

# Ashtadhyayi

300

1. Jyothishya
2. shiksha (pronunciation)
3. Nirukta (science of etymology)  
(origin, meanings of words)  
eg: personality — persona (mask)
4. Kalpa (yages, geometry etc combined together)  
shulba sutra  
gruha sutra  
dharma sutra  
shao sutra  
loka
5. Vyakaran chandas (meter ...)

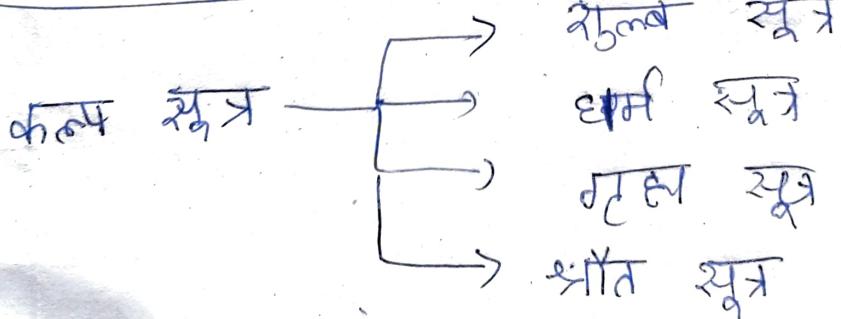
## 6. Vyakaran

(Helps in interpreting the message properly)

1. वित्ति
2. काण्ड
3. व्याकरण
4. निरुक्त
5. इतिहस
6. वाक्या

किः कृ+इ लोधु

कीः कृ+ई गुरु

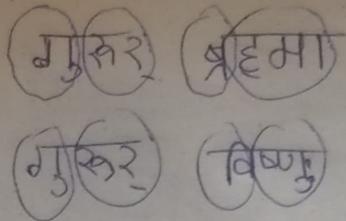


vedicheritage.gov.in

sanskrit.vohyd.ac.in (sankshepa Ramayen) § - १०४

gitaasupersite

9/8/23



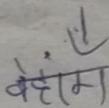
Anushtup

18 puranas

Grammar



वाकरण ⇒ शब्द व्याख्या : to describe language



words mentioned in the book

a bit related to word

sanskrit

शब्द

व्याख्या

मत्र

1. संस्कृत - processed
  2. व्याख्या - deurate, proc
  3. मत्र - water
- dialects

It's not as a noun

- preserved by making rearrangements
  - the way it sing संहिता पाठ  
पाठ पाठ  
संहिता (order)
  - संहिता / संहिता पाठ is broken down into words
  - called पाठ पाठ
  - pada : 1, 2, 3, 4, 5  
krama 12, 23, 34, 45
  - Jata : 122-112,  
233-223
  - gham
  - (6 variants of 2 words)
  - (12 variants of 3 words)
- 12 21 12 33 21 123

11/08/23

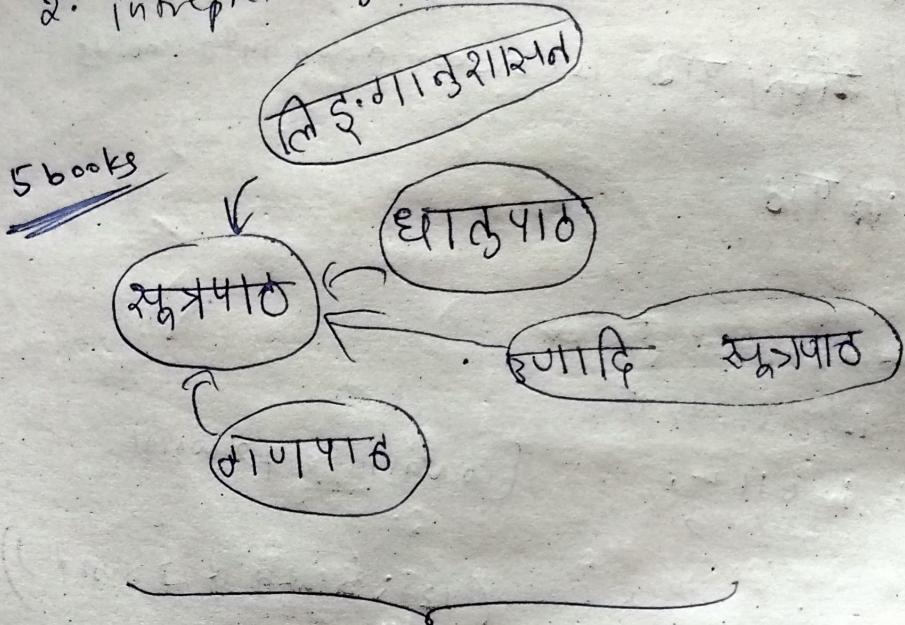
- Something that is exhaustively described is Sanskrit
- so difficult of both
- शब्द becomes sanskrit because of अलिहरण
- Grammar is not of Sanskrit, Rather a language becomes sanskrit because of grammar
- Leonard Bloomfield (book; language)

