

असदामासिञ्चञ्च ॥ ३ ॥

3. Also *asadāma* and *asiñcan*.

The “also” (*ca*) in this rule implies, the commentator says, that the words mentioned are preceded by an *avagraha*, according to the final specification of the preceding rule: else such passages as *ajáyān gharman prá 'siñcan* (v.4.3³) would fall under the prescribed action. The examples are *yena kāmēna nyashadīme 'ti* (vii.5.2¹; p. *nī-asadāma*), and *mitrāvaruṇāv abhyashiñcan* (i.8.11; p. *abhi-asiñcan*). The rule is given, we are told, for the purpose of ordaining that, in the case of these two words, the conversion into *sh* after an *avagraha* takes place even notwithstanding the interposition of an *a*. Why not, then, puts in an objector, say “even when *a* interposes,” without specification of the words concerned? Because, is the reply, the rule would then apply to such cases as *hr̥tsvaso mayobhūn* (iv.2.11²; p. *hr̥tsu-asah*).

उपसर्गनिष्पूर्वा ञ्नुदात्ते पदे ॥ ४ ॥

4. Also in an unaccented *pada*, when a preposition or *nis* precedes.

This rule can apply only to unaccented verbal forms, since they alone can be technically *anudatta* throughout, having the *anudatta* sign written under every syllable. In any compound beginning with a preposition like *pāri*, for instance, having an acute on the first syllable and an enclitic *svarita* on the second, the syllables of the other member of the compound would not have the *anudatta* accent, but the *pracaṣa*: such would fall under rule 2 of this chapter. The word *pada* in the rule, we are told, is intended to specify the text: “a word which is *anudatta* throughout in the *pada*-text” is what the *Prátiçákhyā* means—it being, in fact, impossible that any word should be so accented in *samhita*-text.

The commentator's examples are, for prepositions, *açmann ūrjam iti pari shiñcati* (v.4.4¹), *imam vi shyāmi* (i.1.10² and iii.5.6¹), *sāmrajyēnā 'bhi shiñcāmi* (i.7.10³ twice, and v.6.3³: but B. O. read *shiñcati*, I presume by a copyist's blunder, as I find no such phrase in the text), *yajamāne prati shthāpayanti* (vi.1.4²), and *nī shasāda dhrtavrato varuṇah* (i.8.16¹: only B. O. have *varuṇah*);

3. *asadāma*: *asiñcan*: *ity etayoḥ sakārah shakāram' āpadyate. yathā: yena.....: mitr..... cakāro'vagrahapūrvatvāntvādeçakah'. anvādeçenā 'nena' kim: aj..... avagrahapūrvatve 'py' akāreṇa vyaveta ity ayam ārambhah. nanu lāghavād akāravyaveto 'pi 'ty etāvatai 'vā 'lam: kaṇṭhoktyā kim. ucyate: hr̥t..... ity ādāu mā bhūd iti.*

¹ G. M. *shatvam*. ² W. B. and O. p.m. om. *pūrva*. ³ B. O. G. M. om. ⁴ G. M. *sati*.