

Patañjali's remarks on *pratyayaḥ* in the Pratyayapāda (Pāṇini III.1)

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Based on the author's translation of the Patañjali's *Vyākaraṇa Mahābhāṣya*, Āhnikas 1 to 6 on **Pāṇini** III.1.1-150 the paper will explore the concept of *pratyaya* as a *mahaṭī sañjñā*, discussing why such is needed, focussing on the implied meaning as that of knowledge: 'that which causes the meaning to be made known' or when it is *svārtha-pratyaya* 'that together with the base or *prakṛti* by which the meaning is made known.' Hence, *pratyayaḥ* being the largest adhikārasūtra governing, adhyāyas 3, 4 and 5, with 1821 of 3983 sūtras, it is the heart of the Aṣṭādhyāyī. Yet the *pratyayas* are almost entirely absent from Monier-Williams' Dictionary and that of Apte. Hence a very incomplete picture is available to the ordinary Sanskrit scholar.

The *pratyayas* set limits to *dhātus*, fixing the activity in time and space and bringing it to rest. It is made clear by Munitraya that to understand the *pada* or manifest word one needs to understand the relation between *aṅga* or *prakṛti* and the *prakṛti* which joins to bring forth the meaning of the whole word. The word *pratyaya* derives from the dhātu *i* in the sense of *gati* but when preceded by the upasarga *prati* the meaning of the *dhātu* becomes knowledge, while the *kṛt-pratyaya* *ac* comes in the sense of instrument. So Pāṇinian analysis gives as the meaning 'That by which the meaning of a word is known', hence the etymological sense of the *mahaṭī sañjñā* is further developed by Kātyāyana and Patañjali as an implied causative both 'causing to know meaning (*asvārthe*) and caused to be known (*svārthe*)'. This *sañjñā*, (holding full knowledge within it as a technical term) is intelligible within itself, in contrast to the terms for example *bha* and *ghu* coined by **Pāṇini** himself. *Pratyaya* then leads towards or causes one to recognise (the truth or meaning of anything) or when it is *svārtha* is that together with the *prakṛti* by which the meaning is caused to be known, expressing both agent/*karṭṛ* and object/*karman*. Thus it can be said the meaning of *pratyaya* is pre-eminent in most contexts, whereas in the special context where *svārtha-pratyayas* operate *prakṛti* and *pratyaya* are spoken of together, where neither alone is used for expressing meaning. In general according to the Pāṇinians the *pratyayas* make the *dhātus* known, manifest and regulated; for *dhātus* in action could not show themselves without the effect of a *pratyaya*. Thus the sense of *pratyaya* as 'consciousness' found in upaniṣadic literature is not far from the etymological sense in the grammatical context accorded it by Patañjali, as fundamentally that which makes known, manifests or regulates the consciousness.

We consider how his discussion based on Kātyāyana's vārtikas sheds light on this greatest adhikārasūtra *pratyayaḥ* and what follows under its governance and

how the Pratyayapāda serves to introduce the heart of the grammar, viz. the third, fourth and fifth adhyāyas.