

**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 46**  
**उपपदसमास upapadasamāsa - 3**

Welcome I welcome you all to this lecture in the course samasa in Paninian grammar and this is the first course on samasa.

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मङ्गलाचरण maṅgalācaraṇa

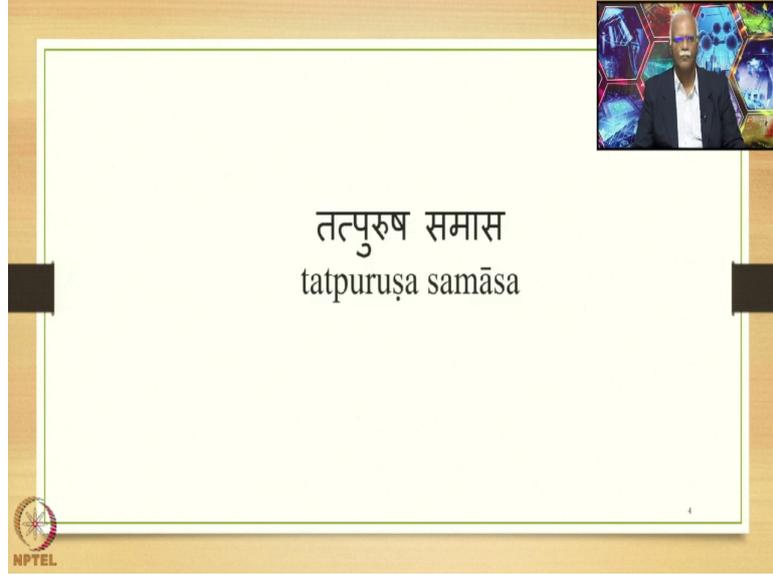
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṅjarīhartti līlayā ||

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3

We begin our lecture with the recitation of the mangala charana [FL].

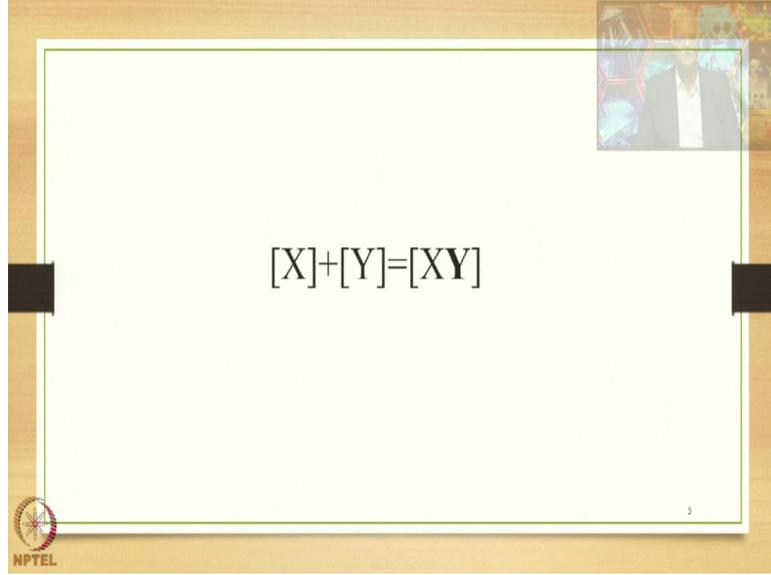
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We in this course are concentrated on studying the tatpuruṣa samāsa. Tatpuruṣa samāsa is one of the major types of four types of samāsas in Sanskrit avyayibhava, tatpuruṣa, bahuvrīhi and dvandva in that order as stated in the Aṣṭadhyāyī. Tatpuruṣa samāsa is by far the most productive of all the samāsas there are also different types of tatpuruṣa samāsa as compared with the other samāsas.

Pāṇini has also composed several sūtras in order to explain the tatpuruṣa samāsa as compared to the other types of samāsas be it samāsa vidhāyaka sūtra or samānta pratyaya vidhāyaka sūtra or samāsa svara vidhāyaka sūtra there are more sūtras explaining the tatpuruṣa samāsa than the other samāsas.

