

THE
ASHTADHYAYI OF PANINI.

ओ३म् परमात्मने नमः

Salutation to the Supreme Spirit.

अथ शब्दानुशासनम् ॥

Now an explanation of words.

The term अथ “now” in the sūtra indicates a commencement, and points out that a dissertation is to be offered on the science of words, viz. Grammar and Philology. The term अनुशासन means explanation of any system. This is an अधिकार sūtra, and introduces the subject.

An aphorism or sūtra is of six kinds, संज्ञा or ‘a definition,’ परिभाषा or the ‘key to interpretation,’ विधि or ‘the statement of a general rule,’ नियम or ‘a restrictive rule,’ अधिकार or ‘a head or governing rule, which exerts a directing or governing influence over other rules,’ and अतिदेश or ‘extended application by analogy.’

The Pratyāhāra Sūtras.

अइउण् । ऋलृक् । एओङ् । ऐऔच् । हयवरट् । लण् । अमङणनम् ।
क्लमञ् । घढधष् । जखगङ्दश् । खफलठथषटतच् । कपय् । शबसर् । हल् ॥

The above fourteen aphorisms contain the arrangement of Sanskrit alphabets for grammatical purposes. The anusvāra and the visarga, the jihvā-mulīya and the upadh māniya are not contained in the above list. The final अ in the consonants ह, य &c., is merely for the sake of articulation. The final pure consonants in the several aphorisms as ण्, क्, ङ् &c., are non-efficient or इत्. The प्रत्याहार is a grammatical symbol or abbreviation and is formed by taking any letter which is not a non-efficient letter and joining it with any non-efficient letter that follows it. This gives a name which stands for the former non-efficient letter and for all the other letters intervening between it and the non-efficient letter. Thus अच् means all the vowels, हल् means all the consonants, जश् means all soft unaspirate consonants, चर् means all hard unaspirate consonants. Though numerous pratyāhāras could be formed, practically however, there are only 42 pratyāhāras ; as given below :—

एङ् । यञ् । अण् । छ्व् । अद् ॥ झष् । भष् ॥ अक् । इक् । उक् । अण् । इण् । यण् । अम् । यम् । ङम् । अच् । इच् । एच् ॥ ऐच् । यय् । मय् । भय् । खय् ॥ यर् । झर् । खर् । चर् । शर् ॥ अश् । हश् । वश् । झश् । जश् । बश् ॥ अल् । हल् । वल् । रल् । झल् । शल् ॥

The same letter ण् is made use of as अनुबन्ध or an indicatory letter both in the sixth sūtra लण् and in the first अइउण्. There arises consequently

the doubt, whether the pratyâhâras अन् and उन् when they are employed in Pânini's Grammar are formed with the न् of the former or with the न् of the latter sūtra, and one might, on that account, consider it impossible to ascertain what Pânini intended to denote by अन् and इन् when he employed these terms. To remove this doubt there is the following paribhâshâ :—

“The precise meaning of an ambiguous term is ascertained from interpretation, for a rule, even though it contain an ambiguous term, must never-the less teach something definite.”

Accordingly we learn from interpretation that the term अन् except in Sutra I. 1. 69, is formed by means of the न् of the first sūtra and that the term इन् is formed by means of the न् of the subsequent sūtra.