङतिङः'
- न हि समानवाक्ये द्वे तिङन्ते स्तः।

In this context कात्यायन offered a वार्तिक - समानवाक्ये युष्मदस्मदादेशाः and
opined that following the अधिकार i.e. समानवाक्ये the निघात is achieved and therefore
the conditional word अतिङ् in पाणिनिसूत्र is not necessary.

In order to avoid confusion with the लौकिकवाक्यलक्षण, i.e. अर्थैकत्वात् -
एकं वाक्यं साकाङ्गं चेत् विभागे स्यात् (जैमिनिदर्शनम् 2.1.14.56), कात्यायन offered a
definition of वाक्य i.e. purely technical and exclusively applicable in the case of
समानवाक्य - एकतिङ्.

Here it is बहुव्रीहि - एकं प्रधानं तिङन्तं यस्मिन् तत्। पतञ्जलि while discussing
this aspect under समर्थः पदविधिः (2.1.1) offered 'ब्रूहि ब्रूहि' as example. The same
insinuates that 'एकतिङ्' is बहुव्रीहि .

As a result, the तिङन्त, हर gets निघात as in the given example (even if the
supplemented अस्ति is there) हर is the तिङन्त that is प्रधान - as it is a समानवाक्य.

हरि in वाक्यकाण्ड of वाक्यपदीय, श्लोक 3 clarifies -

निघातादिव्यवस्थार्थं शास्त्रे यत्परिभाषितम्।

साकाङ्गावयवं तेन न सर्वं तुल्यलक्षणम्॥

(The technical definition i.e. offered in the शास्त्र for a settlement in terms of निघात etc... i.e. एकतिङ् (वाक्यम्) is not completely in agreement with the definition of a वाक्य offered by जैमिनि.)

On the other hand, since पाणिनि also had in his mind a sentence wherein there will be two तिङन्त's and in order to avoid निघात to the later, inserted the conditional word अतिङ्.

Further कात्यायन in order to see that the present वाक्यलक्षण does not apply in cases like वाक्यस्य टेः प्लुत उदात्तः (8.2.83) offered another वाक्यलक्षण that is akin to the one offered by जैमिनि and अमरसिंह - आख्यातं साव्ययकारकविशेषणं वाक्यं सक्रियाविशेषणं च।

In यजुः परिमाणाधिकरण of पूर्वमीमांसा, जैमिनि compiled the following सूत्र, which according to कुमारिलभट्ट is invariably useful in मन्त्र, ब्राह्मण & लोक - अर्थैक-त्वादेकं वाक्यं साकाङ्क्षं चेद्विभागे स्यात्।

In यजुर्वेद the texture of the text is highly complicated and hence confusing. So much so that the length of a single यजुस् is very difficult to decide. यजुस् is a synonym of वाक्यम्.

In such a situation जैमिनि offered the above सूत्र under यजुः परिमाणाधिकरण which is self explanatory.

Here is शबरस्वामी - अथ प्रश्लिष्टपठितेषु यजुषु कथमवगम्येत - इयदेकं यजुरिति। Further शबरस्वामी offers interpretation along with illustrations from Veda only.

By how lengthy group of words the sacrifice is being performed that group is considered as a single यजुस् by how lengthy is the sacrifice being performed by which length the उपकार to क्रिया is being exhibited.

१. तेषामृग्यत्रार्थवशेन पादव्यवस्था। (2.1.35)

२. गीतिषु सामाख्या (2.1.36)

३. शेषे यजुः शब्दः (2.1.37) - या न गीतिः न च पादबद्धं तत् - प्रश्लिष्टपठितं यजुरिति। (शाबरभाष्यम्)

Since that much should be pronounced it is called a वाक्यम्. Therefore it is being said - a single sentence due to singleness of purpose - if there will be one sentenceness due to this reason - therefore a group of words serving a single purpose is a sentence. Also when separated if the words have got आकाङ्क्षा. What is the example -

देवस्य त्वा सवितुः प्रसवे - यावता पदसमूहेनेज्यते, तावान् पदसमूह एकं यजुः। कियता चेज्यते ? यावता क्रियाया उपकारः प्रकाश्यते तावद्वक्तव्यत्वाद् वाक्यमित्युच्यते। तेनाभिधीयते- अर्थैकत्वादेकं वाक्यमिति। एतस्माच्चेत्कारणादेकवाक्यता भवति। तस्मादेकार्थः पदसमूहो वाक्यम्, यदि च विभज्यमानं साकाङ्क्षं पदं भवति। किमुदाहरणं ? देवस्य त्वा सवितुः प्रसव इति।

A careful study of the above सूत्र along with भाष्य makes one believe that there is dichotomy in the application of the present सूत्र, i.e. in वेद & लोक; so that the सूत्र can be considered as a definition of वाक्यम् although it is meant for measuring

the exact length of a यजुस्. This view is supported by the term “वाक्यम्” instead of ‘यजुस्’ in the सूत्र and the discussion on भाष्य thereupon.

It is also significant that शबरस्वामी across his भाष्य nowhere offers a single example of वाक्य from लोक.

कुमारिल in his तन्त्रवार्तिक on the above सूत्र had had a detailed discussion that will have long range influence in terms of the definition of a वाक्य, the defect वाक्यभेद, भाव is वाक्यार्थ, अभिहितान्वयवाद etc. While refuting the argument of some scholars that the above सूत्र is a definition of लौकिकवाक्यं only following हेतु & प्रसिद्धि, कुमारिल puts forth the question as to where, among मन्त्र, लोक & ब्राह्मण, is the use of this लक्षण -

यजुर्भेदं च मुक्तवैतद्वाक्यैकत्वस्य लक्षणम्।

मन्त्रब्राह्मणलोकेषु वक्तव्यं क्रोपयुज्यते ॥

Further, before concluding that the same definition of a वाक्य applies invariably in मन्त्रब्राह्मणभाग as well as लोक as अव्यभिचारि, कुमारिल clarifies that there may be 100 phonemes or 1000 phonemes in respect of the meaning, it has to be taken as a single unit having वाक्यैकत्व, provided the same is decided as having अर्थैकत्व and there is no limit for वाक्यैकत्व.

He also asserts that - since it is not possible to decide whether a group of वर्ण's across a number of sentences can be considered a sentence or not as the

meaning is not known, wherever the singleness of meaning across the words is clearly seen that group of words has to be taken as possessing एकवाक्यता.

वाक्यैकत्वाच्चार्थैकत्वेऽवधार्यमाणे, अवश्यमर्थनिरपेक्षं वाक्यैकत्वमवगन्तव्यम्। न च तस्यावधित्वेन किञ्चित् पश्यामो वर्णशतं वर्णसहस्रं वा। तथा हि -

अज्ञातार्थेषु वर्णेषु बहुवाक्यैकवर्तिषु।

न कदाचिन्मतिर्दृष्टा वाक्येयत्वावधारणे॥

तस्मात्पदेषु यावत्सु श्रूयमाणेषु दृश्यते।

विस्पष्टमैक्यमर्थस्य तावतामेकवाक्यता॥

लोकमन्त्रब्राह्मणेष्वव्यभिचारि तदेव वाक्यलक्षणमिति स्थितम्।

In this context कुमारिल takes the opportunity to squarely refute the thesis of वैयाकरणs that the existence of words in a sentence is a myth and the words are achieved through artificial separation of a sentence. And his statement has become popular across different systems and schools of Indian Philosophy as ‘अभिहितान्वयवाद’ which literally means अभिहितानां पदार्थानाम् अन्वयः, i.e. initially the words express their meaning and the संसर्ग of the पदार्थ’s is वाक्यार्थ. प्रभाकरगुरु, the doyen of प्रभाकर school of मीमांसा, rather advocates the quite opposite thesis called अन्विताभिधानवाद which literally means - the words of a sentence initially get connected with each other and then only render the meaning so that the वाक्यार्थ is achieved.

The argument that earlier to वाक्य the very question of decoding the अर्थ (पदार्थ) and it's एकत्व cannot be there - is untenable.

Here is our thesis – the वाक्यार्थ is proposed by the पदार्थ's known through the पदs - this is well known in the लोक and in that case there is no need of वाक्यैकत्व being the cause.

If वाक्यं, just like पदं, becomes the agent of expression, then, may be, at times, the एकत्व & अनेकत्व of a वाक्यार्थ that follows the same (phenomena) of वाक्य is accepted. Rather when the cognition of वाक्यार्थ, that doesn't require any पदव्यापार, happens due to the संसर्ग, after the meaning of each word is expressed by the words only, which are independent and separate, then it is being decided that due to संसर्ग that many words are a single वाक्यम्. In such a situation we do not see any action for वाक्य and it's एकत्व. Therefore there is no contradiction.

The भावना itself qualified by it's कारक's is भावना and if there are other शब्द's then certainly will there be a different भावना. In which पदसमूह another भावना is not being proposed by other words there will be एकवाक्यत्वं and if another भावना is proposed then there will be नानावाक्यत्वम्. And since both एकवाक्यत्वम् & नानावाक्यत्वम् are known from another thing, पदसमूह cannot be a cause of अर्थैकत्व. Therefore this commentary is perfectly valid as per शाबरभाष्यम्.

कुमारिल, while asserting his views on the सूत्र takes up शाबरभाष्यं for elaboration - by which length of पदसंज्ञा the यागसाधनम् is being reminded that length of यजुस् & वाक्यं has to be notified - it is being defined.

The वाक्य, which is also capable in an activity has to be notified, it will be suitable, no less and no more. The sacrifice is being performed by one having that much length. Of what kind is it? The definition is having a single meaning and parts that have got expectancy. If such a unit is a single यजुस्, the one which is more than that is another sentence and another यजुस् - it amounts to saying this. Thus everywhere by taking the words that are capable of एकार्थत्व either before or after and by renouncing the words which are incapable, different यजुस् are being formatted. Therefore by offering a definition of एकवाक्यम्, the definitions of यजुर्भेद & वाक्यभेद are achieved through implication.

तेनोच्यते -

यावता पदसङ्घेन स्मार्यते यागसाधनम्।

तावद्यजुश्च वाक्यं च वक्तव्यत्वान्निरूप्यते॥

वचनार्हं हि वाक्यं कार्ये समर्थं च, तदर्हं भवति, न न्यूनम् अधिकं वा। तावतैव चेज्यते। तत्तु कीदृशीति ? एकार्थं साकाङ्क्षावयवत्वं चेति लक्षणम्। ईदृशं चेदेकं यजुः, यत्ततोऽधिकं तद्वाक्यान्तरं, यजुरन्तरं चेत्युक्तं भवति। एवं सर्वत्र पुरस्तात्परस्ताद्वैकार्थत्वसमर्थपदपरिग्रहणादसमर्थपदविभागेन च भिन्नानि यजूंषि कल्प्यन्ते। तेनैकवाक्यलक्षणे तौ चार्थाद्यजुर्भेदवाक्यलक्षणयोः सिद्धिरिति।

प्रभाकरमिश्र in his commentary on शाबरभाष्य viz. , 'बृहती', follows the same line as जैमिनि and शबरस्वामी, rather, unlike कुमारिल, he clubs both महावाक्य and वाक्य here itself -

In case एकत्व is resorted to, it will not stop with वाक्यैकत्व but extends to एकवाक्यता of all the sentences, just like एकत्व of वर्णs in a पद and that of पदs in a वाक्य. Why so? Due to the understanding of एकत्व only. Obviously there will be the feeling of 'this is शब्द' 'this is शब्द' in every वाक्य and 'this is शब्दार्थ' 'this is शब्दार्थ' in every वाक्यार्थ. Therefore, the gamut of कर्मs like 'ज्योतिष्टोम' etc. is taken as a single unit only. एकत्वे हि न वाक्यैकत्व एवावस्थितिः, किन्तु सर्ववाक्यानामेक-वाक्यता प्राप्नोति, वर्णानामिव पदे पदानामिव वाक्ये। कस्मात् एकत्वावगमादेव। भवति हि सर्ववाक्येषु शब्दः शब्दः इत्येषा बुद्धिः, सर्ववाक्यार्थेषु च शब्दार्थः शब्दार्थ इति। तदिदमभिन्नमेव ज्योतिष्टोमादिकर्मजातं प्राप्नोति इति।

मीमांसा offers a beautiful device in the form of a defect called वाक्यभेद that is useful in वेद, लोक and across different systems of Indian Philosophy the same is useful to prevent unjustified splitting of a वाक्य with unitary sense or अर्थैकत्व.

In वाक्यभेदाधिकरण (पू.मी.2.1.15.47) जैमिनि offers the following सूत्र – 'समेषु वाक्यभेदः स्यात्' – A sentence gets split when there is no mutual expectancy.

शाबरभाष्यम् - 'समेषु परस्परानाकांक्षेषु वाक्यं भिद्यते।' In यजुर्वेद the following pairs of mantras are seen इषे त्वा, ऊर्जे त्वा, आयुर्यज्ञेन कल्पतां, प्राणो यज्ञेन कल्पताम्। शबरस्वामी takes up the above pairs for discussion and comments that since no purpose (अर्थ) is conspicuous each pair has to be considered as एकवाक्यम्. In सिद्धान्त he explains that although no purpose is seen through प्रत्यक्ष etc. it is understood through श्रुति - इषेत्वेति छिनत्ति, ऊर्जे त्वेति अनुमार्ष्टि and आयुर्यज्ञेन कल्पतां, प्राणो यज्ञेन कल्पताम्. In the

case of latter the प्राणक्लृप्ति is different from आयुःक्लृप्ति. This is what is meant by 'वाक्यं भिद्यते।'

शाबरभाष्यम् - 'इषे त्वा' 'ऊर्जे त्वा' इति। तथा 'आयुर्यज्ञेन कल्पताम्', 'प्राणो यज्ञेन कल्पताम्' इति। अत्र सन्देहः - किमेवमादि भिन्नं वाक्यम्, उतैकमिति। एकमिति ब्रूमः। इषे त्वा इत्येवमुक्ते न किञ्चिद् दृष्टं प्रयोजनम्, तथा ऊर्जे त्वा इत्यपि च, वचनसामर्थ्याददृष्टम्। तदुभाभ्यामेकं कल्पयितुं न्याय्यम्। तस्मादेकं वाक्यम्। एवं प्राप्ते ब्रूमः - समेषु वाक्यभेदः स्यात्। समेषु - परस्परानाकाङ्क्षेषु वाक्यं भिद्यते। 'इषे त्वा' इत्यनेनैकोऽर्थः क्रियते, 'ऊर्जे त्वा' इत्यनेनापरः। नन्विदानीमेवोक्तं नात्र दृष्टोऽर्थ इति। यद्यपि प्रत्यक्षादिना प्रमाणेन नोपलभ्यते श्रुत्या तु गम्यते - इषे त्वेति छिनत्ति। ऊर्जे त्वेत्यनुमार्ष्टि इति। तथा आयुर्यज्ञेन कल्पताम्, प्राणो यज्ञेन कल्पताम् इत्यायुः क्लृप्तेरन्या प्राणक्लृप्तिः।

Rather if a sentence with अर्थैकत्व and निराकाङ्क्ष is split as two then it is a दोष called वाक्यभेद. कुमारिल declares in श्लोकवार्तिक - when there is provision of एकवाक्यता, वाक्यभेद should not be carried out. वाक्यभेद is of several types. मीमांसक's (even other systemists) don't accept वाक्यभेद when there is अर्थैकत्व. That's why the following statements are seen across - splitting of sentence due to split in meaning, वाक्यभेद will be there between two, which are being injected and mutually not connected, वाक्यभेद is said where there is more than one विधि, वाक्यभेद is caused by multiple गुणविधान.

मीमांसकमते च अर्थैकत्वादेकवाक्यत्वे सिद्धे वाक्यान्तरकल्पना दोषः। अयमेव दोषः वाक्यभेद इत्युच्यते। तदुक्तं श्लोकवार्तिके - "सम्भवत्येकवाक्यत्वे वाक्यभेदस्तु नेष्यते" इति।

वाक्यभेदश्च नैकविधः वर्तते। तत्र अर्थैकत्वे वाक्यभेदो नाङ्गीक्रियते मीमांसकैः। अत एव शाबरभाष्ये बहुशः उक्तम् - “अर्थभेदाद्वाक्यभेदः”, “द्वयोश्च विधीयमानयोः परस्परेणासम्बद्धयोः वाक्यभेदप्रसङ्गः”, “अनेकविधितो हि वाक्यभेद उक्तः”, “अनेकगुणविधानाद्वाक्यभेदः” इत्यादि।

The author of अमरकोश, viz., अमरसिंह offered the following definition of वाक्य - सुप्तिङन्तचयो वाक्यं क्रिया वा कारकान्विता। It means, नागेश in वैयाकरणसिद्धान्त-लघुमञ्जूषा (तिङ्निर्णयनिरूपणम्), लघुशब्देन्दुशेखर (हलन्तपुल्लिङ्ग) and in उद्योत (2.1.1) says— a group of सुबन्त’s, ex:- चैत्रेण शयितव्यम्, a group of तिङन्त’s - पचति भवति, a group of सुप्तिङन्त - चैत्रः पचति. Here ‘वा’ is in the sense of ‘चेत्’, ‘बोद्ध्या’ (to be taught) is to be supplemented. To sum up – The ‘सुप्तिङन्तचय’ that denotes a क्रिया associated with कारक is a वाक्यम्. सुप् च तिङ् च सुप्तिङ्, सुब् विशिष्टं तिङ् सुप्तिङ् then there will be एकशेष - सुप्तिङ् च सुप्तिङ् च सुप्तिङ्। then सुप्तिङाम् अन्तः सुप्तिङन्तः।

सुप्तिङन्तानां चयः - सुप्तिङन्तचयः - by this विग्रह we get all the three types of वाक्य - सुबन्तचय, तिङन्तचय & सुप्तिङन्तचय। सुबन्तचय - चैत्रेण शयितव्यम्, तिङन्तचय- पचति भवति etc., सुप्तिङन्तचय - चैत्रः पचति. The condition क्रिया वा is to avoid a group of meaningless words. By the word सुप्तिङन्तचय the lone word such as पचति cannot be considered as a sentence, as the same also denotes a क्रिया associated with कर्तृत्व and so on . The same is called the definition of एकवाक्यत्वम् pregnant with एकोद्देश्यकैकविधेयकत्वम्.

The same is said by हरि - when separated if the parts are found with expectancy of an outside word, if the क्रिया is considered as predominant, if there

are direct or indirect qualifiers and if a single thing is proposed then it is a single वाक्य. Here वाक्यं means 'एकं वाक्यम्' as Jaimini rules अर्थैकत्वादेकं वाक्यं साकाङ्क्षं चेत् विभागे स्यात्।

As far as the न्यायदर्शनं is concerned समय or सङ्केत is the cause of the cognition of a meaning from a शब्द. Here is न्यायसूत्रम् - सामयिकत्वाच्छब्दार्थसम्प्रत्ययस्य। (2.1.55), वैशेषिकसूत्रम् - सामयिकः शब्दार्थप्रत्ययः, वात्स्यायन the author of न्यायभाष्य had had the following commentary on the above सूत्र - what is this 'समय'? making a rule that is mandatory and in the form of denoter (अभिधान) and denoted (अभिधेय) such as this much meaning is denoted by this शब्द, by employing this, the cognition of the meaning from शब्द will take place. On the contrary, one cannot have the cognition although he had the शब्द and this is indispensable even for the सम्बन्धवादी (who follows the अनुमान in terms of सम्बन्ध). In the world the cognition of समय takes place by the comparison of the शब्द that is being employed.

न्यायभाष्यम् - न सामयिकत्वाच्छब्दार्थसम्प्रत्ययस्य।

न सम्बन्धकारितं शब्दार्थव्यवस्थानं, किं तर्हि समयकारितं यत्तदवोचाम - अस्येदमिति षष्ठीविशिष्टस्य वाक्यस्यार्थविशेषोऽनुज्ञातः शब्दार्थयोः सम्बन्धः इति समयं तमवोचाम इति। किं पुनरयं समयः अस्य शब्दस्येदमर्थजातमभिधेयम् इत्यभिधानाभिधेयनियमनियोगः, तस्मिन्नुपयुक्ते शब्दार्थसम्प्रत्ययो भवति, विपर्यये हि शब्दश्रवणेऽपि प्रत्ययाभावः, सम्बन्धवादिनापि चायमवर्जनीय इति। प्रयुज्यमानग्रहणाच्च समयोपयोगो लौकिकानाम्, समयपालनार्थं चेदं पद-

लक्षणाया वाचोऽन्वाख्यानं व्याकरणम्। वाक्यलक्षणाया वाचोऽर्थलक्षणम्, पदसमूहो वाक्यम् अर्थपरिसमाप्ताविति। तदेवं प्राप्तिलक्षणस्य शब्दार्थसम्बन्धस्याऽर्थतुषोऽपि अनुमानहेतुर्न भवतीति।

वैशेषिकदर्शनम् - सामयिकः शब्दादार्थप्रत्ययः। (7.2.20)

समयः सङ्केतः। अस्मिन् शब्दे उच्चरिते अयमर्थोऽवगन्तव्य इत्येवंरूपः। तस्मादागतः तदज्ञानादुत्पद्यते नियतस्यार्थस्य बोधः चिरन्तनोऽद्यतनो वा सङ्केत एव शब्दार्थयोः सम्बन्ध इति भावः।

व्याकरण is nothing but the analysis of a शब्द in the form of a पद and it is meant to register the समय. Also the मीमांसा which says – when the meaning is completed the group of words is called a वाक्यम्, is meant to analyze the शब्द in the form of a वाक्य. Thus in such a situation not even an iota of purpose will be there if the relation between शब्द and अर्थ (i.e. संयोग) can be a case of inference.

Thus it is clear that the लौकिकवाक्यलक्षणम् of जैमिनि - अर्थैकत्वादेकं वाक्यं etc. is acceptable to नैयायिकs. And since, it is also on the same cart, the definition offered by अमरसिंह i.e. सुप्तिङन्तचयो वाक्यं etc. is also acceptable to नैयायिकs.

On the other hand, जगदीशतर्कालङ्कार the author of शब्दशक्तिप्रकाशिका and a नव्यनैयायिक refutes the वाक्यलक्षणं offered by अमरसिंह -

मिथस्साकाङ्क्षशब्दस्य व्यूहो वाक्यं चतुर्विधम्।

सुप्तिङन्तचयो नैवमतिव्याप्त्यादिदोषतः॥ सार्थकशब्दे वाक्यनिरूपणम्. १३

The mutual expectancy of which शब्द's is positive towards the शाब्दबोध

related to which meaning, that kind of group of words is a वाक्यम् in the kind of meaning. It is of four types, which are going to be discussed.

यादृशशब्दानां यादृशार्थविषयिताकान्वयबोधं प्रत्यनुकूला परस्पराकाङ्क्षा तादृशशब्द-
स्तोम एव तथाविधार्थे वाक्यम्। तच्च चतुर्विधं चतस्रश्च विधा वक्ष्यन्ते।

The definition i.e. सुप्तिङन्तचयो वाक्यं क्रिया वा कारकान्विता offered by अमरसिंह is untenable as there will be over - application and under - application because of the dichotomy of सुबन्त and तिङन्त in the form of single and collective units. Neither a sequence like घटं, पटं nor like पचति, गच्छति which is a शब्दसमूह can be a वाक्यम् nor घटः, पचति cannot be a वाक्य separately.

The argument of ancient scholars that there cannot be a वाक्यम् without a क्रिया is not authoritative as it lacks logic.

यत्तु सुप्तिङन्तचयो वाक्यमित्यमरसिंहैरुक्तम्, तन्न युक्तम्, सुबन्तयोः प्रत्येकसमुदाय-
विकल्पेनातिव्याप्त्यव्याप्त्योः प्रसङ्गात्। न हि घटं पटमित्याकारः पचति गच्छतीत्यानुपूर्वीको
वा शब्दसमूहो वाक्यम्। न वा घटः पचतीत्येतयोः प्रत्येकं न वाक्यत्वम्। क्रियारहितं न वाक्यम-
स्तीत्यादिकस्तु प्राचां प्रवादो निर्युक्तिकत्वादश्रद्धेयः।

Having thus refuted a genuine वाक्यलक्षण of अमरसिंहाचार्य which is accepted by every scholar, जगदीशतर्कालङ्कार offers his own वाक्यलक्षण -

सुबन्तं च तिङन्तं च सुबन्तैकसमन्वितम्।

सुप्तिङन्तद्वयगर्भं वाक्यमेवं चतुर्विधम्॥

(quoted in the commentaries of कृष्णकान्त & रामभद्र)

सुबन्त, तिङन्त, सुबन्त सुबन्त, तिङन्त तिङन्त – can be the four types of sentence according to जगदीश.

On the other hand, कृष्णकान्तविद्यावागीश the author of the commentary viz., कृष्णकान्ती, refutes the line of argument taken by जगदीश.

कृष्णकान्तटीका -

सुबन्तं च तिङन्तं च सुबन्तैकसमन्वितम् ।

सुप्तिङन्तद्वयीगर्भं वाक्यमेतच्चतुर्विधम् ॥

इति पश्चाद्वक्ष्यते इत्यर्थः । यादृशार्थविषयकबोधं प्रतीति विवरणग्रन्थे यादृशत्वं विषयताविशेषणं न त्वर्थविशेषणम् । अर्थेति - स्वरूपकीर्तनम्, अन्यथा अयोग्यवाक्यासंग्रहापत्तेरिति व्यञ्जितु-
मयोग्यवाक्यस्य लक्षणमाह - वह्निना सेक इति । आदिना करकया सेको हृदो वह्निमानित्यादेः संग्रहः । वाक्यमेवेति । वाक्यलक्षणलक्ष्यमेवेत्यर्थः । तादृशानुपूर्व्याम् अपि निरुक्तजनकताव-
च्छेदकतात्पर्याप्त्यधिकरणत्वानपायादिति भावः । नन्वेवं पयसा सेक इत्यतो वह्निना सेक इत्यस्य को भेदो वाक्यत्वस्याविशेषादित्यत आह - परन्त्विति । नन्वयोग्यवाक्येनापि योग्यता भ्रमदशार्थ-
शाब्दबोधजनकत्वात् तस्य लक्ष्यत्वे निर्वह्निर्वह्निमान् इत्यादेरपि लक्ष्यत्वापत्तिरयोग्यत्वाविशेषा-
दित्यत आह शाब्दमतेरिति । परोक्षज्ञानस्यानाहार्यत्वनिश्चयत्वनियमेनाहार्यत्वोपागमे इत्युक्तम् ।
तदनुपगमे तादृशवाक्यस्य शाब्दबोधस्वरूपयोग्यत्वस्याप्यसम्भवात् वाक्यत्वमसम्भवीत्युपष्ट-
म्भसङ्गतिः । स्वविरोधिधर्मधर्मितावच्छेदकस्वप्रकारकज्ञानत्वमाहार्यत्वम् । तत्र विरोधित्वं च
स्वप्रकारकज्ञानप्रतिबन्धकतावच्छेदकविषयितानिरूपकत्वमिति स्वभावे स्वस्य विरोधित्वं स्व-
स्मिन्नपि स्वाभावविरोधित्वमित्यभावधर्मितावच्छेदकप्रतियोगिज्ञानमुक्त्वा, प्रतियोगिधर्मिता-

वच्छेदेककाभावज्ञानमाह - पचन्न पचतीति। आदिना वह्निमान् निर्वह्णिरित्याद्युपग्रहः। उक्त-
नियममनुरुध्याह - नोचेदिति। अपार्थक्यं - शाब्दस्वरूपायोग्यम्। एवकारेण तत्स्वरूपयोग्य-
त्वव्यवच्छेदः। ननु शाब्दस्वरूपायोग्यत्वं यद्यपार्थक्यत्वं तदा घटः कर्मत्वमिति वाक्यस्यापि
तथात्वापत्तिः, नचेष्टापत्तिरनुभवविरोधात्, न चाहार्यशाब्दजनकवाक्यत्वं तत्, तदनुपगमेऽ-
सम्भवात्, तदुपगमे तु पर्वतो वह्निमानितिवाक्यजन्यबोधस्यापि कदाचिदाहार्यत्वस्य सम्भवात्
वाक्यमात्रस्य प्रायशस्तथात्वापत्तेः, नापि आहार्यशाब्देच्छयोच्चरितत्वम्, इच्छा च विसंवादिन्यपि
सम्भवतीति नाप्रसिद्धिः, अन्यार्थे तथात्वापत्तेर्दुर्वारत्वादित्यतोऽपार्थक्यत्वं निर्वक्ति - यादृशेति।
तथा च यद्धर्मावच्छिन्नविशेष्यकयद्धर्मावच्छिन्नप्रकारकज्ञानत्वव्यापकमाहार्यत्वं तद्धर्मावच्छिन्न-
विशेष्यकतद्धर्मावच्छिन्नप्रकारकबोधेच्छयोच्चरितं यद्यत्पदं तादृशबोधं प्रति तत्पदमपार्थक्यमिति
पर्यवसितम्। पर्वतो वह्निमानितिवाक्यजन्यबोधस्यापि कदाचिदाहार्यत्वसम्भवात् तथाविधेच्छ-
योच्चरितपदानां तथात्ववारणाय व्यापकत्वनिवेशः। निर्वह्णिरवह्निमानित्यादिवाक्यस्यापि आहार्य-
बोधेच्छयोच्चरितत्वेनापार्थक्यत्वमित्युच्चरितान्तं पदविशेषणम्।

In this context the following should carefully be understood - तिङ्सुबन्तचयो
वाक्यम् does not mean तिङन्तचय as well as सुबन्तचय is वाक्यम्. There will be अतिव्याप्ति
in cases like घटं घटं etc. where आकाङ्क्षा is lacking. Rather the author of परिशिष्ट
defines thus – ‘समर्थः पदसमूहो वाक्यम्’ (a capable group of words is a वाक्यम्) There
the term समर्थ means ‘परस्पराकाङ्क्षः’ (Having mutual expectancy), which proposes
a ‘विशिष्टैकार्थ’ (a unitary single meaning). पदं means विभक्त्यन्तम् (ते विभक्त्यन्ताः
पदम्, न्या.सू.2.2.1). The समूहत्व is being a subject of a specific thought of expectancy.
Therefore by and large, the definition of वाक्य can be concluded as the

qualifiedness of a specific thought of expectancy that rests on words which can generate cognition that is subject of relation of the indicated and the indicator, that can be direct or indirect.

Here अमरसिंह while offering two examples of the above said वाक्यलक्षण by 'तिङ्सुबन्तचय' insinuates the following - here the term पदं is not the so called शक्तं पदं of नव्यन्याय, rather it is the विभक्त्यन्त as everywhere the same is taken by वैयाकरणs.

On the other hand it would have been appropriate by using the term शब्द (the commentary refers to 'साकाङ्क्षशब्दस्य व्यूहः' and शब्दसमूहः used by जगदीश). In the case of तिङ्सुबन्तचय the term साकाङ्क्षः has to be prefixed (i.e. साकाङ्क्षः तिङ्सुबन्तचयः) or the सुबन्त & तिङन्त which are generally used to denote a पद are here applicable to the specific ones, i.e. साकाङ्क्षसुबन्त & साकाङ्क्षतिङन्त.