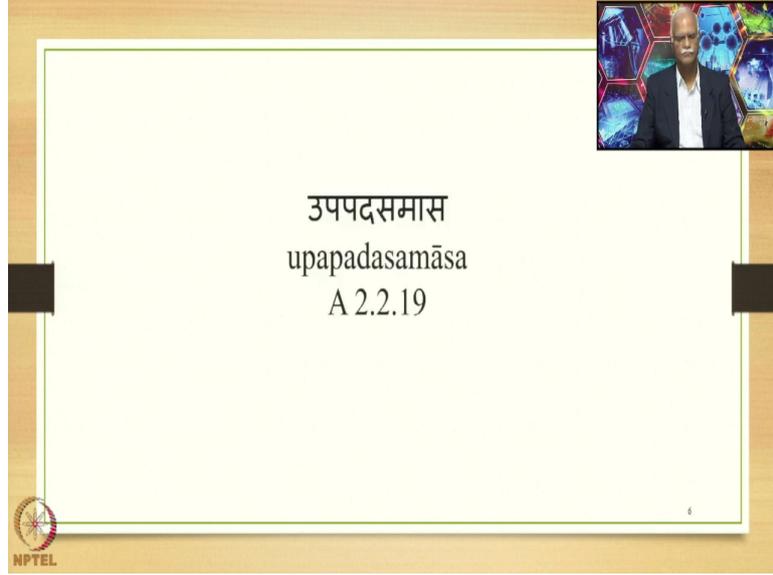
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The derivation of the tatpuruṣa samāsa can be summed up in the form of an equation in this way where, we have X plus Y is equal to X Y; X and Y are two different independent entities in terms of the meaning as well as the word form as well as the accent, but they are interrelated. So, the speaker of Sanskrit decides to merge them together into one unit. So, then the process happens and one output is generated X Y this is one form X Y in terms of one meaning one over form and one accent.

Now, this X Y has Y as an element which acts as a head this is the specialty of the tatpuruṣa samāsa what it implies is that this X Y as one unit when it is part of a sentence and is interrelated to any other external word it is only through this Y that this interrelation is possible. When X is related to any other external word without going through Y then such a samāsa is considered to be an exception and also noted down as asamarthah samāsa.

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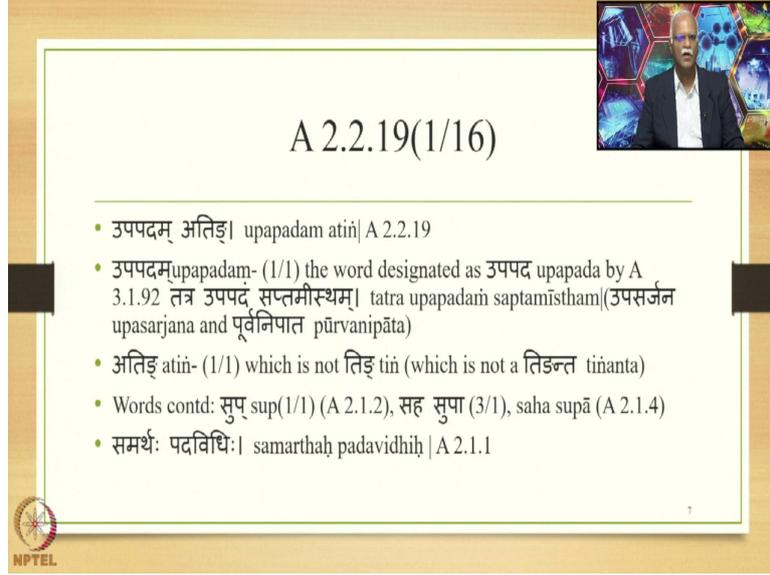
उपपदसमास  
upapadasamāsa  
A 2.2.19

NPTEL

6

We have studied the many varieties of tatpurusha samasa namely vibhakti tatpurusha then we studied karmadharaya along with it was dvigu. Then we studied ekadeshi samasa followed by naya tatpurusha samasa then we saw gatisamasa and also pradi samasa we also studied the section in the first adyaya fourth pada in which the term gati is explained with numerous examples. Right now we are focused on studying the upapada tatpurusha samasa stated by 2.2.19 upapadam atin.

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A 2.2.19(1/16)

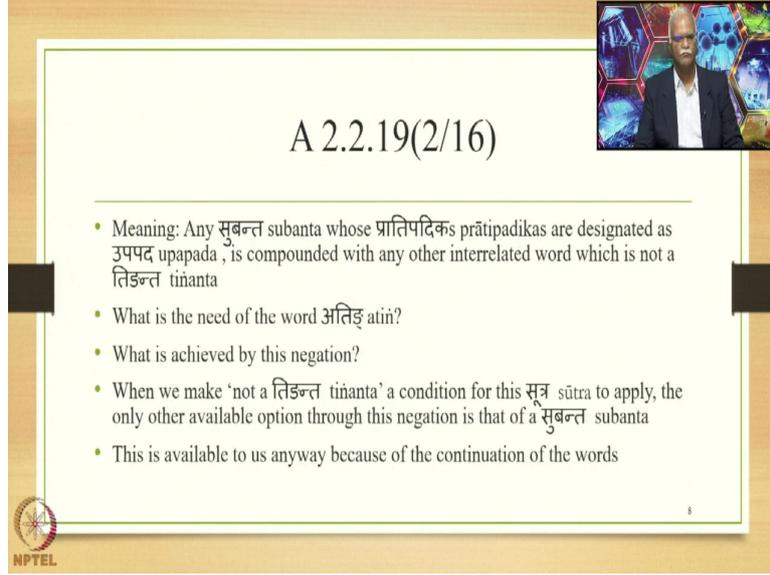
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम् upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam saptamistham|(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा (3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः। samarthah padavidhiḥ | A 2.1.1

NPTEL

Upapadam atin has got two words upapadam and atin upapadam is 1 slash 1 the word designated as upapada by 3.1.92 tatra upapadam saptamistham. And because of this prathama vibhakti there is upasarjana [FL] that is assigned to upapadam and this happens because of prathama nirdistam samasa upasarjanam. And then upasarjanam purvam applies and there is purvanipata of this upapada because it occupies the first position in the samasa.

