

27/09/23

शिष्टा - pronunciation

- This tradition started from वातीर्णवो upanishad literature
मिस्र (1000BC)
- प्रार्थिशास्य - an attachment to each Veda
to facilitate pronunciation

→ फ़ - फ

→ व्हेठ् व्हथे (trill - vibration in throat)
Jahādh hue

(Gerard)

French

→ In samaveda prāthishākhya, magic square

of 5×5

(500BC)

place of articulation	व्याप्ति					35
	क	খ	গ	ঢ	ত	
	open vocal	closed vocal	some nasal flow			
	क	খ	গ	ঢ	ত	- কঢ়ত্বপ
	খ	ঢ	ব	ভ	ল	- নালত্বপ
	ঢ	ত	ঢ	ঢ	ণ	- মুধত্বপ
	ত	থ	দ	ধ	ন	- ফলত্বপ
	প	ফ	ব	ভ	ম	- ওষ্ঠত্বপ
अल्पाखाता		मदाकाता			মর্ম ও অর্থাত় গবেষণা	5

নাদ → vibration in vocal cord

→ International phonetic Association
Alphabet

→ dental fricative Es: ſ,

passive active
not move movable
feet lips, tongue

then
↳ dental wide fricative

29) 9/23

- 1/10/22
- | | |
|--------------------------------|-----------------------------|
| 1. अ॒ इ॑ रु॒ प | 8. इ॒ भ॑ न |
| 2. श॑ व॒ ल॑ र॒ | 9. ब॑ ह॒ ध॑ ष॒ |
| 3. द॑ ज॑ ओ॑ इ॒ | 10. अ॑ ब॑ ड॑ तु॑ व॒ र॒ |
| 4. ए॑ उ॑ ऊ॑ च॒ | 11. छ॑ फ॑ छ॑ ठ॑ थ॑ च॑ ट॑ व॒ |
| 5. (इ॑) य॑ व॑ र॑ द॑ semi-vowel | 12. क॑ प॑ ष॒ |
| 6. ल॑ न॑ | 13. श॑ ष॑ स॑ र॒ |
| 7. अ॑ म॑ ड॑ श॑ न॑ र॒ | 14. (ए॑) |

इ → represents all formats of 5, like शि --

प्रत्याहार :

Ex- अण - अ॑, इ॑, उ॑, न॑

पृ. दीर्घिणः → many
names अप तय
i.e अ → अ॑
इ → इ॑

अकु - अ॑ इ॑, उ॑, न॑

4/10/23

अंगु - vowels

एवं - consonants

इंगु + अंगु = इत्यपि

मांगुति + टांगः = मांगुत्वेषः

रामु + अंगम् = रामंगम्

प्रांगु + लिङः = प्रांगुलिङः

प्रिंगु + संगु = प्रिंगुसंगु

मांगु + उत्साह = मांगुउत्साह

अंगु + आंगुति = अंगुआंगुति

rules find out? (~~and~~ make rules to account changes)

उ → ए

उ → ए

(अ) → (ए)

ए
not ए

इंगु अंगम् = i.e. इंगु: प्रांगु अंगु
इंगु-उ प्रांगु-ए अंगु-ए

इंगु + अंगु → प्रांगु

How many ^{man} pratyaharas can be made
out of 16 sūtras?

$$2+4+6+8+12+13+18+20+23+28+36+38+41+42 = 282+4 \\ = \underline{291}$$

अर्थमात्रा लाभवेन पुत्रोत्सवं मन्यते वैयाकरण्।
(Economy)

aṣṭādhyāyī | IAST
 | Sanskrit

Anubandhi (last letter of p. Maheśvara sūtra)

Lāghava (~~stroke~~, brief)
+ simplicity

→ good ordering to decrease no. of pratyākāras required:

ac i < u c r g l b
limits

6/10/23

we define इति through those 2 sutras

- 1.3.2 उपेदेशो अति अनुवासिकः ॥३॥ | ३ → like
 (whatever in)
 (sastava,
 i.e parinimshak)
- 1.3.3 एति अनुपाते ॥४॥ | ३ → अ
 (ending) (nasalised) | Nasalising vowel
- 1.3.4 न विभक्तो तु समाः
- 1.3.5 आदि: जि - टु - ङ् (प्र.)

