

Course Name: 'Introduction to Pāṇinian Grammar'
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Welcome, I welcome you all to this lecture in the course Introduction to Pāṇinian grammar. In this lecture, we shall be studying the sixth most important type of sūtra namely the adhikāra sūtra which is which can be generally understood as the domain indicating statement in the grammar of Pāṇini.

What is an adhikāra? The definition provided explains the concept of adhikāra, there are two definitions provided; first one is "svadeśe vākyārthaśūnyatve sati uttarsūtra-ekavākyatayā arthadhījanakatvam", a statement which generates the meaning by getting one with the sentence that is available from the subsequent sūtra, when the sentence meaning in the place where the sūtra is stated is zero, svadeśe vākyārthaśūnyatve sati.

This definition captures the functional approach of the definition, the core featural definition of adhikāra is provided in śabdāsūtra, which says "granthopagranthaviṣayanirdhārakaḥ śabdaḥ adhikāraḥ"; that statement which determines the domain of the sub sections and the main chapter or main section of the book, granthopagranthaviṣayanirdhārakaḥ śabdaḥ. This is the meaning of adhikāra. What this adhikāra helps a student understand is an important feature of the learning, which is called vyutpatti and the term vyutpatti is defined once again in the śabdāsūtra as 'granthoddeśajñatā vyutpattiḥ'.

The state of being knowledgeable about the contents of the work is called 'vyutpattiḥ'. So, by knowing the adhikāras we come to know about the contents of the work. So, particular sūtra coming from a particular section, you will easily recall what kind of adhikāra this sūtra comes in; this sūtra is governed by and that will facilitate you to have an overall understanding of the sūtra, overall functioning of the sūtra.

So, the ability to know which topic is dealt with where in the text and the study is what is known as vyutpattiḥ, one of the important features of the traditional learning and adhikāra facilitates this vyutpattiḥ; I should say the knowledge of adhikāra facilitates this vyutpattiḥ.

So, hereafter we shall be taking a panoramic view of Aṣṭādhyāyī by looking at important adhikāras stated in the text of Aṣṭādhyāyī; we start with 1.1 and the one adhikāra that is not stated by Pāṇini, but is stated by the commentators is samjñāyām. So, this 1.1 there are lots of samjñās that are termed, that are stated and therefore, Kātyāyana suggests that there should be this adhikāra samjñā. So, here are the samjñā that are discussed in 1/1 vṛddhi guṇa samyoga anunāsika savarṇa pragrhya

ghu gha niṣṭhā; many of which we have already studied when we studied the technical terms the saṁjñās.

Then there is this sarvanāmasaṁjñā and avyayasamjñā; this is also what we have already studied, they are all stated in 1/1. There are 35 words which are part of the group, which is called sarvanāma. So, this is the definition by enumeration. So, also is the case of avyaya, a definition by enumeration; the 35 words in the sarvanāma group are sarva viśva ubha ubhaya ḍatara ḍatama anya anyatara itara tvat tva nema sama sima purvaparāvaradakṣiṇottarāparādharaṇi vyavasthāyām asaṁjñāyām svamaṁjñātidhanākhyāyām antarm bahiryogopasaṁvyānayoḥ tyad tad yat etat idam adas eka dvi yuṣmat asmat bhavatu kim all these saṁjñās are part of 1 1.

Then the adhikāra in 1.2, there are two important adhikāras; the first one is nit from 1.2.1 to 1.2.26, an element having n̄ as marker is called nit. This property is extended to other elements, which do not have this property and this is what is described in this big section. One of the sūtra we have already seen is sārvaḍhātukam apit, which falls into this particular section. This is an extension which is stated an adhikāra which covers the extension, this is a unique example. The second important adhikāra in 1.2 is ekaśeṣa one remaining. So, there are several elements stated, out of which only one remain and here is one example; this is an example of 1.2.64 sarūpāṇām ekaśeṣa ekavibhaktau. What it says is in immediately before the same vibhakti, one of the two forms remains. So, if we have 'rāma rāma au', au is the dual suffix and here we have two rāmas. So, one of them is deleted and the one remains. So, 'rāma rāma au' and you will get only rāma plus au, which will result in rāmau.

