

One more thing to keep in mind in addition to the prataya endings to be added to verbs in some lakaras

### **Addition of अ or आ augment in लुङ् लङ् लृङ् लकार**

लुङ्-लङ्-लृङ्क्ष्वडुदात्तः ॥ ६.४.७१ [अङ्गस्य]

वृत्ति = लुङ् लङ् लृङ् इत्येतेषु परतः अङ्गस्य अट् आगमो भवति उदात्तश्च स भवति ।

An augment अट् will get added to the anga when लुङ् लङ् लृङ् are following an anga. And this being टित् आगम , will get pre-fixed to the anga. The svara of this augment will be उदात् – which we need not worry about now.

There is however an exception if the anga begins with a vowel – i.e. if the dhatu we are trying to conjugate in these lakaras begin with a vowel – then we prefix an आ instead of अ.

आडजादीनाम् ॥ ६.४.७२ [लुङ्-लङ्-लृङ्क्ष्वडुदात्तः अङ्गस्य]

वृत्ति = अजादीनाम् अङ्गानाम् आट् आगमो भवति लुङ्-लङ्-लृङ्क्षु परतः उदात्तः च स भवति

An augment आट् (instead of अट्) will get added to the anga when लुङ् लङ् लृङ् are following an अजादि anga. And this being टित् आगम , will get pre-fixed to the anga.

When this आ is pre-fixed to अजादि anga, then instead of applying usual sandhi rules, vrddhi is mandated by the following sutra:

आटश्च । ६.१.९० [वृद्धिः, एकः पूर्व-परयोः, संहितायाम्]

वृत्ति = आटः परो यो अच्, अचि च पूर्वो यो आट्, तयोः पूर्वपरयोः  
आट्-अचोः स्थाने वृद्धिरेकादेशो भवति, संहितायां विषये ।

Examples - ऐक्षत्, ऐच्छत्

आ इच्छ -ऐच्छत्

**The endings in लिट् (परोक्षे) are different and there is a duplication of first part of the dhatu**

The III person endings are what matter most because of परोक्षे.  
These III person endings for parasmaipadi are:

णल् (=अ) अतुस् उस्

णल् being आर्धधातुक णित् प्रत्यय – It can bring about वृद्धि of final इक् or penultimate अ, or गुण of penultimate इक्

If आत्मनेपद endings apply – then the endings for the III person plural will be seen to end in इरे like ऊचिरे, दददिरे, ववृत्तिरे

## Recap all the way..

- The basic unit of communication is a sentence. The heart of a sentence is an action. A traditional definition of a sentence is:  
वाक्य = आख्यातं (साव्ययं सकारकविशेषणं) वाक्यसंज्ञं भवति
- आख्यात means a verb or verbal form. A verb make a sentence – the sentence may optionally have adverbs, nouns, adjectives etc. So the action or verb is the center piece.
- Any word is सुप्-तिङ्-अन्तम् पदम् – The तिङ्-अन्त means verbs and सुप्-अन्त means nouns (which includes participles having features of both a verb and noun).
- Know the verb – is it denoting the agent or object – i.e. कर्तरि कर्मणि/भावे प्रयोग
- The verbs come in ten tenses and moods – we mentioned and have worked with present, past, future and imperatives.
- Know the nouns and how they connect to the verb – the कारक tells us how a noun is connected to the verb or other nouns in a sentence. Karakas are expressed thru vibhakti pratyayas (1<sup>st</sup> case thru 7<sup>th</sup> case plus the vocative) and we saw the basic meanings of the vibhaktis and karakas.
- The need for conjugating nouns and verbs and basic conjugations followed. A overview of various other elements in the language like Samasa, taddhitas, avyayas, sarvanamas was also covered
- Verbs and nouns have to match in number. Adjectives must match in gender, case, number to the extent possible
- That built the foundation with which to understand any basic sentence – and this has been applied thru verse analysis and in doing all the exercise we have done so far.

- Then we went into understanding the alphabet and its phonetics – this was done thru the mahesvara sutras and some siksa sutras. This was a first firm step into Paninian grammar. We also looked at various इत् letters and groupings of letters called प्रत्याहार
- We then went into basic ideas of Guna, Vrddhi and how sutras worked in Panini exemplified thru इकोयणचि etc. The applications of Guna, vrddhi was done thru applying it to derive verb forms in 1<sup>st</sup> and 10<sup>th</sup> ganas
- With a view to giving a broad overview of verbs which is really at the core of the language we went into various pratyayas, their classification into तिङ्, सुप्, कृदन्त, तद्धित on one hand and into सार्वधातुक, आर्धधातुक on another
- We then looked at the implications of these classifications and how they are applied to cause guna, vrddhi and other changes
- The application was to see the some krdanta forms and present tense forms for all 10 ganas of dhatus in kartari and karmani prayogas.
- Having known the basics of the language and how sentences make sense the sandhi rules to help one read and break sandhis were needed and we introduced the simple rules relating to svara and visarga sandhi

## प्रकृति-प्रत्यय विभाग

Another way of looking at the grammar is as – प्रकृति-प्रत्यय विभाग  
(Looking at what each इत् letter is used for was another point we have seen before)

**प्रकृतिः** उपादान-कारणम्। तदर्थविकृतेः प्रकृतौ ।

Prakrti is the (material) cause - natural, original as opposed to modified – being the starting point for changes.