1.3.6 एः प्रत्ययः

1.3.7 यु - टु (dual)

1.3.8 ल - ष - कु अतिरिक्तः

1.3.9 तस्य लिपः

आकांक्षा
 = context
 ऐसे हैं
 यह हैं यह
 is आकांक्षा
 stg incomplete
 that we wish to
 know

NOTE: अनवृत्ति = not repeating
 किताब [किताब] है things written before
 → Bag [बैग]
 Bag में है → किताब कहा है? दृढ़ता
 (we cut किताब)

1.3.2 Eg: तुमुल = ल + टु + र + ङ् + ल

1.3.3 उपेदेशो अति अनुवासिकः ॥३॥

तुमुल = ३

1.3.4 युप् → विभक्ति

न विभक्ति में तुसमाः

तुस्माः → तु + स्म + ाः

→ तु, थ, द, ध, स अ॒

If these तुस्माः are at the end of
विभक्ति they are not इ॑

(उपदेवा → प्रत्यय → सुप्)

→ उपदेवा विभक्तों अन्त्ये तुस्माः

इ॑ न इ॒

true - are carried forward from previous

प्रत्यय its इ॑ अन्त्ये : but

विभक्ति अन्त्ये : "तुस्मा"
so not इ॑

NOTE: In panini shabda he
used vibhakti to some other
suffixes like अदिक्षा etc

1.3.5

start with शि, तु, इ॑

इ॑ धारा

1.3.6

प्रत्ययस्य → प्र that starting of
प्रत्यय

Not 1.3.6 कथा (प्र) → No we are talking

(1.3.3) about आर्थि

અંગ
એ કાળ

1.3.7

ય-દ
↓
ચ, ધ, ખો ઝા ગ્ર; કઠ, દધ ણ

\Rightarrow (આદિ) ય-દ (ઇતિ)
+ (પ્રત્યા)

\Rightarrow beginning of a પ્રત્યા is ય-દ is ઇતિ

1.3.8

લ- ષ, કુ અતદ્વિધતે
કાંશ --

(ઉપદેરો ; મત્વાચ્ચ, જાનિઃ)

for non taddhith pratyay, if લ, ષ, કુ is
in the start of ~~one~~ them, it is તા

Used \rightarrow 18

Real. \rightarrow 4 + 4 + 6 + 4 + 5 + 5 + 6
 $= 34$

11/10/23

व्योदय → jumping of anuvruthi

(मध्यक पृष्ठ) like

ākāriksha

words before split → 3000 (2000)

words after split → 9843

anuvruthi → 40,000

1/6 of reduction

अनुव्रथ - word for anuvruthi taken from following (new)
sutras

Types of Sutras

- १) संस्कार सूत्र
 - २) पश्चिमांशा सूत्र
 - ३) विधि = सूत्र
 - ४) नियम - सूत्र
 - ५) अतिरिक्त - सूत्र
 - ६) अधिकार सूत्र
-

३) विधि

सूर्य + उदय = सूर्योदय

6. १. ८०
८३ आकृपणः = आत् गुणः
5th case of आ

~~आदृ~~ अपि पूर्वपरयो रातः गुणः.

अनुवृत्ति = अपि

vowels

अधिकारः = रुद्धिताथात् ; रातः पूर्वपरयोः
when sounds mix

आत् अचि स्पृहितापां पूर्व -पश्चोः एवः गुणः
अ(१) अ(२)

{ अ(१) + अ(२) } स्पृहितापां → गुणः
पूर्व एव

NOTE:

गुणः is defined by संक्षा सूत्रः

५ अदेहैऽनुपः

अव + लङ् + गुणः

अ + रात्रिः गुणः

→ विधि सूत्रः

- core of the ashtadhyayi

- They describe what changes occur
when words combine

→ संक्षा सूत्रः

- In this example

अ, ल, अ + गुणः is defined

by उदेहैऽनुपः

- these sutras define terms used in
विधि सूत्रः

NOTE:

characteristics of sutras

- ⇒ अल्पार्थी - less words
- ⇒ अस्तित्वधृत - unambiguous
- ⇒ सारकृत - describe ("essence")
- ⇒ विश्वास्यम् - Universally true,
i.e. true for entire language.
- ⇒ अस्तोभम् - we can't understand sense
directly; it depends on
context where it is used
(because of अल्पार्थ)

⇒ अनवधृत

Qn: How you $\text{अ} + \text{ज} \rightarrow \text{अज}$ not $\text{अ} \text{ और } \text{ज}$?
those are also अनवधृत.

answred in

स्थान अनवधृत

↳ choose closest sound (intens & features of sound)

$\text{अ} + \text{ज} \rightarrow \text{अज}$

↓ () ↓
 अन्धेरा अंधेरा $\text{अन्धेरा} + \text{अंधेरा}$

This is परिभाषा सूत्र
(Endru)

↳ rules about interpreting rules (specifically)
↳ interpreting विधिसूत्र

→ ॥५४ अ८२ → left , ३८वी → right , this is also defined in परिभाषा सूत्रः

→ प्रस्तुत इति निर्दिष्ट पूर्वत्य (७th case)
प्रस्तुत इति ३ अवरूप
(५th case)

→ Day to Day 5th case etc may have different meaning but here its differently interpreted.

