NON-STANDARD USAGES IN THE PA Nichols (TANTRA s (TANTRA  

Dinanath Sharma  

The Pa Nichols (Tantra s (TANTRA  is a compilation of old Indian fables. As is known from the prologue, it was written by Vi sarm (c. A.D. 300) in order to educate politically the three sons of Amaraakti, the then king of a South Indian state, Mi liaropa. It was originally written in the language of the educated court circles of the time, the Sanskrit. But the original text of the Pa Nichols (Tantra, however, is not available; the work is known through its recensions, which are as follows: [1] The Tantra , [2] The text that was translated into Pahlavi in about A.D. 570 [3] the Kashmirian Brakatha, [4] the South Indian Pa Nichols (Tantra and [5] the Nepalese Selection of Stanzas.  

In respect of the text, these five recensions agree among themselves to such an extent that Hartel has rightly traced them to a common single source and, from their correspondences, he has drawn the conclusion that the Tantra — the only complete Sanskrit text among these recensions — provides the best picture of the primary work; it thus stands next to the original Pa Nichols (Tantra. Hence, generally speaking, it also holds that whatever may be said with regard to the Tantra is largely valid for the primary work of the Pa Nichols (Tantra.  

For this reason I have preferred the Tantra for my lingual study.  

The language of the Pa Nichols (Tantra is phraseological and facile, but there are some usages which go against the discipline of the standard Sanskrit grammar, the Astadhya by Panini. This article is oriented to highlight those usages and justify them, if possible, from other sources.  

They are as follows:  

(A) अक्सात्याचार्यमुच्छितं देवगुणं व्यस्तव्यायामत्व वत्सोत्पत्तिद्वात्मकथा, P-5, Line-4 :  
   (A flock of monkeys, incidentally came to the temple.)  

(B) कूशि स्थितर चित्तचित्तर सन्धिधवधाय वेदनात: पद्धतिर्श्चित्तचित्तरामुखाकाकथा P-25, Line-16 :  
   (Wherefrom did you come in this improper dwelling ?)  

(C) हदिनमने न्यायसन्धिधवधाय वेदनात: पद्धतिर्श्चित्तचित्तरामुखाकाकथा P-76, Line-8 :  
   (Then, I shall pass the night having climbed only on this banyan tree.)  

According to Panini, the verb denoting movement with physical activity should have its object either in accusative case or in dative case provided the object is not the path.  

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In the above sentences, the verbs -आगतम, आगत: and आरूढ़:, denote movement and therefore their objects, namely देवगृहे, अमित्योग्याधिवासे and न्यूथोधङ्गादे should not be as such i.e. in locative case. They should be in objective case i.e. देवगृहे, इन्द्र अदर्शाधिवासम् and न्यूथोधङ्गादम्.

Now, we shall see these usages in light of the Prakrit grammar. According to Hemacandra⁵, (द्वितीय प्राकृत: संस्कृतम् 8.3.135) sometimes locative case can be used in lieu of accusative and instrumental cases, v.g. नये न यामि (नणे न यामि) (I don’t go to the town.) etc.

2. प्रदेशवचनल्बोच्च दमनकर्त्ता सादस्मृच्छतः Frame - story Lion and bull P-22, Line-8 :
(And the lion asked Damanaka respectfully for his speech was trustworthy. )

Pāṇini admits by the sūtra अक्षरिष्ठं च (1.4.51)⁵ that if the speaker does not want to use the cases like ablative etc., as such then those cases can be considered to be accusative case. Thus the verb of the sentence has two objects. There are sixteen such verbs which have two objects and पृः्छः is one of them. For example-माणवक प्रशान्त पृः्छति ! (One asks the pupil the way.) Here ablative case to the word माणवक is not required by the speaker, therefore the suffix of accusative case has been added to माणवक. Was it required to be in ablative case the word would be माणवकाँ but not माणवकस्य i.e. in genitive case as is added to दमनक in the above sentence of the Pañcatantra.

Such usages are allowed in Prakrit languages by the sūtra कविचिद् द्वितीयादेष्:⁶ (8.3.134) of Hemacandra in which he says -

In some usages sixth case is taken for second, third etc. cases. For example -सौमायस्त्र वंदे (I pray Siṃadhara). Actually it should be सोमाण्डलं वदें in Sanskrit.