Now, other word in the sutra is atin which is also 1 1 which is not a tin that is the meaning which is not a tinanta. Words continued are sup and saha supa as well as samarthah padavidhih.

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A 2.2.19(2/16)

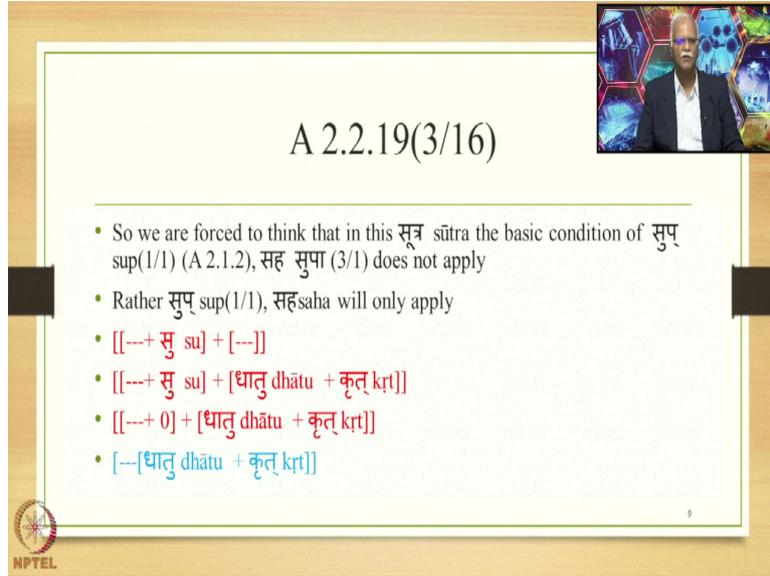
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition for this सूत्र sūtra to apply, the only other available option through this negation is that of a सुबन्त subanta
- This is available to us anyway because of the continuation of the words

NPTEL

So, the meaning of the sutra is any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta. Repeat any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta.

The questions that arise over here are what is the need of the word atin in the sutra? What is achieved by this particular negation? And the reason why we ask these questions are is when we make not a tinanta a condition for this sutra to apply the only other available option through this negation is that of a subanta. And subanta is available to us anyway because of the continuation of the words sup saha supa etcetera.

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A 2.2.19(3/16)

- So we are forced to think that in this सूत्र sūtra the basic condition of सुप् sup(1/1) (A 2.1.2), सह सहा (3/1) does not apply
- Rather सुप् sup(1/1), सहsaha will only apply
- [[---+ सु su] + [---]]
- [[---+ सु su] + [धातु dhātu + कृत् krt]]
- [[---+ 0] + [धातु dhātu + कृत् krt]]
- [---[धातु dhātu + कृत् krt]]

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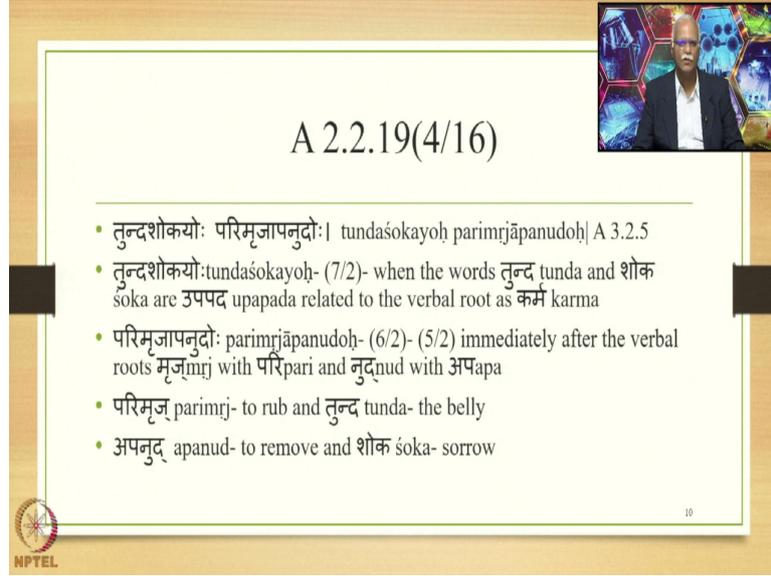
So, then we are forced to think that in this sutra the basic condition of sup and saha supa does not apply rather sup and saha only will apply. And so, this will be the structure of the compound output generated by the application of this particular sutra namely upapadam atin.

So, there will be a subanta having su at the end and the pratipadika in the beginning followed by another element, which has dhatu plus krt. And then su in the purvapada gets deleted and so, we have just the purvapada pratipadika plus dhatu plus krt as the structure of the finally, derived output in the usage.