There will not be any अव्याप्ति in cases like घटः which are mere सुबन्त's as they cannot be an example. That's why वैयाकरण's hold - 'there is no any sentence without a verb'. Under अनभिहिते (2.3.1) is the वार्तिकम् - अस्तिर्भवन्तीपरः अप्रयुज्यमानोऽप्यस्ति (भवन्तीपरः = लट्परः, भवन्ती is a संज्ञा of पूर्वाचार्यs for लट्). Also it doesn't hold water if one says - in case घटः is not a वाक्य the construction like एकत्ववान् घटः would be improper as a sentence only can have that kind of norm - as such a norm is not authoritative. And in case it is held as authoritative it will be one pair.

With the following – there will be the cognition of पदार्थ only from such a शब्द but not अन्वयबोध (when the thesis ‘पञ्चकं प्रातिपदिकार्थः’ is accepted not only संख्या but the जाति, लिङ्ग & कारक have also to be taken into consideration)

It also doesn’t stand the test if one says that a सुबन्तचय i.e. साकाङ्ग & a similar तिङन्तचय is not popular – cases like ‘ओदनं तेमनान्वितम्’ etc. where ‘भुङ्क्ते’ etc... क्रिया is supplemented and as such can generate शाब्दबोध and thus can become an example that is साकाङ्ग. By the same token usages like ‘घटः कार्यः’ etc. can easily be analyzed. Similarly usages like ‘जानाति, पचति’ etc. can be examples of साकाङ्गतिङन्तचय.

Since the प्रथमान्तार्थमुख्यविशेष्यकबोध cannot be achieved in cases like पचति, गच्छति etc. the तिङन्तचय वाक्यलक्षणं is untenable - is not a viable argument. Even the author of चिन्तामणि accepted शाब्दबोध in cases like यो यः पचति स चैत्रः. Even जगदीश himself will be offering an example such as यो यः शूद्रस्यान्नं पचति सः अतिनिन्दितः. On the other hand, usages like कुरु कुरु can also easily be analyzed. ब्रूहि ब्रूहि is the example offered by पतञ्जलि under the वार्तिक - एकतिङ्वाक्यं under the पाणिनिसूत्रम् - समर्थः पदविधिः (2.1.1).

One may take up the following question - अमरसिंह, who offered a text which exhibits the examples, will be looked down, if he does not include the combination of सुबन्त & तिङन्त, it cannot be defined by saying that there is no hard and fast rule that one should exhibit the range of examples as in that case while it

would be nice to offer either सुबन्तचय or तिङन्तचय it would be a futile exercise to pick up both – for this अमरसिंह adds क्रिया वा कारकान्विता इति ।

There the word क्रिया refers to a विभक्त्यन्तपद that denotes स्वार्थ coupled with the धात्वर्थ, it means तिङन्त. The word कारक refers to सुबुविभक्त्यन्तपद and thus it means a तिङन्तपद juxtaposed with a सुबन्तपद. It cannot be taken as it is, because a क्रिया cannot become a वाक्य. If it is argued that a क्रियावाचकपद construed with a कारक in the form of कर्मत्व etc. then examples like घटं जानाति, घटोऽस्ति etc. cannot be included. On the other hand in cases like ओदनं पचति etc. the portion ‘ओदनं पच’ also becomes a वाक्य as such a portion only can denote that kind of क्रिया. This is what is meant by अमरसिंह. It is ridiculous to refute a text which offers examples as one that offers the definitions. By difference of opinion regarding the definition of a वाक्य seems to be apparent across the शास्त्र’s. A survey of the same is being carried out taking वाक्यकाण्ड of वाक्यपदीय of भर्तृहरि as a nodal point.

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Chapter - II

Definition of Vākyam according to Vākyapadīya Vākyakāṇḍa

In fact, वैयाकरणs do not offer any definition for a वाक्य. Rather they, adopt the one that is offered by जैमिनि in पूर्वमीमांसा.

कात्यायन under समर्थः पदविधिः (2.1.1) offers two definitions of a वाक्य, आख्यातं साव्ययकारकविशेषणं वाक्यम् & एकतिङ् वाक्यम् which are, according to कैयट, technical and useful only in the case of 'निघातयुष्मदस्मदादेशाः'. Rather नागेश vehemently refutes this.

The above aspects will thoroughly be examined later. हरि at the outset of वाक्यकाण्ड of his magnum opus, वाक्यपदीयम् summarizes some of the definitions of various systemists including वैयाकरणs under eight headings.

आख्यातशब्दः सङ्घातो जातिः सङ्घातवर्तिनी ।

एकोऽनवयवः शब्दः क्रमो बुद्ध्यनुसंहतिः ॥ (वा.प.१)

पदमाद्यं पृथक् सर्वं पदं साकाङ्क्षमित्यपि ।

वाक्यं प्रति मतिर्भिन्ना बहुधा न्यायवादिनाम् ॥ (वा.प.३)

The sentence is defined by different आचार्यs -

1. आख्यातशब्दः (क्रियावाचकशब्दः) वाक्यम् - the word which denotes an activity is a sentence.

2. सङ्घातः (पदसमुदायः) वाक्यम् - the group of words is a sentence.
3. सङ्घातवर्तिनी (समुदायवर्तिनी) जातिः - the 'जाति' that is there in the group of words is a sentence.
4. एकः अनवयवः शब्दः (पूर्णः अखण्डः स्फोटरूपः शब्दः) - the complete, partless शब्द in the form of स्फोट is a sentence.
5. क्रमः (पौर्वापर्यवन्ति पदानि) वाक्यम् - the words with a sequence are a sentence.
6. बुद्ध्यनुसंहतिः वाक्यम् - the sequence of words that has formed in the mind.
7. आद्यं पदं वाक्यम् - the first word (of the sentence) is a sentence.
8. सर्वं साकाङ्क्षं पदं वाक्यम् - any word with expectancy is a sentence.

Thus the judges of syntax have got different opinions regarding the definition of वाक्य - 1. अखण्ड, i.e. without any differences like पद and the same is called स्फोट. 2. सखण्ड, i.e. with differences like पद and वर्ण.

Among the said eight definitions of वाक्य, the third, fourth and sixth ones are related to अखण्डपक्ष and the rest are with सखण्डपक्ष। The second and fifth सखण्डपक्ष are in line with अभिहितान्वयवाद and the rest follow अन्विताभिधानवाद.

The purport of the argument that the verb is a sentence, is that in some cases the only verb is also considered as a sentence - 'close' is a verb; which, when pronounced, renders a complete meaning by attracting related कारकs sportively therefore it is called a sentence.

A group of सुबन्तs and तिङन्तs is a sentence - such a definition is generally suitable to all. Nevertheless when a single sentence is pronounced by different people at different times, since all the sentences are synonymous, it would be logical and legitimate to accept that the जाति underlying the sentences rather than the each sentence is the expressing agent - such an approach leads to two पक्षs - a string of words and the जाति underlying the string of words.

So far as the वैयाकरणs are concerned, it is the शब्द called अखण्डस्फोट that is वाक्य. The शब्द, that is manifested through the sounds we make, is helpful in the understanding of the meaning and is available only to बुद्धि is called स्फोट. ध्वनि is that which manifests the स्फोट. स्फोट is of two types – 1. बाह्य and 2. अन्तर . बाह्य can be grasped through hearing sense - organ, ear. The latter is available only to the mind (बुद्धि). बाह्यस्फोट is again of two types.

1. व्यक्ति and जाति। व्यक्तिस्फोट - एकः अनवयवः शब्दः. This is पूर्ण (complete) अद्वितीय and अखण्डज्ञानस्वरूप (in the form of an underlined cognition). The propagators of this सिद्धान्त consider that only वाक्य is real and पद and पदार्थ are artificial. On the other hand, some of them have accepted the स्फोट to be in the form of पद. The जाति underlying the स्फोट which is in the form of पदवाक्यसमुदाय is the expresser. The same is considered to be a वाक्य. Thus according to स्फोटवादिन् the वाक्य is of three types.

The सखण्डपक्ष is of two types - 1. अभिहितान्वयवाद and 2. अन्विताभिधानवाद.

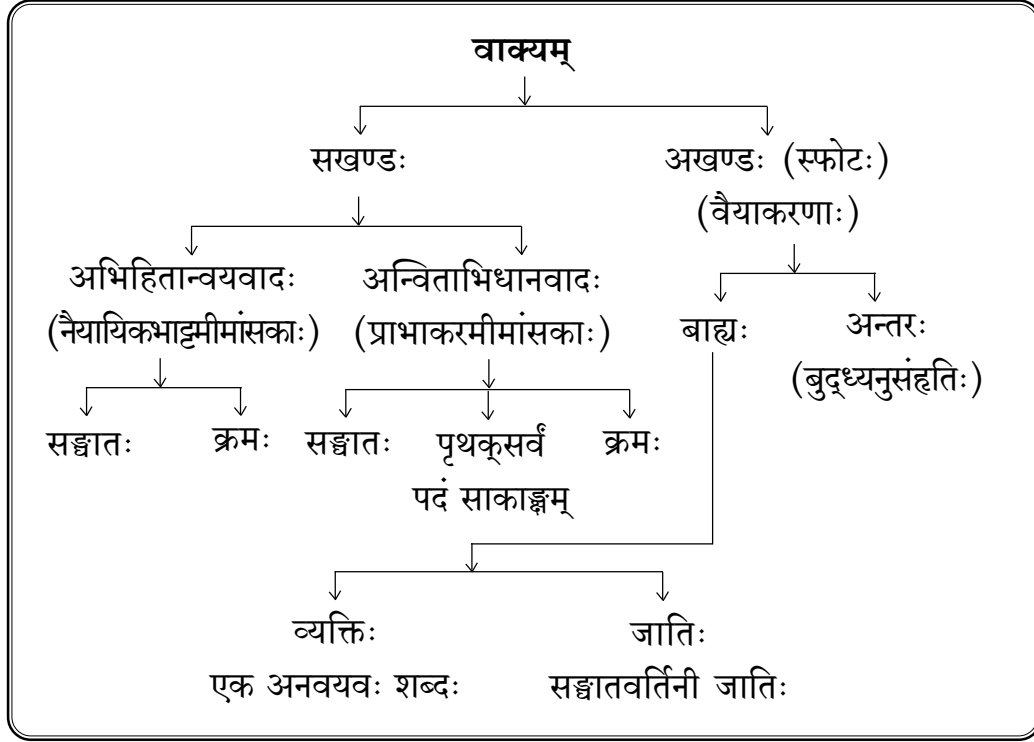
1. The पद itself through सङ्केत /शक्ति renders the meaning. The वाक्य would construct the sharing of पदार्थs – this is the essence of अभिहितान्वयवाद. भाट्टs among मीमांसकs and नैयायिकs follow this theory.

A string of पदs and the पदs with sequence - are born out of this वाद.

2. Either प्रवृत्ति or निवृत्ति is the purpose of a वाक्य। The same is called कार्य. The words employed in a वाक्य are naturally connected with the कार्य. Therefore, the अर्थ connected either with the कार्य (directly) or with another पदार्थ that is connected with कार्य is denoted by पद - This is called अन्विताभिधानवाद. Following this वाद, three theories – i.e. अख्यातशब्द is वाक्यम्, आद्यं पदं वाक्यम् and साकाङ्क्षं प्रतिपदं वाक्यम्, have developed. This वाद is advocated by प्राभाकरमीमांसकs.

In अभिहितान्वयवाद, the पद denotes meaning. वाक्य denotes the संसर्ग or connection among the पदार्थs. On the other hand, in अन्विताभिधानवाद the पद denotes the meaning already connected with the meaning of another word. The वाक्य does not denote the अन्वय / connection, but denotes the special relation.

Thus three definitions of वाक्य have originated from स्फोटवाद, two from अभिहितान्वयवाद and three from अन्विताभिधानवाद. In total there are eight definitions. For clarity a chart is presented.



Briefly, the eight definitions are being explained -

1. **आख्यातशब्दः :-** The verb would get connection with कारकs and renders the वाक्यार्थ, in the form of प्रवृत्ति / निवृत्ति। The rest of the words would generate a संस्कार, which would indicate that the वाक्यार्थ is different from other वाक्यार्थs.
2. **पदसङ्घातः :-** The वाक्य denotes the connection between words. Such a group of words (which can denote) is the expresser.
3. **पदसङ्घातवर्तिनी जातिः :-** When a sentence like - Devadatta ! fetch the cow with the stick - is employed, since the sounds are neither eternal nor sequential they cannot be found at a single point of time. Therefore, a different - eternal - partless शब्द is manifested through the sounds and that शब्द is the वाचक. The same is स्फोट in the form of जाति.

4. एकः अनवयवः शब्दः :- वर्णs and पदs are unreal. Therefore the eternal - partless- single शब्द in the form of स्फोट and manifested through the sounds is वाचक.

5. पदक्रमः :- According to this theory the sequence of phonemes is पद, and that of पदs is वाक्य। The वाक्य is वाचक।

6. बुद्ध्यनुसंहारः :- The sequence that is found at the time of pronunciation is not ever - lasting. Therefore a particular noumenon of शब्द (शब्दतत्त्वम्) in the form of अन्तरात्मा or अन्तर्यामी, which is there in every creature, forms itself in the बुद्धि, and looks as if it has got the prints of वर्णs although it does not have one, and also which looks as if it has got the पदविभाग (separation of words) although it has none. The recollection (स्मरण) caused by संस्कारs formed through the said - Buddhis.

7. आद्यपदम् :- The first word of the sentence pronounced is the वाचक of the वाक्यार्थ. The rest of the meaning is indicated by the same. Be it a verb (क्रियापद) or a noun (नाम), since क्रिया and कारक have got inseparable / inevitable relation (अविनाभाव), either, when employed, would render the meaning of the other too. The rest of the words would be useful in differentiation of the वाक्यार्थ from other वाक्यार्थs.

8. पृथक् सर्व पदं साकाङ्क्षम् :- Each of the words which has got the mutual expectancy is a वाचक।

Apart from the above eight definitions there are two more by कात्यायन and one more by जैमिनि, the founder of मीमांसादर्शनम्।

1. आख्यातं साव्ययकारकविशेषणं वाक्यम् (म.भा.2.1.1) :- The क्रियाशब्द coupled with अव्ययs / कारकs / विशेषणs is a वाक्य ।
2. एकतिङ् वाक्यम् (म.भा.2.1.1) :- The one which has got one (chief) तिङन्त (verb) is a वाक्य ।
3. अर्थैकत्वादेकं वाक्यं साकाङ्क्षं चेद् विभागे स्यात् (जैमिनि. 2.1.14.46) :- A group of words, which propose a single thing / idea and when separated if the words are found to be wanting it is called a वाक्य ।

All the above definitions, in fact, are included in the second लक्षण i.e. पदसङ्घात.

It may not be out of context, while discussing about वाक्य, to know about the nature of वाक्यार्थ and the relation between वाक्य and वाक्यार्थ in regard to different theories -

प्रतिभा is वाक्यार्थ - so far as the three theories under the head – अखण्डपक्ष - वाक्य is अखण्ड (partless). पदs in such a वाक्य are created by बुद्धि. At the time of the cognition of meaning of such words only, a different - partless - वाक्यार्थ- cognition is manifested through the word - meanings. Such a manifestation itself is प्रतिभा.

आख्यातशब्द is वाक्य - propagators of this theory believe that क्रिया is वाक्यार्थ - as soon as one hears the क्रियाशब्द, a क्रिया, different from the ones that are those connected with the पदs which are आश्रय (resort) and साधन (instrument) of the pronounced क्रिया, strikes his mind. The nouns that are there in that particular sentence would be useful in making the same thing clear.

पदसङ्घात and पदक्रम - those who advocate both these theories feel that the words are वाचकs of meaning. The संसर्ग or परस्परांश्वय (mutual connection) of such meanings itself is वाक्यार्थ.

According to अन्विताभिधानवादिन्s - two पक्षs are there – आद्यपदं and प्रत्येकं साकाङ्क्षं प्रतिपदं - in both these cases a पद denotes its own meaning that is connected with the meanings of other पदs. Therefore, each word renders the meaning of the entire sentence. Nevertheless, the pronunciation of other words makes clear, the connection, which is unclear. So much so that according to these theorists, पदार्थ itself is वाक्यार्थ.

प्रयोजन (purpose) is considered as वाक्यार्थ by some systemists.

Thus प्रतिभा, संसर्ग, the unitary पदार्थ, which has got आकाङ्क्षा due to संसर्ग, परस्परांश्वयपदार्थ, क्रिया and प्रयोजन - all these six things are considered as वाक्यार्थs.

Apart from the above six, there are other theories like - विधि is वाक्यार्थ, नियोग is वाक्यार्थ and भावना is वाक्यार्थ. They are not elaborated as they are nothing but the other forms of क्रिया। वैयाकरणs argue that क्रिया is प्रकृत्यर्थ (meaning of the root) whereas मीमांसकाs feel that it is प्रत्ययार्थ (meaning of the suffix). According to वैयाकरणs क्रिया is धात्वर्थ. मीमांसकs opine that भावना is आख्यातार्थ. Since विधि and नियोग are the same in वाक्यs with लिङ्, लोट् and तव्यप्रत्यय, they need not be explained separately (they are included in - आख्यातशब्द is वाक्य).

So far as the Bauddhas are concerned, they are विज्ञानवादिन्s (they argue that all the things are included in विज्ञान, see शून्यवाद, श्लोकवार्तिक of कुमारिलभट्टः), they consider that both वाक्य and वाक्यार्थ are nothing but certain forms of विज्ञान.

Since time immemorial, there has been a भेदवासना (feeling of difference) in regard with वाक्य and वाक्यार्थ. It is due to that, the विज्ञान appears to have had विभाग (separation) and रूप (form) although it has got neither. Thus the वाक्यार्थ looks as the group of पदार्थs, which have got an attributed form. It looks as having parts although it has none – thus शाक्यसिद्धान्त is akin to the प्रतिभा of वैयाकरणs. So it is not separately mentioned. वाक्य, according to बौद्धs is बुद्ध्यनुसंहार in the form of आन्तरस्फोट, i.e. like that of वैयाकरणs. So, it is not counted separately.

नैयायिकs argue, that although the earlier वर्णs have vanished, their recollections, that are left behind, would merge with the अनुभव. (experience) of the last वर्ण and create the ज्ञानम्, that is the word/पद. Similarly, the अनुभव of the last पद in a वाक्य, compiled with the recollections of earlier पदs, create ज्ञानम् in the mind. The same is वाक्य. वाक्यार्थ is on identical lines - this argument is included in - 'संसर्ग is वाक्यार्थ'.

After knowing वाक्य and वाक्यार्थ, the relation existing between both these things has to be defined - अध्यास /तादात्म्य (identity) is the relation between the वाक्य in the form of अनवयवः एकः स्फोटः and the वाक्यार्थ in the form of प्रतिभा। So far as the rest of the definitions are concerned, वाक्य is वाचक and वाक्यार्थ is वाच्य,

therefore, वाच्यवाचकभाव or योग्यता is the relation (the one between expresser and expressed).

According to बौद्ध's theory, i.e. विज्ञानवाद, both वाक्य and वाक्यार्थ are certain terms of विज्ञान. The वाक्य is the cause of वाक्यार्थ. Therefore it is कार्यकारणभाव (the relation of cause and effect).

सङ्केत (a sign that such and such a sentence denotes such and such a meaning) is the relation between वाक्य and वाक्यार्थ, in regard to those who argue that संसर्ग in वाक्यार्थ. So sum of अध्यास, वाच्यवाचकभाव, कार्यकारणभाव and संकेत are the relations.

In वैयाकरणमत a शब्द is the form of अखण्ड-एक-अनवयवस्फोट is वाक्य. प्रतिभा is वाक्यार्थ. अध्यास is the सम्बन्ध। These things would be proposed in this काण्ड.

The author discusses the point as to whether there is comparison between the definitions of वाक्य offered by कात्यायन and जैमिनि -

निघातादिव्यवस्थार्थं शास्त्रे यत् परिभाषितम्।

साकाङ्क्षावयवं तेन न सर्वं तुल्यलक्षणम्॥ (2.3)

The वाक्यलक्षण that is offered by कात्यायन (under समर्थः पदविधिः, म.भा.2.1.1), i.e. एकतिङ् वाक्यम्, for streamlining निघात (अनुदात्त) etc. in व्याकरणशास्त्र (i.e. it is a metalinguistic definition, useful only in शास्त्र for some purpose) is not absolutely similar to that of जैमिनि, i.e. अर्थैकत्वादेकं वाक्यं साकाङ्क्षं चेद् विभागे स्यात्।

कात्यायन the author of most of the वार्तिकs on पाणिनिसूत्रs had offered two

definitions of a वाक्य (it may be noted that the वार्तिकs on व्याकरण are of injunctive type whereas in न्याय, मीमांसा etc. they are merely explanatory) -

1. आख्यातं साव्ययकारकविशेषणं वाक्यम्

(a verb with अव्ययs, कारकs and विशेषणs is a वाक्य) - this definition is akin to the one offered by अमरसिंह in his famous work अमरकोश - i.e. सुप्तिङन्तचयो वाक्यं क्रिया वा कारकान्विता - a group of सुबन्तs / nouns (रामः गतः), तिङन्तs/verbs (पचति भवति) and सुबन्त + तिङन्त (रामः पचति) or a verb with कारकs is a वाक्य.

2. एकतिङ् वाक्यम्

A group of words having a single main verb is a sentence. On the other hand, मीमांसकs hold that if there is 'अर्थैक्य'/singleness of meaning (मीमांसादर्शनम् of जैमिनि, 2.1.14.46) that group of words is a वाक्यम्. Therefore - अयं दण्डः हर अनेन (here is the stick, fetch with this, - and - ओदनं पच, तव भविष्यति (cook the rice you will have it) - are single sentences since they propose a single thing/meaning. Rather according to वैयाकरणs - अयं दण्डः हर अनेन - is a combination of two sentences.

Therefore, the verb 'हर' does not get निघात (अनुदात्त) although it is preceded by a noun (a अतिङन्त) - the पाणिनिसूत्र i.e. 'तिङ्ङितिङः' (8.1.28) says that a verb, if preceded by a non-verb, gets निघातः। Then कात्यायन offered an amendment which says that the निघात as well as the आदेशs are applicable only in a single sentence (समानवाक्ये निघातयुष्मदस्मदादेशाः)। Earlier he offered a definition - एकतिङ् वाक्यम्

(the group of words which has got a principal verb is a sentence). Since the above stretch is, according to the above definition, a combination of two sentences and not a single sentence, the verb 'हर' does not get निघात.

On the other hand, there is onesentenceness, एकवाक्यता in both the instances- नद्याः तिष्ठति कूले (of the river - is - on the bank) and शालीनां ते ओदनं दास्यामि (of Sali-rice - to you - cooked rice - I would give), according to both, वैयाकरणs and मीमांसकs. वैयाकरणs hold that whether there is सामर्थ्य or not if the stretch has got a single (principal) verb it is a sentence - in the above sentences there is no सामर्थ्य between नद्याः तिष्ठति and शालीनां ते। Nevertheless, since there is a single verb, both the examples are considered as sentences and consequently the आदेश - ते is effected. Whereas, according to मीमांसकs, the said जैमिनिसूत्र is applied and it is found that there is एकवाक्यता and consequently ते is effected. The conclusion here is that at some places and not everywhere both the definitions of मीमांसकs and वैयाकरणs (एकतिङ् वाक्यं only) are applicable (न सर्वं तुल्यलक्षणम्।)

हरि refers to the definition of a sentence of मीमांसकs -

साकाङ्क्षावयवं भेदे परानाकाङ्क्षशब्दकम्।

कर्मप्रधानं गुणवदेकार्थं वाक्यमिष्यते ॥ (2.4)

When separated, if the words are found to be wanting, and when not separated if the words are not found to be wanting, where the verb is principal which has got qualifiers, and which also proposes a single purpose / thing, such a group of words

is called a sentence (in fact, the same is also the definition of a महावाक्य/discourse).

This is the purport of the जैमिनिसूत्र - अर्थैकत्वादेकं वाक्यं साकाङ्गं चेद्विभागे स्यात्।

राम is cooking rice – in this sentence if the कर्ता/ कर्म/ क्रिया is omitted then the rest are found to be wanting and combinely they propose a single purpose/ meaning. Therefore this is a sentence, similarly – see, the horse is running (पश्य, अश्वो धावति) is also a sentence, although it has got two verbs, according to मीमांसकs.

The author clarifies that there, in fact, is no अव्याप्ति ('non-applicability'-a defect) in the other/earlier definition of the sentence of वार्तिककार i.e. आख्यातं साव्ययकारकविशेषणं वाक्यम्।

सम्बोधनपदं यच्च तत्क्रियाया विशेषणम्।

ब्रजानि देवदत्तेति निघातोऽत्र तथा सति ॥ (2.5)

(the addressing word, देवदत्त, does not fall under any one of the categories - i.e. अव्ययम्/ कारकम् / विशेषणम्। Therefore the sentence 'ब्रजानि देवदत्त' (देवदत्त ! I'm going) cannot be considered to be a sentence. In fact, it is). Since the address 'देवदत्त' is going to qualify the verb 'ब्रजानि', the same can be considered as a qualifier (विशेषणं) and therefore there is no any problem in applying 'निघात' in this sentence.

विशेषणम् is that, which is useful in separating a particular विशेष्यम् from other विशेष्यs (by giving the special quality) by qualifying the same. In the above

example - ब्रजानि देवदत्त, the address - 'देवदत्त' indicates the specialty - difference between the going after addressing 'others and the one after addressing देवदत्त', since the term 'देवदत्त' clearly shows that there is difference between the activity of going that is there when the sentence 'ब्रजानि यज्ञदत्त' (यज्ञदत्त I'm going) is uttered and the one that is there when the sentence 'ब्रजानि देवदत्त' is uttered, it is considered to be a विशेषण. So much so that the sentenceness (वाक्यत्व) in the example is not affected and consequently the word देवदत्त would get निघात.

In the above commentary, it is said that the word 'देवदत्त' in 'ब्रजानि देवदत्त' is a क्रियाविशेषण (qualifier of the verb / adverb). Such a word should be in neuter gender and must act as 'कर्म' (object). Apparently the present example does not satisfy the said norms.

The क्रियाविशेषणs are of two types - समानाधिकरणs and व्यधिकरणs. The word 'शोभनं' in 'शोभनं प्रचलति' (it's well happening) is an example of the first type as it qualifies the activity / action. Since the verb is not a 'द्रव्य' (an individual / a concrete thing) the adverb is in neuter gender. On the other hand, the word 'देवदत्त' in ब्रजानि देवदत्त has got no connection (syntactic) with the verb, it is व्यधिकरण. देवदत्त is not the doer of the activity - going. Somebody else, while going, tells देवदत्त. Therefore, it is called व्यधिकरणक्रियाविशेषण. शोभनं in the above example is called समानाधिकरणक्रियाविशेषण and the same only should be in neuter gender. व्यधिकरण would not be in neuter gender. Rather, the verb 'ब्रजानि' in 'देवदत्त ब्रजानि' is totally different

from the verb in 'यज्ञदत्त ब्रजानि' and देवदत्त आगच्छामि (देवदत्त I'm coming) and this fact is notified by the word 'देवदत्त'. Therefore, it is called (considered to be) a क्रियाविशेषण although the meaning of both the sentences, i.e. ब्रजानि देवदत्त / देवदत्त ब्रजानि is one and the same, the former only has to be taken here, as an example.

As it is understood / implied that the definition of कात्यायन (i.e. एकतिङ् वाक्यम्) that a stretch having a single verb is a sentence, the sentence - पूर्वं स्नाति पचति ततो ब्रजति ततः (First he bathes - cooks - then - goes - then) - cannot be an एकवाक्य and consequently the word 'ब्रजति', which is preceded by an 'अतिङ्' - ततः, does not get the (required) निघात - clarifies the author.

यथानेकमपि क्त्वान्तं तिङन्तस्य विशेषकम्।

तथा तिङन्तमप्याहुस्तिङन्तस्य विशेषकम्॥ (2.6)

As all the क्त्वान्तs in a sentence are the qualifiers of the (principal) तिङन्त (स्नात्वा, भुक्त्वा, पीत्वा ब्रजति), the other तिङन्तs are the qualifiers of the principal तिङन्त.

The तिङन्त - 'ब्रजति', which has got a non - तिङन्त before it, in the sentence - पूर्वं स्नाति, पचति, ततो ब्रजति ततः, would get निघात as it satisfies the norm - तिङ्ङितिङः. Rather, following the regulation आख्यातं साव्ययकारकविशेषणं वाक्यम् of कात्यायन, the निघात can be effected only in an 'एकवाक्य', which has got a single verb. In light of the above regulation, the said example, which consists of several तिङन्तs is a cluster of several sentences. Therefore 'ब्रजति' does not get निघात - in

such a situation हरि emphasizes that the said example and the like, which have got more than one तिङन्त are एकवाक्यs.

When there are several तिङन्तs, one among them would be the principal and the others are the qualifiers of the same and thus the stretch is certainly an 'एकवाक्य'. In a sentence like स्नात्वा, भुक्त्वा, पीत्वा व्रजति – the bathing, eating and drinking are indicated by क्त्वान्तs and qualify the activity, 'going', indicated by the principal verb - व्रजति. Similarly in a sentence like - पूर्वं स्नाति, पचति, ततो व्रजति ततः - also, in spite of the fact that तिङन्तs are employed instead of क्त्वान्तs, the verb 'व्रजति' is principal and the rest qualify the same. So much so that the एकवाक्यता is not affected. In the above regulation, आख्यातं means the principal verb. Even in the second definition, 'एकतिङ्' means one/single principal तिङन्त (this interpretation is supported by the example offered by पतञ्जलि i.e. ब्रूहि ब्रूहि. नागेश explained the concept in detail in उद्योत (समर्थः पदविधिः, 2.1.1), मञ्जूषा (तिङ्र्थनिरूपणम्) and शेखर (हलन्तपुल्लिङ्गप्रकरणम्)।

The एकवाक्यता (onesentenceness) in a sentence consisting of several तिङन्तs is not affected if it renders a unitary meaning. Therefore, the अर्थैकत्व stated by मीमांसकs is acceptable to वैयाकरणs in Toto (at operational level). In conclusion, it is the partless शब्द called स्फोट (आन्तर/ बाह्य) which is the वाक्य।

The author, before going to prove, that the शब्द in the form of स्फोट is one without any parts such as पद and वर्ण, offers similes - the cognition of a picture and the form of a picture. First the cognition of a picture -

यथैक एव सर्वार्थप्रकाशः प्रविभज्यते ।

दृश्यभेदानुकारेण वाक्यार्थानुगमस्तथा ॥ (2.7)

A single cognition involving many things is said to be different depending on the things (which are different), the difference of पदs and पदार्थs is (artificially) created (attributed to) वाक्य and वाक्यार्थ.