Syntax: connection among words.

How does that help? (preserving) grammar-theory

1. interpret of ~~the~~ literature (like vedas, ramayana)

2. interpretability will remain intact



→ to describe सत्त्व (correct) { words } { layer sentences }

→

List of साधु words प्रतिपदाः:

(bruhaspati dictated to indra)

16/08/23

→ विकृति पाठ

~~As it is~~

read as it is written.

विकृति पाठ

पृष्ठ 46416

१४३ कृष्ण, शंख - पद-

→ grammar distinguishes b/w साधु असाधु

→ पदपाठ of Shakalya attempt to break word

→ वृत्तिरूप = वि + आ + कृ (literal means - cutting)

→ महाभाष्य of maharishi patanjali tries diff. b/w  
Commentary of ashtadhyayi  
साधु & असाधु २१५

शब्द -  
word/sound  
वाच संकलन  
so many sentences  
मुख्य मान्यता

sound / writing /  
gestures

— पदपाठ ≠ प्रति-पद - ११८

shakalya's  
breaking of  
word

Method of Vyakaran  
listing/  
saying all good words  
(प्रा) एव

→

अध्ययन करो : learn

अध्ययन करो : explore yourself

प्रश्न पत्र करो : discuss / test

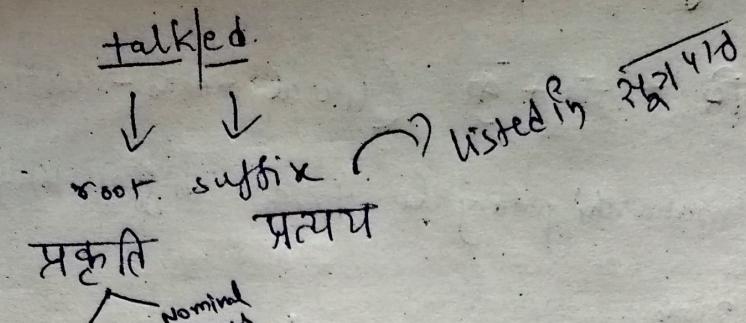
अप्लाई :

apply

educating  
should be  
useful in 4 ways  
(एप्स)

— default rules & exceptions

17/08/23



{ अन्वय : तद् सत्ये तद् सत्यम्  
 { वरिक : तद् अभावे तद् अभावः

अन्वय : talk यही पूरा होकर a complete word  
 meaning uttered

वरिक : talk यही पूरा होकर meaning going  
 won't be to convey mes

### The धार्तपाठ :

- Exhaustive collection of verbal roots  
 (धार्त)  
 (1943)

### The धार्तपाठ :

- nominal verbal roots  
 (bases) ? |

मति = मन् + ति

(विनाश)  
 (विनाश)

| By a rule we  
 remove at

वृध्द + ठि = ध + इ = वृहिध

23/02/23

राम पत्रकी ट्रैक -> रामाय

सर्व " " → ~~सर्व~~ सर्वसम्म

गणपात :  
• small groups  
• each group has some special rules which are in sutrapatha.