Similarly, when you have a compound like māṭṛ plus su plus piṭṛ plus su and su gets related māṭṛ plus piṭṛ. Now, amongst these two only this one piṭṛ remains; one this one gets deleted. And so, the final resultant form will be piṭṛ. So, when you say pitarau as Kālidāsa says jagataḥ pitarau vande. So, pitarau means māṭāpitarau. This is what is stated in this section piṭāmāṭṛā, that is the sūtra which appears in this section.

When we go to 1.3, the first adhikāra that we see is 'it' 1.3.2 to 8. So, 'it' is a marker we have already studied in detail all these sūtras, starting with upadeśe ajanunāsika it, halantya, na vibhaktau tasmāḥ, ādirñiṭṭṭavaḥ, ṣaḥ pratyayasay, cutū, laśkvataddhite and then finally, tasya lopaḥ.

The next important adhikāra in 1.3 is ātmanepadam from 1.3.13 up to 1.3.77 long adhikāra. So, this adhikāra states a set of suffixes to be added; one in order to denote certain meanings bhāva and karma together with kartā, and after a specific kind of roots or specific kind of root plus preverb combination. Then from 78 to 93, there is adhikāra parasmaipadam, a set of suffixes to be added;

one in order to denote certain meaning namely kartā, only kartā and two after a specific kind of roots or a specific kind of root per plus preverb combination.

Remember these two adhikāras do not state what is ātmanepada and what is parasmaipada; they state when ātmanepada suffixes are to be used and when parasmaipada suffixes are to be used. So, the answer when should we use ātmanepada, when should we use parasmaipada; the answer to these questions you will find in these two sections. What is ātmanepada, what is parasmaipada you will not get the answer of these two questions over here; that is given by the samjñāsūtra which we have already seen, which appear in 1.4.

Now, when we go to 1.4, here are three important adhikāras; the first one is ākaḍārad ekasamjñā the very first sūtra, which says that one element stated in this section gets only one term, this adhikāra governs the entire 1.4 to 1 and 2.2 three padas three subsections. Now, if it so happens that, by definition that element gets two terms, two samjñās; then the one stated by a later rule prevails over the earlier stated one. This is stated by 1.4.2 vipratīṣedhe paraṁ kāryam; a very important sūtra, which talks about the conflict resolution principle stated by Panini himself, although in a limited domain.

The tradition applies this principle everywhere in the Aṣṭādhyāyī though. The next important adhikāra in 1.4 is kārake, from 1.4.23 to 55, in which the roles, the entities are thought to possess the capabilities of playing in the accomplishment of action are described, śaktibuddhiḥ kārakam given by śabdāsūtra. Nipātāḥ there is another from 1.4.56 up to 98; this covers the groups of words including cādi and prādi and those which are termed upasarga and gati and also karmapravacanīya, all of them they are called nipātas. All the nipātas are termed avyaya by svarādinipātam avyayam, which we saw earlier.

When we go to 2.1 we have an adhikāra sup, which is stated in the second rule, which goes up to 2.2 38, so two subsections, two padas. Then there is saha supā stated in 2.1.4, which goes up to 2 2 38; samāsaḥ from 2.1.3 up to 2.2.38. What it means is, if there is a pada at the end of it is super pears and if there is another pada, at the end of which another sup appears and if they are semantically linked, then the resultant form could be a samāsa. So, these two sups subntas they are the primary conditions for a samāsa to happen. If it is the condition that in this pada there is no sup over here; but there is a sup over here, then this does not qualify to be called samāsa, this is what these adhikāras tell us.

The basic condition for samāsa is to minimum to sups, two words ending in sups; this is the minimum this is the basic condition. What it also implies is that padas, are the input for the compounding process. What it also implies is that, compounding is a process based on the sentences; sentence is the input, compound is the output.