शास्त्र-प्रक्रिया-व्यवहारे प्रकृति-प्रत्यय-विभाग-कल्पनया शब्दार्थभावनायाम्  
प्रत्ययात् प्रथम-उपादान-कारणमिव या उपादीयते ताम् प्रकृतिः इति  
व्यपदिशन्ति।

The original base of the word to which affixes etc. are added, to bring out appropriate meanings is called प्रकृति. A typically e.g. of

प्रकृति is a धातु or a प्रातिपदिकम्

तस्यैव उत्तरमवस्थान्तरं **विकृतिः** ।

विकृति - is that which is modified – the post change state of प्रकृति

## प्रत्यय

प्रत्यायते अर्थम् अनेन इति प्रत्ययः

The meaning is indicated by this, therefore it is called a pratyaya

प्रत्येति = पश्चाद् गच्छति इति प्रत्ययः परः

It follows (a प्रकृति) - therefore it is called a प्रत्यय

उदहरणानि (Examples) - तिङ्, सुप्, कृत्, तद्धित, स्त्री प्रत्ययाः

Generally प्रत्ययs are added in a particular sense, to bring out a particular meaning (but please bear in mind, every generalisation may have an exception)

## विभक्ति

In case of verbs is a function of (लकार, पुरुष, वचन)

In case of nouns – while पुरुष, वचन are common factors, there is another thing to note:

- कारक विभक्ति - Related to a verb through a कारक
- उपपद विभक्ति - Noun is related by association with some other word; case termination added on account of the presence of another word in the proximity

## Examples of विकृति

Any पद is an example of विकृति (because it is typically a vikara of a प्रकृति by addition of one or more pratyayas)

Consider a प्रकृति - the dhatu दह in the meaning of “turning to ashes, i.e. to burn”, दह भस्मीकरणे

## Examples of तिङन्त् प्रत्यय being added (after a root)

a) With the तिङन्त् प्रत्यय ति added to denote the कर्ता (agent) of the धातु दह (कर्तरि प्रयोग ) in third person, singular, we get the पद दहति, which means He/She/It is the agent of burning, i.e. He/She/it burns. It is the प्रत्यय which brings in the sense of “agent of” in third person and singular in this context to the root.

b) With the तिङन्त् प्रत्यय ते, added to denote the कर्म (object) of the धातु (root) दह i.e. कर्मणि प्रयोग, in third person, singular we get the पद दह्यते, which means ‘He/She/It is the कर्म (object) of the धातु (root) दह, i.e. he/she/it is subject to the action of burning”)



Examples of a कृदन्त प्रत्यय being added (after a root). The result of this is a प्रातिपदिकम्, which being a noun base has to take on a सुबन्त प्रत्यय to form a पदम् (a word which can be used in a sentence)

c) With a कृदन्त प्रत्यय 'ण्वुल्' added to denote the agent of the धातु (root) दह, we get the प्रातिपदिकम् दाहक which mean an agent of burning.

d) With a कृदन्त प्रत्यय 'घञ्' added to denote the कर्म, करण (instrument) or अधिकरण (location) of the धातु (root) दह, we get the प्रातिपदिकम् दाह which may mean an object of burning (like fuel), an instrument of burning (like an instrument used to burn), a location where something is burnt like a crematorium depending on the context and the विवक्षा (intention) of the speaker.

e) With a कृदन्त प्रत्यय 'ल्युट्' added to denote the भाव of the धातु (root) दह, we get the प्रातिपदिकम् दहन which is an abstract noun meaning 'burning'.

f) With a कृदन्त प्रत्यय तव्य,अनीयर् and ण्यत् added to denote the कर्म of the धातु (root) दह, we get the प्रातिपदिकम् दग्धव्य, दहनीय, दाह्य respectively, which can mean something to be burnt, fit to be burnt etc.

g) With a कृदन्त प्रत्यय 'तुमुन्' added to denote of the धातु (root) दह, we get the प्रातिपदिकम् दग्धुम् which means "In order to burn". This is a noun base, and has to take on a सुबन्त प्रत्यय to form a पदम् (a word which can be used in a sentence), but due to the प्रत्यय 'तुमुन्', the added सुबन्त प्रत्यय is dropped making the word दग्धुम् a पदम्. It is called an अव्यय since the विभक्ति ending is not seen.

Examples of a सुबन्त प्रत्यय being added (after प्रातिपदिकम्).

The result of this is a पदम् word which can be used in a sentence.

- h) The सुबन्त प्रत्यय सु added to the प्रातिपदिकम् दाहक (अकारन्त पु०) to get a पदम् which will stand for an agent, or an adjective qualifying an agent in a sentence in कर्तरि प्रयोग.

The resulting word is दाहकः. E.g. अग्निः दाहकः अस्ति ।

दाहकः शान्तः।

- i) The सुबन्त प्रत्यय भ्याम् added to the प्रातिपदिकम् दाहक to get a पदम् which will stand for two fires which are instruments of burning something in a sentence. The resulting word is दाहकाभ्याम्.