As we have seen examples grhastha for example, samasta goda kambalada kumbakara nagarakara etcetera. All these compounds were of this particular kind where we have kumba as the pratipatika of the purvapada followed by the verbal root kr plus the kr suffix an and the

important point to remember over here is that this dhatu plus krt output is not independent to use a modern term it is not a free morpheme it is a bound element bound with the purvapada.

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A 2.2.19(4/16)

- तुन्दशोकयोः परिमृजापनुदोः। tundaśokayoh parimrjāpanudoh| A 3.2.5
- तुन्दशोकयोःtundaśokayoh- (7/2)- when the words तुन्द tunda and शोक soka are उपपद upapada related to the verbal root as कर्म karma
- परिमृजापनुदोः parimrjāpanudoh- (6/2)- (5/2) immediately after the verbal roots मृज्mrj with परिpari and नुद्nud with अपapa
- परिमृज् parimrj- to rub and तुन्द tunda- the belly
- अपनुद् apanud- to remove and शोक śoka- sorrow

NPTEL

10

We have studied some sutras at the beginning of 3.2 now let us continue studying some more sutras. The first one amongst them is tundasokayoh parimrjapanudoh this is 3.2.5 there are two padas in the sutra tundasokayoh is the first one parimrjapanudoh is the second one tundasokayoh is 7 slash 2 which means upapada. So, tunda and soka are the upapadas and the important point is that tunda and soka they are related to the verbal root as karma.

Parimrjapanudoh is 6 slash 2 which is converted to 5 slash 2 meaning immediately after the verbal root mrj with pari as a pre verb and nud with apa as the attached pre verb. So, parimrj means to rub and tunda means the belly apanud the means to remove and soka means sorrow.

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## A 2.2.19(5/16)

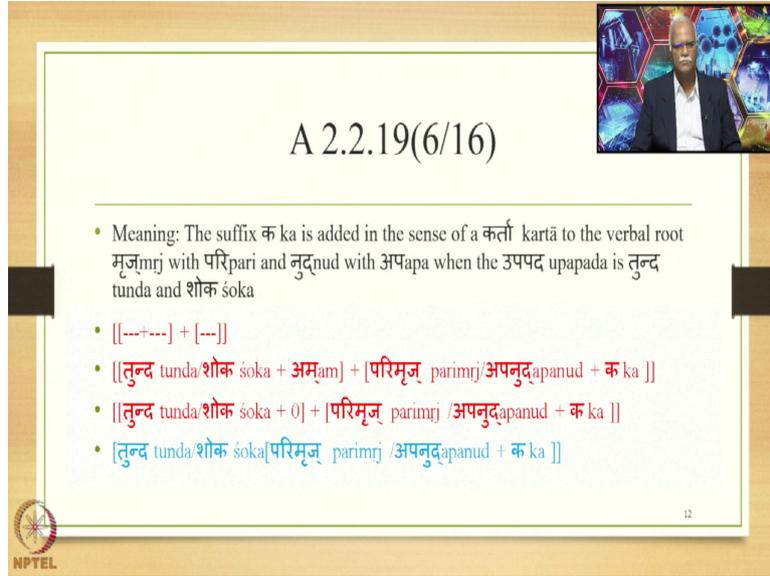
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah | A 3.1.1
- तत्रोपपदं सप्तमीस्थम्| tatropapadam saptamīstham |A 3.1.92
- कृद् अतिङ्| kṛd atinḥ| A 3.1.93, कर्तरि कृत्| kartari kṛt | A 3.4.67- the meaning of क ka is कर्ता kartā
- कर्मणि karmani
- आलस्यसुखाहरणयोः| ālasyasukhāharaṇayoḥ | - In the sense of 'lazy' and bringing happiness



So, now the words continued are dhatoḥ 3.1.91 which means immediately after a verbal root pratyayah from 3.1.1 tatropapadam saptamistham from 3.1.92 also kṛd atin 3.1.93 kartari kṛt 3.4.67 which is also stating the meaning of the suffix as karta also the word karmani is continued from 3.2.1 also importantly there is a statement added in the tradition alasyasukhaharanayoh.

So, the output generated (Refer Time: 10:20) finally, convey these meanings alasya as well as sukhaharan laziness as well as bringing the happiness.