अधिकार सूत्र

- sutras which carry forward log through 3rd or 4th ft,
it does not have its own meaning but they are meant for अनुशृण्णि

6.1.87 <तद् एव पूर्वपूर्वोः
सूत्र

Ex: 1.3.12

1.4.01

कठारपौ <तद् संक्षा।
१.१.२ → प्राचि किंश्चात्
२.२.३८ कठारः कर्मधारये

A2TMI - intermediate b/n samāsa

④ 3.1.1 → May: It's last so long until
5th chapter end

3.1.2, 3.1.3 also 3.1.12:

3.1. - → They start listing संक्षिप्त suffixes
Ad. suffixes listed.

→ Then ed, adj. suffix listed.

5th chapter \rightarrow Then ~~will~~ ~~say~~ ~~get~~

NOTE:

sūrya + udaya 6/1/1973 11:55 AM Default

sūpa + o danam 6/1/88 शुपापि exception
 शुपा + दनम् शुपिः दनम्
 शुपा + दनम् → शुपिः

so everytime they first list default rules
~~follow~~ then exceptional rules.

→ Why can't we then consider $\frac{1}{(1-t)^n}$: तकि
no. of letters increase

⇒ ① The Database of Astadhyayi

मादेश्वर सूत्र
 धातुभाग
 मात्राभाग
 उत्तादिसूत्रपाठ
 लक्षणशास्त्रपाठ

Data separated
from rules

⇒ ② Anubandh

eat EN

v,
cat

\checkmark_3
eaten

go

gone

do

done

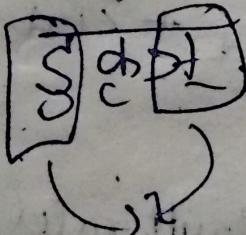
go NE

done NE

marker

(No meaning)

Metalinguistic symbols



is a shatru
(these are removed following
rules of शत्रु)

Anubandh ⇒ decide which words
they can combine with

→ तिहाँ → 18 suffixes

why not 9 (3×3) ?

पक्का तिहाँ बहु
1st person
2nd person
3rd person

because

1st g →

परमाणुपद्म

2nd g →

अतिमानिपद्म

अतिमानेपद्म

1st person singular

Ex: २०१५ → this says अतिमानिभवि suffixes are to be added

कृष्ण → It takes both (उभयपद्म)

कृष्ण

कृ ⇒ त्रि add

(from rule कृ विदि त्रि)

forming कृत्रि

कृ
 2.3.5
 so remove

2.3.4

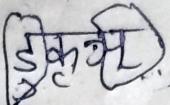
→ suffixes can also have anubandhs sometimes

Eg: कृ + अप्ति → कृप्ति + अ (३.२.११५)
→ कृप्ति

⇒ ② Data Encapsulation / Data hiding

→ Elans

→ like only methods of classes can access data of its class by making data private,

Anubandhs like 

here \exists , \forall protect Verb \oplus from accessing by other suffixes, which are not meant to be accessing this (i.e. only some suffixed can combine with this)

⇒ 4: Subroutines / functions

fun($\overline{3452T}$) → 

fun($\overline{अष्टृत}$) {
if (nasal) $\begin{matrix} \text{vowel} \\ \text{yes} \end{matrix}$

else (endig with hal)

if (\exists , \forall , \oplus end of $\overline{अष्टृत}$)

else yes no

~~if (\oplus , \exists , \forall in the start)~~

~~if (\oplus , \exists) $\begin{matrix} \text{no} \\ \text{else} \end{matrix}$~~

if (आदि :)
 if (नि द इ) yes
 if (प्रत्यपरय इं) yes
 if

if (start नि -इ-इ) yes
 if (start प्रत्यपरय इः) yes
 if (start प्रत्यपरय इ-इ) yes
 if (इ, स, अ त इल)

19/10/23

→ हिप्पल किंवा

रामः रामः दिवकरस्य गायत्री

w_1 w_2 w_3 v

$$w_1 = R_1 + S_1$$

$$w_2 =$$

$$w_3$$

$$v = Rv + Sv$$

→

Semantic Level (meaning)

Karaka Level (who, what, where)

(C)

Vibhakti Level (syntax)

Surface Level (final)

→ रामः वनम् गच्छति | कन्ते रामण मम्यते
(same karas for both)

→ तरा.