Eg: सर्वनाम : A group name assigned to सर्वीषि  
Now there are rules for सर्वनाम in sutrapata

In ग्रन्थ मुनिपाठः

→ भुवानपो धात्रः → मुनिपाठ is one of  
the गण

बुद्धि

बुध् + िन्  
(६ + ५)

Suffix: listed in सूत्राण्डो इति

उप॑ - a suffix

उप॑ विद्युत्याण्डो (contains suffixes which  
(५० सूत्र) are less used and  
not contained in सूत्राण्डो)

१२७/४

पाठ् = उप॑ + धार्

उप॑ + अ + ध

• कृ + उप॑ → this part would be removed  
→ आर् later called anubandha  
कृ + अ + ध based on these letters  
कृ + अ + ध what changes may occur is  
craftsman found out !

→ In sutrapata उप॑प॒ अद्वितीय

saying that there are many suffixed not listed here

## The लिङ्गानुशासन

| male | n<sup>o</sup> neutral

- genders of different words
- 190 sutras
- 5 parts

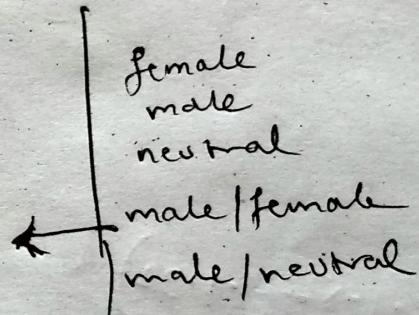
### 1. स्त्रीलिङ्गमाधिकार

कृति

TA (female suffix)

### 2. पुरुष

पुरुष



## The अष्टादशी :- ३४७१६

- 8 chapters
- each chapter has 4 subchapters  
In each chapter there are 16 subchapters.
- Then 8 sutras are ordered meaningfully.

150 years gap

## The Hindi of patanjali:

long / Commentary  
big

- First explains need of listing / grammar
- Then commentary
- He also added some grammarians' views  
b/w panini and patanjali like वित्याचार (विविच्छिन्न)  
most of these by katyayi only

25/08

रिक्षित कामुकी : book based on sutras derivation order  
but not according to asthadhyayi order

द्विषयपूर्ण → अद्वैतः

→ explaining the grammar from philosophical  
aspect like what is देव etc.

क्रियापदम् - verb }  
 नामपदम् - Not verb Non क्रियापदम् }

Eg. रथः ~~रथ~~ स्त्रामि प्रयत्निः  
 Not verb not verb verb

→ root + suffix  
 प्रकृति

→ देवस्य  
 देवानाम्  
 देवाय  
 पठना  
 पठने के लिए  
 पठना  
 धातु  
 (verbal root)

→ देव का = देवस्य देवाल  
 देव के लिए = देवाय  
 देवों का = देवानाम्

→ Red ⇒ suffixes (each red one denotes a group of suffixes)

→ सुपु : विभक्ति

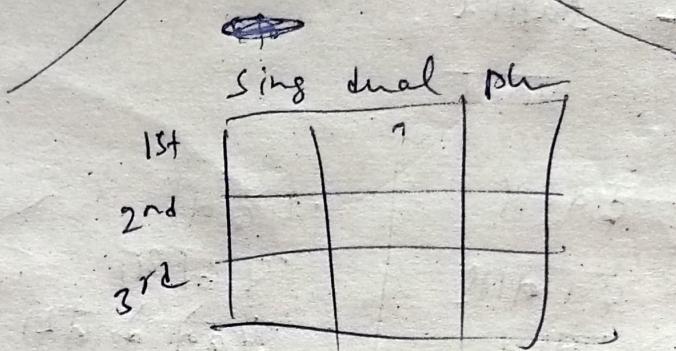
(first left to last letter)

$$3 \times 7 = 21 \text{ (21 अवधियां)}$$

# Word Forming

प्रातिपदिक् + स्तुप्  $\Rightarrow$  नामपद्म  
(व्यंजन)

धारा + रित्  $\Rightarrow$  धारा रित्  
(18 suffix)