As soon as we find/see a thing with different colors such as black and yellow, a single cognition (which is the conglomeration of all the different cognitions) is formed in our mind. Similarly, when we find a group of things such as pot, cloth and wall, we get a single cognition. In both the instances the cognition does not have any difference within. Rather due to the different colors and different things it appears as if there is difference in the cognition. Similarly, there are neither words in a sentence nor word meanings in a sentence meaning. The words and their meanings are not real, they are artificial / created.

The taste of a mixture of different juices (such as sugar / black pepper / spices) is enjoyed as a single juice but not differently. Similarly, different colors are seen in the fluid of the egg of a pea-hen. In fact, there is no conglomeration of different colors, it's one. One can have the same experience in a picture also. Since the viewer had earlier seen the colors separately elsewhere and with the same cognition he views the colors (which are not different) in a picture he would have the feeling of difference. The same is the case with a sentence also. The

listener gets a partless knowledge/cognition, but feels that these are words and wordmeanings.

In the earlier verse the example was the cognition of a picture and now it is the form.

चित्रस्यैकस्वरूपस्य यथा भेदनिदर्शनैः ।

नीलादिभिस्समाख्यानं क्रियते भिन्नलक्षणैः ॥ (2.8)

तथैवैकस्य वाक्यस्य निराकाङ्क्षस्य सर्वतः ।

शब्दान्तरैस्समाख्यानं साकाङ्क्षैरनुगम्यते ॥ (2.9)

The single form of a picture with different colors said / described to be having different colors. Similarly, a sentence without expectancy is described as having words due to semblance with words that are seen elsewhere.

देवदत्त गामानय दण्डेन (देवदत्त, fetch the cow with the stick), when employed is the expresser of a complete sentence meaning. The words that are there in this sentence do not have any expectancy whatsoever with words outside the sentence. The cognition born out of this sentence is at once unitary / partless. Rather, the same type of words and meanings, heard elsewhere are recollected and said that there are four words in this sentence - this is creative/artificial and not real. In fact the words in both the cases are different. Here there is no separation of words. When we find a picture full of colours we get a feeling of a single form, not different.

But people recollect same type of colors seen elsewhere and say that the same experience is here.

In truth, both the form and the cognition we got, after seeing the picture, are a single lot and partless. Similarly, the वाक्य and वाक्यार्थ are partless and पद and पदार्थ are created. In सिद्धान्त, पद is partless / अखण्ड। The difference such as प्रकृति and प्रत्यय is created for the sake of students, who are below average. Similarly, it is for the sake of non-scholars that the unreal words are created in a sentence - says हरि.

यथा पदे विभज्यन्ते प्रकृतिप्रत्ययादयः ।

अपोद्धारस्तथा वाक्ये पदानामुपवर्ण्यते ॥ (2.10)

It is just like partless words are separated as root and suffix, the sentences, which are partless, are also separated into words. It is for the sake of learners only that the unreal separation, at both the levels, word and sentence, is created.

वर्णान्तरसरूपं च वर्णभागेषु दृश्यते ।

पदान्तरसरूपाश्च पदभागा अवस्थिताः ॥ (2.11)

As it is in the case of certain phonemes that the form of different phonemes is felt, the form of different words is felt in certain words.

ए and औ are independent phonemes. But since they do appear as the combination of अ+ऐ and अ+औ, one may feel that both of them are सन्ध्यक्षर-

combination of two phonemes. Likewise, पद is also partless. The प्रकृति/प्रत्यय creation is unreal.

भागैरनर्थकैर्युक्ता वृषभोदकयावकाः ।

अन्वयव्यतिरेकौ तु व्यवहारनिबन्धनम् ॥ (2.12)

The words वृषभ, उदक and यावक have got the meaningless parts - ऋषभ, उद and याव, within. It is due to अन्वय and व्यतिरेक that common people use certain words with meaning, that is unreal.

There are separate / independent words like - ऋषभ, उद and याव, with specific meaning (ox, water and food prepared from barley) as well as वृषभ, उदक and यावक (in the same sense). वृषभ is a partless - word. The ऋषभ, that is heard in वृषभ does not have any meaning. So also other examples and the like.

व्याकरण says - पच् (a root) means to cook and ति means the doer. When we associate ति with पच्, it means (someone) 'is cooking'. If we dissociate ति from पच् it does not render the said meaning. अन्वय means the said association and व्यतिरेक means the said dissociation. It is due to such अन्वय and व्यतिरेक that common people think and use words which are partless.

In truth a partless word like 'पचति' is meaningful. The अन्वय and व्यतिरेक are for learners (बालाः) । Similarly, the sentence is also partless and separation of words in a sentence is artificially created for transaction / analysis (व्यवहार/विश्लेषण).

The author clarifies that the sentence meaning (वाक्यार्थ), like the sentence is also अखण्ड (partless).

शब्दस्य न विभागोऽस्ति कुतोऽर्थस्य भविष्यति ।

विभागैः प्रक्रियाभेदमविद्वान् प्रतिपद्यते ॥ (2.13)

The शब्द, which is the form of अखण्डवाक्यस्फोट, has got no parts called पदs within, then how can the वाक्यार्थ, which is in the form of प्रतिभा can have parts called पदार्थs within? Rather the learners understand, that separation of a sentence as words, and as root and suffix thereof, as well as their meaning, are true (it is due to ignorance).

In conclusion (सिद्धान्त), when the वाक्य is अखण्ड then the meaning rendered by the वाक्य should also be अखण्ड । On the other hand, the artificial creation of words, roots, and suffixes is an instrument / device to understand the अखण्डवाक्य and अखण्डवाक्यार्थ. Through root and suffix one can understand the form of a word and through that the वाक्यार्थ can easily be understood. But it is difficult to know that both the शब्द and अर्थ are अखण्ड.

पतञ्जलि (in पस्पशाह्निक) said that it was not possible even to इन्द्र (disciple of बृहस्पति) to have the knowledge of all the शब्दs / words through प्रतिपदपाठ (pronouncing all the perfect words). Therefore, वैयाकरणs had discovered (the origin is there in गोपथब्राह्मण) an established path of प्रक्रिया (the process) consisting of

general and exceptional (सामान्य and विशेष) rules, through which the form of all similar शब्दs can be known. Separate process is offered where the general one does not apply - in case of words like इन्द्राणी and वरुणानी, a general प्रक्रिया (analysis) as - इन्द्र + आन् + ई is offered as such शब्दs are seen there, whereas in case of words like पूतक्रतायी a special प्रक्रिया as पूतक्रतु+आय्+ ई is offered since the प्रक्रिया offered earlier does not suit here. So much so that different प्रक्रिया is offered for different words it is an unreal device adapted for the benefit of non scholars (those who cannot understand the profound theories of व्याकरण, which are flavoured with वेदान्त)।

How is it possible to advocate that the words like देवदत्त have got no meaning, when they seem to be meaningful? The author clarifies -

ब्राह्मणार्थो यथा नास्ति कश्चिद्ब्राह्मणकम्बले।

देवदत्तादयो वाक्ये तथैव स्युरनर्थकाः ॥ (2.14)

In the compound (शब्द) - ब्राह्मणकम्बल, the word ब्राह्मण has got no meaning. Similarly, in a sentence (देवदत्त गामानाय दण्डेन) also, words like देवदत्त have got no meaning.

In case we separate the word ब्राह्मण from the compound, 'ब्राह्मणकम्बल', (the blanket of a ब्राह्मण) although it is heard like an independent word. Likewise, when a sentence like देवदत्त ! गामानय दण्डेन (देवदत्त ! fetch the cow with the stick) is uttered, the sentence meaning, which is partless, is expressed and the words therein do not have any meaning (if separated).

The author refutes the argument of मीमांसकs that the words also possess a kind of capacity through which they denote their meaning. The sentence renders the connection of the word-meanings and a sentence is nothing but the group of words, which are federated on account of mutual expectancy, compatibility and proximity.

सामान्यार्थस्तिरोभूतो न विशेषेऽवतिष्ठति ।

उपात्तस्य कुतस्त्यागः निवृत्तः क्वावतिष्ठताम् ॥ (2.15)

The word that has got the general meaning would be concealed and hence does not express any meaning that has got connection with the meaning of another word. In such a situation, how the relation of वाच्यवाचकभाव, which was taken up for the understanding of the general meaning (सामान्यार्थ) can be sacrificed and in which sense would be the word which has turned away from the expression of the general meaning. मीमांसकs argue that - a word has got two types of expression - सामान्यार्थ (general meaning) and विशेषार्थ (special meaning). In a sentence like 'देवदत्त गामानय दण्डेन' (देवदत्त fetch the cow with the stick) the words i.e. देवदत्त etc. only are the sentence. The independent words express a general meaning that can be construed with the meanings of other words. But when it is pronounced along with some other words (समभिव्याहार), the same word, in order to get construed with other words, conceals the general meaning - expressing capacity. Rather, such a word would have the capacity to express a special meaning. That is construed

along with the meanings of other words - this is not proper - argues the author. A word would have the capacity to express a meaning that is fit to be construed along with that of other words. In such a case the relation of expresser and expressed (वाच्यवाचकसम्बन्ध) is eternal between the word and the meaning (मीमांसकs also conclude that there is an eternal relation between शब्द and अर्थ - औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धः - जैमिनिः)। Therefore, it is not possible for the word, which is pronounced along with another word to give up its (general) meaning. If it were the case then the said relation would become non-eternal (which is not acceptable to मीमांसकs). So much so that such a word does not have the capacity to express the so called special meaning. The other argument that - although there is no वाच्यवाचकसम्बन्ध in regard to the special meaning the word with general meaning is recollected and while getting construed it will have the special meaning - is also not tenable as it is difficult to substantiate the claim that while getting construed it would give up its general meaning. Having accepted, on the other hand, that it gives up its general meaning, how is it possible that without the सम्बन्ध, the word renders the special meaning. Therefore, the theory that the word intially renders the general meaning and later the special meaning is not sustainable.

Earlier it is proved that the अन्विताभिधानवाद, which advocates that the शक्ति (of a word) will be there in the स्वार्थ of a word, which is already construed along with another word and a group of such words is वाक्य - is wrong. Now the author proceeds to refute the other theory called अभिहितान्वयवाद -

अशाब्दो यदि वाक्यार्थः पदार्थोऽपि तथा भवेत्।

एवं च सति सम्बन्धः शब्दस्यार्थेन हीयते ॥ (2.16)

If it is accepted that the वाक्यार्थ (sentence meaning) is required without वाचकशब्द, then the same should be the case in regard with पदार्थ also. Consequently the वाच्यवाचकसम्बन्ध ceases to exist.

According to अभिहितान्वयवाद, पदs in a वाक्य render पदार्थs, without mutual relation. Rather the relation among the पदार्थs would get exhibited in the mind (बुद्धि) with the help of आकाङ्क्षा. If this सिद्धान्त is accepted, neither पद nor वाक्य would be the agent of expression of वाक्यार्थ. The वाक्यार्थ exhibits in बुद्धि with the help of आकाङ्क्षा, so much so that the वाच्यवाचकभावसम्बन्ध has to be discarded. In tune with वाक्यार्थ, which exhibits with the help of आकाङ्क्षा, पदार्थ also, since the वर्णs pronounced would not exist simultaneously can be taken as expressed by not the पद concerned, but by something else (in बुद्धि). Thus, there will be an anti-thesis, that neither the पद nor the वाक्य can be taken as candidate for effecting वाच्यवाचकभावसम्बन्ध, which is natural between शब्द and अर्थ (औत्पत्तिकस्तु शब्दस्य अर्थेन सम्बन्धः - जैमिनि, सिद्धे शब्दार्थसम्बन्धे - कात्यायन, औत्पत्तिक=सिद्ध=नित्य).

The definition of a sentence of अभिहितान्वयवादिन्s is rejected in the above verse. Now the author criticizes both the definitions of वाक्य of अन्विताभिधान-वादिन्s, i.e. first word of a वाक्य is a वाक्य and 'each word of a sentence which is already construed' is a वाक्य -

विशेषशब्दाः केषाञ्चित्सामान्यप्रतिरूपकाः ।

शब्दान्तराभिसम्बन्धात् व्यज्यन्ते प्रतिपत्तुषु ॥ (2.17)

The पदs which render the special meaning (i.e. which are first construed along with other words in the sentence and then only render the meaning) appear as ordinary शब्दs to some people. The special meaning would become clear through the relation of a particular word with other words in the sentence.

As far as the theory 'the first word of a sentence is the वाक्य' - is concerned, it is clear that the first word of any sentence would first get construed along with other words and renders its meaning, i.e. the meaning that is rendered by the first word is not barely its own but it is the meaning that is obtained after getting construed along with the meaning of other words of the sentence. Rather, since the word, which is in its ordinary form, does not express the complete sentence meaning (due to the illusion - that it has got only the general meaning to express) would be helpful in rendering the special meaning.

Similarly, some scholars are of the view that any word in a sentence and others that every word of a sentence, construed along with the other words would separately propose the total meaning.

The author records the defects in the above two theories as well as the defense of the proposers.

तेषां तु कृत्स्नो वाक्यार्थः प्रतिभेदं समाप्यते ।

व्यक्तोपव्यञ्जना सिद्धिः अर्थस्य प्रतिपत्तुषु ॥ (2.18)

According to scholars, who propose that the अखण्डवाक्यार्थ (complete unitary - sentence - meaning) is rendered by a single शब्द, the total sentence meaning rests in each word. The cognition of वाक्यार्थ in speakers is such that it is understood through the meaning of the first word itself, rather the वाक्यार्थ becomes clear through the usage of other words.

This verse clarifies the doubt - that when the first word or every word of the sentence would render the whole meaning then it is not merely waste to use other words of the sentence - a single word although expresses the construed meaning the rest of the words help in a clear understanding of the वाक्यार्थ.

Thus both the definitions of वाक्य of अन्विताभिधानवाद are detailed. Until now having analysed the वाक्य and वाक्यार्थ as सखण्ड (having parts), the author while going to refute the above theories, besides concluding that the theory 'प्रतिभा is वाक्यार्थ' is maintainable, proposes that the वाक्य is अखण्ड (partless) -

अव्यक्तः क्रमवान् शब्दः उपांश्वयमधीयते ।

अक्रमस्तु वितत्येव बुद्धिर्यत्रावतिष्ठते ॥ (2.19)

The शब्द which is earlier implied as बाह्य (outer) or आन्तर (inner) स्फोट is uttered as उपांशु (known to the speaker only) and although in fact it does not possess

any sequence as such, looks like having sequence due to the sounds of utterance and due to the speakers शब्दबुद्धि which gives the feeling of pervading.

Actually शब्द is in the form of ज्ञान । It becomes manifested due to the sounds of utterance. There are no parts in it. Therefore, the various phenomena like pronouncing slowly, loudly, as उपांशु, in दृढ (वृत्ति) are felt just like that but are not really there in शब्द. Rather the said phenomena are of the sounds of utterance. The speaker feels (experiences) that there is some sequence to शब्द but in fact it is not there. Similarly in the so called (worldly) वाक्य also neither there are any words nor any properties like आदि, अन्त and मध्य (beginning, end and middle). A man travelling across the space, which is not to be measured, measures the same by the length of his travelled portion. Likewise in the अखण्डशब्द, which is in the form of वाक्य also, the sequence, which is there in the बुद्धि of the speaker, gotten due to the difference in the efforts of speech organs, is attributed.

वाचिक, उपांशु and मानसिक are three kinds of utterances. In वाचिक the sounds are heard by both speaker and the listener. In उपांशु the speaker only can hear the sounds uttered through soundless movement of lips. In मानसिक the speaker recites/ utters the शब्दs in his mind, i.e. even movement of lips won't be there. These three are mostly referred to in मन्त्रजप (repetition of a मन्त्र). For मानसिकजप heavy concentration of mind is needed and as such it is possible only to a ऋषि.

A शब्द can be pronounced in three वृत्तिस - viz. द्रुत, मध्य, विलम्बिता। द्रुत is to be used in recitation and the शब्द is pronounced very fast in this वृत्ति। Nine drops flow out of सुषुम्नानाडी in this वृत्ति। मध्य (मा) is to be used in conversation and the शब्द is pronounced at medium pace - twelve drops flow out of सुषुम्नानाडी. विलम्बितवृत्ति is used in teaching etc. - very slow pronunciation will be there, sixteen drops flow out of सुषुम्नानाडी in this वृत्ति।

अभ्यासार्थे द्रुता वृत्तिः प्रयोगार्थे तु मध्यमा।

शिष्याणामुपदेशार्थं वृत्तिरिष्टा विलम्बिता॥

These are two groups among स्फोटवादिन्s - certain group claims that the शब्द, which is in the form of स्फोट, is व्यक्ति, single and partless. The opposite group holds that there may be so many व्यक्तिs but it is the वाक्यजाति that is acceptable. Rather the common point in both the theories is that the शब्द in the form of वाक्य is partless and single. If that is the case how भेद (difference) and सादृश्य (similarity) in sentences pronounced at different times and by different people are possible? We come across difference and resemblance in certain sentences in day to day life. If it is a single entity then there cannot be difference and resemblance within - the author clarifies by two verses.

यथा क्षेपविशेषेऽपि कर्मभेदो न गृह्यते।

आवृत्तौ व्यज्यते जातिः कर्मभिः भ्रमणादिभिः॥ (2.20)

वर्णवाक्यपदेष्वेवं तुल्योपव्यञ्जना श्रुतिः ।

अत्यन्तभेदे तत्त्वस्य सरूपेव प्रतीयते ॥ (2.21)

The original effort which is single and partless but consisting of rotating, lifting, moving etc. is not taken as different in the respective actions by others. But when it is repeated the जाति of different sub-actions like rotating, going up etc. which is not there in the original activity, looks like existing. Similarly a शब्द with व्यञ्जकध्वनिs having identical sounds in a वर्ण/वाक्य/पद looks like having similarity with अखण्डवाक्य and one with different sounds as different.

These two sentences are identical - these two sentences are different - such statements are not possible in case it is held that वाक्यव्यक्ति, in the form of स्फोट is शब्द, as there is only one individual and it is not possible to have भेद (difference) or सादृश्य (identity). In truth, since शब्द is one and only one there is neither भेद nor सादृश्य. Rather, the two phenomena, which are elsewhere, are attributed. In the world, different effects for lifting/moving/rotating are different from each other and momentary. Each effort is different from the other and there cannot be identical efforts. Sometimes the object moved by an effort may touch the upper part and sometimes, while rotating, touches all the parts. In such a case, the acts like rotation (भ्रमण) and moving up (उत्क्षेपण) become different due to contact with different place and generate a feeling of existence. भेद and सादृश्य, are not there in the original effort. Similarly, the ध्वनिs, that are audible, create a feeling of the existence of भेद and सादृश्य, which is actually not there in the real

स्फोटशब्द । The fact is that when there are वर्णs and पदs having difference/similarity in sounds in two (or more) वाक्यs the भेद and सादृश्य, which are attributed are felt.

हरि clarified the doubt - when it is claimed that वाक्य is only one, how is it possible to show - this is पूर्व (former) and this is पर (latter) in a नित्यशब्द (the eternal शब्द).

नित्येषु तु कुतः पूर्व परं वा परमार्थतः ।

एकस्यैव तु सा शक्तिर्यदेवमवभासते ॥ (2.22)

In fact, how is it possible to attribute पौर्वापर्य (first - next reference) i.e. first this पद next this पद and so forth, in sentences, which are partless. The अखण्डवाक्य, which is एक (partless and sequenceless) only has got such a capacity, due to which a sequenceless वाक्य also looks like having sequence.

This वाक्य was pronounced long ago (in पाटलिपुत्र) this वाक्य is pronounced later – this kind of sequence (before & after) happens due to application of time (काल). काल can effect sequence in the case of things that are mortal. How can it effect the same in the case of things that are eternal (शब्द is eternal / नित्य according to वैयाकरणs) How to apply ‘before’ and ‘after’ to a thing that is always there (like earth, ocean, sky etc) - one may have these doubts. In वेदान्त, the ब्रह्मन्, which is in the form of universe and is eternal (as well as ‘one’) would be having the capacity that can exhibit the order / sequence of things emerged out of ब्रह्मन्, similarly वाक्य also has got the capacity to exhibit the sequence of पदs and वर्णs that is

unreal. This phenomenon would in no way affect the natural qualities/ धर्मs, i.e. एकत्व and नित्यत्व of a वाक्य।

If the शब्द is eternal and partless then how come a पद and वाक्य take different times to pronounce. Also the categorization of ह्रस्व, दीर्घ and प्लुत depending on the time a 'स्वर' is pronounced i.e. single, double and treble मात्रs respectively, as well as the द्रुत (very fast), मध्य (semi fast) and विलम्बित (slow) - difference cannot be there. But it is very much there, how is it possible?

चिरं क्षिप्रमिति ज्ञाने कालभेदादृते यथा।

भिन्नकाले प्रकाशते स धर्मो ह्रस्वदीर्घयोः ॥ (2.23)

ज्ञान can be either related to many things or a single thing. Such a ज्ञान attributing काल, is being termed as one which happened slowly and which happened fast. In fact, there is no such difference in ज्ञान and काल is used as an instrument to cut it. This phenomenon is applied in the case of ह्रस्व, दीर्घ etc. through which differences in शब्द are expressed.

We feel that the knowledge related to many things took more time and the one related to a single thing less time. In fact, both types of knowledge does not have any difference in terms of काल. Rather the difference that is there in the things known is attributed in the ज्ञान and being referred to as 'चिर and शीघ्र' (slow and fast) and following the same procedure, although the वर्ण and पद in the frame of स्फोट are नित्य due to the attribution of difference of time, that is there in the suggestive sounds (वैखरीध्वनिs) in नित्यस्फोटशब्द, the usage like चिर, क्षिप्र, ह्रस्व and दीर्घ is taking place.

It is not legitimate / appropriate to say that a वाक्य or पद is भिन्न (having parts) due to the difference in suggestive sounds. It amounts to accepting difference in nature, in case 'भिन्नत्व' within a वाक्य or पद due to पथ or resort (here it is काल) is accepted. Moreover, different things like, वाक्य, पद and वर्ण called दीर्घ etc. , which are नित्य (eternal) cannot be discussed in terms of काल. It is contrary to experience to show the time mode - difference in them (generally काल, भूत, भविष्यत् and वर्तमान cannot be applied in case of eternal things like earth, sky, mountains etc.). Within काल it is not possible to apply difference, much less in case of ह्रस्व, दीर्घ etc., questions/ doubts the author -

न नित्यः परमात्राभिः कालो भेदमिहार्हति ।

व्यावर्तिनीनां मात्रणामभावे कीदृशः क्रमः ॥ (2.24)

काल is नित्य (eternal) according to व्याकरणशास्त्र । Such a काल cannot be divided by क्रिया (activity) or by the parts of the thing born out of the activity. When the different parts of an activity or the limbs of the thing born out of activity are not available at a single point of time then where is कर्म / पौर्वापर्य/ sequence? (the purport is that there is no कर्म).

काल is नित्य and व्यापक (eternal and pervading) - is the सिद्धान्त of वैयाकरणs. It is not possible to prove the sequence in काल, if the above सिद्धान्त or the other two सिद्धान्तs, i.e. क्रिया is काल, the sequential parts of the thing born out of क्रिया is

काल - are accepted. When there is no difference in काल admittedly, it is not possible to have attributive (औपाधिक) differences like ह्रस्व, and दीर्घ.

When a सिद्धान्त (theory) such as काल is नित्य and निरवयव (partless) - is agreed upon, then it is not possible to claim that attributive differences like क्षण, लव, more and less will take place due to the parts of the क्रिया or parts of the thing born out of the क्रिया. It is not appropriate to say that काल would have उत्कर्ष and अपकर्ष (more and less) due to the parts of another things.

काल is the form of measure (परिमाण) in case it is held that काल is अनित्य.' He went while the cows were being milked' - in this sentence the काल, having cow - milking as attributive is the measure of the क्रिया of going, it is not possible to say that काल that is already the measure (of a क्रिया) is measured by another (क्रिया etc). On the other hand, if it is held that the entire universe is eternal, then all the पदार्थs are नित्य (eternal) and काल as well. Then a नित्यपदार्थ cannot be split by another नित्यपदार्थ. When it is held that everything is अनित्य then there will not be sequence or कर्म as it is not possible for ever to have the former and latter parts of a thing at a given point of time. Thus whether it is held that the parts are eternal or non-eternal (नित्य / अनित्य) it is not possible to claim that due to them there will be difference in काल. And when it is not possible to have difference in काल then it is totally inappropriate to claim that due to कालभेद (difference in time) things like ह्रस्व, दीर्घ etc. will happen.

The difference in काल (कालभेद) is being created by the difference of length size (परिमाणभेद) that has taken place in our mind (बुद्धि) caused by the parts of things having sequence - this is also an antithesis - says the author -

ताभ्यो या जायते बुद्धिः एका सा भागवर्जिता ।

सा हि स्वशक्त्या भिन्नेव क्रमप्रत्यवमर्शिनी ॥ (2.25)

The बुद्धि, which is generated due to the parts of the पदार्थ that are there in mind (बुद्धि) is also one and partless (i.e. such a बुद्धि cannot generate difference in काल) because सूक्ष्मबुद्धि, although it is without any difference, exists like having difference and through its nature, causes creation of sequence of in the parts of the पदार्थ that have come to it.

Since it is in the form of light (प्रकाश) the बुद्धि is a single entity and partless. The parts of the पदार्थ, which shine in the बुद्धि, because are different and immobile (भिन्न and जड), due to attribution of identity between the बुद्धि and the thing that is seen in that, become another form of 'light'. Rather, although the form of the parts of the पदार्थ is quite opposite, since the बुद्धि has got identity without giving up its real form, the क्रम (sequence) appears to be existing (which in fact does not exist).

When considered from this angle, it is clear that there is no sequence in बुद्धि also then how come the बुद्धि impart क्रम, a thing that is not there in itself to

काल (time) which is eternal and partless (नित्य and निरवयव). And when काल does not have the भेद (difference) and क्रम (sequence) how come through difference like ह्रस्व, दीर्घ etc. and क्रम are possible?

The parts of a पदार्थ possess क्रम. Such a क्रम is clearly seen in the बुद्धि, that makes them appear. संस्कार is caused by बुद्धि. The क्रम of पदार्थs appears in the संस्कार also. बुद्धि and संस्कार always have a single form. अनुभव (experience) through संस्कार, and संस्कार through अनुभव have been happening since time immemorial. Since the क्रम that is there in संस्कार appears in बुद्धि also, the same क्रम causes the one that is there in दीर्घ, प्लुत etc. and the one is पद, वाक्य etc. - the author refutes this contention -

क्रमोल्लेखानुषङ्गेण तस्यां यद्वीजमाहितम्।

तत्त्वनानात्वयोस्तस्य निरुक्तिर्नावतिष्ठते ॥ (2.26)

The बीज (seed) which is in the form of संस्कार, is proved to be there in the बुद्धि, due to the characteristic of being able to focus on the क्रम (sequence), cannot be defined either as different or non-different from बुद्धि.

The argument of certain people that the nature of संस्कार, which created the बुद्धि, is the cause for the manifestation of the क्रम of the part of a thing (पदार्थ) in बुद्धि - is not possible. One should examine as to whether the nature of the संस्कार, when it is planted in बुद्धि, is different or non-different. If it is different, the nature

of संस्कारs cannot alter the बुद्धि and if it is non-different it is not different from बुद्धि and therefore बुद्धि is partless. So much so that the nature of संस्कार, like the parts of a पदार्थ (thing), cannot set a sequence in बुद्धि. And therefore, one can conclude that the difference in काल cannot effect sequence in वर्ण, पद etc.

Since, काल and बुद्धि naturally do not have क्रम, they cannot create the same in an अखण्डपद (partless word) or अखण्डवाक्य (partless sentence) - the author is going to prove that like the fluid in an embryo of a चातकपक्षि, although it looks to be separate, the पदस्फोट and वाक्यस्फोट are inseparable -

भावनासमये त्वेतत् क्रमसामर्थ्यमक्रमम् ।

व्यावृत्तभेदो येनार्थो भेदवानुपलभ्यते ॥ (2.27)

This sentence conveys the meaning as a single unit i.e. partless. The partless/ अखण्डवाक्यार्थ appears to be having parts called पदार्थs and subsequently the वाक्य as having sequence of parts called पदs due to the भावना (thinking), where the वाक्यार्थ is considered to be a group of पदार्थs. The वाक्य is अखण्ड, i.e. there are no पदs or वर्णs. Rather, since in the day to day transactions, वाक्य is considered to be having parts called पदs, the difference (भेद) of words is being attributed in an अखण्डवाक्य. It is due to the संस्कार or age old व्यवहार (transaction) that has got established in the बुद्धि of people that the unreal क्रम/sequence of पदार्थs appears to be existing. Such an experience, i.e. to feel the existence of a thing that really does not exist, is very common.

The दिक्/ direction does not exist in truth. Nevertheless, taking something as a limit the transactions like above, under, beside etc. takes place due to भावना. आत्मा/ soul - is born, is dying etc. in the case of eternal आत्मा is simply due to attribution of features like birth and death, that are common with other mortal things, in आत्मा. Similarly, the unreal and non - existing difference of पदs appears at the time of भावना.

The words that are seen separately within a sentence are called a वाक्य. Words are the real units. There is no anything like अखण्डवाक्य as such - the author refutes the above argument of certain people who hold- 'a group of words is वाक्य' -

पदानि वाक्ये तान्येव वर्णास्ते च पदे यदि ।

वर्णेषु वर्णभागानां भेदः स्यात् परमाणुवत् ॥ (2.28)

भागानामनुपश्लेषान्न वर्णो न पदं भवेत् ।

तेषामव्यपदेश्यत्वात् किमन्यदपदिश्यताम् ॥ (2.29)

If it is held that a group of independent पदs is a वाक्य and that of independent वर्णs is a पद then like an atom (परमाणु) in a घट there should be further splitting (in case the सखण्डवाक्य is accepted). The पदs in a sentence and the वर्णs in a पद are not available simultaneously and therefore neither a वर्ण nor a पद can be there since it is not accepted that apart from the so called parts called वर्णs and पदs there is no पद or वाक्य separately. As such that can be called a वाचक (expressing agent of meaning like पद and वाक्य ?

Independent पदs combine to become a वाक्य and independent वर्णs become a पद - if it is argued like this - like a घट (pot) is split into atoms, a वर्ण also can be split into further parts and there will not be an end to such splitting. Moreover, the वर्णs, which are not eternal, have got उत्पत्ति (production) and विनाश (destruction) and hence cannot be found at a time. Therefore combination is not possible. In case a पद that is different from वर्णs and वाक्य that is different form पदs is not accepted then where is the वाचक of वाक्यार्थ ?

The वाक्यार्थ is clearly seen. A वाचक (expressing agent) should be created for वाक्यार्थ. Therefore either an अखण्डपद or अखण्डवाक्य in the form of स्फोट has to be accepted as a वाचक.