In 2.1 we also have to other specific adhikāras of compounds; the first one is avyayibhāva from 2.1.5 to 2.1.21. What this means is that, if the first word amongst the two getting compounded has got an avyaya as a prātipadika and a sup followed and then there is another element with a sup and such a compound is called avyayibhāva in general, this is what happens. And in tatpuruṣa compound, which is stated from 2.1.22, which goes up to 2.1.28; the major point is that the two subantas which are available out of them the second subantas, the meaning of the second pada is prominent and then such a compound is called subantas by default. This is what is the meaning of these two adhikāra avyayibhāva and tatpuruṣa.

Then we go to 2.2, the important adhikāra is bahuvrīhi, where bahuvrīhi compound is stated from 2.2.23 to 28. And the important point over here is that, there are two sups which are getting compounded and there is one more word with the sup outside of this compound and this non-compounded word outside of the compound, this word becomes prominent. So, this is the qualificant, this becomes a qualifier, such a compound is called bahuvrīhi; this is what this section primarily tells us.

Then we go to 2.3, the adhikāra is anabhihite and this governs the entire 'pāda'. What it means is, were not expressed; when the kāraṅga is not expressed by a thing mainly primarily, then it is expressed by dvitīyā tṛtīyā caturthī pañcamī and saptamī we have already seen this when we studied the kāraṅga and abhidhāna systems. prathamā is added to a prātipadika, whose kāraṅga is already expressed by a tiṅ mainly.

Then we go to 2.4, there are three important adhikāras stated in 2.4; one of them is ekavacanam 2.4.1 to 16, the number of a specific kind of dvandva compound gets singular number. The dvandva compound prescribing sūtra comes in 2.2.29 only one sūtra; therefore it was not mentioned as an adhikāra. Now, this is an adhikāra which mentions the number of a peculiar kind of dvandva compound.

Then we have another important adhikāra called ārdhadhātuke from 2.4.35 to 57, which means immediately before an ārdhadhātuka suffix certain substitutions take place. For example, asterbhū 2.4.52, what it means is; when you have 'as' as a verbal root bhū, which is added the suffix ta, which is an ārdhadhātuka by definition, then in the environment of this ta 'as' gets replaced by bhū. So, the next step we get is bhū plus ta. And so we derive the form bhūta similar, such rules are stated in this particular section.

The third important adhikāra is luk that is deletion from 2.4.58 up to 2.4.84. So, in the process of derivation of a compound as we saw earlier, we need two words ending in sup; this is a sup, this is a sup. And now 2.4.71 applies and deletes this sup. So, what we have is only the left hand side, the prakṛti part left over here, this is what gets constituted in a samāsa or a compound.

Then we go to 3.1 and the major adhikāra is pratyayaḥ, that starts from 3.1.1 and goes up to 5.4.160. The next adhikāra is paraḥ, which is a qualifier of pratyayaḥ also the same range ādyudāttaḥ also qualifies pratyayaḥ same range. So, these three adhikāras they govern the entire three chapters; 3, 4 and 5. And this is why this particular section of three adhyāyas is called vidhi; as we have seen earlier when we studied the vidhisūtra type of vidhi in the Aṣṭādhyāyī. What this means is that, this is how the sentence, this is how the sentence is structured. So, you have left hand side which is a prakṛti and right hand side is pratyaya.

Now, which pratyaya will be coming over here that is stated in this particular section and which prakṛti that is also stated in this section. For example, dhātoḥ is another adhikāra important adhikāra 3.1.91 up to 3.4.117; this adhikāra tells us that, this slot left hand side is filled by dhātu, which is a prakṛti. So, we have dhātu plus pratyaya dhātu plus pratyaya dhātu plus pratyaya dhātu plus pratyaya that seems to be the case in this particular template.

The next important sub adhikāra within the pratyaya adhikāra is kṛtyāḥ and these are kṛtya types of suffixes. So, from 3.1.95 up to 132, we have the kṛtyadhikāra. So, what this means is that, the suffixes that are added after the dhātu in this section, they are kṛtyapratyayas all of them dhātu plus kṛtyapratyayas So, this pratyaya slot which is the generic slot is now filled with kṛtyapratyaya and then there are specific kṛtyapratyayas like ya tavya anīyar etcetera, they all replace these generic template, generic slots.