1) परस्मै पद् | 2) उत्तम नेपद्

2 patterns  $\Rightarrow$  18 suffixes

~~3-0-1-80  
3-2-93  
2-1-93~~

कृत् + अर्थ्  
(अपि) not अर्थ्

~~(3-1-5-3-1-32)~~

Except thing suffixes all

other suffixes

(3-1-78  
things suffixed)

एवं एवं व्याकुल रुपे  
जीवं जीवाद् अप्युपेत्वा

verb  
speak  
spoke



noun  
→ speech  
speaker

## Verbs

पठति

अपठत

कृद्धना (कृद्ध + ना)

पठन

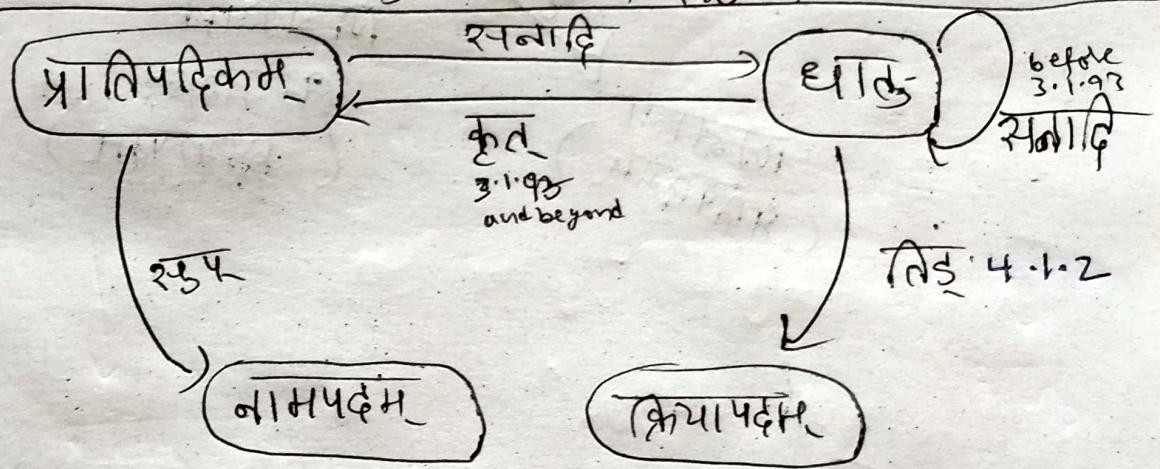
पठन

कृद्ध धातुः → प्रतिपृष्ठिकम्

e.g.: पठन + कृद्ध = पठन

प्रतिपृष्ठिकम् → वामपृष्ठम्

पठन + अस्य → पठनस्य



सनादि : सना... and others

सनाद्धाता धातवः (3.9.32)

(सनादि) we can add to nouns/verbs both will give धातवः

प्रतिपृष्ठि → धातवः

cycle → cycling

ज्ञानाति

ज्ञिज्ञासनी

(ज्ञाने की इच्छा करना है)  
इच्छा सत्य

श्रोता + सन् = वृश्चिकम्

धारणा = सत्

ज्ञिज्ञासा  
(प्रतिप्रदिकम्)

+ न

ज्ञिज्ञासनी

(क्रियाशब्द  
क्रियापद्म)

Class 09/12

ncelphob@

word → शब्द + प्रत्यय  
(root) (suffix)

[notional;  
not used in language  
directly]

प्रातिपदिकम् धातुः

दृष्टि प्रातिपदिकम्  
 देवस्य  
 हवाप  
 वैकेन  
 प्रातिपदिकम्

लोक + अस्य = लोकस्य  
 (धातु) (कृत) (प्रातिपदिक)  
 लोक + अस्य = लोकस्य  
 (सामाजिक) (सुप) (हाम्पयनम्)

भूवादि धातुः (भूव स्थानं  
हृत्वा वाले)

वायुवासु

मारुत + सतादि = प्राकृत  
प्रासादाचारं

उपर्या

पुत्र  
उपर्या  
compared to

धृति

उपर्या

what is  
being compared