The शब्द in the form of स्फोट is of two types आन्तर and बाह्य. The air from navel hits different speech organs and the sounds thus generated exhibit the बाह्यस्फोट, which is heard by ears. This is अभिव्यञ्जक (suggestive) and is of two types व्यक्ति (individual) and जाति (class), the same is अखण्ड (partless) and नित्य (eternal). The शब्द suggested by बाह्य and the one imagined in the mind (बुद्धि) by hearing the बाह्य is आन्तर. This can be in the form of either पद or वाक्य and it is the expressing agent (वाचक) - this is the essence of the definition - (आन्तर) बुद्ध्यनु-संहार is वाक्य - and the same is being explained -

यदन्तः शब्दतत्त्वं तु नादैरेकं प्रकाशितम्।

तदाहुरपरे शब्दं तस्य वाक्ये तथैकताम्॥ (2.30)

Until now it was proposed that the शब्द in the form of बाह्य - व्यक्ति - जाति-स्फोट is the expresser (वाचक) - rather some scholars argue that the शब्दतत्त्व in the form of ज्ञान (cognition), which is there in the mind as a single entity, is exhibited (प्रकाशितं) by the sequential sounds. The same, as partless पद or partless वाक्य is वाचक.

Be it व्यक्ति or जाति, the शब्द that is audible/perishable as it is artificial / unnatural, like the script of a language. Therefore, such a शब्द cannot be the वाचक. Rather the पद or वाक्य, existing in the mind and exhibited by such audible sounds is the real वाचक. Such a बौद्धवाक्य, although does not have any parts, like पदs and वर्णs, looks to be having the parts and sequence due to the parts and sequence that are there in the suggestive sounds. This शब्द in the form of बुद्ध्यनुसंहार only is the वाचक.

Not only the वाक्य but the वाक्यार्थ in the form of प्रतिभा is also अखण्ड and partless. Rather due to the artificial पदार्थs, वाक्यार्थ also looks like having parts - says the author -

अर्थभागैस्तथा तेषामान्तरोऽर्थः प्रकाश्यते।

एकस्यैवात्मनो भेदौ शब्दार्थावपृथक् स्थितौ ॥ (2.31)

Those who hold that the अखण्डवाक्य which is in the form of आन्तरज्ञान (the internal cognition) is the वाचक and due to वासना it is a mixture of both शब्द and अर्थ - also feel that like वाक्य the वाक्यार्थ which is प्रतिभा is also ज्ञान and is exhibited by artificial पदार्थs. वाक्य and वाक्यार्थ are inseparable entities of a single आत्मशब्दतत्त्व.

Like वाचक (वाक्य) वाच्य (वाक्यार्थ) is also बौद्ध (born in mind). Such a meaning is exhibited by outside meaning. The artificial separation of पदार्थs is attributed to the आन्तरबौद्धवाक्यार्थ. The same would stand in the mind as वासना and becomes the cause of day to day transactions. Rather in truth, ज्ञान itself is both शब्द and अर्थ and it is अखण्ड. It is due to वासना that both duality of शब्द and अर्थ as well as difference as पद and पदार्थ are there. Therefore शब्द and अर्थ are attributed entities of inseparable and partless ज्ञान, in the form of वासना.

शब्द is वाचक (प्रकाशक) and अर्थ is वाच्य (प्रकाश्य) and शब्द is the करण cause in exhibiting अर्थ, the कार्य/ effect. Therefore, it is common knowledge that there are two relations between शब्द and अर्थ viz. प्रकाश्यप्रकाशकभाव and कार्यकारणभाव. How come then is it possible to declare that a single entity एकात्मा is both प्रकाश्य and प्रकाशक as well as कार्य and करण? - the author clarifies -

प्रकाशकप्रकाश्यत्वं कार्यकारणरूपता ।

अन्तर्मात्रात्मनस्तस्य शब्दतत्त्वस्य सर्वदा ॥ (2.32)

When the शब्द that is there in बुद्धि is taken as an object its तत्त्व (शब्दतत्त्व) always possesses two kinds of relations - प्रकाश्यप्रकाशकभाव and कार्यकारणभाव.

The शब्द that is the subject of the ear (i.e. the audible शब्द - व्याकरणशास्त्र deals with meaningful शब्दs only - beginning of महाभाष्य - केषां शब्दानां लौकिकानां वैदिकानां च and the commentaries there upon) is also not merely बाह्य - outside.

Rather, in fact, it is the same शब्दतत्त्व, in the form of ज्योति, existing in बुद्धि. It has got two capacities (शक्ति) - one is प्रकाशकशक्ति, eternally associated with शब्द and the other is the occasional प्रकाश्यत्वशक्ति. Both these शक्तis will be there combinely in शब्दतत्त्व. Therefore, the शब्द, associated with two शक्तis is only one, it exhibits to be having difference within. The same शब्दतत्त्व, being the real form of आत्मा, which is विभु (all-pervading), नित्य (eternal) and निरवयव (partless) is called अन्तर्मात्रा (or शब्दतत्त्व visible to बुद्धि) due to the relation with उपाधि (resort - ex : body is the उपाधि of soul) - that is बुद्धि. This is like जीवात्मा (individual soul - the आत्मा), i.e. it has got two forms - सूक्ष्म (minute) and स्थूल (gross). The सूक्ष्मरूप is in the form of परा, पश्यन्ती and मध्यमा, whereas the स्थूलरूप is in the form of audible sounds - स्वर (accent) and वर्ण (phoneme). Since it is full of शब्द and अर्थ, it won't go against प्रकाश्यप्रकाशकभाव. It is due to अविद्या (अज्ञान/ non-cognition) that, although there is no division caused by काल (time) in शब्दतत्त्व, it looks to be associated with प्रकाशकत्वशक्ति.

The शब्दतत्त्व which is there in the form of शब्द, अर्थ and ज्ञान, has got भाव and अभाव (existence and non-existence), which are eternal. Although, the भाव and अभाव have got a single form and without sequence due to शक्तिभेद (प्रकाश्य and प्रकाशक) they look to be having sequence and to be both existing and non existing- the author explains further -

तस्यैवास्तित्वनास्तित्वसामर्थ्ये समवस्थिते ।

अक्रमे क्रमनिर्भासे व्यवहारनिबन्धने ॥ (2.33)

हरि, asserts that the dichotomy of वृत्ति and वाक्य is artificially created by पाणिनि and it is simply a device to analyse the language. In the process the सूत्रकार exhibited that the meaning denoted by वृत्ति and विग्रहवाक्य is the same.

पतञ्जलि under समर्थः पदविधिः (2.1.1) declares that the वृत्ति and वाक्य are there in usage naturally.

Here is हरि -

यथाश्वकर्ण इत्युक्ते विनैवाश्वेन गम्यते ।

कश्चिदेव विशिष्टोऽर्थः सर्वेषु प्रत्ययस्तथा ॥ (2.36)

वाक्ये त्वर्थान्तरगतेः सादृश्यं परिकल्प्यते ।

केषाञ्चिद्रूढिशब्दत्वं शास्त्र एवानुगम्यते ॥ (2.37)

उपादायापि ये हेयास्तानुपायन् प्रचक्षते ।

उपायानां च नियमो नावश्यमवतिष्ठते ॥ (2.38)

Just like in the case of the समास - अश्वकर्ण, the meaning of a tree is denoted without any connection with अश्व (horse) by all समासs some specific meaning which has got nothing to do with the derivative meaning is denoted.

Rather some similarity between the meaning of वृत्ति and that of विग्रहवाक्य is being exhibited due to the separate meaning that is seen in a लौकिकविग्रहवाक्य

vis-a-vis वृत्ति. It may be noticed that शास्त्र itself admits रूढिशब्दत्व with regard to some समासs.

शास्त्र is a device to know the शब्दs. वैयाकरणs take up the प्रकृतिप्रत्ययविभाग for a पदं and विग्रहवाक्य for वृत्ति. उपाय (उपादाय हेयः) is the one which is taken up but given up after the purpose is served. There is no any norm to fix the form of an उपाय.

अभिहितान्वयवादः

मीमांसकs accept the existence of a word in a sentence. And there are two popular processes followed by two different schools advocated by कुमारिलभट्ट and प्रभाकरगुरु। The former is called अभिहितान्वयवाद and the latter is called अन्वि-ताभिधानवाद.

The definition पदसङ्घातः वाक्यम् falls under अभिहितान्वयवाद. हरि explains the same -

केवलेन पदेनार्थो यावानेवाभिधीयते।

वाक्यस्थं तावतोऽर्थस्य तदाहुरभिधायकम्॥ (2.41)

सम्बन्धे सति यत्त्वन्यदाधिक्यमुपजायते।

वाक्यार्थमेव तं प्राहुरनेकपदसंश्रयम्॥ (2.42)

The meaning which is expressed by a single word, without any connection, whatsoever, with another word - is the meaning of that particular word. The same meaning will be there in वाक्यार्थ also. The संसर्ग or the mutual connection among

the पदार्थs will be known through आकाङ्क्षा or the वाक्यार्थ will be known through लक्षणा - सर्वत्रैव हि वाक्यार्थः लक्ष्य एवेति नः स्थितिः। (कुमारिलभट्ट in तन्त्रवार्तिकम्।)

When some words get mutual connection to form into a sentence then apart from the पदार्थs, the relation among the words is seen additionally. And such an additional meaning is considered as वाक्यार्थ.

पतञ्जलि also rules - “यदाधिक्यं स वाक्यार्थः” (षष्ठी शेषे, 2.3.50). The words चैत्रः and पचति, when pronounced separately would render some meaning. But when they are combined into a sentence there will be विशेषणविशेष्यभाव in the sentence चैत्रः पचति। This is what is called आधिक्यम्. संसर्ग is वाक्यार्थ and the same will be अनेकपदसंश्रय। In the latter there are two strings, भर्तृहरि says -

स त्वनेकपदस्थोऽपि प्रतिभेदं समाप्यते।

जातिवत् समुदायेऽपि संख्यावत्कल्प्यते परैः ॥ (2.43)

Some scholars feel that just like जाति which is there in many व्यक्तिs, i.e. a group of व्यक्तिs, but still is there in each व्यक्ति invariably. On the other hand, some scholars feel just like a number like ‘20’ which is there in a group of ‘20’ but also is there in each number, वाक्यार्थ also will be there in each पद although it is there in a पदसमुदाय.

Under the heading ‘पदसंघात is वाक्य’ having explained अभिहितान्वयवाद, हरि proceeded to अन्विताभिधानवाद and as a prelude says that वाक्यार्थ is nothing but पदार्थ only.

सर्वभेदानुगुण्यं तु सामान्यमपरे विदुः ।

तदर्थान्तरसंसर्गात् भजते भेदरूपताम् ॥ (2.44)

भेदा नाकाङ्क्षतस्तस्य या परिप्लवमानता ।

अवच्छिनत्ति सम्बन्धस्तां विशेषे निवेशयन् ॥ (2.45)

Others say that the सम्बन्धसामान्य, which is useful in constructing different पदार्थs in the form of qualifiers, is called पदार्थ. The same संसर्गसामान्य will get the form of संसर्गविशेष. The सम्बन्धसामान्य which expects the compatible पदार्थs is unclear and the same is cleared by the proximity of another पदार्थ.

In प्रकरणपञ्चिका of शालिकनाथमिश्र (1.1.5) the अन्विताभिधानवाद is clearly offered -

यद्यदाकाङ्क्षितं योग्यं सन्निधानं प्रपद्यते ।

तेन तेनान्वितस्वार्थः पदैरेवावगम्यते ॥

हरि asserts that in अन्विताभिधानवाद the वाक्यार्थ is not separate altogether from पदार्थ.

नियतं साधने साध्यं क्रिया नियतसाधना ।

स सन्निधानमात्रेण नियमः सन् प्रकाशते ॥ (2.47)

In a कारक there will be a क्रिया and the latter also certainly requires a कारक । Such a condition, in the form of उपकार्योपकारकभाव between साध्य and साधन, which may be termed व्याप्य and व्यापक, is already there before another word is added. Rather, due to the proximity of another word such a condition becomes visible.

हरि further explains another definition i.e. क्रमः वाक्यम् ।

सन्त एव विशेषा ये पदार्थेषु व्यवस्थिताः ।

ते क्रमादनुगम्यन्ते न वाक्यमभिधायकम् ॥ (2.49)

शब्दानां क्रममात्रे च नान्यः शब्दोऽस्ति वाचकः ।

क्रमो हि धर्मः कालस्य तेन वाक्यं न विद्यते ॥ (2.50)

Some scholars argue that the specific phenomena of पदार्थ such as कर्तृत्व, कर्मत्व etc. are already there before the पदार्थs form into a वाक्यार्थ. Rather, it is due to the sequence of compatible words. They are known to the mind so there is no any शब्द which is different than the क्रम of a वाक्य । क्रम is nothing but the शक्ति of काल. Such a क्रम is superimposed on पदs. And when the वाक्यार्थ is understood from the क्रम of पदs and पदार्थs, no separate शब्द is required as a वाचक of वाक्यार्थ ।

पद is nothing but the sequence of वर्णs and वाक्य is nothing but the sequence of पदs and as such when there is such a क्रम neither वर्णs nor पदs can be taken as a शब्द, i.e. the candidate which denotes the meaning.

हरि throughout his work tries his best to establish the अखण्डवाक्य and अखण्डवाक्यार्थ । So far as पाणिनि is concerned, it seems that both the above theories are acceptable to him - as has already been discussed earlier पाणिनि compiled a सूत्र, i.e. तिङ्ङितिङ्. (8.1.28). The तिङन्त which follows a non-तिङन्त (अतिङन्त) will get अनुदात्तस्वर, according to this सूत्र ।

The above सूत्र insinuates that there can be more than one तिङन्त in a वाक्य, which again suggests that one of the तिङन्तs will be principal or qualified and the rest will be subordinate or qualifiers. This naturally, leads us to believe that अखण्डवाक्य as well as अखण्डवाक्यार्थ are acceptable to पाणिनि.

If the norm, that only one तिङन्त will be there in a single sentence, is accepted then पाणिनि would have not employed the term अतिङ्. So it amounts to conclude that it is not proper to define a sentence taking पदs as the base. Rather वाक्यम् is the one which denotes an अखण्डार्थ and in such a sentence there can be one or more तिङन्तs.

As far as पतञ्जलि is concerned, a ruling in महाभाष्य forces one to believe that he too supports अखण्डवाक्यपक्ष - न लक्षणेन पदकाराः अनुवर्त्याः पदकारैर्नाम लक्षणमनुवर्त्यम्। - Those who prepare the पदपाठ of संहिता have to follow व्याकरणम् and पदकारs are not to be followed by व्याकरणम्.

Here पदकाराः means those who prepare पदपाठ - पदं कुर्वन्ति इति पदकाराः। This derivation suggests that पदपाठ is artificial.

In other words, पदs are artificially carved out from an अखण्डवाक्य. In case पदs are the real candidates then why to make them. Moreover, if पदs are real, which means that पदs were already there earlier, how come the question that पदकारs have to make पदs following व्याकरणम्. Therefore, it is the opinion

of भाष्यकार that अखण्डवाक्यं is सत्यम् and the पदकारs have to make words following व्याकरणम्.

हरि having kept all the above concepts in mind, compiled the following verse -

अभेदपूर्वका भेदाः कल्पिता वाक्यवादिभिः ।

भेदपूर्वानभेदांस्तु मन्यन्ते पददर्शिनः ॥ (2.57)

The पदविभाग is created by the propagators of अखण्डवाक्यस्फोट after accepting the अखण्डवाक्य, which is real and single. On the other hand, those who advocate सखण्डवाक्य, opine that in truth, there is पदविभाग and later the words are arranged as an अविभक्तवाक्य.

हरि takes up the definition of संहिता, from प्रातिशाख्य in support of अखण्ड-वाक्यपक्ष.

पदप्रकृतिभावश्च वृत्तिभेदेन वर्ण्यते ।

पदानां संहिता योनिः संहिता वा पदाश्रया ॥ (2.58)

संहिता means proximity, Here it is proximity of words which is seen in a वाक्य । पदप्रकृतिः संहिता is the definition of संहिता offered in प्रातिशाख्य.

The compound पदप्रकृतिः can have two kinds of विग्रहवाक्य, leading to तत्पुरुष & बहुव्रीहि.

If we take up तत्पुरुष - i.e. पदानां प्रकृतिः, then it means the वाक्यं is the origin of पदs. On the other hand if we go for बहुव्रीहि, i.e. पदानि प्रकृतिः यस्याः सा,

then it means पदs are the origin of a वाक्य. As such it amounts to conclude that अखण्डवाक्य is supported by तत्पुरुष whereas सखण्डवाक्य is supported by बहुव्रीहि. If we take सखण्डवाक्य then the पदs are real and consequently the वाक्यं will also be unreal.

By and large हरि opines that in the above definition of संहिता it is षष्ठीतत्पुरुष but not बहुव्रीहि.

हरि further elaborates अखण्डवाक्यपक्ष -

प्रतिवर्णमसंवेद्यः पदार्थप्रत्ययो यथा ।

पदेष्वेवमसंवेद्यं वाक्यार्थस्य निरूपणम् ॥ (2.60)

Just like the पदार्थज्ञान is not known from every वर्ण, the वाक्यार्थ cannot be known from every पद.

Further हरि seriously takes up certain concepts embedded in पूर्वमीमांसा, popularly known as वाक्यशास्त्रं and offers his explanation. So much so that the concepts need not be disturbed even if one sticks to अखण्डवाक्यपक्ष.

Here is the problem - पाणिनीयव्याकरणं is certified as a वेदाङ्ग, which means it is an integral part of वेद. Moreover पतञ्जलि in पस्पशाह्निक of महाभाष्य, while enumerating the benefits of the study of व्याकरणं, puts वेदानां रक्षा in the beginning - रक्षोहागमलघ्वसन्देहाः प्रयोजनम्. As such any theory that is advocated should be in line with Vedic traditions and should not disturb the very performance of Vedic rites, enshrined in Vedic literature.

The fact is that while मीमांसा deals with Vedic exegesis, व्याकरणं deals with the form of शब्द and thus both the major systems of Indian Philosophy have got a strong role to play in the preservation of Vedas and the rites, ordained there in.

Reverting to the main topic -

In पूर्वमीमांसा six प्रमाणs among which the latter prevails upon the former, while deciding the विनियोग and अङ्ग in terms of विधि, are prescribed - श्रुतिलिङ्ग-वाक्यप्रकरणस्थानसमाख्यानां समवाये पारदौर्बल्यम् अर्थविप्रकर्षात्। (3.3.14)

अ) श्रुतिः :- The one which indicates the विनियोग or अङ्ग through just listening of the शब्द (without expecting of any other device) is called श्रुति. In the sentence व्रीहिभिर्यजेत (one should perform होम with paddy) the word व्रीहिभिः, which is in तृतीयाविभक्ति, denotes as soon as its heard that paddy is करणं and therefore it becomes an अङ्ग of याग.

आ) लिङ्गम् :- It means the capacity of a शब्द should be able to denote a meaning through रूढि - बर्हिर्वसदनं दामि (I cut the बर्हिस् in a place of पुरोडाश - the sentence, through meaning i.e. through रूढ्यर्थ of शब्दs like बर्हिः, indicates that this मन्त्र has to be recited while cutting the कुश but not any other creeper or grass.

इ,ई) वाक्यम्, प्रकरणम् :- The juxtaposition of words is वाक्यम्। (समभिव्याहारो वाक्यम्)- i.e. pronouncing the words that are अङ्गवाचक & अङ्गिवाचक.

दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत (one who wishes to go to heaven should perform 'याग' with दर्श and पूर्णमास). This is called an अङ्गिवाक्य (principal sen-

tence) and it has got फलाकाङ्क्षा (expectancy of the result). इडो यजति, बर्हिर्यजति, तनूनपातं यजति etc. (he is performing याग of rice/ बर्हिस् etc.) are अङ्गवाक्यs (sub-ordinate sentences) and these have got कथं भावाकाङ्क्षा (the expectancy of procedure). This kind of उभयाकाङ्क्षा is called प्रकरणम्. प्रकरणं cannot directly have विनियोग into the क्रिया but through making a वाक्य possible. As a result of प्रकरणं both the above अङ्गिवाक्य and अङ्गवाक्यs are juxtaposed - समिदाद्यङ्गसहिताभ्यां दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत। This is called समभिव्याहार and the resultant stretch is called a महावाक्य।

उ) स्थानम् :- It means sequence (क्रमः), rather putting together the related sentences respectively (यथासंख्यम्) ऐन्द्राग्रमेकादशकपालं निर्वपेत् is a sentence by which ऐन्द्राग्रेष्टि is injected as the first one. वैश्वानरं द्वादशकपालं निर्वपेत् is a sentence by which वैश्वानरेष्टि is injected as the second one. इन्द्राग्नी रोचनादिवः etc. मन्त्रs are read initially and latter वैश्वानरोऽजीजनत् etc. Therefore the previous मन्त्रs are अङ्गs of the first इष्टि and the latter ones belong to the latter following स्थानम्।

ऊ) समाख्या :- It means a यौगिकशब्द i.e. a शब्द of which the derivative meaning is taken पचति इति पाचकः (a cook), दशरथस्य अपत्यं पुमान् दाशरथिः - are examples.

Twelve aspects are discussed in मीमांसादर्शनम् -

प्रमाणभेदशेषत्वप्रयुक्तिक्रमसंज्ञिकाः।

अधिकारोऽतिदेशश्च सामान्येन विशेषतः॥

ऊहो बाधश्च तन्त्रं च प्रसङ्गश्चोदिताः क्रमात्॥ (सर्वसिद्धान्तसौरभम्, p.69)

१. प्रमाणम् (विधिः / नियोगः / चोदना)

२. भेदः

३. शेषशेषिभावः

४. क्रमः

५. अधिकारी

६. सामान्यातिदेशः

७. विशेषातिदेशः

८. ऊहः

९. बाधः

१०. तन्त्रम्

११. प्रसङ्गः

१२. प्रयुक्तिः (प्रयोजकत्वम्)

The above twelve aspects are discussed in twelve अध्यायs in the same order.

हरि takes up the problem of अवान्तरवाक्यार्थ being dismissed in case अखण्डत्व to वाक्य and वाक्यार्थ is accepted -

वाक्यानां समुदायश्च य एकार्थप्रसिद्धये।

साकाङ्क्षावयवस्तत्र वाक्यार्थोऽपि न विद्यते ॥ (2.76)

In a महावाक्य there will be two or more अवान्तरवाक्यs, which have got आकाङ्क्षा and combinedly offer a single महावाक्यार्थ. In such a situation, in case the महावाक्य and महावाक्यार्थ are accepted as अखण्ड then the अवान्तरवाक्यs and their meanings would become null and void. Consequently, the rites enjoined by these अवान्तरवाक्यs shall not be performed.

The above said twelve aspects along with their twelve counterparts, i.e. twentyfour न्यायs or लक्षणs are illustrated by भर्तृहरि and following him by पुण्यराज taking लोक, वेद and व्याकरण. Here is a panorama -

1. प्रसङ्गः :- When there are two applicants the effort made for either only would serve the purpose of the other also. This is called प्रासङ्गिकम्.

अ) लोक :- While a lesson is being taught another qualified person may also get it without a separate effort.

आ) वेद :- The प्रयाजानुयाजरूपाङ्गानुष्ठान that is performed for the अग्निष्टोमीयपशु is applicable to the पशुपुरोडाश also - this is प्रासङ्गिकम्.

इ) व्याकरणम् :- सर्वादीनि सर्वनामानि is a सूत्र which imposes सर्वनामसंज्ञा. In the word सर्वनाम, णत्व has to be applied but the same is correct as pronounced by पाणिनि। In fact णत्वाभाव, has to be ruled separately. But पाणिनि, by pronouncing the word in the above सूत्र, could avoid a separate rule. The same न्याय is referred to as आम्राश्च सिक्ताः पितरश्च तृप्ताः। (महाभाष्यम्)

2. तन्त्रम् :- A single effort that serves the purpose of meaning is called तन्त्रम्.

अ) लोक :- Many people use the light of a single lamp for study.

आ) वेद :- The प्रयाजs and अनुयाजs that are performed before or after the six दर्शपूर्णमासयागs i.e. आग्नेयादि, will get connected with all the six.

इ) व्याकरणम् :- The समास (तपरः) in the सूत्र - तपरस्तत्कालस्य (1.1.69) is both बहुव्रीहि and तत्पुरुष - तः परः यस्मात् सः, तात् परः .

आवृत्ति and भेद are प्रतिपक्ष of तन्त्र and प्रसङ्ग.

3. आवृत्तिः

अ) लोक :- The performers of a drama use the same dress/weapon at different times on the stage.

आ) वेद :- There are 13 सामिधेनीमन्त्रs, which are nothing but the ऋक्s used for lighting the fire. While chanting the first ऋक् and last ऋक् three times each the total number comes to the tune of 17.

इ) व्याकरणम् :- इग्यणः सम्प्रसारणम् (1.1.44). The letters य, व, र, ल are replaced by इ, उ, ऋ, लृ - this is called सम्प्रसारणम्. There are two sides - सम्प्रसारणं to वर्णs and the same to वाक्यम्। Whenever the word सम्प्रसारणम् is seen in a सूत्र either the sentence यण् स्थानिकाः इकः or इक् यणः स्थाने - will be there. In the case of विधि it will be a वाक्य and in the case of अनुवाद it will be वर्णs. Therefore, in places of अनुवाद in order to have वाक्यम् as well as वर्णs the सूत्रम् is put to आवृत्ति।

4. भेदः :- This is the counterpart of तन्त्र.

अ) लोक :- A single plate may be used by different people at different times for dinning. Rather when many people want to dine simultaneously then different plates are required.

आ) वेद :- ग्रहं संमार्ष्टि is a sentence which prescribes that all the vessels used in the याग are to be rinsed, in spite of the fact, that in the above sentence the word ग्रहं is in singular number.

इ) व्याकरणम् :- पतञ्जलि in महाभाष्य ruled that the सूत्र - न वेति विभाषा (1.1.43) is not required and in the places of उभयत्र विभाषा it applies in the form of विधि in some examples and निषेध in some.

5. (प्रसङ्ग) भेदः :- For प्रसङ्ग also आवृत्ति and भेद are प्रतिपक्षs.

अ) लोक :- While returning from a village, to bring home the cow, that is there on the way, is प्रसङ्ग। Having forgotten and arrived at home, one goes back to drive home the cow and it is क्रियाभेद.

इ) व्याकरणम् :- पूर्वत्रासिद्धम् (8.2.1) rules that with regard to पूर्वशास्त्र, परशास्त्र will become असिद्ध। The next सूत्र - न लोपः सुप्स्वरासंज्ञातुग्विधिषु कृति (8.2.2) rules that नलोप will become असिद्ध with regard to सुप्स्वरादिविधिस but not other शास्त्र. Here both the सूत्रs can be edited like पूर्वत्रासिद्धम्, सुप्स्वरादिशेषे. So that through प्रसङ्ग the result can be achieved without a second सूत्र. Rather पाणिनि compiled two सूत्रs and this is क्रियाभेद.

6. प्रसङ्गविरोधिनी आवृत्तिः

अ) लोक :- ‘Offer पूज and भोजनं to वसिष्ठ’ - here भोजनं is प्रधानक्रिया and along with that पाद्यादिपूजनम् will take place by a single effort. Therefore there is no क्रियाभेद and this is प्रसङ्ग. ‘Offer पूजा and भोजनं to ब्राह्मणाs’ - here for every ब्राह्मण, पूजनम् and भोजनं will be offered through आवृत्ति.

इ) व्याकरणम् :- The संज्ञासूत्रs have to be taken to each विधिसूत्र, wherever the संज्ञा is seen, through आवृत्ति.

7. बाधः :- When there is प्राप्ति of a कार्य through सामान्योपदेश etc., refutation of the same through दृष्टप्रयोजनं or अदृष्टप्रयोजनं is called बाधः.

अ) वेद :- To kill the hunger, any food can be taken. But the norm अभक्ष्यो ग्राम्य-कुक्कुटः (a hen of rural area should not be consumed) is an exception to the general rule and this is बाधः.

आ) लोक :- ब्राह्मणेभ्यो दधि दीयतां, तक्रं कौण्डिन्याय (serve curd to ब्राह्मणs but buttermilk to कौण्डिन्य). Here curd has got the बाध from तक्र in the case of कौण्डिन्यः.

इ) व्याकरणम् :- By the सूत्र - कर्मण्यण् (3.2.1) अण्प्रत्यय is imposed when कर्म is उपपद to a धातु. आतोऽनुपसर्गे कः (3.2.3) - says आकारान्तधातु without any prefix will get कप्रत्यय। The latter is बाधक to the former.

8. समुच्चयम् :- When there is no mutual contradiction equally strong कार्यs would apply in a single example. This is called समुच्चयम्.

अ) लोक :- Serve ghee, salt and curd to देवदत्त - here since there is no mutual contradiction, all the three dishes can be served.

आ) वेद :- 'Offer पाद्यं and आचमनीयम् to ब्राह्मणs' - here since there is no mutual contradiction between पाद्यम् and आचमनीयम्, both can be served.

इ) व्याकरणम् :- A single प्रत्यय, since there is a different purpose for each and no mutual contradiction, can have प्रत्ययसंज्ञा, कृत्संज्ञा and कृत्यसंज्ञा as well.

9. विकल्पम् :- This is a प्रतिपक्ष (counter) to समुच्चय and बाध। When there is mutual contradiction between both the things, which are तुल्यप्रमाणसिद्ध, since they cannot happen simultaneously (समुच्चयः) nor there is mutual बाध, either only will happen - this is called विकल्पम्.

अ) वेद :- व्रीहिभिर्वा यवैर्वा यजेत (one should perform याग either with paddy or barley) - here both व्रीहि and यव are तुल्यप्रमाणसिद्ध as अङ्ग to याग and therefore both cannot be used simultaneously. Therefore either would have विनियोग and this is विकल्पम्.

आ) लोक :- Serve either curd or buttermilk to कौण्डिन्यः - here in order to make the rice wet either can be served.

इ) व्याकरणम् :- ण्वुल् तृचौ (3.1.133) - both the प्रत्ययस are समानार्थक and तुल्यप्रमाण-सिद्ध and cannot be applied as समुच्चय, therefore विकल्पः.

अ) वेद :- अतिरात्रे षोडशिनं गृह्णाति, न गृह्णाति - here both विधि and निषेध are तुल्य-प्रमाणसिद्ध and as such the ग्रहण and अग्रहण of षोडशी is विकल्पम्.

आ) लोक :- 'Give or not to him' - here, since both विधि and निषेध are equally strong one may give or may not give.

इ) व्याकरणम् :- भाष्यकार rules वा ग्रहणम् is not necessary as by the strength of विधिनिषेधशास्त्रs both will happen, thus he justified विकल्प and निषेध.

10. ऊहः :- The मन्त्रs that are used in प्रकृतियाग cannot be used as they are in विकृतियाग due to the difference of देवता. They are to be changed according to the विकृतियागदेवता in terms of लिङ्ग and वचन.

अ) वेद :- ऊहः is of three types - प्रकृत्यूह, लिङ्गोह, वचनोह. In प्रकृतियाग the मन्त्र-अग्नये त्वा जुष्टं निर्वपामि - becomes सूर्याय त्वा जुष्टं निर्वपामि in विकृतियाग- this is प्रकृत्यूह.