In the same respect follow another usages -

3. (a) अन्यदा त्वात्स्वभायात्तवदे रक्षिणुवैषयाभुत्त तस्य मृदेकृत्त् Frame - story lion and bull P-3,
Line-23 :
(Once the securitymen, being afraid for their own sake, came and told him [Vardhamanaka] a lie).

(b) शान्त्रा च देव: परिस्यं सुमुद्रस्मेदसुवाच ! Three fishes P - 38, Line-21 :
(And having known the god spoke with smile to Samudra.)

बृह शास्त्र are also in the same group of verbs which have two objects as earlier mentioned. The verb बृह of उक्तम् and उवाच in above sentences respectively falls in the same group of verbs with the help of अर्थित्वन्यायं संज्ञा⁷ of the Vaiyākaraṇa Siddhānta Kaumudi, denoting the same as बृह and शास्त्र do. Therefore, they too have
two objects. Thus तस्य and समुद्रस्य being objects of their respective verbs in the sentences, should not be as such; i.e. in genitive case. They should be तद्ध and समुद्र, i.e. in accusative case. But again these usages are justified by Prakrit grammar क्वाचिद् हृतीतदेः (8.3.134) which is already explained.

4. (a) सिहेन च अस्य (ऊष्ट्यस्य) अभ्यवपतितभस्य प्रदानव च दत्तम्। ऊष्ट्यकालक्ष्य, P-32, Line-9 :
(The lion gave him (the camel) freedom to move around and fearlessness.)

(b) यथासम्पर्वं ब्राह्मणतयस्य गौरवं दत्तम्। The barber who killed the monks. P-134, Line-3 :
(Food should be given to three Brāhmaṇas as per the possibility.)

The sūtra कर्मणु यथा व्यथा स सम्राज्ञान् 1.4.32 an of the Aṣṭādhyāyī defines that that, before whom one goes by the act (of donation), is called सम्राज्ञान which requires the fourth case ending.

The act of donation is of two kinds; one, in which the thing once given is never taken back; e.g. देवदत्त: ब्राह्मणाः गौरवं ददति (Devadatta gives a cow to the Brāhmaṇa) and the other, in which the thing given is taken back; e.g. देवदत्त: रजकर्ता वेवः ददति (Devadatta gives cloth to the washerman). The object of the first kind of donation will have fourth case ending and that of second kind of donation, the sixth case ending, thoughMahābhāṣyakāraPataṅjali recognises fourth case for second kind of donation also.

Thus both the verbs of above sentences, denoting bestowal, should have their objects इत्य (अस्य ऊष्ट्यस्य) and ब्राह्मणतयस्य in dative case, i.e. अस्य (ऊष्ट्यस्य) and ब्राह्मणतयस्य since freedom for moving around, fearlessness and food are given to the respective objects for ever and not to take them back in future. But both the objects are in genitive case, i.e. अस्य and ब्राह्मणतयस्य.

These usages have found solid ground in Prakrit grammar which admits sixth case mostly for fourth case (चतुर्थम्: शैली 8.3.131)

5. (a) अथ मलकुष्कक्तव्याज्जवर्कर्क बुद्धा शयनादश्तव अव्यक्तिवस्यार्थप: युक्तस्यत्सकर्कथा P-26, Line 11 :
(Thereafter the bug having heard the voice of the king with astonishment, got down from bed and sheltered another hole.)

(b) चित्राङ्गः अत्तश्च तद्परिश्रिति। Frame story P-82, Line-10 :
(Citrāṅga also, being afraid took shelter of the bank.)

Pāṇini, by the sūtra गत्त्वाकार्यकार्यनिकालूप्ताणुसङ्गानेवार्थमिन्त्येत्याश्च 3.4.72 an, admits that the verbs denoting movement, intransitive verbs and certain other verbs, namely रित्स्य, शोङ्ग्स्य, आस्य, वस्य, जन्मस्य, जन्मस्य, and ज with the suffix अ of past passive participle
can, though generally in passive voice, be used in active voice also. e.g. स: चलित; यह: ग्रहण:।

The verb (आश्रित: (आ + श्र + क + सू) of above sentences, is really transitive and used in active. It is neither गत्यक्ष nor does it fall into रिल्फ़, शीष्ट etc. group of verbs. It, therefore, cannot be in active voice.