What this means is that, from 3.1.91 the left hand slot is filled in by a prakṛti called dhātu. So, we have dhātu plus pratyaya etcetera and so we have examples like ram verbal root plus ghañ kṛ plus tavya and kṛ plus ti. And so, we get the forms rāma which is a prātipadika, kartavya which is a prātipadika kṛti which is a prātipadika and karoti which is a tiñanta form. What this also generates is dhātu plus pratyaya and pada is generated or dhātu plus pratyaya and the dhātu is generated. Similarly, dhātu plus pratyaya and the prātipadika is generated, all this is governed in this particular section.

The adhikāras in 3.2 are these two, bhūte 3.2.84 to 122. So, bhū plus ta, the suffix ta is added in the sense of past tense. And so, we get the form bhūta one who existed; similarly vartamāne is another adhikāra meaning condition 3.2.123 to 188. So, bhū plus laṭ, laṭ is stated in the sense of present tense, laṭ gets substituted by ti and then there is a which comes in between and so, finally,

we get the form bhavati; means he, she or it exists in the present tense. There is one more 'tacchīlataddharmatatsādhukāriṣu' from 134 to 176, these are the additional shades of meanings that are available and we shall explain them when we talk about the accents in the next lecture.

Then there are these three adhikāras in 3.3 bhāve from 3.3.18 to 130, akartari ca kārake samjñāyām same range and strīyām 3.3.94 to 107.

So, let us take the example of these three strīyām; here we have the verbal root kṛ to which we add the suffix ti, which means bhāva and which also means strī. So, kṛti is a feminine form, which means the action of doing ; mati is the feminine form which means the action of thinking, gati is the feminine form which means the action of going, all such words are derived in this particular adhikāra.

Then we go to 3.4, the important adhikāra in 3.4 is lasya, which governs the section 3.4.77 to 117 and this is how the forms get generated in this particular derivation using the sūtras which come in this adhikāra. So, bhū plus laṭ and then laṭ gets substituted by ti by 3.4.78 and then there is a which comes in between 3.1.68 and then the other rules apply and we get the form bhavati. So, ti comes in into this section. So, ti comes in the derivation because of the sūtra, which appears in this particular section. And so, you have all the forms of all ten lakāras and their substitutions which are stated in this particular section.

Next we go to 4.1 and here we have some important adhikāras; for example, nyāpprātipadikāt from 4.1.1 to 5.4.160, a huge adhikāra recovering two adhyāyas; strīyām from 4.1.3 to 77 strīyām, the suffixes stated in the sense of feminine gender, they are stated in this particular section.

Then we have an important adhikāra to 4.1.76 to 5.4.160 taddhitāḥ, this is also big adhikāra. So, taddhitas are the pratyayas, we have already studied them; then there is a sub adhikāra within the taddhita namely aṅ, which goes up from 4 1 83 to 4 4 2 and apatyam for is the meaning condition, which governs the sūtras stated in between 4.1.92 to 176, these are the adhikāras.

And what this means is that, if this is a generic slot filled in by the adhikāra pratyaya like this. Then from 4.1.1 the left hand slot is filled in by a prakṛti called prātipādika and so, we get prātipadika plus pratyaya and so on. So, ram plus ghañ this was the earlier dhātu plus pratyaya, this was also dhātu plus pratyaya, this was also dhātu plus pratyaya, this was also dhātu plus pratyaya. Now, next we have rāma plus su; rāma is a prātipadika to which is added a pratyaya; kartavya is a prātipadika to which is added a pratyaya kṛti is a prātipadika to which is added a pratyaya.

These are sūtras stated in this particular section, this is what this adhikāra means. So, in a nutshell what we have is prātipadika as an input to which is added a pratyaya and so we derive pada as an output. Similarly, prātipadika as a as a prakṛti and pratyaya, which is added to it and we derive another prātipadika; taddhita suffixes are such, then we have prātipadika plus pratyaya and we get prātipadika plus pratyaya they are neither prātipadika, they eventually become pada, but these are the feminine forms, which are not termed as prātipadika by Pāṇini..