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A 2.2.19(6/16)

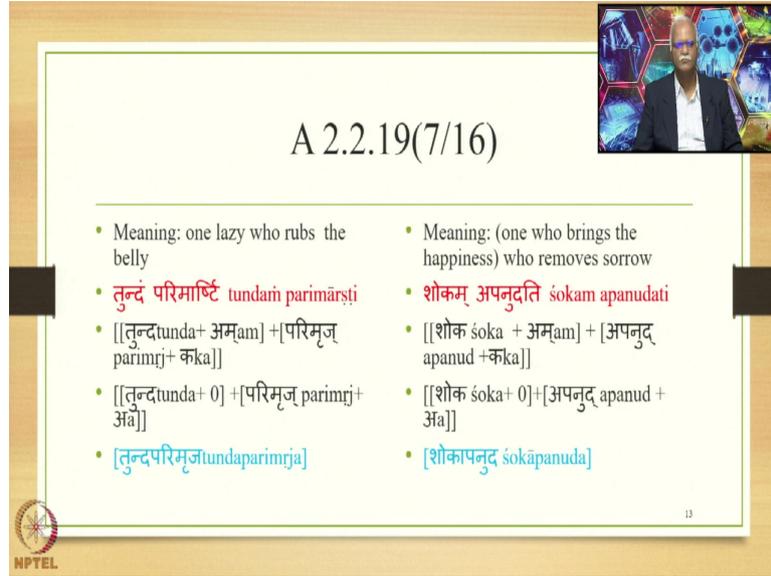
- Meaning: The suffix क ka is added in the sense of a कर्ता kartā to the verbal root मृज्mrj with परिpari and नुद्nud with अपapa when the उपपदा upapada is तुन्द tunda and शोक śoka
- [[---+---] + [---]]
- [[तुन्द tunda/शोक śoka + अम्am] + [परिमृज् parimrj/अपनुद्apanud + क ka ]]
- [[तुन्द tunda/शोक śoka + 0] + [परिमृज् parimrj /अपनुद्apanud + क ka ]]
- [तुन्द tunda/शोक śoka|परिमृज् parimrj /अपनुद्apanud + क ka ]]

NPTEL 12

So, now the meaning of the sutra overall is this the suffix ka is added in the sense of a karta to the verbal root mrj with pari as the pre verb and the verbal root nud with upper as the pre verb when the upapada is tunda and soka respectively. There are two elements stated as upapada and two verbal roots stated to undergo this suffix addition and therefore, there is [FL] tunda and soka are related to parimrj and apanud respectively.

So, if you have tunda plus am ans soka plus am and then parimrj plus a and apanud plus ka in this case the sup that is am after tunda and soka gets deleted and the final output that we get is tunda parimrj ka soka parimrj ka.

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A 2.2.19(7/16)

- Meaning: one lazy who rubs the belly
- तुन्द परिमर्ष्टि tundam parimārṣṭi
- [[तुन्दtunda+ अम्am]+[परिमृज् parimrj+ क्ka]]
- [[तुन्दtunda+ 0]+[परिमृज् parimrj+ अँa]]
- [तुन्दपरिमृज्तundaparimrja]
- Meaning: (one who brings the happiness) who removes sorrow
- शोकम् अपनुदति śokam apanudati
- [[शोक śoka + अम्am]+ [अपनुद् apanud+ क्ka]]
- [[शोक śoka+ 0]+[अपनुद् apanud+ अँa]]
- [शोकापनुद् śokāpanuda]

NPTEL

13

So, the meaning is one lazy who rubs the belly tundam parimarsti tundam parimarsti this is the laukikavighraha literally means who rubs the belly, but the overall meaning to be conveyed is one lazy fellow who keeps on rubbing his belly without doing any solid work tundam parimarsti.

So, we have now tunda related to the action of rubbing as karma. So, there is semantic relatedness. So, now, the compound will happen. So, tunda plus am plus parimrja plus ka this is the alaukikavighraha here tunda soka yoho parimrj apanud yoho has applied and added the suffix ka upapada atin has applied and the samasa has taken place. So, this is now called a samasa.

So, this is now called a pratipadika then supo dhatu pratipadika yoho applies and deletes am. So, we have tunda plus 0 plus parimrj plus a and then we get the form tundaparimrja as a

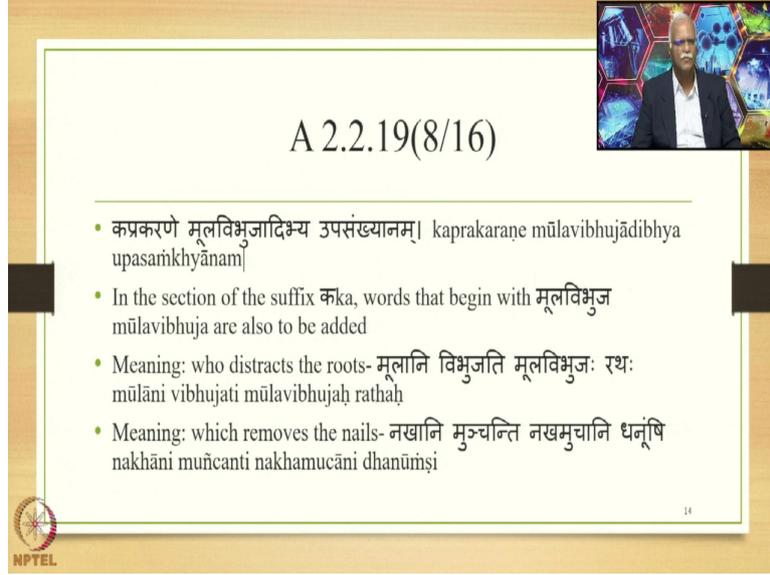
finally, derived compound output tundaparimrja which means one who rubs the belly, but a lazy fellow.