आ) लोक :- उच्चानि देवदत्तस्य गृहाणि, आढ्यो वैधवेयः (महाभाष्य), here the षष्ठ्यन्त in the first sentence, देवदत्तस्य, is changed into प्रथमान्त, i.e. देवदत्तः in the second sentence. (देवदत्त's houses are highrise. This widow's son is wealthy)

इ) व्याकरणम् :- A word in a सूत्र, when gets connection with another सूत्र, has to be changed to a different विभक्ति. पाणिनि says - उपदेशेऽजनुनासिक इत् (1.3.2) and तस्य लोपः (1.3.4). The word इत् has to be brought into the second सूत्र and here the प्रथमान्त will become षष्ठ्यन्त - इत् - इतः.

11. सम्बन्धाबाधनम् :- It is a प्रतिपक्ष of ऊहः.

अ) लोक :- देवदत्तस्य उच्चानि सौधानि, धनवतः तानि योग्यानि। (Devadatta's are highrise buildings. To a wealthy man they are suitable.) Here the word Devadatta's which is षष्ठ्यन्त can be constructed with the second sentence without any change. This is सम्बन्धाबाधनम्।

आ) वेद :- यजमानं दण्डेन दीक्षयति - अद्भिर्दीक्षयति, मेखलया दीक्षयति. In these sentences the word यजमानम् can invariably apply in other sentences also.

इ) व्याकरणम् :- The word संख्या in बहुगणवतुडतिसंख्या (1.1.22) would have connection with the सूत्र - णान्ता षट् without विभक्तिपरिणाम.

12. अतिदेशः :- Superimposition of a धर्म of a thing in another thing. It is of two types - सामान्यातिदेश, विशेषातिदेश. Some साधारणधर्मs, which are popular at a place

are seen being popular in different places and therefore the former are applied in the latter.

अ) लोक :- ब्राह्मणवदस्मिन् क्षत्रिये - treat this क्षत्रिय on a par with ब्राह्मण by offering अग्रासन, अनुगमन etc. This is so because the popular धर्मs such as त्रिषवणस्नान, शौच, जप etc., which are there in a ब्राह्मण, are seen in this क्षत्रिय also.

आ) वेद :- प्रकृतिवद् विकृतिः कर्तव्या is सामान्यातिदेश.

इ) व्याकरणम् :- आदेश is like स्थानी - स्थानिवदादेशोऽनल्विधौ (1.1.55)

13. विशेषातिदेशः

अ) लोक :- अयं ब्राह्मणः ब्राह्मणवत् आदरणीयः. Nothing will be achieved by telling 'treat this ब्राह्मण like a ब्राह्मण', to a person who already knows how to receive a ब्राह्मण, i.e. ब्राह्मणत्वातिदेश is futile. Therefore, due to the अतिदेशसामर्थ्य, the special offerings which are meant for a विशिष्टब्राह्मण such as अर्घ्यम्, उपनयनम् etc. are to be given to this ब्राह्मण - is the meaning of the above sentence.

आ) वेद :- Although the सामान्यातिदेश - प्रकृतिवद् विकृतिः कर्तव्या is there, the सौर्ययाग which is also a विकृतियाग, by the sentence imposed 'आग्नेयवत् सौर्यम्' has to be performed with all the अङ्गs like the आग्नेययाग, which is एकदेवताकः, as सौर्ययाग is also एकदेवताक.

इ) व्याकरणम् :- विशेषातिदेश is of six types in व्याकरणं due to रूप, निमित्त, तादात्म्य, शास्त्र, कार्य and व्यपदेश।

निमित्तातिदेशः :- The पाणिनिसूत्रं - पूर्ववत् सनः (1.3.62) says - the धातु receiving सन्प्रत्यय will get आत्मनेपद by the cause, which was the same for becoming the धातु an आत्मनेपद - the root एध, which being an अनुदात्तेत्, becomes आत्मनेपदी by the सूत्र - अनुदात्तङित आत्मनेपदम् (1.3.12) - will become आत्मनेपदी only in सन्नन्त also, by the same cause - एधिष्यते।

14. अधिकारी :- अधिकार means योग्यता (अधिकः कारः अधिकारः) अर्थित्व, सामर्थ्य and शास्त्रानिषिद्धत्व - these three are the qualifications of an अधिकारी and the combination of the three, rather than any one of them, has to be taken as the qualification.

अ) लोक :- A king orders - 'from today onwards you are the अधिकारी of this village/town.' The person employed will become अधिकारी.

आ) वेद :- The Vedic sentence अग्निहोत्रं जुहुयात् स्वर्गकामो ब्राह्मणः grants अधिकार to a ब्राह्मण, with a desire in स्वर्ग, to perform अग्निहोत्रम्.

इ) व्याकरणम् :- A साधुशब्द, it's अर्थ and प्रयोग would have अधिकार in achieving धर्म and फल to the person in question.

शब्दः :- शब्द is of six types - in the first place it is of two types साधुशब्द and असाधुशब्द। Again साधुशब्द is of two types - शास्त्रीय and प्रायोगिक। शास्त्रीय is of three types प्रतिपाद्य, प्रतिपादक and उभयरूप। प्रतिपाद्यशब्द is the one which is offered by शास्त्र as readymade for usage - दाधर्थि। प्रातिपदिकशब्द is the one for which both प्रकृति and प्रत्यय are offered भू + घञ् = भावः . उभयरूप - इतव्यशब्द। Since it is offered through तव्यशब्द it is प्रतिपाद्य। In cases like भवितव्यम्, इतव्यशब्द is प्रतिपादक, thus it is उभयरूपः.

प्रायोगिक is of two types - लौकिक and वैदिक. Along with असाधुशब्द the शब्द is of six types.

i) वस्तुमात्र :- The one which is available in the form of a tangible thing in the Universe.

ii) अभिधेयः :- The one which is explained to others and shines in the बुद्धि (conceptualized) by शब्द. This is of two types - शास्त्रीय and लौकिकः.

iii) शास्त्रीयः :- Created by शास्त्र in the form of प्रकृत्यर्थ and प्रत्ययार्थ.

iv) लौकिकम् :- An अखण्डशब्द without any parts such as प्रकृति and प्रत्ययः.

v) विशिष्टावग्रहसम्प्रत्ययहेतुः :- In शास्त्र, a specific usage such as 'घातयति' in the sense of कंसवधम् आचष्टे (he is narrating कंसवध). In loka either a कथक or a नट relates or acts - people say - he is killing कंस, will be killing, has already killed. Here the अर्थ that is there in the लोकव्यवहारविलक्षणज्ञान is विशिष्टावग्रहसम्प्रत्ययहेतु।

vi) तद्विपरीतम् :- The अर्थ that is denoted by शब्द as it becomes ज्ञानविषय in loka - श्वेतः अयं गौः.

vii) मुख्यम् :- सास्नादिमान् गौः। (The one with dewlap etc. is a cow)

viii) परिकल्पितरूपविपर्यासः :- The one with superimposed form due to a cause such as सादृश्य - गौर्वाहीकः. (This वाहीक is a bull/animal). Here गोरूप is कल्पित.

ix) व्यपदेश्यम् :- जाति, द्रव्य etc. are called व्यपदेश्यम्.

x) अव्यपदेश्यम् :- The अखण्डवाक्यार्थ without any details such as जाति, द्रव्य etc.

xi) सत्वभावं प्राप्तः :- The thing which can take लिङ्ग, संख्या etc. and in the form of द्रव्य.

xii) असत्त्वभूतः :- The one that is there in the form of वाक्यार्थ.

xiii) स्थिरलक्षणः :- In the समास- राजपुरुषः, the राजसम्बन्धित्व to पुरुष is स्थिरलक्षण ।

xiv) विवक्षाप्रापितसन्निधानम् :- राज्ञः पुरुषस्य - here the विशेष्य, at times, can be राज or पुरुष i.e. following विवक्षा of विशेषणविशेष्यभाव, it varies.

xv) अभिधीयमानम् :- In the समास 'राजसखाः', 'टच्' प्रत्ययः, that is समासान्त is added as this is a षष्ठीतत्पुरुषसमासः । Therefore, the अर्थ - राज्ञः सखा is अभिधीयमानम् ।

xvi) प्रतिपाद्यमानः :- The अर्थ - राजा सखा यस्य सः ।

xvii) अभिसंहितः :- गो शब्द is meant to denote गोत्वजाति, गोव्यक्ति or both following the शब्दशक्ति.

xviii) नान्तरीयक :- Although गोव्यक्ति is proposed through शक्ति, the color, form, जाति etc. will be there as inseparable with व्यक्ति.

15. क्रमः:- It is of eight types due to श्रुति, अर्थ, पाठ, काण्ड, प्रवृत्ति, प्रतिपत्ति, प्रयोगः, बुद्धि ।

i) श्रुतिक्रमः :-

अ) लोकः :- In the sentence स्नात्वा व्रजति since the प्रत्यय 'क्त्वा' becomes श्रुतिगोचर through that we understand the sequence of the actions - first it is bathing and next going.

आ) वेदः :- हृदयस्याग्रे अवद्यत्यथ जिह्वायाः (one should cut the heart first and then the tongue). Here the पदश्रुति of अग्रे and अथ conveys the order.

इ) व्याकरणम् :- By the सूत्र - परस्मैपदानां णलतुसुस्थलथुसणल्वमाः (3.4.82). The nine परस्मैपदप्रत्ययस are replaced by nine आदेशस णल्, ... etc. Here the स्थानीस and आदेश are in the same number and therefore they are applied respectively following the पाणिनिसूत्रम् - यथासङ्ख्यमनुदेशः समानाम् (1.3.10).

ii) अर्थक्रमः :- Here अर्थ means सामर्थ्य (capacity). Here पौर्वापर्य (sequence) is decided by अर्थ.

अ) लोकः :- भुक्त्वा स्नात्वा व्रजति (having had his meal, taking bath, he will go) - Here as per the natural order of things, although the words are in different sequence due to अर्थपर्यालोचन the sentence will be स्नात्वा भुक्त्वा व्रजति.

आ) वेदः :- अग्निहोत्रं जुहोति, यवागूं श्रपयति. (he is performing the होम in अग्निहोत्र boiling rice gruel) - यवागूं is useful as a होमद्रव्य and therefore one should prepare यवागूं first and then perform the अग्निहोत्रहोम. Therefore, following श्रुति it will be a useless effort if one follows the original sequence. So one should follow the अर्थ than श्रुति in such cases.

इ) व्याकरणम् :- When there are two कर्मस, प्रधान and अप्रधान, it will be the अप्रधान-कर्म which will have connection with the क्रिया first and latter the प्रधानकर्म. Accordingly the लकारादि happen - गां दोग्धिपयः. Here गां is अप्रधान whereas पयः is प्रधान. Rather it is not possible to milk in the absence of a cow, first it is गां which gets connection with the verb and then पयः. This is due to अर्थ.

iii) पाठक्रमः :- The पाठक्रम is nothing but the sequence that is there in the pro-

nunciation. सा वक्त्रकान्तीक्षणगतिस्वरकेशैः इन्दुस्वर्णेणमातङ्गपुंस्कोकिलमयूरान् जिगाय ।

Here in the order of pronunciation the उपमेय and उपमान are related - this is पाठक्रमः.

अ) वेदः :- There are प्रयाजs which are यागाङ्गहोम and the same have to be performed in the order they are pronounced - समिधो यजति, तनूनपातं यजति, इडो यजति, बर्हिर्यजति.

आ) व्याकरणम् :- Following the सूत्र - विप्रतिषेधे परं कार्यम् (1.4.2). When two शास्त्रs, पूर्वशास्त्रं and परशास्त्रं, arrived at a same example following the पाठक्रम the परशास्त्र would prevail.

iv) काण्डक्रमः :-

अ) लोकः :- In स्मृतis, पुराणs etc. the धर्मs of ब्राह्मण, क्षत्रिय, वैश्य and शूद्र are proposed in an order and they are elaborated in the काण्डs in the same order.

आ) वेदः :- There are ऋक्s (Hymns) called याज्यानुवाक्य which would have connection with आग्नेयादि in the same order as Veda.

इ) व्याकरणम् :- In sixth अध्याय of पाणिनि - द्विर्वचनकाण्ड and सम्प्रसारणकाण्ड are read and they have to be applied in the same order.

v) प्रवृत्तिक्रमः :-

अ) लोकः :- आचार्य would employ the ब्राह्मणs entering the यज्ञशाला in the order of their entry.

आ) वेदः :- Seventeen प्राजापत्यपशुs have to undergo three kinds of संस्कारs, viz. प्रोक्षण, विशसन and पर्यग्निकरणम्. In the same order each संस्कार has to be finished

to all the seventeen पशुs in a particular order and the rest of the संस्कारs have also to be finished. While the यजमानी is free to start the प्रोक्षण with any पशु, the rest of the संस्कारs should follow suit.

इ) व्याकरणम् :- The क्रम of शब्दप्रादुर्भव follows the क्रम of अर्थप्रादुर्भव. In the case of पट्‌व्या, मृट्‌व्या etc. on the प्रातिपदिक पटु the स्त्रीप्रत्यय is effected due to लिङ्गसम्बन्ध, then कर्म, then एकवचनम्, due to संख्यादिसम्बन्ध then यणादेश etc. on पटु + ई+आ.

vi) प्रतिपत्तिः :-

अ) लोकः :- Although the पुरुषशब्द is put in the first place, i.e. पुरुषः राज्ञः, it will be राज्ञः पुरुषः only, i.e. the पुरुषशब्दार्थप्रतिपत्तिः will be preceded by राजशब्दार्थप्रतिपत्तिः.

आ) वेदः :- The अवान्तरयागs are said after प्रधानयाग. Nevertheless, one has to perform the अङ्गs first and then only the प्रधानयाग.

इ) व्याकरणम् :- लुङ्लङ्लृङ्क्ष्वडुदात्तः (6.4.71). पाणिनि ruled that there will be अडागम to धातु in these लकारs. Although अडागम is being pronounced as a prefix in these धातुs, since अडागम cannot be effected without these लकार's following प्रतिपत्तिक्रम rather than पाठक्रम, अडागम is effected after लकार only.

vii) प्रयोगक्रमः

अ) व्याकरणम् :- The इत्संज्ञा would apply to the वर्णs of धातु in the same order as they are read in शास्त्र - 'डुकृञ्'.

आ) वेदः :- दर्शपूर्णमासाभ्याम् इष्ट्वा अन्येन यजेत - one should first perform दर्शपूर्णयाग and then only other यागs.

viii) बुद्धिक्रमः :-

अ) व्याकरणम् :- The वर्णs would disappear as soon as they are pronounced. Therefore, following 'इको यणचि' (6.1.74), which means 'यण्' would replace 'इक्' if followed by 'अच्' - one cannot have इक् followed by अच् in संहिता. In such a situation भाष्यकार offered बुद्धिक्रम in terms of वर्ण, पद, वाक्य, महावाक्य, i.e. a wise speaker should create the पौर्वापर्य of अर्थs through शब्दs in the mind and carry on the applications.

आ) लोक :- When there are a number of lightning's the onlooker would create the picture of a single lightning in his बुद्धि.

इ) वेद :- The प्रयाजादि would perish as soon as their performance is over, therefore, the sequence is created in his बुद्धि.

ix) अविवक्षा :- This is विरोधि of क्रम - if क्रम is not meant it will become अक्रम due to निमित्त.

अ) वेद :- During the performance of यागाङ्गs one should do आचमनम् after sneezing, if there is itching one should scratch with a deer horn. These activities are not to be performed in a sequence. Rather according to the निमित्त one has to perform the प्रायश्चित्त.

आ) लोक :- There is free word order while employing the words in a sentence. Some people say - गाम् आनय शुक्लां दण्डेन, while others say शुक्लां गाम् आनय दण्डेन - there is no sequence.

इ) व्याकरणम् :- The सूत्र 'क्विति च' (1.1.5) rules that both गुण and वृद्धि, caused by a निमित्त will not happen. Here since यथासंख्यम् is not विवक्षित the क्रम is not to be followed.

x) प्रयोजकः :- It means the actual cause.

अ) लोक :- Although the shadow of the umbrella falls upon the elephant also the latter is not the cause but the King who is sitting on the elephant. The elephant is अप्रयोजक.

xi) शेषशेषिभावः :- शेषि means principal and the ones that are useful to शेषि are called शेष, the subordinate.

अ) वेद :- ब्रीहीन् अवहन्ति - paddy has to be pounded. Here paddy is शेष and pounding is शेषि. In this शेषशेषिभाव there will be two kinds of अङ्गs - आरादुपकारकs and साक्षादुपकारकs. Here अवघात (pounding) is साक्षादुपकारक to दर्शपूर्णमास and प्रयाजादि are आरादुपकारकs.

xii) भेदः :- In a single thing there will be शक्तिभेद as well as शक्तिव्यापारभेद - shining from the cloud, shining in the cloud, the cloud is shining - here due to the difference of शक्तिभेद in terms of अपादान, अधिकरण and कर्तृ the व्यापारभेद is also seen.

When someone says धनुषा विध्यति - There will be करणशक्ति in the धनुस् (bow) embedded with अपादानशक्ति.

A single कर्म will have फलभेद. A single type of दानकर्म would have फलभेद

in the form of आयुः, आरोग्यं and ऐश्वर्यम्. भेद can be there due to सम्बन्धभेद also. There will be क्रियाभेद due to difference of कर्तृs of a क्रिया, which is धात्वर्थ.

Two persons are cooking - there are two कर्तृs many persons are cooking- many कर्तृs - due to their relation there will be क्रियाभेद.

xiii) अभेदः :- This is a प्रतिपक्ष of भेद - not having विवक्षा of भेद. ओदनं पक्त्वा खादति - when a single कर्तृ is involved in two activities, the क्रिया denoting the earlier activity would receive क्त्वाप्रत्यय। Here due to क्रियाभेद and अविवक्षा of the भेद between कर्तृशक्ति and कर्मशक्ति and due to एककर्तृकत्व, there is क्त्वाप्रत्यय।

The भेद and अभेद are of many types.

Thus the twelve or twentyfour न्यायs of पूर्वमीमांसा are elaborated. In case the अखण्डवाक्यार्थपक्ष is accepted, since there will be neither पदs nor पदार्थs, the above न्यायs would become null and avoid.

Apart from the above न्यायs there are some more, which are useful in deciding the पदार्थ - says भर्तृहरि -

प्रसज्यप्रतिषेधोऽयं पर्युदासोऽयमत्र तु।

इदं गौणमिदं मुख्यं व्यापीदं गुरुलघ्विदम्॥

भेदो नाङ्गाङ्गिभावोऽस्य बहुधेयं विकल्प्यते।

इदं नियम्यतेऽस्यात्र योग्यत्वमुपजायते॥

अस्य वाक्यान्तरे दृष्टाल्लिङ्गाद्भेदोऽनुमीयते।

अयं शब्दादपोद्धृत्य पदार्थः प्रविभज्यते॥

इति वाक्येषु ये धर्माः पदार्थोपनिबन्धनाः ।

सर्वे ते न प्रकल्पेरन् पदं चेत्स्यादवाचकम् ॥ (2.84-87)

1. प्रसज्यप्रतिषेधः

प्रसज्यप्रतिषेधोऽयं क्रियया सह यत्र नञ् ।

पर्युदासस्सविज्ञेयः यत्रोत्तरपदेन नञ् ॥

अ) लोक :- असूर्यपश्याः राजदाराः - here the नञ् (न+सूर्यम्) would have connection with 'पश्य', i.e. the verb, rather than with उत्तरपद, i.e. सूर्य. Therefore, the meaning will be - the King's wives do not look at सूर्य.

आ) व्याकरणम् :- पाणिनि compiled a सूत्र - अकर्तरि च कारके संज्ञायाम् (3.3.19) - it means while denoting संज्ञा, घञ्प्रत्यय would come in कारक. In कर्तृकारक घञ् does not come.

इ) वेद :- ब्राह्मणो न हन्तव्यः - means a ब्राह्मण should not be killed. Similarly, नानृतं वदेत् - it means one should not speak untruth.

In प्रसज्यप्रतिषेध there will be वाक्यभेद or भिन्नवाक्यता, i.e. there will be two sentences.

In पर्युदास there will be एकवाक्यता, i.e. a single sentence will be there.

2. पर्युदासः :- The नञ् would get connection with उत्तरपद rather than क्रिया.

अ) लोक :- अब्राह्मणमानय - it means a person who belongs to a different जाति but similar to a ब्राह्मण (i.e. क्षत्रियादि) has to be brought. Here नञ् got connected with ब्राह्मणशब्द, which is उत्तरपद.

आ) व्याकरणम् :- पाणिनि compiled आतोऽनुपसर्गे कः (3.2.3) - a धातु ending in आकार and has got an उपपद, which is उपसर्गभिन्न, will get कप्रत्यय. Here नञ् is connected with उपसर्ग and not क्रिया.

इ) वेद :- अब्राह्मणः सोमविक्रयी - A person belonging to a जाति i.e. different from ब्राह्मण is सोमविक्रयी. Here नञ् got connected with उत्तरपद i.e. ब्राह्मण. Since नञ् denotes सादृश्य also, it means - ब्राह्मणभिन्न and ब्राह्मणसदृश will be सोमविक्रयी.

3. गौणः

अ) लोक :- सिंहो माणवकः - this boy is lion. Here the boy is called a lion following courage etc. गुणs.

आ) व्याकरणम् :- तत्पुरुषस्समानाधिकरणः कर्मधारयः (1.2.42) - a तत्पुरुष, which is समानाधिकरण is कर्मधारय। Here the पूर्वोत्तरपदs which are समासावयवs are समानाधिकरणs - वीरः पुरुषः। Rather सामानाधिकरण्यं is superimposed on तत्पुरुष through लक्षणावृत्ति - therefore this is गौण।

इ) वेद :- आदित्यो यूपः - The यूप (a wooden shaft which is made fast in the earth and used to make यागपशु stable with the help of a rope) is shining like the Sun, so यूप is called आदित्य.

4. मुख्यः

अ) लोक :- 'शूरो माणवकः' this boy is courageous.

आ) वेद :- यजमानः अध्वर्युम् अन्वारभते। Here the meanings of यजमान and अध्वर्यु are मुख्य।

इ) व्याकरणम् :- The meaning of धातोः and प्रातिपदिकात् are मुख्य। In 'हन्' there is मुख्यधातुत्व and in राम there is मुख्यप्रातिपदिकत्व। In the परिनिष्ठितरूप, अहन् the धातुत्व is अतिदिष्ट and therefore गौण। In the सुबन्त 'रामे' the प्रातिपदिकत्व is अतिदिष्ट and therefore गौण।

5. व्याप्तिः

अ) लोक :- In भारतम्, it is suggested that all the तीर्थs are available at a single तीर्थ called 'सन्निहति।' As a result during ग्रहण the bath, taken there, would render the result सर्वतीर्थस्नान - this is व्यापक.

आ) वेद :- The sentence, which rules the result of प्रधानयाग, acts as व्यापक। So much so that it is applicable to all the यागs where फलविधान is not notified. ज्योतिष्टोमेन स्वर्गकामो यजेत - the term ज्योतिष्टोम implies the याग without फलविधान, through लक्षणा. Consequently, 'स्वर्ग' will be the result of यागs like विश्वजित्, etc. which are without फलविधान। Therefore this विधि is व्यापक.

इ) व्याकरणम् :- पाणिनि ruled - एकवचनं सम्बुद्धिः (2.3.49) - the word in एकवचन during addressing is called सम्बुद्धिः. Rather in another सूत्र - एकश्रुति दूरात्सम्बुद्धौ (1.2.33), he ruled while calling from a distance the addressing word will get एकश्रुति. Here the word सम्बुद्धि is व्यापक and applies to any word (not only एकवचनम्) used during सम्बोधन, i.e. सम्बुद्धि means अभिमुखीकरणम् (to call for one's attention). Here if we take the meaning that is popular in लोक the meaning that is शास्त्रीय automatically gets included in that.

6. गुरुत्वम्-लघुत्वम् (गौरवम्-लाघवम्)

अ) लोक :- लोहितशालिमान् अयं ग्रामः (this village is rich with red paddy) - here, if one prefers to effect कर्मधारय to the words लोहित and शाली and then मतुप् प्रत्यय, it will be गुरु whereas effecting बहुव्रीहिसमास is लघु.

आ) व्याकरणम् :- शब्दs like पृषोदरादि are popular in शिष्टव्यवहार। Therefore it will be a lighter device to rule साधुत्व to all such शब्दs through पुषोदरादीनि यथोपदिष्टम् (6.3.109). To analyze each one of them will be heavy.

इ) वेद :- The तन्त्र and प्रसङ्ग in वेद explained earlier are लघु and आवृत्ति is गुरु.

7. अङ्गाङ्गिभावः

अ) लोक :- मणिश्शाणोल्लीढः शरदि सरिदाश्यानपुलिना - in this example of दीपकालङ्कार, a single क्रिया would have connection with many sentences. दौर्मन्यानृपतिः विनश्यति etc.

आ) व्याकरणम् :- The सामान्यविधिस would have connection through एकवाक्यता with विशेषविधिस but there will not be any difference between the two - 'तस्यापत्यम्' (4.1.92) is a पाणिनिसूत्रम् which rules प्रत्ययस in अपत्यार्थ। As a सामान्यसूत्रम्, it gets connection with similar विशेषसूत्रs through अङ्गाङ्गिभाव - ex. अत इज्, स्त्रीभ्यो ढक्. (4.1.95, 4.1.120)

इ) वेद :- A part of a sentence would become a part of another sentence also. चित्पतिस्त्वा पुनातु, वाक्पतिस्त्वा पुनातु, देवस्त्वा सविता पुनात्वच्छिद्रेण पवित्रेण - here the part अच्छिद्रेण पवित्रेण would become a part of the earlier sentences also.

In fact, an अङ्गान्निभाव is already discussed in the twentyfour न्यायस. The difference is that there is a single अङ्गी and a single अङ्ग. But here a single अङ्ग would have connection with many अङ्गीs.

8. बहुधाविकल्पम्

अ) लोक :- A single उपमेय is applied in the form of different उत्प्रेक्षs in उत्प्रेक्षालङ्कारः.

आ) व्याकरणम् :- At some places, while the विधि is getting as नित्य, विकल्प is imposed. In other cases, विकल्प is imposed even without प्राप्ति. In yet other cases both will be there.

इ) वेद :- In दीक्षणीयेष्टि, when there is प्राप्ति for उपांशुस्वर, a liberal उच्चैः स्वरविधान is ruled as विकल्प.

9. नियमः

अ) लोक :- पार्थ एव धनुर्धरः - here धानुष्कत्व is being made a नियम in पार्थ। The एवकार which is connectd with विशेष्य will effect अन्ययोगव्यवच्छेद, whereas the one connected with विशेषण will effect अयोगव्यवच्छेद.

आ) व्याकरणम् :- ते प्राग् धातोः (1.4.79) - उपसर्गs should be used as prefixes to धातुs - this is नियम.

इ) वेद :- नक्षत्रं दृष्ट्वा वाचं विसृजेत् is a नियम which ordains that one on मौनव्रत, should speak only after noticing stars in the sky. Here नक्षत्रं दृष्ट्वा - means the time when stars rise in the sky. As such, one should not go for वाग् विसर्ग although, due to some reason, stars appear in the sky during day time (solar eclipse). Similarly,

due to the sky, overcast, the stars may not appear during night also. But one may break मौनव्रत, i.e. start speaking.

10. योग्यता

अ) लोक :- धुरि धुर्यो नियुज्यते - it means a capable person only is employed to do a particular work.

आ) व्याकरणम् :- उरण् रपरः (1.1.50). The letters अ,इ and उ which replace ऋकार only will become रपर.

इ) वेद :- त्रैवर्णिकs only would have eligibility to perform ज्योतिष्टोमादि.

11. भेदः

अ) लोक :- रामोऽसौ भुवनेषु विक्रमगुणैः प्राप्तः प्रसिद्धिं पराम् - here the Rama, who became famous by his courage etc. can be दशरथराम or परशुराम. But in the latter part of the verse there is a लिङ्ग - who made a hole in seven trees with a single arrow - implies that it is दशरथराम only.

आ) व्याकरणम् :- भेद is known through the लिङ्ग in another sentence. ओः पुण्यपरे (7.4.80) is a सूत्र which contains the लिङ्ग - the उकार in अभ्यास will become इकार - implies that the आदेश, which has come when णिच् followes, will be like स्थानी. The स्थानिवद्भावनिषेध by द्विर्वचनेऽचि (1.1.58) does not apply when 'णिच्' followes.

इ) वेद :- अक्ताः शर्करा उपदधाति - One should make उपधानम् with laced sand - stones. Here there is a doubt what should be the sand-stones laced with?. The

answer is - since there is a लिङ्ग in the form of घृतस्तुति in the sentence तेजो वै घृतम् they are to be laced with (Ghee) घृतम्.

12. पदार्थविभागः

अ) लोक :- राजपुरुषः - here one may separate राजपदार्थ and put a question like 'कस्य राज्ञः '.

आ) व्याकरणम् :- धृषिंशसी वैयात्ये (7.2.19) - here the word वैयात्य is separated as व्याता + च्यञ् - व्यातस्य भावः वैयात्यम् - in this way it is exhibited.

इ) वेद :- वायव्यं श्वेतमालभेत - here वायुपदार्थ is separated from वायव्यपदार्थ which is there in the वाक्यार्थ and a स्तुति is offered as an अर्थवाद of वायुदेवता - वायुर्वै क्षेपिष्ठा देवता.

Having explicated the above न्यायस in detail, हरि offers a solution to the problem, i.e. in case, one accepts the अखण्डवाक्यार्थवाद, the above न्यायस cannot be effected whereby the performance of different यागस and their अङ्गस is jeopardized -

अविभक्तेऽपि वाक्यार्थे शक्तिभेदादपोद्धृते ।

वाक्यान्तरविभागेन यथोक्तं न विरुध्यते ॥ (2.88)

Although the अखण्डवाक्यार्थज्ञान is felt and the same is real - since there is अवान्तरवाक्य-वाक्यार्थ, पद-पदार्थप्रतीति - happening in the mind of the people, it wouldn't be amiss to accept that there are different शक्तिs in a महावाक्य and due to

that one may create अवान्तरवाक्यपदविभाग and अवान्तरवाक्यार्थपदार्थज्ञान. Consequently there will not be any problem in accepting the above said मीमांसान्यायस for a perfect understanding of the वाक्यार्थ.

While summarizing the very cause of शब्द and its proposed अर्थ even for children and non-humans advocated by some आचार्यस, हरि explains अभ्यास, which is the base of प्रतिभा। He also elaborates that अभ्यास is, in fact, inherited from the earlier birth and not through शास्त्राभ्यास etc. that happened during this life. Some scholars call, this by the name समय (न, सामयिकः शब्दादर्थसम्प्रत्ययः - न्यायसूत्रम्, वैशेषिकसूत्रम्) (सङ्केतितश्चतुर्भेदः - काव्यप्रकाशः). अभ्यास is the cause of प्रतिभा, which is useful in urging a person to initiate something as soon as he heard a शब्द (चोदना).