So, this taddhita-adhikāra continues up to the end of 5.4. So, we would not go into the details of this taddhita right now; we will go straight away to 5.4 and there is an important adhikāra samasāntāḥ stated in 5.4.68, which goes up to 5.4.160. In this section, several suffixes which are added to a compound are stated, here is an example.

So, when we compound these words mahat su rājan su, we have to derive the word mahārāja and this is how we derive it mahat su rājan su and then the suffix ṭac is added, which appears in this section rājāhas-sakhibhyaṣṭac. Then we have su deleted by a sūtra in the adhikāra luk, supo dhātu prātipadikayoḥ 2.4 and 71. So, we get mahat plus rājan plus 'a' and then 'a' gets substituted by ā mahā a rājan a mahā and this an mahāraj gets deleted , finally we get mahārāja. So, now the original word is rājan, which is reduced to rāja; so we see this 'a' coming at the end figuring in the word mahārāja, this is the importance of the samasānta suffix.

Then we go to 6.1, the main adhikāra in 6.1 is saṁhitāyām 6.1.72 up to 158; what it means is when in close proximity do what, do the substitution of sounds in the given conditions. Another important of adhikāra in the same section is ekaḥ pūrvaparayoḥ from 84 to 114.

What this means is 1 substitute in place of 2 earlier and later. So, if we have this condition A plus B, then in place of both of them we have C. What it means is that, if there is a sequence at the end of which A appears and if there is another sequence of words at the beginning of which B appears, then in place of this A and B, you get C. The remaining part remains the same and then you get C in place of both these A and B. Before this from 72 up to this 84 there are two sūtras, which are stated which do not do this, where A plus B gives you the output namely C plus B.

The next important adhikāra in 6.1 is suṭ stated from 135 to 157. So, here is an example. So, you have sam plus kṛ plus ta, ta is added after the verbal root kṛ to which this kṛ su is added saṁparibhyām karotau bhūṣaṇe a sūtra appearing in this section. So, this s is added to this kṛ. So, now, we have sam plus s kṛ plus ta and we get the word saṁskṛta, derived by in this particular fashion.

Then the important adhikāra is anta udāttaḥ from 6.1.159 to 223. What this means is final vowel is accented.

Then we have another important adhikāra samāsasya, which is stated in 6.1.223 and it goes up to the end of 6.2, 6.2.199; what this means is by default final vowel of a compound is accented. So, there is no other important adhikāra in 6.2. So, we go directly to 6.3 and here there are a few adhikāras; one is uttarapade 6.3.1, it goes up to the end of 6.3. What this means is immediately before an uttarapada. So, if we have this condition a b c plus sup, where c appears at the end plus another prakṛti and sup. What this means is that, in the condition of this sup, this c gets substituted by d. So, this is an uttarapada, in the environment of uttarapada something happens to the pūrvapada; this is what this uttarapade adhikāra means.

Then we have aluk adhikāra from 6.3.1 to 24, which means non-deletion of the sup. So, if we have this situation, where a b c plus sup plus prakṛti and a sup; then this sup is supposed to be dropped deleted, but this is not deleted on account of the sūtra stated in this particular section and this is the output that we get and several examples exist, words like Yudhiṣṭhira and so on they are examples of this section.

Then the important adhikāra saṁhitāyām once again from 6.3.114 up to 138; then we also have another adhikāra dīrghaḥ from 6.3.111 up to 6.4.18 and here the adhikāra crosses over into another subsection, another pāda. The example is this, we have viśva plus mitra and so, 'mitre carṣau' is the sūtra which appears in this section, which says that immediately before an uttarapada which is mitra, substitute this short vowel by a long vowel. So, viśva plus mitra becomes viśvā plus mitra and the result we get is viśvāmitra, if and only if this word qualifies a ṛshi and if it is a saṁjñā.