Similarly, one who removes the sorrow one who brings the happiness if this is the meaning to be conveyed we have the laukikavighraha sokam apanudati sokam apanudati. So, soka is related to the action of removing denoted by apanunda as karm. So, they it is semantic relatedness. And so, we have soka plus am plus apanunda plus ka as the alaukikavighraha vakya.

Now, [FL] allows us to add the suffix ka over here and then there is samasa [FL] followed by the pratipadika [FL] followed by the sutra supo dhatu pratipadika yoho applying and removing the suffix am. So, now, we have soka plus 0 plus apanunda plus ka that is a and then we join them together and we get the form sokapanuda.

Because of the marker ka nuda does not become nuda [FL] does not become [FL] because the marker is triggering the operation of negating guna as well as vrddhi in this particular case the sutra is [FL].

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A 2.2.19(8/16)

- कप्रकरणे मूलविभुजादिभ्य उपसंख्यानम्। kaprakaraṇe mūlavibhujādibhya upasamkhyānam।
- In the section of the suffix कka, words that begin with मूलविभुज mūlavibhujā are also to be added
- Meaning: who distracts the roots- मूलानि विभुजति मूलविभुजः रथः mūlāni vibhujati mūlavibhujāḥ rathāḥ
- Meaning: which removes the nails- नखानि मुञ्चन्ति नखमुचानि धनूंषि nakhāni muñcanti nakhamucāni dhanūṃṣi

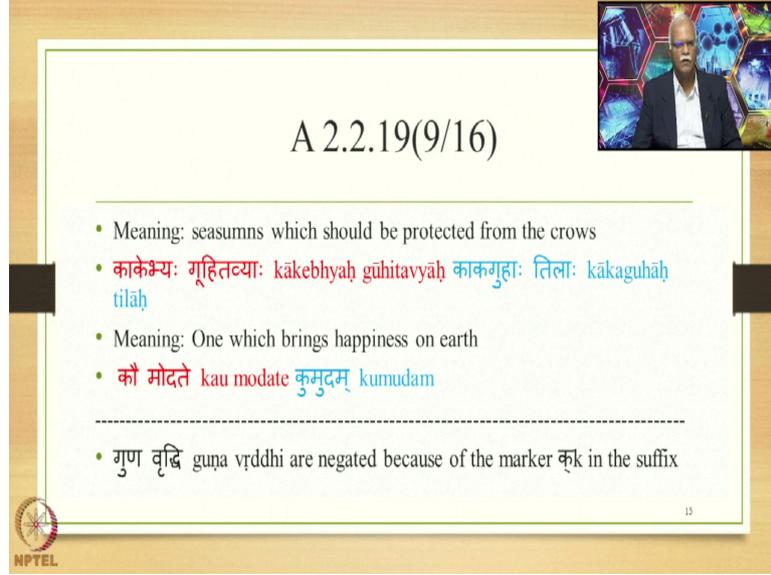
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Now, very importantly the tradition of the later period adds this particular statement to account for some such compound words which get added in the course of time and which require the grammatical sanction. So, the statement is kaprakarane mulavibhujadibhya upasamkhyanam what it means is in the section of the suffix ka words that begin with mulavibhujā are also to be added mulavibhujā is a group of words which is appended in the later tradition to this particular sutra.

Now, the point is who distracts the roots mulani vibhujati mulavibhujah rathah similarly, one which removes the nails nakhani muncanti nakhamucani dhanumsi. So, we add the suffix ka. So, vibhujā has got bhujā as the verbal root ending in ja now when we add the suffix ka the output generated becomes akaranta ending in the vowel a.

Similarly, nakhani muncanti the verbal root is nakhani muncana ending in ca when the suffix ka is added to it after this particular statement the pratipadika final pratipadika becomes a vowel ending pratipadika it ends in short a nakha muncana.

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A 2.2.19(9/16)

- Meaning: seasons which should be protected from the crows
- ककेभ्यः गूहितव्याः kakebhyah guhitavyah ककगुहाः तिलाः kakaguhah tilah
- Meaning: One which brings happiness on earth
- कौ मोदते kau modate कुमुदम् kumudam