अभ्यासात्प्रतिभाहेतुः शब्दः सर्वोऽपरैः स्मृतः।

बालानां च तिरश्चां च यथार्थप्रतिपादने॥ (2.117)

अनागमश्च सोऽभ्यासः समयः कैश्चिदिष्यते।

अनन्तरमिदं कार्यमस्मादित्युपदर्शनम्॥ (2.118)

हरि asserts that according to वैयाकरणस वाक्यार्थ is अखण्ड, पदार्थ is unreal, there the सम्बन्ध between वाक्य and वाक्यार्थ is nothing but अभ्यास, वाक्यार्थ is प्रतिभा only - when, just like शक्तिभेद, if there will be प्रतिभाभेद, then one can have पदार्थस and अवान्तरवाक्यार्थस.

विच्छेदग्रहणेऽर्थानां प्रतिभान्यैव जायते।

वाक्यार्थ इति वा तामाहुः पदार्थैरुपपादिताम् ॥ (1.143)

Having vividly explained the concept of प्रतिभा, हरि declares that प्रतिभा, due to different factors, can be divided into six types- according to some आचार्यs-

स्वभावचरणाभ्यासयोगादृष्टोपपादिताम्।

विशिष्टोपहितां चेति प्रतिभां षड्विधां विदुः ॥ (1.152)

1. स्वभावसिद्धा :- प्रकृति alters into महत्तत्त्व, naturally. A person, who has been in deep sleep, runs into a state that will make him awake.
2. सदाचारसिद्धा :- Sages like वशिष्ठ achieved, clairvoyance (दिव्यदृष्टि) through तपस्, स्वाध्याय etc. ordained by शास्त्र so that they have the knowledge of भूत, भविष्यत् and वर्तमान.
3. अभ्याससिद्धा :- Some experts can find out as to which place is plenty with water for sinking a well.
4. योगनिमित्ता :- One will be in a position to know other's mind through योगाभ्यास.
5. अदृष्टसिद्धा :- रक्षः पिशाचादि would force people and disappear through this capacity.
6. सिद्धप्राप्ता :- Great people with तपोयोगादिसिद्धि would help in attaining प्रतिभा. During the war of महाभारत, सञ्जय due to the प्रतिभा awarded by कृष्णद्वैपायन, could perceive the action of warriors.

The six types of प्रतिभा explained above is attained and exhibited through आगमसिद्धवाक्यs.

Having successfully established the theory of अखण्डवाक्य, हरि clarifies as to why, पाणिनि, instead of resorting to अखण्डवाक्य preferred वर्ण, प्रकृति, प्रत्यय, पद, etc.

उपायाः शिक्षमाणानां बालानामपलालनाः ।

असत्ये वर्त्मनि स्थित्वा ततः सत्यं समीहते ॥ (1.238)

Since the sentences used, being used and going to be used are infinite in number, पाणिनि had come down to पदs and since पदs are also innumerable, he resorted to प्रकृति and प्रत्यय ।

Therefore, the one, that is preferred is not the real path but artificial. Rather the devices that are there in अष्टाध्यायी are imperfect methods meant for learners and such unreal roots would lead one to realize the perfect thing, that is शब्दब्रह्मन् ।

In ब्रह्मकाण्ड, हरि vehemently refuses other systems and firmly establishes स्फोटसिद्धान्त । He squarely declares that there are neither words in a sentence nor any parts in a पद and वर्ण ।

पदे न वर्णा विद्यन्ते वर्णेष्ववयवा नच ।

वाक्यात्पदानामत्यन्तं प्रविवेको न कश्चन ॥ (1.73)

In ब्रह्मकाण्ड, हरि tries his best to defend the स्फोटसिद्धान्त of वैयाकरणs - स्फोट literally means 'वाचक' i.e. the candidate that denotes the meaning. Each

वर्ण, disappears as soon as it is pronounced. By the time the last वर्ण of the sentence is pronounced, it is experienced by one and all, that all the earlier वर्णs are gone. Nevertheless, the listener claims to have understood the meaning (without a hitch).

As a solution, वैयाकरणs had accepted a नित्यशब्द (an immutable शब्द) called स्फोट.

स्फोट is of eight types - three जातिस्फोटs - वर्णजातिस्फोट, पदजातिस्फोट and वाक्यजातिस्फोट, five व्यक्तिस्फोटs - वर्णस्फोट, पदस्फोट, वाक्यस्फोट, अखण्डपदस्फोट and अखण्डवाक्यस्फोट। It is अखण्डवाक्यस्फोट or अखण्डवाक्यजातिस्फोट that is acceptable to वैयाकरणs.

The rest are useful in carrying out various grammatical applications that are unreal -

द्वावुपादानशब्देषु शब्दौ शब्दविदो विदुः।

एको निमित्तं शब्दानामपरोऽर्थे प्रयुज्यते॥ (1.44)

अनेकव्यक्त्यभिव्यङ्ग्या जातिः स्फोट इति स्मृता।

कैश्चिद्व्यक्तयऽगवास्या ध्वनित्वेन प्रकल्पिताः॥ (1.93)

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Chapter - III

Refutation of Various Definitions of a Sentence by Kumarila

कुमारिल in वाक्याधिकरणम् of श्लोकवार्तिकम् takes up the definitions summarized by भर्तृहरि and refutes vehemently.

आख्यातं शब्दसङ्घातो जातिः सङ्घातवर्तिनी ।

एकोऽनवयवः शब्दः क्रमो बुद्ध्यनुसंहतिः ॥

पदमाद्यं पृथक् सर्वं पदं सापेक्षमित्यपि ।

वाक्यं प्रति मतिभिर्न्ना बहुधा न्यायदर्शनाम् ॥ (न्यायरत्नाकरः)

In case it is held that either the first word or the last word or all the words can be considered as a sentence then words cannot constitute a वाक्य as there will not be any connection between words.

एवमाद्यान्त्यसर्वेषां पृथक्सङ्घातकल्पने ।

अन्योन्यानुग्रहाभावात् पदानां नास्ति वाक्यता ॥ (49)

पार्थसारथिमिश्र, the author of a commentary on श्लोकवार्तिक, न्यायरत्नाकर, remarks that although the definition “अन्त्यपदम्” is not there, कुमारिल refutes simply with an assumption that one may prefer to have one.

In case the first word is taken as the sentence and argued that the same will

have the संस्कार of all other words then the first word will be वाचक and the rest of the words are द्योतकs.

आद्यं यदि सर्वैः संस्क्रियेत विशेषतः ।

ततस्तदेव वाक्यं स्यादन्यश्च द्योतको गणः ॥ (50)

पार्थसारथि clarifies - the first word cannot have the mercy of the rest of the words as there is no simultaneity (यौगपद्यम्) of all the words.

The same norm would apply to other theories, i.e. each word, or group of words also.

एवमन्येषु सर्वेषु पृथग्भूतेष्ववस्थितम् । (51)

Now here is it seen that the first word or last word etc. is a वाक्य - स्वतन्त्रेषु हि वाक्यत्वं कथञ्चिन्नोपलक्षितम् ।

The commentator elaborates if such a theory is acceptable then words that are separately pronounced, such as गौः, अश्वः would also become a sentence. कुमारिल refuses the theories of a स्फोटवादी, i.e. एकोऽनवयवशब्दः, जातिः सङ्घातवर्तिनी ।

Since वर्णs are accepted as the real candidates and पदम् is nothing but a group of वर्णs, and a group of पदs is a वाक्य, there is no anything called पदम् (other than a group of वर्णs), much less पदस्फोट nor any further like पदस्फोटजाति.

स्फोटजातिनिषेधश्च स्यात् पदस्फोटजातिवत् । (52)

क्रमो बुद्ध्यनुसंहतिः - is being refuted -

वर्णः पदक्रमो वाक्यं यथा वर्णक्रमः पदम् ।

Since a sequence of letters is a word and not any separate entity, the theory that the sequence of words curled in the बुद्धि, cannot be a sentence as it is nothing new.

Further the sequence of words in बुद्धि cannot be exhibited in a concrete form, and just like स्तोत्रबुद्धि the word would have the क्रम -

बुद्ध्या च चोपसंहर्तुः क्रमो निष्कृष्य शक्यते ।

Further, the sequence of letters in a word may be useful in eliciting the meaning but how far is the sequence of words is useful in eliciting the वाक्यार्थ is the question. And if it is accepted that it is useful then there will be वाक्यार्थभेद due to क्रमभेद.

तावत्स्वेव पदेष्वन्यः क्रमोऽन्यश्च प्रतीयते ।

तत्र यावत् क्रमं भेदो वाक्यार्थस्य प्रसज्यते ॥ (54)

As far as the definition that is आख्यातं वाक्यम् is concerned कुमारिल asserts that although one would have the cognition of the relation between कारक and क्रिया, it cannot be seen clearly outside the group of words. In the absence of such a relation there cannot be either a वाक्य or वाक्यार्थ. Also no relation among कारकs and क्रियाs is seen -

तत्रापि न बहिर्वस्तु क्रियाकारकसङ्गतिः ।

न कारकाणामन्योन्यं न क्रियाणां प्रतीयते ॥ (56)

कुमारिल offers the following examples to show the absence of सङ्गति.

उखायामोदनं काष्ठैः देवदत्तः पचेदिति। (57)

In the above sentence the word काष्ठैः does not have direct relation with the verb पचेत्. Rather काष्ठs will have connection with दहनक्रिया and through that with पचनक्रिया -

काष्ठादीनां च सम्बन्धः क्रियया न स्वरूपतः।

आर्द्रादिधर्मकैः पाकस्थैः कृतो न हि दृश्यते॥ (59,60)

We do not find any cooking done with the help of firewood which is wet are so.

In वैयाकरणसिद्धान्तलघुमञ्जूषा (स्फोटनिरूपणम्) of नागेशभट्ट the author at the outset, refers to the very सिद्धान्त of वैयाकरणs, that is वाक्यस्फोट and substantiates his claim - among the eight स्फोटs - वाक्यस्फोट is important because in common parlance it is वाक्यम् that can denote the meaning and also since the meaning is completed by a वाक्य only.

तत्र वाक्यस्फोटो मुख्यः। लोके तस्यैवार्थबोधकत्वात्। तेनैवार्थसमाप्तेश्च। तदुक्तं न्यायभाष्यकृता-पदसमूहो वाक्यमर्थसमाप्ताविति। अत्र पदं सुबन्तं तिङन्तं च। तेन तत्समूह इत्यर्थः।

नागेश quotes न्यायभाष्यम् of वात्स्यायन which says a group of words which is capable of rendering a complete sense is a वाक्यम्. Here पदम् means सुबन्त as well as तिङन्त. By this a group of सुबन्तs and तिङन्तs also can be taken as a वाक्यम्।

तत्र प्रतिवाक्ये सङ्केतग्रहासम्भवात्तदन्वाख्यानस्य लघूपायेनाशक्यत्वाच्च कल्पनया पदानि प्रविभज्य पदे प्रकृतिप्रत्ययभागकल्पनेन कल्पिताभ्यामन्वयव्यतिरेकाभ्यां तत्तदर्थविभागं शास्त्रमात्रविषयं परिकल्पयन्तिस्म आचार्याः। एतदेवाभिप्रेत्य विभाषा सुप इति सूत्रे कैयटः अन्वयव्यतिरेकाभ्यां प्रकृतिप्रत्ययानामिह शास्त्रेऽर्थवतापरिकल्पनादित्याह।

Further नागेश explains the actual state of affairs - while it is accepted that sentence is the real candidate in terms of transformation of meaning, since it is impossible to analyze every sentence through a brief as well as perfect device, the authors of व्याकरण had artificially carved out words from a sentence and created the dichotomy of प्रकृति and प्रत्यय in a word and similarly अन्वय and व्यतिरेक applicable to meaning - that are exclusively useful for शास्त्र (not for usage). He quotes कैयट in this regard.

Under स्फोटभेदनिरूपणम्, नागेश refutes the claim of नव्यनैयायिकs that पदम् is शक्तम्. i.e. प्रकृति and प्रत्यय are really meaningful etc., saying that it is due to illusion as वैयाकरणs had come down and assigned meanings to प्रकृति and प्रत्यय artificially. It is due to the reason that the very unit of a language, i.e. a वाक्य, is infinite in number and same is the case with पदs also.

नव्यनैयायिकग्रन्थे प्रकृतिप्रत्ययार्थविचारस्तु व्याकरणवासनावासितान्तःकरणतया तत्रैव वास्तवत्वभ्रमेणेति बोध्यम्।

कणाद in वैशेषिकदर्शन accepted two प्रमाणs only, viz. प्रत्यक्ष and अनुमान. By the सूत्र - एतेन शाब्दं व्याख्यातम्, he included शब्दप्रमाण in अनुमान।

On the other hand, अक्षपाद, the author of न्यायदर्शनम्, after a thorough discussion in the form of a पूर्वपक्ष ruled as follows - न, सामयिकत्वाच्छब्दार्थ-सम्प्रत्ययस्य ।

A समय or सङ्केत such as अस्य शब्दस्य इदं वाच्यम्, which is in the form of an आप्तोपदेश is the base of the पदार्थबोध out of a शब्द. Therefore शब्द cannot be included in अनुमान as was done by वैशेषिकस.

In this context वात्स्यायन, the author of न्यायभाष्य offers the following - प्रयुज्यमानग्रहणाच्च समयोपयोगो लौकिकानाम्, समयपालनार्थं चेदं पदलक्षणाया वाचोऽन्वाख्यानं व्याकरणम् वाक्यलक्षणाया वाचोऽर्थलक्षणम् ।

For the common people समय is useful as they take the शब्दs that are in currency. व्याकरणम् which analyses the वाक् in the form of पद is simply to sustain the समय, मीमांसा deals with the अर्थ of a वाक् in the form of a sentence.

In the above commentary a general statement is made that व्याकरणम् deals with पद. Rather the fact is that पाणिनीयम् being शब्दानुशासनम् deals with all aspects of शब्द right from वर्ण down to महावाक्य. 'पदशास्त्रम्' - is the संज्ञा given following the norm "प्राधान्येन व्यपदेशाः भवन्ति ।"

Here is the fact - पाणिनि earmarked a couple of सूत्रs to analyze a महावाक्यम्. This falls under लकारार्थप्रकरणम् - अभिज्ञावचने लृट्, न यदि, विभाषा साकाङ्क्षे (3.2.112,113,114) - when a स्मृतिवाचक is उपपद in भूतानद्यतन, धातु will get लृट् instead of लङ् - स्मरसि कृष्ण गोकुले वत्स्यामः, एवं बुध्यसे चेतयसे इत्यादि योगेऽपि ।

If यदि is used i.e. if two sentences are used and the word यदि is involved then there will not be लृट्, but लङ् - अभिजानासि कृष्ण यद्वने अभुञ्जमहि।

In case, the धात्वर्थ is साकांक्ष through लक्ष्यलक्षणभाव then लृट् is optional - स्मरसि कृष्ण कश्मीरेषु वत्स्यामः तत्र सक्तून् पास्यामः - पक्षे अवसाम and अपिबाम.

Therefore, although हरि has been harping on वाक्यस्फोट, depending on the situation i.e. when two or more sentences are used, महावाक्यस्फोट has to be embraced. This is the analysis of a महावाक्य in common parlance by पाणिनि.

As a matter of fact each and every शास्त्र/दर्शनम् is built based on the theory of महावाक्य. A group of words conforming to आकाङ्क्षा, योग्यता and आसत्ति is a वाक्य. Whereas a group of अवान्तरवाक्यs conforming to the same is a महावाक्य. If the meaning to be transformed is short the speaker would employ a sentence whereas if the meaning is large he would prefer a महावाक्य.

Here is a quick survey of the concept of महावाक्य accross different systems of Indian Philosophy - the very definition of a वाक्य offered by जैमिनि i.e. अर्थैक-त्वादेकं वाक्यं साकाङ्क्षं चेद्विभागे स्यात् - is a definition of a महावाक्य also. This is justified by the word पदम् which is conspicuous by its absence.

If there is अर्थैकत्वम् / एकार्थबोधकत्वम् / एकवाक्यता among the अवान्तरवाक्यs then that particular stretch of language is called a महावाक्य. Here एकवाक्यता is वाक्यैकवाक्यता। There is no any limit for the length of a महावाक्य. It can be two sentences or any more depending on the meaning to be transformed .

कुमारिल rules -

स्वार्थबोधे समाप्तानाम् अङ्गाङ्गित्वव्यपेक्षया ।

वाक्यानामेकवाक्यत्वं पुनः संहृत्य जायते ॥

As has been already discussed, there is an अङ्गिवाक्य - दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत and there are अङ्गवाक्यs such as समिधो यजति, तनूनपातं यजति etc. Both the segments get united following अङ्गाङ्गिभाव caused by उभयाकांक्षा and we get the following महावाक्य - समित्तनूनपाद्यङ्गसहिताभ्यां दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत । This is also called प्रयोगविधि ।

कुमारिल in तन्त्रवार्तिक remarks that in every शास्त्र the सूत्रs would have mutual connection -

सर्वाण्येवहि शास्त्राणि स्वप्रदेशान्तरैः सह ।

एकवाक्यतया युक्तमुपदेशं प्रतन्वते ॥ (3.4.4.13)

In व्याकरण - वृद्धिरेचि (6.1.85) is the विधिसूत्रम् - संहितायाम् and एकः पूर्वपरयोः are अधिकारसूत्रs. 'आत्' - is taken as अनुवृत्ति from 'आहुणः' (6.1.84). तस्मिन्निति निर्दिष्टे पूर्वस्य (1.1.65) , तस्यादित्युत्तरस्य (1.1.66) are परिभाषाs. Here the विधिसूत्रं is अङ्गी and the rest are अङ्गs. अङ्गाङ्गिभाव is the relation. As a result the following महावाक्य is formed and the same is applicable in examples like गङ्गौघः - संहितायाम् आदेचि परे वृद्धिः एकादेशः स्यात् ।

In common parlance if the term महावाक्य is uttered people will understand the four महावाक्यs such as तत्त्वमसि, अयमात्मा ब्रह्म, etc., the Upanishadic sen-

tences discussed in Vedanta Here one thing may be noticed that which are otherwise ordinary sentences are considered as महावाक्यs depending on the load of meaning born by these sentences. The sentence तत्त्वमसि offers the gist of छान्दोग्योपनिषद् and it is repeated nine times (अभ्यास).

बृहत्संहिता offers six तात्पर्यनिर्णायकs, which are useful in checking एकवाक्यता and arriving at the purport -

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

In न्याय and वैशेषिक परार्थानुमान is achieved through employing the five membered syllogism or पञ्चावयववाक्यम् and the same is called न्याय. 'प्रतिज्ञाहेतूदाहरणोपनयनिगमनान्यवयवाः' is the न्यायसूत्रम् । 'पर्वतो वह्निमान्' is प्रतिज्ञा, 'धूमात्' इति हेतुः । 'यो यो धूमवान् स स वह्निमान् यथा महानसः' इत्युदाहरणम्, 'तथाचायम्' इत्युपनयः । 'तस्मात् तथा' इति निगमनम् । The following is the परार्थानुमानजनकन्यायमहावाक्यम् - पर्वतो वह्निमान्, धूमात्, यो यो धूमवान् स स वह्निमान् यथा महानसः, तथाचायं, तस्मात् तथा ।

As far as अलङ्कारशास्त्र is concerned both the terms i.e. महाकाव्यम् and महावाक्यम् are synonyms. विश्वनाथ in साहित्यदर्पण defines - वाक्योच्चयो महावाक्यं, योग्यताकाङ्क्षासत्तियुक्त एव, यथा रामायणमहाभारतर्घुवंशादि (1.2).

In शृङ्गारप्रकाश, भोजराज remarks - विधिनिषेधावगतिहेतुः महावाक्यं प्रबन्धः ।

In रसगङ्गाधर, महावाक्यध्वनि is discussed under काव्यलिङ्गालङ्कार etc.

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Chapter - IV

Mahāvākyavicārah

Generally वाक्यम् is considered as the unit of language. Rather it is either वाक्यम् or महावाक्यम् (discourse), depending on the length of meaning to be denoted, that is the unit of language.

So far as the Indian tradition is concerned the concept of महावाक्य is very useful not only in analyzing the common parlance and literature but also in constructing large treatises of different systems and schools.

As it has already been discussed there are three prerequisites for a sentence, viz. आकाङ्क्षा, योग्यता and आसत्ति. Then same trio is required for deciding whether a group of sentences can be considered as a discourse or not.

The origin and development of महावाक्यम् is there in पूर्वमीमांसा of जैमिनि।

The जैमिनिसूत्रम्, i.e. अर्थैकत्वादेकं वाक्यं स्वाकाङ्क्षं चेद् विभागे स्यात् (2.1.14.46) has to be taken as a common definition for a वाक्य as well as महावाक्य, as the word पदम् is not inserted in the सूत्र by जैमिनि।

If a single ‘thing’ is proposed or a single purpose is meant then it will become a वाक्यम् / महावाक्यम्, should the parts, when separated be found to be wanting.

Here the parts can be either पदs or अवान्तरवाक्यs कुमारिलभट्ट in तन्त्रवार्तिक asserts the following -

स्वार्थबोधे समाप्तानामङ्गाङ्गित्वव्यपेक्षया ।

वाक्यानामेकवाक्यत्वं पुनस्संहत्य जायते ॥

The connection between the words of a sentence is called पदैकवाक्यता whereas the one between the अवान्तरवाक्यs is called वाक्यैकवाक्यता ।

एकवाक्यता or अर्थैकत्वम् means एकार्थबोधकत्वम् ।

Here is अङ्गाङ्गिभाव - In यजुर्वेद there is a sentence दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत, which ordains that one who wants to enjoy the heavenly comforts should perform the sacrifice called दर्शपूर्णमास. This is a फलबोधकं वाक्यम् । इडो यजति, समिधो यजति, तनूनपातं यजति etc. प्रयाजs are also mentioned, which explain the इतिकर्तव्यता of दर्शपूर्णमासयाग. The फलवाक्य would have इतिकर्तव्यताकाङ्क्षा whereas the इतिकर्तव्यतावाक्यs would have फलाकाङ्क्षा, उभयाकाङ्क्षारूपं प्रकरणं and the same cannot be विनियोजकं but through generating a महावाक्य - श्रुतिलिङ्गवाक्यप्रकरणस्थान-समाख्यानां पारदौर्बल्यम् अर्थविप्रकर्षात् ।

Therefore there will be the following महावाक्यम् - इट्सनित्तनूनपाद्यङ्ग-सहिताभ्यां दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत ।

In the above example दर्शपूर्णमासयाग is अङ्गी (Principal) and इडो यजति etc. प्रयाजs are अङ्गs (subordinate) and अङ्गाङ्गिभाव is the relation that unites both of them.

In the verse of कुमारिल quoted above, स्वार्थबोधे समाप्तानां-, refers to अवान्तर वाक्यs, that is the sub-sentences of a महावाक्य which can render a complete sense per se but still have आकाङ्क्षा ।

While taking the question of the length of a महावाक्य, कुमारिल in तन्त्रवार्तिक rules that as long as the अर्थैकत्व is decided following वाक्यैकवाक्यता, there will be महावाक्यत्व. There cannot be any limit like hundred letters or a thousand letters-

वाक्यैकत्वाच्चार्थैकत्वेऽवधार्यमाणेऽवश्यमर्थनिरपेक्षं वाक्यैकत्वमवगन्तव्यम् । न च तस्यावधित्वेन किञ्चित्पश्यामो वर्णशतं वर्णसहस्रं वा । तथाहि -

अज्ञातार्थेषु वर्णेषु बहुवाक्यैकवर्तिषु ।

न कदाचिन्मतिर्दृष्टा वाक्येयत्तावधारणे ॥

तस्मात्पदेषु यावत्सु श्रूयमाणेषु दृश्यते ।

विस्पष्टमैक्यमर्थस्य तावतामेकवाक्यता ॥ (2.1.14,46)

प्रभाकरमिश्र endorses कुमारिलs view in बृहती in the following words -

एकत्वे हि न वाक्यैकत्व एवावस्थितिः, किन्तु सर्ववाक्यानामेकवाक्यता प्राप्नोति, वर्णानामिव पदे, पदानामिव वाक्ये । कस्मात् एकत्वावगमादेव । भवति हि सर्ववाक्येषु शब्दः, शब्द इत्येषा बुद्धिः, सर्ववाक्यार्थेषु च शब्दार्थः शब्दार्थ इति । तदिदमभिन्नमेव ज्योतिष्टोमादि-कर्मजातं प्राप्नोति इति । (1.1.5.5)

According to मीमांसकs when there is एकवाक्यत्व due to अर्थैकत्व there cannot be two sentences; In other words, splitting a sentence, while एकवाक्यता is

awake, is a दोष (defect) and it is called वाक्यभेद. In fact, this norm is followed by different systems of Indian Philosophy in general.

शबरस्वामी in a number of places mentions वाक्यभेद - अर्थभेदात् वाक्यभेदः, द्वयोश्च विधीयमानयोः परस्परं परस्परेणासम्बद्धयोः वाक्यभेदप्रसङ्गः, अनेकविधितो हि वाक्यभेद उक्तः, अनेकगुणविधानात् वाक्यभेदः।

कुमारिल under प्रत्यक्षसूत्रम् - rules thus and this became a very popular quotation across the Indian philosophical treatises - सम्भवत्येकवाक्यत्वे वाक्य-भेदस्तु नेष्यते।

He also offers another popular verse to the same effect -

भावनैवहि वाक्यार्थः स्वकारकविशेषिता।

तस्याश्च ज्ञायते नित्यं भेदशब्दान्तरादिभिः॥

कुमारिल clarifies that although there will be सामानाधिकरण्य or वैय्यधिकरण्य ultimately एकवाक्यता will happen only with विशेषणविशेष्यभाव।

तन्त्रवार्तिकेऽप्युक्तम् - एकवाक्यता च सति विशेषणविशेष्यभावे भवति, नान्यथा। सोऽपि च सामानाधिकरण्येन भवति समानविभक्त्यन्तानां वैयधिकरण्येन वा क्रियाकारकरूपः, शेषशेषिरूपश्च इति।

वेद can be divided into five categories - विधि, मन्त्र, निषेध, अर्थवाद, नामधेय भेदात्।

विधिवाक्यs are authoritative by themselves whereas नामधेयार्थवादवाक्यs are not. They get united with विधिवाक्यs and become useful in the क्रिया through महावाक्यार्थबोध ।

मन्त्रs are used in the कर्म and thus become authoritative.

As far as the निषेधवाक्यs are concerned they are useful in preventing a person from performing an अनिष्टकर्म i.e. the result of which will be negative rather than positive.

मीमांसा accepts six प्रमाणs which will help in deciding the meaning of विधिवाक्य - श्रुतिलिङ्गवाक्यप्रकरणस्थानसमाख्यानां समवाये पारदौर्बल्यम् अर्थविप्रकर्षात् (3.1.14) ।

In the above जैमिनिसूत्र six प्रमाणs are named and when there is a tie of two or three, the latter will be stronger than the former as the meaning is conveyed belatedly.

The term 'वाक्य' in the sentence denotes both kinds of वाक्य, i.e. वाक्यम् and महावाक्यम् ।

Generally the definition often quoted as that of मीमांसक is - समभिव्याहारो वाक्यम् । समभिव्याहार means सामीप्यम् (juxtaposition). Since समभिव्याहार is possible, when there is आकाङ्क्षा between two words, this definition became possible.

Following the norm - स्वाध्यायोऽध्येतव्यः (तै.आ.2), each and every sentence of Veda is meaningful. In such a situation there will be problem with अर्थवादवाक्यs which do not have anything directly connected with क्रिया।

अर्थवादवाक्यs are of three types - स्तुत्यर्थवाद, निन्दार्थवाद and अनुवाद। The former urges the reader to perform the क्रिया in question. Whereas the निन्दार्थवाद would refrain the reader from performing a कर्म that yields results that are undesirable. अनुवाद is repetition.

जैमिनि in order to justify the meaningfulness of अर्थवादs compiled the following सूत्र - विधिना त्वेकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः।

शेषशेषिभाव is one of the devices enumerated by मीमांसकs to achieve एकवाक्यता. जैमिनि, through the above सूत्रम् establishes the relation of शेषशेषिभाव between विधि and अर्थवाद।

वायव्यं श्वेतमालभेत भूतिकामः is a विधिवाक्यम्। वायुर्वै क्षेपिष्ठा देवता, वायुमेव स्वेन भागधेयेन उपधावति, स एवैनं भूतिं गमयति - are अवान्तरवाक्यs which are taken as अर्थवाद।

Following the above जैमिनिसूत्र - 'प्रशस्तः वायवीयः यागः करणीयः' is the महावाक्य we get.

बर्हिषि रजतं न देयम् इति विधिवाक्यम्. सोऽरोदीत् यदरोदीत् तत् रुद्रस्य रुद्रत्वम् - are अर्थवादवाक्यs - 'रोदनप्रभवत्वात् रजतं यज्ञकर्मणि न दातव्यम्' - is the महावाक्य that is attained from the above सूत्र।

The above examples are for स्तुत्यर्थवाद and निन्दार्थवाद respectively.

कुमारिल in तन्त्रवार्तिक asserts that महावाक्य can be built through एकवाक्यता following the duo of उपक्रम and उपसंहार -

वाक्यानि यावदर्थं स्युर्गणेभ्यः फलकल्पने ।

एकोपक्रमसंहारादेकं चेदं प्रतीयते ॥ इति ।

उपक्रम and उपसंहार, which can be termed as Introduction and Conclusion are essential for any write up, which can be considered as a single unit. It can be an essay, story, monograph, theory, book etc., co-relation between उपक्रम and उपसंहार is essential and there should also be cohesion across the unit.

So far as the वेदान्तदर्शन is concerned, there are six लिङ्गs, enumerated in बृहत्संहिता, which are helpful in तात्पर्यनिर्णय -

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ति च लिङ्गं तात्पर्यनिर्णये ॥

Among the six लिङ्गs उपक्रमोपसंहारौ, अभ्यास and अर्थवाद are related to शब्द whereas अपूर्वता, फलम् and उपपत्ति are अर्थनिष्ठ ।

As a matter of fact, due to several reasons, for common people and to many scholars, the term महावाक्यम् means the popular महावाक्यs of वेदान्त such as तत्त्वमसि, अयमात्मा ब्रह्म ... etc.