Who said कौन

Whom एवं किसी

What क्या कहा

(Adverb त्रयः (तथा))
qualities विशेष

L) passing

- Machine Translation
- Grammatical correctness
-

इसमें
look
clearly

→ Diff b/w semantics & karake

meaning

subject object
etc

ram ~~eat~~ ate tiffy

tiffy ^{is} eaten by ram

both have

Same semantics

20/10/23

तिंड. → ३४०३८

अतिंद्रिय

→ 10 tenses

Tenses

- Past → 1. अंश भूत (long ago)
2. अनध्ययन भूत (immediate past)
recent
3. अध्ययन भूत (very close)

- Future → 1.
2. अनध्ययन
3. अध्ययन

10 different sets of 9 forms

- 1 shatru + 9 suffixes → 9
↓ 10 tenses
(90)

- each of set of 9 words formed named
differently like निंदा, लिंदा, लिटा

Eg: भू + लिंद
तिंड

भू + नि

- i.e same suffix combine with same shatru
in different tenses (लिंद, लिटा ...) transform
differently.

भवति, भविष्यति

present future

मौर्त्यः
(order/imperative)

लौकः

शाखवत् औपरवि → रुद्र ए पूर्वतिसंस्कृतम्

वर्त्तेत्

लौकः लौकः वा

लौकः ए लौकः क्षणम् apply चेत्योहि

[क्षणम् इत्यन् apply चेत्योहि क्षण चेत् शून्य - अतिवेश]

⇒ Rules that say

शून्य's that extend the transformation
rules taught in some context to some
new context. are अतिवेश शून्य

Eg: 1.3.62, 1.3.63.

unstressed -	3 न् दि त् त्	३	४
stressed	३ न् दि त्	३	५

1.3.12 ॐ दिति अ इ. end of धातु।

take ॐ दिति पद्मा suffixes

Ex: मृदृ ,

↳ exception which sometimes

behave * in other way (i.e

some tenses ॐ दिति पद्मा, some

tenses पद्मा पद्मा

1.3.61 → says this exception

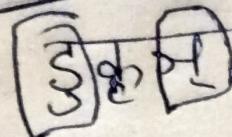
not clearly

- it says अति, लिं लिं are there

means आत्मनिर्भर

- its repeating

Anubandh



6.7

why they added if they have to be removed? 6.8

- to decide which things they can be combined

(Metalinguage)

3.3.88

इविद्

all dhatus which has \overline{S} as anubandh

will take \overline{V} which leads to formation of ग्रन्थ

8.8.20

NLP:
Panini
परेश्वर
साहित्य

coming to इ

In this इ there are 2 sets of 9
suffixes

परस्मैपद, आत्मवृपद (अवप्पद)
both

to decide which set of suffixes a dhatu
will combine decided based on इ
based on the rule

1.3.198

→ 3.2.1

कर्मिण्यात्

suffixes अ॒ल has to be added to certain words

कुमा॒र + कृ + अ॒ल · (3.2.1)

↓
कृ॒ल · (1.3.3)

↓
(53.9)

कुमा॒र + कृ + अ॒ल

कृ॒ल → आ॒र

→ अ॒रः = hand

कृ॒ + अ॒ल

3.1.134

कृ॒ + अ॒ल → कृ॒

why once कृ॒ and once कृ॒ because
it depends on anubandh अ॒ल and अ॒ल ।

Basic Vowels	long forms	कृपा	कृष्ण
अ॒	अ॒॑	अ॒	अ॒॑
े॒	े॒॑	े॒	े॒॑
॒	॒॑	॒	॒॑
॒	॒॑	॒	॒॑
॒	॒॑	॒	॒॑
॒	॒॑	॒	॒॑

7.2.115

कृ॒पा → कृ॒॑ वृ॒द्धि

कृ॒ + अ॒॑ → क॒॒॑

कृ॒भि॒ + कृ॒ + अ॒॑ → कृ॒भक्ति॒॑

There is a general rule saying कृ॒॒॑

2/11/23

dhātu + परेश्मिपदा
अव्यापका → word

decided based
on प (1st, 2nd, 3rd person),
singular, प dual, plural,

→ they also change with tenses (लिखिए)