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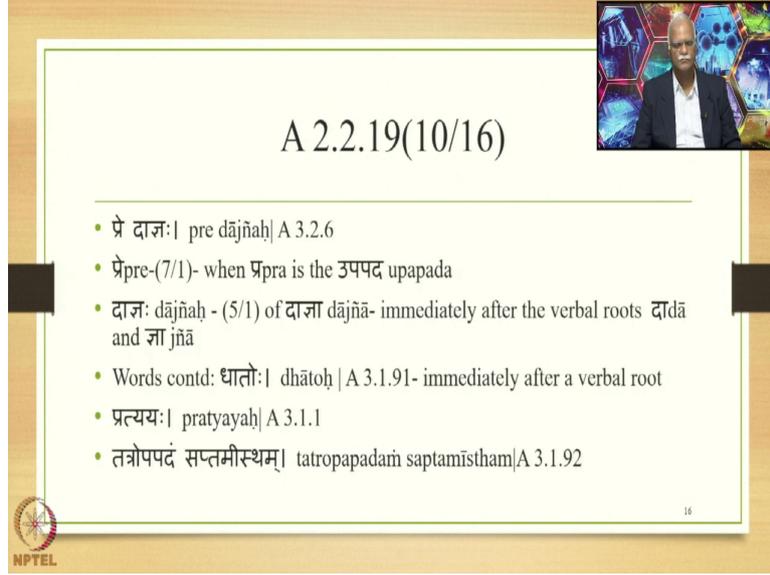
- गुण वृद्धि गुण वृद्धि are negated because of the marker क् in the suffix

NPTEL

Similarly, we have another example where seasons which should be protected from the crows is the meaning to be conveyed. And so, we have kakebhyah guhitavyah and also kakaguhah tilah. So, kakebhyah guhitavyah this is the input meaning and kakebhyah is the output that is generated by adding the suffix ka.

Similarly one which brings happiness on earth kau modate in this sense the word kumuda gets derived guna as well as vrddhi operations are negated in these cases because of the marker ka added to the suffix the sutra neeti ca applying.

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A 2.2.19(10/16)

- प्रे दाजः| pre dājñah| A 3.2.6
- प्रेpre-(7/1)- when प्रpra is the उपपद upapada
- दाजः dājñah - (5/1) of दाजा dājñā- immediately after the verbal roots दाdā and जा jñā
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1
- तत्रोपपदं सप्तमीस्थम्| tatropapadam saptamīsthām|A 3.1.92

NPTEL 16

Now, we go to the next sutra pre dajnah this is 3.2.6 pre is 7 slash 1 which means pra is the upapada and dajnah is 5 slash 1 od dajna meaning immediately after the verbal roots da and da jna da means to donate jna means to know words continued are dhatoḥ 3.1.91 which means immediately after the verbal root pratyayah 3.1.1 tatropapadam saptamistham 3.1.92.

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### A 2.2.19(11/16)

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- कृद् अतिङ्। कृद् अतिङ्। A 3.1.93, कर्तरि कृत्। kartari krt | A 3.4.67- the meaning of क्ka is कर्ता kartā
- कर्मणि karmani
- Meaning: The suffix क्ka is added in the sense of a कर्ता kartā to the verbal roots दादा and जा jñā with the preverb प्रpra as the उपपद upapada and when the other उपपद upapada is related to the meaning denoted by the verbal roots as कर्म karma



Also krt atin 3.1.93 kartari krt 3.4.67 which is stating the meaning of the suffix as karta also the word karmani is continued from karmanyan. So, the meaning overall of this particular sutra is the following the suffix ka is added in the sense of a karta to the verbal roots da and jna with the preverb pra as the upapada and when the upapada is related to the meaning denoted by the verbal roots as karma.

I repeat the suffix ka is added in the sense of a karta to the verbal roots da and jna with the preverb pra being the upapada and then this upapada is related to the meaning denoted by the verbal roots as karma.

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## A 2.2.19(12/16)

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<ul style="list-style-type: none"><li>• Meaning: one who donates everything extensively</li><li>• सर्व प्रददाति sarvaṁ pradadāti</li><li>• [[सर्वsarva+अम्am]+ [प्र दा pra dā + कka]]</li><li>• [[सर्वsarva+0]+ [प्र दा pra dā + अa]]</li><li>• [[सर्वsarva+0]+ [प्र द pra d + अa]]</li><li>• [सर्वप्रद sarvaprada]</li></ul>	<ul style="list-style-type: none"><li>• Meaning: one who knows the path completely</li><li>• पन्थानं प्रजानाति panthānaṁ prajānāti</li><li>• [[पथिन्pathin +अम्am]+ [प्र जा pra jā + कka]]</li><li>• [[पथिन्pathin +0]+ [प्र जा pra jā + अ a]]</li><li>• [पथिन् प्रज pathin prajā]</li><li>• [पथिप्रज pathiprajā]</li></ul>
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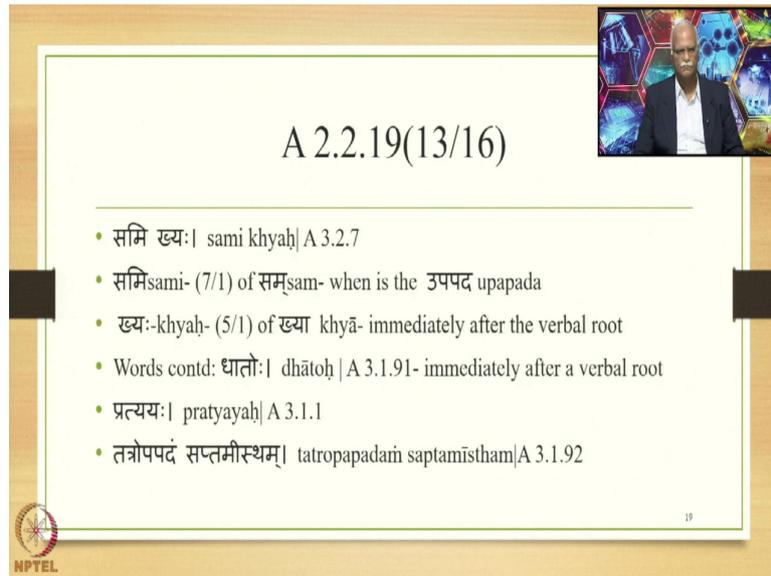
So, we have the meanings he donates everything extensively he donates everything extensively. In order to express this the laukikavighraha is sarvam pradadati where sarva is related with the action of donating extensively as karma. So, there is semantic relatedness and therefore, there is samasa prakriya that happens. So, upapadam atin applies and the sutra pre dajnah adds the suffix ka. And so, we have sarva plus am plus pra da plus ka.