6. अथवा तस्य युक्त्युपदेशः य: सक्तज्ञं गृहाति | Frame - story P-52, Line-3 :

(Or proper is to instruct him who grasps [the instruction] spoken once only. )

In standard classical Sanskrit, the sixth case is introduced after a nominal stem when it denotes the agent (कर्ता) or the direct object (कर्म) of the action signified by a verbal stem ending in a कर affix. (कर्मवर्णण: कृति-2.3.65)\textsuperscript{12} e.g. हे: कृतिः, जगत: कर्ता, etc. But the sixth case is prohibited when it denotes the agent or direct object of a verbal stem ending in the कर affix if it is a (a) l-substitue (लोकेत), (b) उ (उ), (c) Uka (उक्र), (d) indeclinable (अन्य, (e) Nisthā, (f) synonyms of Khal (खल्), and Trn (त्रृः), (न लोकायतनिर्मिताखलभ्यास्मि) 2.3.69.)\textsuperscript{13} उपदेशः in the above sentence is an indeclinable ending in दीप कर affix, so its direct object, सद्य (सद्य), taking the above rule into account, cannot be put in sixth case-ending. It should be second case-ending.

7. तदुपलभ्यताम् उद्धोर यथाविद्यतां चित्रांचानांम् | Frame-story P-82, Line-29 :

(Then receive the whereabouts of Citrāṅga by flying up.)

The verb उपलभ्यताम् indicates that the sentence is in passive voice. Therefore, the object should be in nominative case while the objects व्रजस्विनेर चित्रांवाणाम् is in accusative case. If the object be so the form of verb should be उपस्थिताम्।

8. तस्य यथार्थेऽक्ष्यितर्भवः गृहीता क्रीडाः राजपुत्रायोपनीतिः | Deer's Former Captivity P.85, Line-2 :

(Thereafter, the hunters, the wicked ones, having caught the deer brought to the prince to play with.)

The root verb नी is one of that group of verbs, Karman Kāraka of which can denote that Kāraka also which is not assigned by any other Kāraka like ablative (अपादन) etc. Thus such verbs have two objects as mentioned before\textsuperscript{14}.

The prince is the object of the verb उपनीतिः in the above sentence. So the prince should be in accusative case or in sixth case षड्यै शेषे - 2.3.50. v.g. क्रीडाः राजपुत्रस्य उपनीतिः or ............. गृहीता राजपुत्रायोपनीतिः following the sitra क्रीडायायोपदेशः च कार्यानि न्यायिनिः -2.3.14, which is explained as - the fourth case is introduced after nominal stem to signify the object of the verbal stem which is not actually used but serves as an upapada to the verbal stem actually used.
9. चोऽचितः (of fighting mentality) दौऽचितः (having mentality to offend.)  
Frame-story  P-27,28

According to Pāṇini तुऽत् affix is attached to the root verb when the action refers to the general future time (तुऽत् ग्रुऽति क्रियां क्रियांसमां 3.3.10)17 and the anusvāra of तुऽत् is dropped when the verb precedes काम and नस् and both come together (तुऽत् क्रियांसमां 3.3.10)18 v.g. गद्यांसमां, कर्त्त्वा काम etc. But विन्द् बुऽदि and विन्द्, though denoting the same as काम and नस् do, cannot be preceded by तुऽत् ending verb. But in the Pañcatantra, it is so used.

Considering all these usages, it is very difficult to reach any solid grounds that have caused these deviations from standard Sanskrit discipline. Nevertheless some factors, to my mind, must have led astray the language of the Pañcatantra, which are as follows –

1. Pañcatantra has been more popular among common people, its fables being mostly in parlance among them than among educated people. It is, therefore, possible that the language of common people, Prakrit must have influenced the language of the Pañcatantra.

2. Scribes, while copying it from one manuscript onto the other, must have committed such mistakes, for, the scribes were generally ignorant of standard language, be it Sanskrit or Prakrit.

Whatever the reason may be, we can at the very least say about any work in general and about the Pañcatantra in particular, that the more the work is read the more deviations of the work from its origin are possible, at least in case of its language.

In sum, we can say in words of V. S. Sukthankar: “Ours is a problem in textual dynamics, rather than in textual statics.”

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