It may be noted that the designation महावाक्य is given to such sentences following अर्थगौरव, i.e. the gist of the entire उपनिषत् is denoted by this sentence. Therefore this is an आनुषङ्गिकसंज्ञा. Generally महावाक्यम् is the one where we find शब्दगौरव such as रामायण।

In अष्टाध्यायी, पाणिनि compiled a couple of सूत्रs to analyze a महावाक्य - विभाषा साकाङ्गे (3.2.114) - स्मरसि कृष्ण यत् कश्मीरेषु वत्स्यामः तत्र सक्तून् पास्यामः (लृट्) or स्मरसि कृष्ण यत् कश्मीरेषु अवसाम तत्र सक्तून् अपिबाम (लङ्)।

In शास्त्रs and दर्शनs the उपदेश is effected through महावाक्य only. In तन्त्रवार्तिक कुमारिलभट्ट explains -

सर्वाण्येवहि शास्त्राणि स्वप्रदेशान्तरैस्सह।

एकवाक्यतया युक्तमुपदेशं प्रतन्वते ॥

वृद्धिरेचि (6.1.84) is a विधिसूत्रम्, संहितायाम् (6.1.70), एकः पूर्वपरयोः (6.1.81) are अधिकारसूत्रs, तस्मिन्निति निर्दिष्टे पूर्वस्य (1.1.65), तस्मादित्युत्तरस्य (1.1.66) are परिभाषासूत्रs, वृद्धिरादैच् (1.1.1) is संज्ञा सूत्र. Here the rest of the सूत्रs will get एकवाक्यता with the विधिसूत्रम्, which is principal and thus we get the following महावाक्यम् -

आदेचि परे पूर्वपरयोः वृद्धिरेकादशोः स्यात् संहितायां विषये - कृष्णैकत्वं, गङ्गौघः ... etc. are the examples that are analyzed by this महावाक्य।

Every विधि in व्याकरणं would have a single महावाक्य. According to the

commentators the suffix तमः in स्थानेन्तरतमः (1.1.50) is employed by पाणिनि to suggest वाक्यभेद ।

हरि in वाक्यकाण्ड rules that the नियमसूत्र as well as प्रतिदोषसूत्र are विधिशेष therefore there will be एकवाक्यता between नियम and विधि as well as प्रतिषेध and विधि ।

There is no any rule which restricts that the विधि and प्रतिषेध should be read at the same place. This is in line with the शाखान्तराधिकरण of पूर्वमीमांसा, wherein अङ्गाङ्गिभाव, between sentences situated in different शाखाs, due to आकाङ्क्षा, is accepted.

In अष्टाध्यायी also पाणिनि rules सुब्लोप to धातु and प्रातिपदिक in second अध्याय and अलुक् in fourth and sixth अध्यायs - सुपो धातुप्रातिपदिकयोः (2.4.71), अलुगुत्तरपदे (6.3.9), etc. Here अलुक् is an अपवाद of सुब्लुक् ।

For पाणिनि etc., who are लक्ष्यैकचक्षुष्कs it will be अपवाद in first place and विधि next. On the other hand, for लक्षणैकचक्षुष्कs, like us it will be विधि first and अपवाद next.

Rather during शाब्दबोध, the महावाक्यार्थ is achieved with the उपवाद first and विधि next.

This is clearly stated by Hari (2.346,347) -

उत्सर्गवाक्ये यत्युक्तमशब्दमिव शब्दवत् ।

तद्वाधकेषु वाक्येषु श्रुतमन्यत्र गम्यते ॥

ब्राह्मणानां श्रुतिर्दधि प्रक्रान्ता माठरं विना।
माठरस्तक्रसम्बन्धात् तत्राचष्टे यथार्थताम्॥

Hari also asserts that although there are different तिङन्तs in उत्सर्ग and अपवादशास्त्रs there wouldn't be a hitch in terms of एकवाक्यता (2.348) -

अनेकाख्यातयोगेऽपि वाक्यं न्याय्यापवादयोः।
एकमेवेष्ट्यते कैश्चित् भिन्नरूपमिव स्थितम्॥
विशेषविधिनार्थित्वात् वाक्यशेषोऽनुमीयते।
विशेषवन्निवर्त्येऽर्थे तस्मात्तुल्यं व्यपेक्षणम्॥ इति।

For नियमसूत्र - अर्थवदधातुरप्रत्ययः प्रातिपदिकम् (1.2.45) is a विधिसूत्र। कृत्तद्धित-समासाश्च (1.2.46) is a नियमसूत्र. So much so that the following महावाक्य would emerge - कृदन्तं, तद्धितान्तं, समासं च वर्जयित्वा अर्थवच्छब्दस्वरूपं प्रातिपदिकसंज्ञं स्यात्।

In fact, this follows the लौकिकन्याय - ब्राह्मणेभ्यो दधि दीयतां तक्रं माठराय. Under कर्तरि कृत् (3.4.67), पतञ्जलि explains this aspect - विदेशस्थमपि सदेकं वाक्यं भवति, तद्यथा - द्वितीयेऽध्याये लुगुच्यते। तस्य चतुर्थषष्ठयोरलुगुच्यतेऽपवादः इत्युक्तम्।

नियमः प्रतिषेधश्च विधिशेषस्तथा सति।

द्वितीये यो लुगाख्यातस्तच्छेषमलुकं विदुः॥ (2.349)

In स्वरप्रक्रिया under साधारणस्वरs in बृहच्छब्देन्दुशेखर, नागेश offers the following comments.

यदा यदा यो य उदात्तस्वरितविधिः प्रवर्तते, तदा तदा तेन तेन सह अनुदात्तं पदमिति एकवाक्यतया प्रवर्तते, यथोद्देशपक्षेऽपि विधीनाम् अत्र सान्निध्येन, तैरेकवाक्यतायाः स्वीकारात्। ततश्च उत्सर्गस्य अपवादस्य वा यस्यैव चरमा प्राप्तिस्वदेकवाक्यताऽऽपन्नया अनया लक्ष्यं व्यवस्थाप्यते। (बृहच्छब्देन्दुशेखरे स्वरप्रक्रिये साधारणस्वराः)

The above paragraph vouches to the fact that the concept of महावाक्य is the base for any grammatical application and स्वर is no exception.

Two परिभाषाs viz. यथोद्देश संज्ञापरिभाषम् and कार्यकालं संज्ञापरिभाषम् are employed to effect एकवाक्यता between संज्ञापरिभाषासूत्रs on one side and विधिसूत्र on the other.

However as the time passed the tradition of teaching व्याकरणम् and other शास्त्रs on these lines has taken the backseat.

Although there is difference of opinion with regard to certain aspects, both न्याय and वैशेषिक take the same path in terms of परार्थानुमान। The term न्याय denotes न्यायमहावाक्यम् or the five membered syllogism. In other words the पञ्चावयवरूपं परार्थानुमानजनकं महावाक्यं is called न्याय.

Among the means of knowledge, अनुमान or inference occupies the second place and it presupposes प्रत्यक्ष or perception.

A person notices smoke emanating from fire in the kitchen and no smoke emanating from a hot iron ball. Then he decides that wherever there is smoke there will be fire and wherever there is fire there need not necessarily be smoke.

Having established the concomitance of smoke and fire in the kitchen, the person, while traveling, notices smoke emanating from a hill at a distance. Following his earlier experience he decides there is fire on the hill as there is smoke - this is called स्वार्थानुमानम्.

When the same person wants to generate the inferential knowledge in another's mind he would employ five sub sentences, technically called अवयवs and the same would generate परार्थानुमान.

The अवयवs are nothing but अवान्तरवाक्यs with आकाङ्क्षा. Consequently there will be a महावाक्यं, which is called न्याय.

Here is the अक्षपादसूत्र, प्रतिज्ञाहेतूदाहरणोपनयनिगमनान्यवयवाः। (1.1.32)

१. प्रतिज्ञा - पर्वतः वह्निमान्।
२. हेतुः - धूमात्।
३. उदाहरणम् - यत्र यत्र धूमः तत्र तत्र वह्निः, यथा महानसः।
४. उपनयः - तथा चायम्।
५. निगमनम् - तस्मात् तथा।

With slight difference in terminology कणाद and also प्रशस्तपाद proposed the same pattern in his वैशेषिकम्।

The above example is following साधर्म्यम्।

Here is an example for वैधर्म्य - अनित्यशब्दः, औत्पत्तिधर्मकत्वात्, यदुत्पत्तिधर्मकं तद्वृष्टमनित्यं यथा घटः, तथाचायं, तस्मात् तथा।

In अलङ्कारशास्त्र we come across a number of instances wherein the concept of महावाक्य is discussed. The words महाकाव्यम् and महावाक्यम् are synonyms. विश्वनाथ in साहित्यदर्पण (2.1) defines महावाक्य thus - वाक्योच्चयो महावाक्यम्। योग्यता-काङ्क्षासत्तियुक्त एव। यथा रामायणभारतरघुवंशादि।

It is conspicuous that the concept is developed from मीमांसा।

The two popular जैमिनिसूत्रs, अर्थैकत्वादेकं वाक्यं साकाङ्गं चेद्, विभागे स्यात् and विधिनात्वेकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः and the तन्त्रवार्तिकम् - एवं भारतादि वाक्यानि व्याख्येयानि should be the base for महावाक्य in अलङ्कारशास्त्र.

Moreover अलङ्कारs such as आक्षेप, अर्थान्तरन्यास, व्याजस्तुति, काव्यलिङ्गम् ... etc. are good examples for महावाक्य.

The concept can be applied where there is सङ्कर between अलङ्कारs.

In other words if there are two or more sentences involved then it will be an example fit for महावाक्य. In द्वितीयानन of रसगङ्गाधर, पण्डितराज goes to the extent of महावाक्यध्वनि in अलङ्कारs such as काव्यलिङ्ग।

The अष्टादशवर्णनs in महाकाव्यs are nothing but अर्थवादs and have to be united with विधिवाक्यs like रामवत् वर्तितव्यं न तु रावणादिवत् etc. and thus रामायणम् is a महावाक्यम्.

उपक्रम and उपसंहार are visibly employed in the constructing इतिहासs and काव्यs.

In रामायण, करुणरस is nourished throughout as अङ्गी and the rest of the रसs, such as वीर, रौद्र etc. are अङ्ग. Therefore there is अङ्गाङ्गिभाव among the sentences and thus the whole काव्य is considered as a महावाक्य.

In महाभारत, शान्त is अङ्गिरस and the rest are अङ्गरसs and the large epic is a महावाक्य.

These issues are discussed in fourth chapter of ध्वन्यालोक by आनन्दवर्धनाचार्य। भोजराज refers to महावाक्यार्थ in काव्यs in the eighth chapter of शृङ्गारप्रकाश.

यस्तु तद्रूपरामायणादिप्रबन्धार्थानामवधारणेनोपहितसंस्कारस्य रामवद्वर्तितव्यं न रावणादिवदित्यादिविधिनिषेधप्रतिभाविशेष उपजायते, स समस्तविश्वव्यापी चतुर्वर्गेकहेतुः परो महावाक्यैकार्थोऽर्थमूर्त्या विपरिणतमनादिनिधनमखण्डं शब्दब्रह्मेत्युच्यते इति।

आनन्दवर्धन adapted the concept of स्फोट from व्याकरण in establishing the theory of ध्वनि, whereas it was from मीमांसा that he adapted devices like अङ्गाङ्गिभाव, etc. in linking various aspects like रस, औचित्य, अलङ्कार, etc. He strongly advocates the theory that रस is अङ्गी and विभावानुभाव, etc. औचित्य, सन्धिसन्ध्यङ्ग and अलङ्कारs are the अङ्गs. Therefore, since the अङ्गs would be helpful in proposing/stabilizing the रस, the अङ्गी, there is the relation of principal and subordinate between them. The वर्णनाs (descriptions that are 18 in a महाकाव्य and less in खण्डकाव्य) are not to be taken as real in all the cases but most of them are flowery/ornamental and useful in the beautification of the काव्य.

भोजराज in शृङ्गारप्रकाश clearly speaks in support of the महावाक्य of a काव्य suggesting the theory of वैयाकरणs.

वाकोवाक्यम् is also an example of a महावाक्य. A stretch of language, consisting of questions and answers, is called वाकोवाक्य. भोजराज offers the following example. It is a heated argument between a husband and wife.

- Husband : Madam!
- Wife : Hubby!
- Husband : Please give up the anger?
- Wife : What have I done with anger?
- Husband : Weeping because of me?
- Wife : You won't commit any mistakes that will
affect me, all the mistakes are within me (only)?
- Husband : Then why are you weeping hoarsely?
- Wife : Before whom am I weeping?
- Husband : O! It's quite before me!
- Wife : What am I to you?
- Husband : (my) Love !
- Wife : I am not, that's why I am weeping?

Since the whole of the above example has got cohesion throughout, it

(वाकोवाक्यम्) has to be considered as a महावाक्य. Furthermore, any conversation with cohesion or एकवाक्यता would fall under this heading.

Therefore, it can be concluded that depending on the विवक्षा (a desire to say) of the speaker (or writer) either a sentence or a discourse (in most of the cases it is a discourse) is used for expressing the idea / meaning. There will be एकवाक्यता in both a वाक्य and महावाक्य. The words in a sentence correspond to the sub-sentences in a महावाक्य।

According to पाणिनि the term वाक्यम् is a शब्दसंज्ञा - वचोऽशब्दसंज्ञायाम् (7.3.67). This सूत्र rules that there will not be कुत्व in case the word is not a शब्दसंज्ञा in the context of वच् + ण्यत्. As a result the अर्थ will be वाच्य and the शब्द will be वाक्य।

The so called धात्वर्थमुख्यविशेष्यकशब्दबोध has emanated from the पाणिनि सूत्रम् - धातुसम्बन्धे प्रत्ययाः। (3.4.1)

अस्य पुत्रः अग्निष्टोमयाजी भविता is an example. Here following the विग्रह सोमेन इष्टवान् सोमयाजी, the word सोमयाजी denotes भूतकाल in the first place whereas the word भविता, which is in लुट्, denotes भविष्यत्काल. Now the question is which one is प्रधान and which one is अप्रधान।

पाणिनि says the verb is important and the प्रत्ययs are unimportant. In the present case भविता which is in भविष्यत्काल is important whereas सोमयाजी which is in भूतकाल is unimportant.

This is what is meant by धात्वर्थमुख्यविशेष्यकशाब्दबोध - as a result a son who would perform सोमयाग will be born - is the meaning, i.e. the प्रत्यय in सोमयाजी, which is in भूतकाल also went in favor of भविता which is in भविष्यत्काल. Another popular example for this theory is वसन्ददर्श।

Under अर्थवदधातुरप्रत्ययः प्रातिपदिकम् (1.2.45) and प्रातिपदिकार्थलिङ्गपरिमाण-वचनमात्रे प्रथमा (2.3.46), the aspect of वाक्य is discussed by कात्यायन, पतञ्जलि, कैयट and नागेश। कात्यायन initially raises an objection that वाक्य also should be restricted from becoming a प्रातिपदिक as it is meaningful - वाक्यप्रतिषेधोऽर्थवत्त्वात्। (वा)

देवदत्त गामभ्याज शुक्लाम्, देवदत्त गामभ्याज कृष्णामिति। किं कारणम्। अर्थवत्त्वात् अर्थवद्भि एतद्वाक्यम्। (महाभाष्यम्) Then पतञ्जलि takes the position that there will not be anything more from a वाक्य than the पदार्थs - न वै पदार्थात् अन्यस्यार्थस्य उपलब्धिर्भवति वाक्ये।

कैयट explains that the पदार्थs which got united due to आकाङ्क्षा, योग्यता and आसत्ति, are वाक्यार्थ and there is no any difference whatsoever between वाक्य and वाक्यार्थ।

न वै पदार्थादिति। स्वं स्वमर्थं प्रतिपादयन्ति पदानि वाक्यम्। पदार्था एव तु आकाङ्क्षा-योग्यतासन्निधिवशात् परस्परसंसृष्टा वाक्यार्थः। न तु वाक्यं वाक्यार्थो वा पृथगस्तीति भावः।

नागेश further explains that पदs have got nothing to do in संसर्गबोध and there is no any वाक्यशक्ति as the संसर्ग is employed by पदार्थs due to आकाङ्क्षा etc.

नान्वयरूपोऽर्थः पदार्थातिरिक्त उपलभ्यते। अत आह - स्वं स्वमिति। पदार्था एव तु इत्यनेन संसर्गबोधे पदानां व्यापारो नास्तीति दर्शयति। एवं च पदार्थैरेव आकाङ्क्षादिभिः संसर्गस्य गम्यमानत्वात् न तत्र वाक्यशक्तिः। वाक्यस्यातिरिक्तस्याभावश्च। तदाह - न तु वाक्यमिति। वाक्यार्थो वेति। संसर्गस्य पदार्थबोध्यत्वादिति भावः।

Then कात्यायन offers another logic - apart from पदार्थs there is पदार्थाभि-सम्बन्ध in a वाक्य. Therefore, प्रतिषेध of a वाक्य is warranted. पतञ्जलि explains that the पदs which are in सामान्य would be in विशेष in terms of वाक्यार्थ। Therefore the restriction is inevitable, then कैयट clarifies that वाक्यार्थ is in the form of पदार्थसंसर्ग. नागेश exhibits that तादात्म्यम् is the सम्बन्ध between वाक्य and वाक्यार्थ.

तत्र कैयटेनोक्तं - वीरप्रातिपदिकात् अनपेक्षितशब्दान्तरार्थसंसर्गोपहितविशेषणभावात् स्वार्थमात्रनिष्ठात् प्रथमा विधीयते। एवं पुरुषशब्दादपि। पश्चात् आकाङ्क्षादिवशात् विशेषण-विशेष्यभावावगतिरुपजायमाना बहिरङ्गत्वात् पूर्वप्रवृत्तमन्तरङ्गं संस्कारं बाधितुं नोत्सहते इति।

By the entire discussion it can be concluded that - पदार्थानां संसर्गः वाक्यार्थः, संसर्गस्तु अनवयववाक्यशक्त्या बोधनीयः। शक्तिश्च वाक्यवाक्यार्थयोः तादात्म्यम्।

Under प्रातिपदिकार्थसूत्र भाष्यकार takes up the question -

In the case of वीरः पुरुषः, apart from प्रातिपदिकार्थ, there is one thing called विशेषणविशेष्यभाव। That is also suggested and therefore the प्रथमाविभक्ति, which is ruled in प्रातिपदिकार्थमात्र cannot be effected.

Then he says - न वा वाक्यार्थत्वात्, न वा वक्तव्यम्, किं कारणम्? वाक्यार्थत्वात्, यदत्राधिक्यं स वाक्यार्थः।

Here वाक्यार्थत्वात् means वाक्यशक्यत्वात्। Again कैयट explains that प्रथमा which is अन्तरङ्ग will become sheer प्रातिपदिक i.e. having स्वार्थ only and without any आकाङ्क्षा. Then there will be आकाङ्क्षा with some other word and it is बहिरङ्ग। The बहिरङ्ग cannot effect the अन्तरङ्ग, following the परिभाषा - असिद्धं बहिरङ्गमन्तरङ्गे.

The above discussion leads us to believe that वाक्यार्थ is nothing but संसर्ग of पदार्थs. It is more than पदार्थs and known through वाक्य only.

प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमालक्षणे पदसामानाधिकरण्ये उपसङ्ख्यान-मधिकत्वात्। प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमालक्षणे पदसामानाधिकरण्ये उप-सङ्ख्यानं कर्तव्यम्। वीरः पुरुष इति। किं पुनः कारणं न सिद्ध्यति ? अधिकत्वात्। व्यतिरिक्तः प्रातिपदिकार्थः इति कृत्वा प्रथमा न प्राप्नोति। कथं व्यतिरिक्तः ? पुरुषो वीरत्वात्।

न वा वाक्यार्थत्वात्। न वा वक्तव्यम्। किं कारणम् ? वाक्यार्थत्वात्। यदत्राधिक्यं वाक्यार्थः सः।

तत्र कैयटेनोक्तं - वीरप्रातिपदिकात् अनपेक्षितशब्दान्तरार्थसंसर्गोपहितविशेषणभावात् स्वार्थमात्रनिष्ठात् प्रथमा विधीयते। एवं पुरुषशब्दादपि। पश्चात्तु आकाङ्क्षादिवशात् विशेषण-विशेष्यभावावगतिरूपजायमाना बहिरङ्गत्वात् पूर्वप्रवृत्तमन्तरङ्गं संस्कारं बाधितुं नोत्सहते इति।

So far as the नैयायिकs are concerned, they follow अभिहितान्वयवाद in terms of वाक्यार्थ-पदेभ्यः पदार्थाः जायन्ते, तेषां संसर्गः वाक्यार्थः। वाक्यार्थ in न्यायमत is neither वाक्यशक्य nor वाक्यलक्ष्य. The popular reference book शाब्दबोधमीमांसा offers a panorama of the concept of वाक्यार्थ as well as महावाक्यार्थ in the following lines-

न्यायदर्शनानुसारेण वाक्यार्थस्वरूपम्। न्यायभाष्यकारः - सम्बद्धांश्च पदार्थान् गृहीत्वा वाक्यार्थः प्रतिपद्यते इति वदन् पदार्थज्ञानानन्तरं वाक्यार्थज्ञानं भवतीति आवेदयति। वाक्यार्थ-स्वरूपं तु भाष्यकारेण न प्रदर्शितम्।

3.2.1.1. तात्पर्यटीकाकाराः वाचस्पतिमिश्राः शब्दप्रमाणस्यानुमानविद्या प्रमाजनकत्वमिति वैशेषिकमतानुवादसमये अनुमानद्वयमुपातिष्ठन्। यथा - पदैः स्मारिताः पदार्थाः गुणप्रधान-भावेनावस्थिताः संसर्गवन्तः, आकाङ्क्षायोग्यतासत्तिमत्वे सति पदैः स्मारितत्वात् इति अयं पदकदम्बकविशेषः स्मारितपदार्थसंसर्गवान् आकाङ्क्षादिमत्वे सति पदकदम्बत्वात् इति च। अनेन पदार्थानां संसर्गो वाक्यार्थः इति सूचयति। तथा तत्रैव स्वमतप्रतिपादनावसरे - तस्मात् पदान्येव पदार्थस्मरणद्वारेण तत्संसर्गं लक्षयन्ति वाक्यार्थे प्रमाणम् इति पदार्थानां संसर्गस्य वाक्यार्थत्वमाविष्कृतवन्तः।

न्यायमञ्जर्यां वाक्यार्थस्वरूपविषये अनेकानि मतानि प्रदर्शितानि। यथा -

१. बाह्यस्य वाक्यार्थस्यासम्भवात् पदार्थसंसर्गनिर्भासं ज्ञानमेव वाक्यार्थ इति केचित्।
२. वास्तवः पदार्थानां परस्परसंसर्गो बाह्य एव वाक्यार्थ इत्यन्ये।
३. अन्ययोगव्यवच्छेदो वाक्यार्थ इत्यपरे।
४. गुणीभूतकारकनिर्वर्त्या क्रिया वाक्यार्थ इत्येके।
५. भावनिष्ठः पुरुषव्यापारः करोत्यर्थो भावनाशब्दवाच्यः वाक्यार्थ इत्यन्ये।
६. लिङादिशब्दवाच्यः शब्दभावनाख्यः पुरुषस्य अर्थभावनानुष्ठाने प्रवर्तकः विधिः वाक्यार्थः इत्यपरे।
७. नियोगाख्यं कार्यं वाक्यार्थ इत्यपरे।
८. उद्योगो वाक्यार्थ इति केचित् इति।

ततः स्वमतनिरूपणावसरे - वाक्यार्थस्तु न कचिदपि सूत्रकारभाष्यकाराभ्यां सूचित इति कुतः शिक्षित्वा वाक्यार्थस्वरूपं वयमाचक्ष्महे। किमिति ताभ्यामसौ न सूचितः इत्याक्षेपं कृत्वा -

पृथक्प्रस्थाना हीमा विद्याः, प्रमाणविद्या चेयमान्वीक्षिकी न वाक्यार्थविद्येति। यद्येवं, पदार्थोऽपि कस्मादिह दर्शितः व्यक्त्याकृतिजातयस्तु पदार्थः इति। स्थाने प्रश्नः। स तु शब्दानामर्थासंस्पर्शितां वदन्तं रुदन्तं च शमयितुं शब्दप्रामाण्यसिद्धये सूत्रकृता यत्नः कृतः। यद्येवं वाक्यार्थमपि बाह्यं वास्तवमन्तरेण शास्त्रस्य प्रमाणता न प्रतिष्ठां लभत इति। तत्रापि यत्नः कर्तव्य एव। सत्यम्, पदार्थप्रतिपादनयत्नेनैव तु कृतेन तत्र यत्नं कृतं मन्यते सूत्रकारः। यदयं पृथक् पदार्थेभ्यो न वाक्यार्थमुपदिशति स्म, तस्मादयमस्याशयः पदार्थ एव वाक्यार्थ इति। किन्तु नैकः पदार्थः वाक्यार्थः अपि तु अनेकः पदार्थो वाक्यार्थः।

यद्यपि सामान्ये हि पदं वर्तते, विशेषे वाक्यम्। अन्यच्च सामान्यम्, अन्यो विशेषः इति मीमांसाभाष्यकारेण शबरस्वामिना, यदत्राधिक्यं स वाक्यार्थः इति व्याकरणभाष्यकारेण पतञ्जलिना चोक्तत्वात् पदार्थादन्यो वाक्यार्थ इति प्रतीयते। तथापि, अनेकः पदार्थो वाक्यार्थः, न पुनरेक इत्युक्तौ न कोऽपि दोषः। एतदुक्तं भवति - परस्परसंस्पृष्टपदार्थसमुदायो वाक्यार्थ इति संसर्ग एवाधिक इति यदत्राधिक्यम् इत्युच्यते। न चानाक्षिप्तविशेषः संसर्गः सम्भवतीति विशेषो वाक्यार्थ इत्युच्यते। संसर्गस्तु स्वरूपतो न वाक्यार्थः, अपदार्थत्वात्। तस्मात् संसृष्टो वाक्यार्थः इत्युपपादितम्।

उदयनाचार्यस्तु टीकाकारवत् पदार्थानां संसर्गस्यैव वाक्यार्थत्वं मन्यन्ते। न्यायकुसुमाञ्जलौ पञ्चमस्तबके षष्ठश्लोकव्याख्यानावसरे - पदवाक्या पदार्थसंसर्गो विहाय प्रतिपाद्योत्तराभावात् इति। तथा षोडशश्लोकव्याख्यानावसरे - संसर्गभेदप्रतिपादकत्वं ह्यत्र वाक्यत्वमभिप्रेतम् इति च तैः उक्तत्वात्।

3.2.9.4. मणिकृतोऽपि पदार्थानां संसर्ग एव वाक्यार्थ इति आशेरेते। तदुक्तं शब्दखण्डे तैः - तस्मात् पदं करणम्, पदार्थस्मरणं व्यापारः, आकाङ्क्षादिसहकारिवशात् स्मारितार्थान्वयानुभवः फलम् इति। स्मारितार्थान्वयः = पदस्मारितानामर्थानां संसर्गः।

3.2.9.5. गदाधरभट्टाचार्याः व्युत्पत्तिवादे - शाब्दबोधे चैकपदार्थेऽपरपदार्थस्य संसर्गः संसर्ग-मर्यादया भासते इति प्रथमवाक्येन वाक्यघटकपदार्थानां यः अभेदरूपो वा सम्बन्धः स आकाङ्क्षा शाब्दबोधे भासते इति प्रतिपादयन्तः पदार्थानां संसर्गस्य वाक्यार्थत्वं मन्यन्ते।

3.2.9.6. अत्र किञ्चिदवधेयम्। नैयायिकमते वाक्यार्थ इत्यस्य वाक्यशक्य इति नार्थः। वाक्ये शक्तिलक्षणयोरनङ्गीकारात्। किं तु वाक्यप्रतिपाद्य इत्यर्थः। पदसमूहात्मकवाक्यजन्यशाब्द-बोधात्मकप्रतिपत्तिविषयः इत्यर्थः। सा च प्रतिपत्तिः आकाङ्क्षावशात् इति। किञ्च न्यायमते शक्तं पदमिति स्वीकारात् प्रकृतिप्रत्यययोरपि स्वस्वार्थे शक्तत्वात् प्रकृतिप्रत्ययसमुदायस्य वाक्यत्व-मस्ति वा न वा ? अस्ति चेत् घटम्-आनय इति वाक्यद्वयं स्यात्। न चेष्टापत्तिः। एकं वाक्य-मिति लोकप्रसिद्धिविरोधात्। नास्ति चेत्, शक्तं पदं वाक्यं तु पदसमूहः इति स्वोक्तिविरोध इति बहवः पृच्छन्ति।

अत्र समाधानं तावत् एवं वक्तव्यम् - घटमानय इति वाक्यद्वयम्। एकवाक्यताप्रसिद्धिस्तु वाक्यैकवाक्यतामवलम्ब्य इति। तदुक्तम् आकाङ्क्षावादे मणिकारैः - प्रकृतिप्रत्ययाभ्यामन्वयबोधे जनितेऽपि वाक्यैकवाक्यतावत् क्रियाकारकपदयोः अजनितान्वयबोधत्वमाकाङ्क्षा इति। तत्र वाक्यैकवाक्यतावत् इत्यस्य एकवाक्यतापन्नवाक्यद्वयवत् इति विवरणं कृतं मथुरानाथेन।

अत्र वाक्यैकवाक्यतावत् इति वत्कारं कुर्वतः मणिकारस्य अयमाशयः, यत्र परिपूर्णयोः द्वयोः वाक्ययोः उत्थापिताकाङ्क्षावशात् परस्परार्थान्वयानुभावकत्वं तत्रैव वाक्यैकवाक्यता। तदुक्तं भट्टपादैः -

स्वार्थबोधे समाप्तानामङ्गाङ्गित्वाद्यपेक्षया ।

वाक्यानामेकवाक्यत्वं पुनः संहत्य जायते ॥ इति ।

प्रकृते घटम् इति पदस्य आनयेति पदस्य च शक्तसमुदायरूपस्यापि क्रियाकारक-
साकाङ्क्षत्वेन परिपूर्णत्वाभावात् कथमत्र वाक्यैकवाक्यता मुख्या स्यात् । अतः वाक्यैकवाक्य-
तावत् इत्युक्तम् । संसर्गबोधकं वाक्यमिति मत्वा वाक्यद्वयमिति स्वीकृत्य वाक्यैकवाक्यता
न्यायोऽत्र इति ।

As far as the वेदान्तदर्शन is concerned, अभिहितान्वयवाद propounded by
कुमारिलभट्ट is taken following the norm - व्यवहारे भाट्टनयः ।

Under जन्माद्यस्य यतः (1.1.2) शङ्कराचार्य prefers महावाक्यार्थ to वाक्यार्थ -
वेदान्तवाक्यकुसुमग्रथनार्थत्वात् सूत्राणाम् । Whether it is a महावाक्य like तत्त्वमसि or any
उपनिषत् in its eternity the तात्पर्यम् should be शुद्धचैतन्यम् rather than anything else
like संसर्गः । As far as विशिष्टाद्वैतवेदान्तिन्s are concerned the author of तत्त्वमुक्ताकलाप
feels that there are some sentences in श्रीभाष्य which support the theory - पदार्थ-
संसर्गः वाक्यार्थः and this is applicable to both अभिहितान्वयवाद and अन्विताभिधानवाद ।

The following summary is offered in शाब्दबोधमीमांसा - तत्तु समन्वयात् इति
सूत्रभाष्ये शङ्करभगवत्पादैः अन्विताभिधानवादखण्डनपूर्वकमभिहितान्वयवादस्य समर्थितत्वात्
सखण्डार्थवाक्यानां गाम्-आनय इत्यादीनां प्रतिपाद्योऽर्थः पदार्थानां परस्परान्वयः इत्यवगम्यते ।
तत्त्वमस्यादिवाक्यानामखण्डार्थपराणां तु संसर्गागोचरप्रमितिजनकत्वस्वीकारात् न संसर्गः
प्रतिपाद्यः, अपि तु शुद्धचैतन्यम् ।

तथा चैतन्मते वाक्यार्थ इत्यस्य वाक्यतात्पर्यविषय इत्यर्थः। स च क्वचित् संसर्गः। क्वचित् वस्तु इति निष्कर्षः। अत एव वेदान्तपरिभाषायां - ननु वाक्यजन्यज्ञानस्य पदार्थ-संसर्गाविगाहितया कथं निर्विकल्पकत्वम्। उच्यते। वाक्यजन्यज्ञानविषयत्वे हि न पदार्थसंसर्गत्वं तन्त्रम्। अनभिमतसंसर्गस्यापि वाक्यजन्यज्ञानविषयत्वापत्तेः। किन्तु तात्पर्यविषयत्वम्। प्रकृते च सदेव सोम्येदमग्र आसीत् इत्युपक्रम्य तत्सत्यं सा आत्मा तत्त्वमसि श्वेतकेतोः इत्युपसंहारेण विशुद्धे ब्रह्मणि वेदान्तानां तात्पर्यमवसितमिति कथं तात्पर्यविषयं संसर्गमवबोधयेत् इत्युक्तम्।

विशिष्टाद्वैतिनामपि वाक्यप्रतिपाद्योऽर्थः पदार्थानां परस्परं संसर्ग एव। तदुक्तं तत्त्वमुक्ता-कलापे - संसर्गवाक्यवेद्यं स्फुटमभिदधते कानिचित् भाष्यवाक्यानि इति। संसर्गस्य वाक्यवेद्यत्वं चाभिहितान्वयस्वीकारे वाक्यघटकपदाभिहितपदार्थगम्यत्वरूपम्, अन्विताभिधानपक्षे च संहतपदशक्तिज्ञानजन्यज्ञानविषयत्वरूपम्।

प्रत्येकं वाक्यपरिसमाप्तिः समुदाये वाक्यपरिसमाप्तिः

In order to run the शास्त्र on brief and smooth lines the founders of शास्त्र resort to certain norms that are there in vedic as well as secular literature प्रत्येकं वाक्यपरिसमाप्तिः and समुदाये वाक्यपरिसमाप्तिः are two such norms employed in अष्टाध्यायी -

Under वृद्धिरादैच् (1.1.1), कात्यायन offers the following वार्तिक - प्रत्यवयवं च वाक्यपरिसमाप्तेः। पतञ्जलि explains the above वार्तिक by offering an example - देवदत्तयज्ञदत्तविष्णुमित्राः भोज्यन्ताम्. Here the verb भुजिः applies to all the three persons separately, that is देवदत्तः भोज्यन्ताम्, यज्ञदत्तः भोज्यन्ताम्, विष्णुमित्रः भोज्यन्ताम्।

भाष्यम् - प्रत्ययवयवं च वाक्यपरिसमाप्तिर्दृश्यते। तद्यथा - देवदत्तयज्ञदत्तविष्णुमित्राः भोज्यन्ता-
मिति। न चोच्यते - प्रत्येकमिति। प्रत्येकं भुजिः परिसमाप्यते।

हरि in वाक्यकाण्ड -

सङ्घैकशेषद्वन्द्वेषु केचित्सामर्थ्यलक्षणम्।

प्रत्याश्रयमवस्थानं क्रियाणां प्रतिजानते ॥ (2.371)

Some scholars advocate that the verb in the sentence rests, due to its सामर्थ्य in every कर्ता, when anyone of the three, viz. समुदाय, एकशेष and द्वन्द्व is employed.

