

Viśeṣaṇavibhakti: an appraisal

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Viśeṣaṇavibhakti, a case-ending applied to an adjectival or qualifying word, is an interesting point in terms of its meaning as *abheda* (non-difference or identity) and *bheda* (difference) accepted in the tenet of *Prakāratāvāda*. It is illustrated as ‘*nīlo ghaṭaḥ*’ (the pot is blue) conveying ‘*nīlābhinno ghaṭaḥ*’, more precisely, ‘*nīlarūpavadabhinno ghaṭaḥ*’ (the pot is not different from or identical to something in the blue colour). Here, the word ‘*nīla*’ means, (through ‘*abhidhā*’ in the tenet of grammarians, on the basis of *Amarakośa*, the Lexicon proof, or ‘*lakṣaṇā*’ in the tenet of the logicians), the thing in which inheres the blue colour, namely, something blue. Here, identity is asserted between a particular thing, i.e. the ‘pot’, and a particular blue thing. Here, the meaning of the *viśeṣaṇavibhakti* is ‘*abheda*’. Secondly the usage like ‘*rājñāḥ puruṣaḥ*’ (the man of the king) conveys: ‘*svatva-sambandhena rājaviśiṣṭaḥ*’ or ‘*rājavān puruṣaḥ*’ (the man is associated with the king with the relationship of possession). Here, the *viśeṣaṇavibhakti* applied to the word *rājan* in the form of sixth ending means ‘*svatva*’ (possession), i.e. *bheda* (difference). That is, there is a difference between the man and the king. Such ‘*bheda*’ or ‘*abheda*’, in spite of being the substratum of *viśeṣyatā*—qualifiedness or substanceness, (that is, it becomes *viśeṣya* or qualified), propounded by the *prakāratā* (adjective-ness or adjectivity) existing in the meaning of the originals (*prakṛti*), becomes also the substratum of the *prakāratā*, adjectivity (that is, it becomes *prakāra*—adjective). This is why this tenet is called *Prakāratāvāda*—the theory of becoming the adjective or having adjectivity.

Viśeṣaṇavibhakti, normally conveying *abheda* or *bheda*, need not be accepted separately; as such matters are well conveyed through *vibhaktis*. ‘*Abheda*’ on ‘*nīlo ghaṭaḥ*’ is but the meaning of *vibhakti* (1st ending), in the light of the following discussion. Patañjali illustrates—“*kaṭam bhīṣmaṁ kuru, kaṭo ’pi karma bhīṣmādayo ’pi, tatra karmaṇītyeva siddham. athavā, kaṭa eva karma, tatsāmānādhikarṇyād bhīṣmādhikarṇyā ’pi dvitīyā bhaviṣyati*”. Here, the commentary *Pradīpa* clarifies the fact that *sāmānādhikarṇya* (being in the same ending) implies the *abheda* conveying the same meaning (*samānārthabodhakatvarūpaḥ abhedaḥ*), (*vide Pradīpa* on *Mahābhāṣya* to P. 2.3.1). Bhaṭṭojidīkṣita, on 1st case-ending, illustrates ‘*drono vṛthiḥ*’ and interprets that ‘*drona*’ (a special type of measurement or quantity) is the meaning of the stem (*prakṛti*) and the meaning of the ending ‘*su*’ applied to it (the word *drona*) conveys *parimāṇa* (measurement or quantity in general); where the meaning of ‘*drona*’ (*prakṛtyartha*) is the *viśeṣaṇa* of that of the ‘*su*’ (*pratyayārtha*) with the relationship designated as ‘*abheda*’ (*Siddhāntakaumudī* on P. 2.3.46). This fact also corroborates my thesis. Nāgeśa does not hold ‘*abheda*’ as *sambandha* or *saṁsarga*, but rather a special type of being the *viśeṣaṇa* and *viśeṣya* (*sambandhāntarānavacchinnaviśeṣaṇaviśeṣyabhāvaḥ*, *vide Laghumañjūṣā*: Subarthanirṇaya and *Laghuśabdenduśekhara*: Kāraṅgaprakaraṇa). In fact, the *abheda* is ‘*ekārthabodhakatvarūpasāmānādhikarṇya* (being *samānādhikarṇa* as conveying the one meaning. The *abheda* is not *vṛttiniyāmaka* but *sambandhaniyāmaka*. The state of *ādhāra* and *ādheya* cannot be maintained in one thing (*vide* P. 6.1.77). Thus, *abheda*, in the final analysis, is a *sambandha*. ‘*Droṇaḥ parimāṇam*’ means ‘*droṇasambandhi parimāṇam*’ with the relationship of *abheda*. This is only a direct (*sākṣāt*) relationship, not indirect (*paramparayā*) one. This resides in both a word and its meaning (*padārthobhayanīṣṭha*). In the phrase ‘*droṇaḥ parimāṇam*’ it is *padārthaniṣṭha*, and in ‘*drono vṛthiḥ*’, it is

padaniṣṭha. The *bhēdasambandha* appears in the usages like ‘*rājñāḥ puruṣaḥ*’, ‘*iko yaṅ aci*’ (P. 6.1.77) etc. to be discussed in detail in the full paper.