The most important adhikāra in 6.4 is aṅgasya and this governs the five subsections 6.4 and the entire 7th chapter; it goes up to the end of 7.4, 7.4.97 and the others adhikāras are 'asiddhavadratṛbhāt' as well as 'bhasya'.

So, what is an aṅga? We have already studied this, 'yasmāt pratyayavidhis tadādi pratyaye aṅgam'; that verbal element x at the beginning of which comes y to which is added a pratyaya by prescription, immediately before a suffix pratyaya is called aṅga. So, if you have y plus pratyaya in this case, y is equal to x that is an aṅga and if you have y plus pratyaya plus pratyaya, in this case y plus pratyaya is x that is an aṅga.

So, for example, ram plus ghañ and kṛ plus tavya also kṛ plus ti and kṛ plus u plus ti, we have these aṅgas; in case of ram plus ghañ, ram is an aṅga, kṛ plus tavya, kṛ is an aṅga, kṛ plus ti, kṛ is an

aṅga, because these suffixes are stated after these prakṛtis, these dhātus. In case of kṛ plus u plus ti kṛ is an aṅga with reference to u; but with reference to ti kṛ plus u this becomes an aṅga. Now, we get the outputs of these and rāma is the output of this ram plus ghañ. Now, rāma becomes an aṅga when su is added. So, with reference to su rāma becomes an aṅga, with reference to su kartavya becomes an aṅga, with reference to su kṛti becomes an aṅga karoti is not an aṅga karoti is a pada.

What is a bha? So, when we have this situation prātipadika plus pratyaya in this case first omit the first 5 pratyaya stated in 4.1.2. Now, from the remaining ones from 4.1.2 up to 5.4.160, a vowel beginning and amongst the consonants y beginning y beginning pratyaya follows, then the prātipadika is called bha. So, this prātipadika is called bha if this pratyaya is of a peculiar kind; this pratyaya should belong to this list omitting the first five, this pratyaya should be a vowel beginning and this pratyaya should be; if at all it is a consonant beginning, then it should be y beginning. Then this prātipadika will be called bha, a subset of aṅga.

Now, in this list of sups, the ones in blue they are the suffixes which are vowel beginnings of suffixes; they cause the previous prātipadika to be termed as bha, the red ones they are consonant in beginning, but not y beginning. So, they caused the previous prātipadika to be called further and all of them they caused the previous prātipadika to be called an aṅga.

So, here are examples 'marut plus as' is 2.3. So, 'as' is a vowel beginning suffix and the 6th suffix stated in 4.1.2. So, marut is called bha. So, we get the form marutaḥ. Now, when we go to marut plus bhyām which is 3.2 bhyām is a consonant beginning suffix 8th one stated in 4.1.2. So, marut is not called bha, it is called pada and t gets replaced by the by d, which is governed by the adhikāra padasya and so, we get the form marudbhyām.

Similarly, when we have 'rājan plus as' 'as' is obviously 2.3. Now, 6.4.134 applies and this 'a' over here gets deleted. So, we get 'rājñ as' finally we get the rājñah; this is because this is a bha. Whereas, if you have rājan plus bhyām, this is a consonant beginning suffix; so this does not get the term bha, instead it gets the term pada, because of which 8.2.7 applies and this 'n' gets deleted and so, we get the form rāja plus bhyām rājabhyam. So, here are the forms of rājan, in which the blue ones indicate that they are caused using the term bha and the red ones are generated using the term pada.

Now, let us go to quickly to the adhikāras in 7.1, num is an adhikāra is an augment and we have seen the paribhāṣā sūtras which tell us where the augment with the marker m is to be added, namely immediately after the final vowel. So, here is the sūtra napuṁsakasya jhalacaḥ 7.1.72, because of which num is added to vana in this particular case; vana plus jas, jas gets substituted by śi. So, vana plus i we have and now this num is added after the final vowel over here. So, we get vanan

plus i, then this a gets lengthened vanān plus i we get the form vanāni, which is 1/3 vanam vane vanāni vanam vane vanāni and so on. So, this entire section 58 to 73 deals with this num.