1 dhātu → 9 suffixes → 90 forms possible

so (dhātu + tense) + suffix →

AP न आताम् इति

थस्य आयाम् एवत्

हह् वहि गतिः

PP तिप् तस् इति

स्त्रिप् धस् य

मिप् वस् मस्

→ भूि is a special dhātva which takes PP for some tenses and takes AP for some tenses

Starting a rule for
already stated

विषय स्थूत्र

def. - सिद्धं स्ति आरभाणः प्रियः
& विषयम् Already stated Startly rule
1.3.12

1.3.12 rule says anubandh इ. in end of
dhātva ⇒ add AP suffixes

here आरभाणः is carried forward long

There is a अधिकारः (?)

अनुदातविद्म् अस्तित्वात्

→ 1.3.61 says फिर्ति लृः means AP
but its not saying now, then why to say
specifically again '(because a general rule
इ. → AP already there)

- This says भूि + फिर्तलकार

प्रति लक्ष = { प्र०, ल०, ल००, ल००० }
विधि लिख

→ This is a unique way i.e.
he says redundantly one of those articles
following E replace with AP
⇒ the other articles will take PP
has to be inferred
(here without saying exceptions, saying
specific defaults which inherently means
remaining are following exceptions)

It's like: 1) serve meals to all
2) serve veg meal to me.
(this is a way of saying don't serve
non-veg)

→ नियम वास्तव → restrict scope of bigger
domain

→ Another Eg:

रोधा ए. संघि
—
remaining

हरि गान् } वि
कवि: मुद्रा } defined here
except स्थित् word

वि ⇒ all end with इ उ except स्थित्

→ new rule

पति: समास रूप

पति → वि It is said here that समास words ending with पति are वि, but why saying specifically?

→ पति समास एं कौन होते हैं? वि
कौन? पति वि ↪ 50%

हरि → हरिये

पति → पत्नी

परुपति → परुपत्नी

<p>वृक्षेषु (अ०३)</p> <p>वृक्ष + सुप्</p> <p>१.३.३ & १.३.७</p>	<p>वृक्षाभ्याम् (३।२)</p> <p>वृक्ष + भ्याम्</p> <p>७.३.१०२ (नो. सुपि थ)</p> <p>condition ending अ</p>	<p>वृक्ष + भ्यस्</p> <p>वृक्ष + भ्यस्</p> <p>विभक्ति वृक्षप् suffix</p> <p>begin with वृक्ष</p> <p>वृक्ष → वृक्षा</p> <p>∴ वृक्षाभ्याम्</p>	<p>वृक्षेष्य (५।३)</p> <p>वृक्ष + भ्यस्</p> <p>ending अ</p> <p>- सुप्</p> <p>- first letter पृक् & भृम्</p> <p>- वृद्धिरूप because so conflict १, २nd 1st type, 2nd type both can be applied</p>
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effects: अ → ए

वृक्षेष्य → वृक्षेष्य
(आदेश मत्यययो)

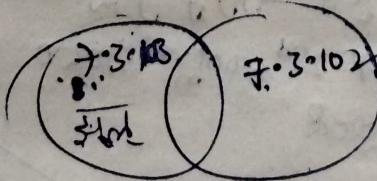
४.३.५९

Note: last वृक्षप् लिखा करो ये सुप् ही

अल, यन् are pratyahāras

1.4.2 विप्रतिषेधे परं कार्यम्
conflict ⇒ later

use later sūtra



In pāṇini, we
trust

१० वृक्षेष्य → वृक्ष + भ्यस्

उपर ७.३.१०३, वृक्ष + भ्यस्

वृक्ष + भ्यः

बाधा → which one will lose, and which is finally going to be applied.

→ तुदति → तुद + लट

तुद + तिपु

सार्वधारक

3.1.68

तुदादिभ्यः शः

{ तुद + श + तिपु

तुद + अ + ति

तुदति

पुगान लम्पूपद्धत्य च

7.2

गाद + ति

{ तोद + श + ति

(तुदादिभ्यः शः)

तोद + अ + ति

तोदति

परं - नित्य - अन्तर इत्या - अपवादानाम्

अन्तर - उल्लं बलीयः

conflict b/w पर सूत्र & नित्य सूत्र,

nitya wing (more बल)

nitya sutra - इत्यहीना अप्युपूर्णतम्

Suppose 2nd ५००० तम्हारा १st di
आवश्यक

धूत + मित्रपं

* → 1.8.2