

Śābdabodha: An introduction

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Śābdabodhaḥ
Śabdāt jāyamānaḥ bodhaḥ

शाब्दबोधः

शब्दात् जायमानः बोधः

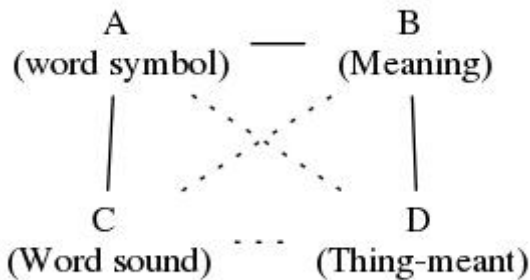
'Meaning' of Meaning?

pada, padārthaḥ

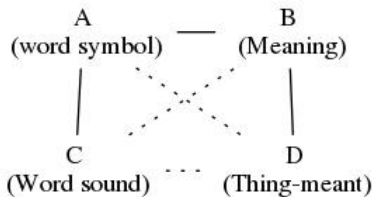
padārthaḥ = padasya arthaḥ

पदार्थः = पदस्य अर्थः

– Object / – Sense ?



The relation between an utterance, a symbolic word, its mental image / thought and the thing meant or the word in the real world
A solid line shows a direct relation and a dotted line shows an indirect one.



- The direct relation between word and its meaning AB .
- C represents the actual sounds of the word uttered, – vaikṛta-dhvani, – attributed with personal variations
- When it is abstracted gives us the prākṛta-dhvani, that is devoid of any personal variations, represented by A
- It still consists of individual sound units, and is not yet cognised as an integral unit.
- In the next step, the prākṛta-dhvani is considered to be an integral unit representing an indivisible language-symbol.

शक्तिः -- पद-पदार्थयोः सम्बन्धः

Śakti : Relation between pada and padārtha

शक्ति-ग्रह-उपाय

Śakti-graha-upāya: means of knowing the word-meaning relation

शक्तिग्रहं व्याकरणोपमानकोशाप्तवाक्याद्यवहारतश्च |
वाक्यस्य शेषात् विवृतेर्वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धः ||

Śaktigraham vyākaraṇopamānakośāptavākyād vyavahārataśca |
vākyaśya śeṣād vivṛter vadanti sānnidhyataḥ siddha-padasya vṛddha
||

शक्तिग्रहं व्याकरणोपमानकोशाप्तवाक्याद्यवहारतश्च |
वाक्यस्य शेषात् विवृतेर्वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धः ||

- व्याकरण vyākaraṇa (grammar)
- उपमान upamāna (analogy)
- कोश kośa (dictionary)
- आप्तवाक्य āptavākya (usage by a trustworthy person)
- व्यवहार (loka-)vyavahāra (popular usage)
- वाक्यशेष vākyaśeṣa (the rest of the sentence)
- विवृति vivṛti (explanation)
- सिद्धपदसन्निधि siddha-pada-sannidhi (known words in the proximity).

पदज्ञानम् तु करणं द्वारं तत्र पदार्थधीः।

शाब्दबोधः फलं तत्र शक्तिधीः सहकारिणी॥

padajñānam tu karaṇam dvāram tatra padārthadhīḥ

śābdabodhaḥ phalam tatra śaktidhīḥ sahakāriṇī

In Nyāya-siddhānta-muktāvalī it is defined as the result of an activity of remembrance of the meaning of words where the cognition of words act as an instrument. In the process of śābdabodha, first of all, a word is cognised. This cognition of a word acts as an instrument for the remembrance of its meaning. The knowledge of the relation between a word and its meaning assists in this activity. This activity produces the verbal cognition.

पदच्छेदः पदार्थोक्तिः विग्रहो वाक्ययोजना |

आक्षेपस्य समाधानम् व्याख्यानं पञ्चलक्षणम् ||

padacchedaḥ padārthoktir vighraho vākyayojanā ||17 ||

ākṣepeṣu samādhānam vyākhyānam pañcalakṣaṇam

(parāśarapurāṇa 18.17-18)

A commentary has the following five components.

- 1 Segmentation (pada-ccheda)
- 2 Word analysis and its meaning (pada-paricaya and padārtha-ukti)
- 3 Compound word analysis (vighraha)
- 4 Sentential analysis (vākya-yojanā)
- 5 Answers to objections (ākṣepeṣu samādhāna)

Two methods – Daṇḍānvaya / Kaṇḍānvaya

शाब्दबोध-प्रक्रियायाम् अन्वय-बोधः एकः महत्वपूर्णः सोपानः वर्तते.

अन्वयः नाम किम् ?

एकस्य पदस्य अपर-पदेन सह कः सम्बन्धः इति अन्वयः

In this method, first the commentator arranges the words in the śloka in a prose form, following a default word order typically encountered in prose.

आदौ कर्तृपदं वाच्यं द्वितीयादिपदम् ततः
त्त्वा-तुमुन्-ल्यप् च मध्ये तु कुर्याद् अन्ते क्रियापदम्
ādau kartṛpadam vācyam dvitīyādipadam tataḥ
ktvātumunlyap ca madhye tu kuryād ante kriyāpadam
(*samāsacakram kā.verse 4, p. 12*)

Starting with kartṛ, followed by other words, placing the non-finite verbal forms such as *ktvā*, *tumun*, *lyap* in between, place the main verb at the end.

विशेषणम् पुरस्कृत्य विशेष्यम् तदनन्तरम्
कर्तृ-कर्म-क्रिया-युक्तम् एतद् अन्वय-लक्षणम्
viśeṣaṇam puraskṛtya viśeṣyam tadanantaram
karṭṛ-karma-kriyā-yuktam etad anvaya-lakṣaṇam
samāśacakra kārīkā 10

Starting with adjectives, targeting the headword, in the order of karṭṛ-karma-kriyā (subject-object-verb) gives an anvaya (the natural order of words in a sentence).

And then the commentator further explains this anvaya, providing the morphological analysis of difficult words, explaining the compounds, providing grammatical details wherever necessary, supplying ellipsed words, explaining the meanings of some rare usages, and finally paraphrasing the complete śloka in his own words.

The second method is known as Khaṇḍa-anvaya, where the commentator starts with the verb, and the expectancies associated with the verb, and goes on filling these slots with the nominal forms in the śloka. Once the basic skeleton with all the expectancies is ready, then the commentator connects the viśeṣaṇas (adjectives) to their viśeṣyas (headwords), providing flesh to the skeleton.

- आकाङ्क्षा Ākāṅkṣā (expectancy)
- योग्यता Yogyatā (mutual compatibility)
- सन्निधि Sannidhi (proximity)