Now we go to 7.2, there are two important adhikāras to be remembered; one is 'iṭ' which starts with 7 to 8 and goes up to 78. So, here is an example paṭh plus ta and since this is an ārdhadhātuka suffix; so ārdhadhātukasya idavalādeḥ 7 to 35 applies and so, we get paṭh plus i ta iṭ is added to this ta and we know by the paribhāṣāsūtra that the augment with the marker ṭ is added before. So, we added here. So, we have paṭh plus iṭa and we get the form paṭhita.

The next important adhikāra is vibhaktau immediately before vibhakti from 7 to 84 up to 113. So, example is tyadādīnām aḥ. So, when a vibhakti suffix follows, substitute this tyad etcetera by 'a'. So, we have yad which is tyadādi here yad plus su this is the vibhakti, then this d becomes d gets substituted by 'a'. So, we have 'y a s ya s' and yaḥ.

The important adhikāra is 7.4 is abhyāsasya, in place of part of the abhyāsa. So, the rule is halādiḥ śeṣaḥ 7.4.60 which says that, only the initial hal that is a consonant of the abhyāsa remains; that means others get deleted. Here is an example. So, we are deriving the perfect forms of paṭh liṭlakāra. So, paṭh plus liṭ, paṭh lus tiṅ, paṭh plus ti paṭh plus 'a'; now we get the reduplication of paṭh, so we have paṭh paṭh 'a', now this part is defined, this part is called abhyāsa by definition purvobhyāsaHḥ, this is the abhyāsa. In this abhyāsa there are two consonants p and ṭh halādiḥ śeṣaḥ says that only the initial consonant remains; that means this ṭh gets deleted. So, we have 'pa paṭh a', then this 'a' gets lengthened and we have pa pāṭh a, finally, we have get the form papāṭha.

Then we go to 8.1 and the adhikāra is padasya from 8.1.16 to 8.3.55 and then padāt from 8.1.71 to 74 and anudāttaṃ sarvaṃ apādādaḥ from 8.1.18 to 74. So, what is a pada? We have already seen this sūptiṅantaṃ padam, a verbal element at the end of which appears a sup or a tiṅ is called pada. What is a sup? A set of suffixes stated in 4.1.2. What is a tiṅ? A set of suffixes stated in 3.4.78.

These are the sups for you, we have already seen them. And these are the subanta forms, so these are called the padas. These are the tiṅs for you 18 suffixes, we have also studied them and the red ones are the final elements. And these are the tiṅanta forms also known as pada by the definition.

Now, the adhikāras in 8.2 very very important, very very crucial; the adhikāra is purvatrāsiddham, I mean this adhikāra governs the entire three subsections 8.2.83 and 8.4, it goes up to the end of 8.4. What this means is that, the rules stated in these three subsections are non-existent for the rules stated in the earlier 29 subsections. And two, the rules stated earlier in these three subsections are also non-existent for the rule stated later on in these three subsections. What this means is that,

the output of the rules in these three subsections cannot be the input for the earlier 29 subsections and two, the output of the later rules in these three subsections cannot be the input for the rules stated earlier in these three subsections. This is what this is the unique construction as far as the text of Aṣṭādhyāyī is concerned

So, what this means is three sub chapters 8.2, 8.3 and 8.4 are non-existent for the rest 29 sub-chapters appearing before. Each subsequent rule in a 8.2, 8.3 and 8.4 is non-existent for a previous rule or rules. The last rule 8.4.66 is non-existent to the entire grammar; the output from these rules cannot be an input for earlier rules. In case of rule conflict, earlier rules overrule the later rules; these are the meanings of the adhikāra, these are the implications of this adhikāra purvatraa-asiddham.

Here is an example, no retroflex in kurvanti, this is the derivation. So, we have kṛ plus laṭ kṛ plus anti, then u comes in kṛ plus u plus anti, then kar plus u plus anti kur plus u plus anti, then we have kur plus v plus anti and now 8.3.24 comes in and applies and converts this 'n' into anusvāra kurvaṁti and 8.4.58 comes in and substitutes 'n' in place of this anusvāra and we get the form kurvanti.