Here, in the present context, that is वाक्यपरिसमाप्ति, the term वाक्य means वाक्यार्थफल.

देवदत्तयज्ञदत्तविष्णुमित्राः भोज्यन्ताम् - is an example where there is प्रत्येकपरि-
समाप्ति has to be effected.

As a result the above sentence means - देवदत्तः भोज्यन्ताम्, यज्ञदत्तः भोज्यन्ताम्,
विष्णुमित्रः भोज्यन्ताम्।

वाक्यम् is the unit of language. क्रिया is important in a वाक्य whereas the rest (कारकs) are विशेषणs. If the क्रिया gets connection with the group of appropriate things then it is called समुदायपरिसमाप्ति. If the क्रिया gets connection with each one of the things then it is प्रत्येकपरिसमाप्ति।

Hari further explains that, just like नाट्यक्रिया, कारकसमुदायसमाप्ति is not possible in the case of भोजनक्रिया।

भोजनं फलरूपाभ्यां एकैकस्मिन् समाप्यते ।

अन्यथा हि व्यवस्थाने न तदर्थः प्रकल्पते ॥ (2.372)

अन्नदानादिरूपां च सर्वे तृप्तिफलान् भुजिम् ।

प्रत्येकं प्रतिपद्यन्ते न तु नाट्यक्रियामिव ॥ (2.373)

हरि offers another दृष्टान्त - when पाद्य is offered it is done separately similarly भोजनं also. But not like a प्रदीप which evenly focuses light on everything-

पाद्यवत् सा विभागेन सामर्थ्यादवतिष्ठते ।

भुजिः करोति भुज्यर्थं न तन्त्रेण प्रदीपवत् ॥ (2.374)

हरि also clarifies that एकवाक्यता or अनेकवाक्यता is based on वाक्यपरिसमाप्ति and the latter certainly depends upon शब्दस्वरूप rather than anything else -

इतिकर्तव्यतार्थस्य सामर्थ्याद्यस्य काङ्क्षते ।

अशब्दलक्षणाकाङ्क्षं समाप्तार्थं तदुच्यते ॥ (2.445)

हरि, taking up an example from vedic literature, exhibits that due to अर्थ-सामर्थ्य also, in the absence of शब्दभेद, the difference in क्रिया is felt - सप्तदशप्राजा-पत्यान् एकवर्णान् अजान् आलभेत । Seventeen goats of the same complexion dedicated to प्रजापति have to be killed. Here the verb आलभेत, due to अर्थस्वभाव, is applicable with each goat -

सकृच्छृता सप्तदशस्वनावृत्ताऽपि या क्रिया ।

प्राजापत्येषु सामर्थ्यात् सा भेदं प्रतिपद्यते ॥ (2.451)

Therefore, it is difficult to fix any parameters to decide only शब्दसामर्थ्य or only अर्थसामर्थ्य in terms of वाक्यार्थ. Rather depending upon the context either has to be applied.

Hari endorses the example of पतञ्जलि -

देवदत्तादिषु भुजिः प्रत्येकमवतिष्ठति।

प्रतिस्वतन्त्रं वाक्यं वा भेदो न प्रविभज्यते ॥ (2.452)

उच्चारणे तु वाक्यानामन्यद्रूपं निगृह्यते।

प्रतिपत्तौ तु भिन्नानामन्यद्रूपं प्रतीयते ॥ (2.453)

Hari further illustrates प्रत्येकपरिसमाप्ति in पाणिनीयं -

एकं ग्रहणकं वाक्यं सामान्येनाभिधीयते।

कर्तरीति यथा तच्च पश्वादिषु विभज्यते ॥

कर्तरि कृत् (3.4.67) is a सामान्यसूत्र and the same would get connection with every विशेषसूत्र across कृत् प्रकरण, such as हरतेः दृतिनाथयोः पशौ (3.2.25). हरि also clarifies that in case the above mentioned प्रत्येकपरिसमाप्ति is accepted there will not be any connection between सामान्यवाक्य and विशेषवाक्य and as a result the grammatical applications meant for analyzing certain शब्दs cannot be fulfilled. Therefore one has no other go but to accept that there exists आकाङ्क्षा between the सामान्यशास्त्र and विशेषशास्त्र.

यद्याकाङ्क्षा निवर्तेत तद्भूतस्य सकृच्छतौ।

नैवान्येनाभिसम्बन्धं तदुपेयात् कथञ्चन ॥ (2.455)

Therefore, says हरि, a sentence in the same form will be an important base for the विशेषवाक्यs and looks as if it is not different from the later -

एकरूपमनेकार्थं तस्मादुपनिबन्धनम्।

योनिर्विभागवाक्यानां तेभ्योऽनन्यदिव स्थितम् ॥ (2.456)

The concept of महावाक्य is discussed by कैयट and नागेश under कर्तरि कृत्। The above verse of हरि is a good example to show that the concept of प्रत्येकपरि-समाप्ति and समुदायपरिसमाप्ति is very useful in analyzing a महावाक्य of this sort.

Earlier also Hari offers another example for प्रत्येकपरिसमाप्ति in शास्त्रीयवाक्य each one of the letters, i.e. आ, ऐ, औ would get वृद्धिसंज्ञा by the सूत्र - वृद्धिरादैच् (1.1.1). हरि offers three causes for accepting प्रत्येकपरिसमाप्ति in वृद्धिसंज्ञा.

1. लोकसिद्धं लक्ष्यम् - असुरस्य इदं - आसुरम्, इन्द्रः देवता अस्य - ऐन्द्रम्, उपगोः अपत्यं पुमान् - औपगवः, in the above examples a single वर्ण rather than a root is effected and such usages have been there since time immemorial.

2. ज्ञापक in the शास्त्र - वृद्धिर्यस्याचामादिस्तद्वृद्धम् (1.1.73). Among the vowels of a शब्द if the first one is वृद्धि then that प्रातिपदिक is called वृद्ध - यस्य समुदायस्य अचां मध्ये आदिवृद्धिः तत् वृद्धसंज्ञं स्यात्। माला, ऐश्वर्यम्, औपगवः - are examples. वृद्धसंज्ञा

can be effected only when the वृद्धिसंज्ञा has got प्रत्येकपरिसमाप्ति. वृद्धिसंज्ञा cannot be there for any समुदाय of आ, ऐ & औ.

3. अर्थत्वम् (or) अपेक्षा - The वर्णs आ, ऐ and औ require वृद्धिसंज्ञा separately. If समुदायपरिसमाप्ति is effected and any समुदाय of above letters is taken as वृद्धि then there cannot be a single example to analyze.

लक्ष्यस्य लोकसिद्धत्वाच्छास्त्रे लिङ्गस्य दर्शनात्।

अर्थित्वादैक्षु भेदेन वृद्धिसंज्ञा समाप्यते ॥ (2.377)

पतञ्जलि under वृद्धिरादैच् (1.1.1) explains the counterpart of प्रत्येकपरिसमाप्ति, i.e. समुदायपरिसमाप्ति - the example for the same is गर्गाः शतं दण्ड्यन्ताम्. Let an amount of 100 be imposed on (the families of) गर्गाs. The king wants an amount of 100 and for that he does not punish every गर्ग। Therefore, the group of गर्गाs, rather than every individual, will be held responsible for the payment of the penalty - this is called समुदायपरिसमाप्ति।

ननु चायमप्यस्ति दृष्टान्तः - समुदाये वाक्यपरिसमाप्तिः इति। तद्यथा - गर्गाः शतं दण्ड्यन्ताम् इति। अर्थिनश्च राजानो हिरण्येन भवन्ति, न च प्रत्येकं दण्डयन्ति।

हरि explains the above concept of समुदायपरिसमाप्ति by a couple of verses-

शतादाने प्रधानत्वाद्दण्डने शतकर्मके।

अर्थिनां गुणभेदेऽपि संख्येयोऽर्थो न सिद्ध्यति ॥ (2.378)

Since in a sentence like गर्गान् शतं दण्डयति - शतं is considered as प्रधानकर्म and गर्गान् will be अप्रधानकर्म. The purport is that the king wants an amount of 100 from गर्गs and in the process some of the गर्गs, due to some reason or the other, may not contribute towards the penalty. Therefore the amount of hundred is important rather than the number of गर्गs. In other words, an amount of 100 shall not be collected from each गर्ग.

The entire discussion of प्रत्येकपरिसमाप्ति and समुदायपरिसमाप्ति rather depends upon causes like वाक्यसामर्थ्यम्, अन्वयस्वारस्यम्, योग्यता ... etc. There are so many specific rules in this regard and it is the task of scholars to elaborate the वाक्यार्थ that is natural.

समुदायपरिसमाप्ति is employed by पाणिनि in a number of places - सह सुपा (2.1.4) is a सूत्र which means - सुप् सुपा सह समस्यते । This सूत्र rules समाससंज्ञा on the combine of पूर्वपद and उत्तरपद. A single पद cannot be a समास - राजपुरुषः, पीताम्बरम्. Similarly उभे अभ्यस्तम् (6.1.5) means - षाष्ठद्वित्वप्रकरणे ये द्वे विहिते ते उभे समुदिते अभ्यस्तसंज्ञे स्तः । As a result the group of both the parts combinedly gets अभ्यस्त-संज्ञा rather than either part - ददत्, दधत्, बिभ्यत्.

सङ्ख्यैव विधेयत्वात् कार्यवत्प्रतिपादने ।

तत्र तन्त्रेण सम्बन्धः समासाभ्यस्त संज्ञयोः ॥ (2.379)

However, Hari by the word कार्यवत्प्रतिपादने insinuates that this analysis is suitable to कार्यशब्दवाद rather than नित्यशब्दवाद.

हरि, in the following verse offers three reasons for accepting समुदायपरि-
समाप्ति in गर्गाः शतं दण्ड्यन्ताम्।

वीप्साया विषयाभावात् विरोधादन्यसंस्थया।

द्विधा समाप्त्ययोगाच्च शतं संघेऽवतिष्ठते ॥ (2.387)

1. वीप्साभाव :- In the sentence गर्गाः शतं दण्ड्यन्ताम् there is no वीप्सा, i.e. there is no a sentence like गर्गाः गर्गाः शतं दण्ड्यन्ताम् just like वृक्षम् वृक्षं पश्य. So प्रत्येक-परिसमाप्ति in this case is untenable.

2. संख्याविरोधः - If 100 is collected from each गर्गा then it will go against the proposed शतं that is 100.

3. असम्भवः :- By the instruments such as the way the sentence is employed, वाक्यसामर्थ्यम्, वक्तृतात्पर्यम्, व्यवहारस्वभावः, औचित्यम् etc., it can be concluded that here only समुदायपरिसमाप्ति is possible and neither प्रत्येकपरिसमाप्ति nor उभय-परिसमाप्ति.

In specific cases, asserts हरि there will be समुदायपरिसमाप्ति only.

दृश्यादिस्तु क्रियैकाऽपि तथाभूतेषु कर्मसु।

आवृत्तिमन्तरेणाऽपि समुदायाश्रया भवेत् ॥ (2.375)

In examples like वृक्षान् पश्य (look at the trees) the trees are कर्म and it is possible to look at the trees as a whole. It is not necessary to look at each tree by effecting आवृत्ति in the look.

In शास्त्रीयप्रक्रिया, द्वन्द्व (रामकृष्णगोपालाः भुञ्जन्तु) and एकशेष (ब्राह्मणाः भुञ्जन्तु), following आवृत्ति i.e. happening of the क्रिया time and again, it is explained, the भोजनव्यापार applies separately to each one and समुदाय as well. In case the समुदाय-परिसमाप्ति is not applied in the case of द्वन्द्व and एकशेष the शास्त्र cannot be run.

Whereas in the case of दृशिक्रिया, irrespective of such as आवृत्ति, समुदाय-परिसमाप्ति becomes possible. This is what is meant by भर्तृहरि in the above verse. Further, in the case of some क्रियाs such as cooking, explains हरि, समुदायपरिसमाप्ति only will be proper.

भिन्नव्यापाररूपाणां व्यवहारादिदर्शने ।

कर्तृणां दर्शनं भिन्नं सम्भूयार्थस्य साधकम् ॥ (2.376)

In a क्रिया there will be many अवान्तरक्रियाs and both the प्रधानक्रिया and the related कारक on one side and the अवयवक्रियाs and the related कारकs on the other are separately experienced. Rather it is clearly felt that the प्रधानक्रिया is related to the कारकसमुदाय.

देवदत्तः काष्ठैः स्थाल्यां तण्डुलं पचति (Devadatta is cooking rice in a vessel with firewood) - here cooking is the मुख्यव्यापार. Cleaning the rice, putting in a vessel and placing it on the hearth etc., which are अवयवव्यापारs will also be there. Similarly देवदत्त is कर्ता, काष्ठs are कारणस्थाली is अधिकरण and तण्डुलs are कर्म. In such a situation it cannot be said that the activity of क्रिया is related to each कारक. In other words cooking cannot be taken as completed by any single कारक. There-

fore it is to be concluded, following the वाक्यस्वभाव that the क्रिया is related to कारकसमुदाय and the same is कारकसमूहसाध्य. In the above example the क्रिया that is पचति denotes the group of अवान्तरक्रियाs which are represented by the respective कारकs.

In the above verse the word दर्शनम् means ज्ञानम्, i.e. which is seen.

हरि clarifies that in certain cases there will be both प्रत्येकपरिसमाप्ति as well समुदायपरिसमाप्ति -

लक्षणार्था श्रुतिर्येषां काचिदेव क्रियां प्रति ।

तैर्व्यस्तैश्च समस्तैश्च स धर्म उपलक्ष्यते ॥ (2.380)

When a sentence ordaining a work and expected to be taken up by specific व्यक्तिs with certain धर्म, then, whether the व्यक्तिs are separate or combined, it applies to those who have got that धर्म. In other words, the धर्म is useful as उपलक्षण. उपलक्षणम् means just an indication i.e. more can be included.

काकेभ्यः दधि रक्ष्यताम् (protect the curd from crows) is a sentence often given as example. The purport (तात्पर्यम्) of the sentence is not simply - protect the curd from crows only and keep quiet when other agents spoil the curd. Rather - protect the curd from crows and or any agent, i.e. bird, animal, etc. that is going to spoil the curd. Therefore, unless and until one applies both प्रत्येकपरिसमाप्ति and समुदायपरिसमाप्ति in the present examples the purport of the above sentence cannot be attained.

In some instances the धर्म that is in the form of जाति is also considered as उपलक्षणम् -

वृषलैर्न प्रवेष्टव्यमित्येतस्मिन् गृहे यथा ।

प्रत्येकं संहतानां च प्रवेशः प्रतिषिध्यते ॥ (2.381)

एतस्मिन् गृहे वृषलैः न प्रवेष्टव्यम् (शूद्रs should not enter the house). Here वृषलत्व which is the जाति is उपलक्षणम्. As a result either a single person with वृषलत्व or a group with the same is restricted from entering the house.

Sometimes although a sentence looks as if it is having समुदायपरिसमाप्ति and not प्रत्येकपरिसमाप्ति at all, the restriction applies to each individual as well as the group. It is simply the nature of the sentence. The persons who have taken सन्यासदीक्षा are ordained by the गुरु like this - भवद्भिः इतः परं राजसेवा न कार्या, समुद्रमनं न विधेयं, कृषिकर्म नानुष्ठेयं, धनलिप्सा न कार्या, योषा न स्पृष्टव्या. The above निषेध is applicable both to a व्यक्ति as well as समुदाय. In such sentences उभयपरि-समाप्ति is taken.

Here is an example for उभयपरिसमाप्ति in शास्त्र -

व्यवायलक्षणार्थत्वादट्कुप्वाडादिभिस्तथा ।

प्रत्येकं वा समस्तैर्वा णत्वं न प्रतिषिध्यते ॥ (2.383)

अट्कुप्वाङ्नुम्व्यवायेपि (8.4.2) is a सूत्र that effects णत्व in a single word if न is preceded by र/ष even when anyone of the following or random combinations

are there between र/ष and न - अट् कवर्गः, पवर्गः, अञ् and नुम्-रामेण etc. are examples.

Here since the letters of the व्यवधान can be taken individually or in group it can be concluded that both प्रत्येकपरिसमाप्ति and समुदायपरिसमाप्ति are there in this सूत्र.

हरि having discussed अर्थबोध, while the शब्द is the same, discusses शब्द-तन्त्र following the examples offered in महाभाष्य at the end of पस्पशाह्निक - तथा वाक्यान्वपि द्विष्टानि भवन्ति - श्वेतो धावति, अलम्बुसानां याता।

Here the first sentence can be split in two ways - श्वेतः (मृगः) धावति, श्वा इतः धावति। Similarly the second sentence अलम्बुसानां (देशविशेषणः) याता, बुसानां (पलालवर्णानां) याता (प्राप्तिमान्) अलं (समर्थः)। When an अखण्डवाक्य is accepted one can have a single अखण्डवाक्यार्थ. Then how come one get two meaning out of a single sentence.

हरि responds that although a single sentence is pronounced by the वक्ता, the श्रोता takes it like a वाक्य with तन्त्र, following it's nature and आवृत्ति two meanings. In other words, two meanings can be attained due to शक्तिभेद or शक्तितन्त्रम् as it is called technically -

संसर्ग इव रूपाणां शब्देऽन्यत्र व्यवस्थितः।

नानारूपेषु तद्रूपं तन्त्रेणापरमिष्यते ॥ (2.96)

तस्मिन्नभेदे भेदानां संसर्ग इव वर्तते ।

रूपं रूपान्तरात्तस्मादनन्यत् प्रविभज्यते ॥ (2.97)

द्विष्टानि यानि वाक्यानि तेष्वप्येकत्वदर्शिनाम् ।

अनेकशक्तेरेकस्य स्वशक्तिः प्रविभज्यते ॥ (2.468)

Even in व्याकरणशास्त्र there are instances where शब्दतन्त्र is inherent - इग्यणः सम्प्रसारणम् (1.1.45) is a सूत्र - यणः इक् सम्प्रसारणम् - the इक् which is employed in the place of यण् have got सम्प्रसारणसंज्ञा । Another meaning is that - इ, उ, ऋ, लृ which replace य, व, र, ल would get सम्प्रसारणसंज्ञा.

Finally the meaning of a sentence has to be decided following some युक्तिs, न्यायs etc. - is the conclusion.

* * * * *

Conclusion

Language is employed for transformation of ideas. Rather, all the units of language may not be useful in a complete communication of ideas. Either a वाक्य or a महावाक्य will be the right candidate in a perfect and complete transformation of the intended meaning. Depending on the length of meaning to be denoted either a वाक्य or a महावाक्य is employed.

At times, a single word may also fulfill the task of conveying the meaning across if there is shared knowledge between the people involved. Such a word is, in fact, not a word but an elliptical sentence. Depending on the situation either a noun or a verb will be supplied to achieve a complete sentence meaning.

It was thousands of years ago or since time immemorial, rather, the Indian intelligentsia has been analyzing language right from phoneme (वर्ण) down to discourse (महावाक्यम्)। As a result there have been impeccable solutions to all the problems of linguistic analysis, both syntactic and semantic.

“A group of words, that can convey a unitary meaning, that is acceptable is a sentence” - is the generally accepted definition of a sentence. But on the Indian Philosophical arena, different syntactic theorists had analyzed a sentence differently due to their association with different schools. Any scholar of Indian Philosophy is supposed to have considerable understanding of the so called पद-वाक्य-प्रमाणशास्त्रs, viz. व्याकरण-पूर्वमीमांसा-न्यायशास्त्रs.

The fact is that each one of the above systems discusses all the units of language, right from वर्ण down to महावाक्य। But, following the norm - प्रधान्येन व्यपदेशाः भवन्ति (designations are given depending on importance of the subject) each one of the above systems is named as such.

So far as the definition of a वाक्य is concerned it is the पूर्वमीमांसा, which is considered as authoritative. “वाक्यम्” is a शब्दसंज्ञा and its counterpart, i.e. “वाच्यम्” - is an अर्थसंज्ञा। (वचोऽशब्दसंज्ञायाम्, 7.3.67). जैमिनि, the founder of पूर्वमीमांसादर्शनम्, while offering a definition of a यजुस् used the term “वाक्यम्” that is a synonym of यजुस्, in लोक। कुमारिल the founder of Bhatta school of मीमांसा, in his commentary called “तन्त्रवार्तिकम्” remarked that the above definition of a वाक्य is applicable in मन्त्र, ब्राह्मण and लोक, just like पाणिनि’s कारक theory is applicable to other languages also. भवभूति’s words - ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति, certainly conforms to meaning.

May be, जैमिनि had in his heart of hearts the same idea as कुमारिलभट्ट। Otherwise he would have not replaced the term यजुस्, which is really suitable to the प्रकरणम् (context), i.e. “यजुः परिमाणाधिकरणम्”, by the term “वाक्य”.

So far as the व्याकरण system is concerned, although पाणिनि did not define a वाक्य, as it was not his job, he, thru a सूत्र - तिङ्ङितिङः (8.1.28), indicated that there can be two verbs in a वाक्य।

कात्यायन, while trying to justify that the term “अतिङः” can be done away with, offered a वार्तिक - समानवाक्ये निघातयुष्मदस्मदादेशाः। In this context he offered two definitions of a वाक्य (समर्थः पदविधिः, 2.2.1, महाभाष्यम्) - आख्यातं साव्ययकारकविशेषणं वाक्यम्, एकतिङ् वाक्यम्।

हरि in वाक्यकाण्ड clarifies that the later definition, that is एकतिङ्वाक्यम्, is a पारिभाषिकम् वाक्यलक्षणम्, i.e. exclusively useful in grammatical applications such as निघात etc. The implication is that, this वाक्यलक्षणम् is not the same as that of जैमिनि।

In other words हरि suggests that the first definition of कात्यायन is on a par with जैमिनि’s definition.

कैयट opines that both the definitions of कात्यायन are technical and नागेश after a lengthy discussion establishes that it is the latter definition that is purely technical.

नागेश also asserts that कात्यायन’s first वाक्यलक्षणं that is “आख्यातं साव्यय-कारकविशेषणं वाक्यम्” is akin to the वाक्यलक्षण of जैमिनि i.e. अर्थैकत्वादेकं etc. and also to the one offered by अमरसिंह i.e. “सुप्तिङन्तचयो वाक्यम् क्रिया वा कारकान्विता।”

भानुजिदीक्षित, the author of ‘सुधा’ on अमरकोश misinterpreted the definition of अमरसिंह by saying that a sentence need not necessarily have a क्रियापद as per महाभाष्यम्।

हेमचन्द्र in his work ‘नाममाला’ offers definition of a वाक्य that is similar to अमरसिंह - “आख्यातं सविशेषणं वाक्यम्।”

By and large, as is clearly stated by हरि in वाक्यकाण्ड just like other systemists, वैयाकरणs follow the वाक्यलक्षणम् of जैमिनि, invariably.

Among the नव्यनैयायिकs it was the author of शब्दशक्तिप्रकाशिका- जगदीश-तर्कालङ्कार who is interpreted the definition of अमरसिंह and according to commentators there exists “स्वग्रन्थविरोध” - in his work and his words go against the established theories of चिन्तामणि etc.

So far as the अक्षपाददर्शनम् is concerned, the author of न्यायभाष्य, i.e. वात्स्यायन, offers the definition of a वाक्य that is almost identical with that of जैमिनि and अमरसिंह - पदसमूहो वाक्यम् अर्थसमाप्तौ।

At the outset of वाक्यकाण्ड, हरि summarized the definitions of वाक्य of different systemists of Indian Philosophy - there are two पक्षs among the eight definitions offered by हरि।

The three definitions, that is सङ्घातवर्तिनी जातिः, एकः अनवयवः शब्दः, बुध्यनुसंहतिः fall under अखण्डपक्ष।

The other five i.e. आख्यातशब्दः, सङ्घातः, क्रमः, आद्यं पदम् & सर्वं साकाङ्क्षं पदम्, fall under सखण्डपक्ष। Similarly सङ्घातः and क्रमः, both the definitions fall under अभिहितान्वयवाद, propounded by कुमारिलभट्ट, whereas the rest fall under अन्विताभिधानवाद of प्रभाकर।

Some other aspects such as विधि, नियोग, भावना which are considered as वाक्यार्थ, are not separately enumerated by हरि as they fall under “क्रिया”.

Conclusion

As far as बौद्धs and जैनs are concerned, whether it is वाक्य or वाक्यार्थ, it is nothing but a form of विज्ञान।

Some scholars considered the शाक्यसिद्धान्त akin to the प्रतिभा of वैयाकरणs.

According to वैयाकरणs the शब्द is in the form of अखण्डः एकः अनवयवः स्फोटः which is वाक्य। प्रतिभा is वाक्यार्थ and अध्यास is the सम्बन्ध।

Two streams of thought have come out from शाबरभाष्यम् that advocate quite opposite ways of achieving वाक्यार्थ।

The first one called अभिहितान्वयवाद, propounded by कुमारिलभट्ट and the second one is called अन्विताभिधानवाद, advocated by प्रभाकर।

The followers of अभिहितान्वयवाद argue that the words of a sentence express their meaning and a combination of such word meanings itself is वाक्यार्थ।

On the other hand, as per अन्विताभिधानवाद each word in the sentence gets connected with other words and renders the meaning, which is called वाक्यार्थ।

हरि in वाक्यपदीयम् refutes अन्विताभिधानवाद in case it is argued that the विशेषार्थ of the words only has to be taken, then what about the सामान्यार्थ ? Else such a theory would be detrimental to the commonly accepted concept of वाच्यवाचकभाव।

Further, हरि refutes अभिहितान्वयवाद also - in case it is agreed that the words initially render their meaning and then the पदार्थs will get अन्वय due to आकाङ्क्षा and the sum total is वाक्यार्थ, then also the commonly accepted वाच्य-वाचकभाव is at peril.

For his part हरि explains that although an अखण्डवाक्य, where the existence of पदs is not accepted, only is acceptable to वैयाकरणs due to अपोद्धार (artificial separation) of a वाक्य, one may have पदs of a वाक्य for analysis.

The contribution of मीमांसा is obvious in the 12 or 24 न्यायs, which are very useful in deciding the वाक्यार्थ in लोक, वेद and वेदाङ्गs.

कुमारिल in वाक्याधिकरणम् of श्लोकवार्तिकम् quotes the eight वाक्यसिद्धान्तs summarized by हरि and refutes one by one.

As has already been mentioned earlier, either a वाक्य or a महावाक्य is employed for transformation of meaning.

A group of वाक्यs, conforming to the three prerequisites viz. आकाङ्क्षा, योग्यता and आसत्ति is called a महावाक्य।

This concept has been discussed in मीमांसा, वेदान्त, व्याकरण, न्याय and अलङ्कार। The definition of a वाक्य offered by जैमिनि invariably applies to a महावाक्य also. May be जैमिनि too refrained himself from inserting a word पदम् in that सूत्रम् for this reason. So far as वेदान्तदर्शनम् is concerned terse sentences, such as तत्त्वमसि, अयमात्मा ब्रह्म, etc. are given the designation of महावाक्यम् following अर्थगौरवम्।

The परार्थानुमानजनकं पञ्चावयवविशिष्टं महावाक्यम् is called न्याय and it is discussed in both न्याय and वैशेषिक systems.