Now, looking at this form, one wonders why 8.4.2 does not apply over here. So, here is an explanation in kur v anti, in this stage 8.4.2 to 8.3.24 can apply; but 8.3.24 gets precedence as it exists in comparison with 8.4.1, because of 8.2.1 purvatrāsiddham. Now, after we apply 8.3.24, we get this form kurvaṁti with an anusvāra; in this stage 8.4.1 cannot apply, because there is no 'n', there is anusvāra. Now, 8.4.58 has the scope of application. So, it applies and we get the form kurvanti with 'n' as the substitute; at this stage 8.4.1 cannot apply, as the output of 8.4.58 cannot be the input for 8.4.1, because of the adhikāra purvatrāsiddham. This is how the word kurvanti which is an exception is derived, no retroflex.

Similarly, Sañjaya uvāca one would say why not do the sandhi of 'a and u' and we can make it sañjayovāca, no that is not possible sañjayovāca is wrong; why, because Sañjaya uvāca and this su gets deleted. So, first of all this s changed to ru, ru is changed to y by 8.3.17 and y is deleted by 8.3.19. Now, after this 8.3.19 gets applied, 6.1.87 cannot apply; as the output of 8.3.19 is non-existent for 6.1.87 and hence you cannot convert this string into sañjayovāca. If you convert it, it is wrong; because of this particular arrangement of rules treating such exceptions.

N

ow, adhikāra in 8.3, there is one adhikāra mūrdhanyaḥ, which governs this section 8.3.55 up to 119 and the sūtra is ādeśapratyayayoḥ; which means s which is not at the end of pada and which comes immediately after iṅ and ku and which is part of a suffix or a substitution is substituted by

a retroflex namely ṣ. So, here is the case bhavisyati sya is a suffix, which comes immediately after i over here. So, it changes to ṣ. So, we get the form bhaviṣyati.

And finally, the adhikāra in 8.4 raṣābhyām no ṇaḥ, this goes up to 39; what this means is n which comes immediately after r and ṣ is substituted by ṇ, if both the substituent and the conditions are in the same pada. Here is an example yūṣan plus as 2/3, which converts this yūṣan into yūṣn 'a' gets deleted and now this n comes immediately after ṣ, so this n becomes ṇ, we get the form yūṣṇaḥ as a result of the application of this rule and then there are several rules which affect this particular operation. These are the adhikāras, this is a panoramic view of the adhikāras in the Aṣṭādhyāyī; I hope it serves the purpose of getting the vyutpatti.

Now, before we close, let us have the maṅgalācaraṇa; an important maṅgalācaraṇa in the tradition, which salutes Pāṇini, "yen dhautā giraḥ puṁsām vimalaiḥ śabdavāribhiḥ, tamaścājñānajaṁ bhinnam tasmai pāṇinaye namaḥ" and I repeat, "yen dhautā giraḥ puṁsām vimalaiḥ śabdavāribhiḥ, tamaścājñānajaṁ bhinnam tasmai pāṇinaye namaḥ".

And we before we close, here are the 5 sūtras today we shall recite the 5 sūtras from two padas 8.1 and 8.2. Here are the 5 sūtras from 8.1. They are sarvasya dve, tasya param āmreḍitam, anudāttaṁ ca, nityavīpsayoḥ and parervarjane. I repeat, sarvasya dve, tasya param āmreḍitam, anudāttaṁ ca, nityavīpsayoḥ and parervarjane.

Similarly, the 5 sūtra at the beginning of 8.2 are these pūrvatrāsiddham, nalopaḥ supsvarasaṁjñāsubvidhiṣu kṛti, na mu ne, udāttasvaritayoryaṇaḥ svarito'nudāttasya and ekādeśa udāttena udāttaḥ. I repeat, pūrvatrāsiddham, nalopaḥ supsvarasaṁjñāsubvidhiṣu kṛti, na mu ne, udāttasvaritayoryaṇaḥ svarito'nudāttasya and ekādeśa udāttena udāttaḥ.

Thank you for your attention.