Now, samasa [FL] happens. So, pratipadika [FL] applies and then the sutra supo dhatu pratipadika yoho applies and deletes the sup pratyaya that is am over here. So, we have sarva plus 0 plus pra da plus ka and in ka the sound ka is deleted by the [FL]. So, we have sarva plus 0 plus pra da plus a then a in da is deleted by [FL]. So, we have sarva plus pra d a sarvapada. Sarvapada means he donates everything extensively one who donates everything extensively.

Similarly, when the meaning is one who knows the path completely panthanam prajanati this is the laukikavigraha. And so, there is the suffix ka added after the verbal root jna upapadam atin states the upapada samasa. And so, we have pathin plus am plus pra jna plus ka as the alaukikavigraha. So, samasa [FL] happens pratipadika [FL] happens and then supo dhatu pratipadika yoho applies.

So, we have patin plus 0 plus pra jna plus a and then because of the suffix a which has a marker ka the vowel a in jna is deleted and then we have pathin prajna and then na at the end of pathin is deleted and finally, we get pathiprajna as the finally, derived compound output which means the same thing as the laukikavigraha.

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A 2.2.19(13/16)

- समि ख्यः| sami khyah| A 3.2.7
- समिसami- (7/1) of सम्sam- when is the उपपद upapada
- ख्यः-khyah- (5/1) of ख्या khyā- immediately after the verbal root
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1
- तत्रोपपदं सप्तमीस्थम्| tatropapadaṁ saptamīsthām|A 3.1.92

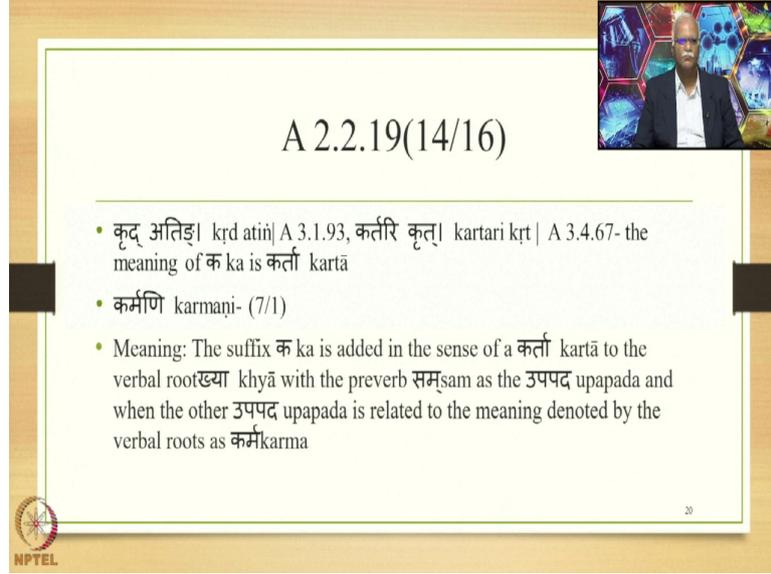
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Then we go to the next sutra sami khyah sami is 7 slash 1 of sam when it is the upapada khyah is 5 slash 1 of khya, which means immediate immediately after the verbal root khya.

Words continued are dhatoḥ 3.1.91 which means immediately after a verbal root pratyayah from 3.1.1 and tatropadam saptamistham from 3.1.92.

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A 2.2.19(14/16)

- कृद् अतिङ्। kṛd atin| A 3.1.93, कर्तरि कृत्। kartari kṛt | A 3.4.67- the meaning of क ka is कर्ता kartā
- कर्मणि karmani- (7/1)
- Meaning: The suffix क ka is added in the sense of a कर्ता kartā to the verbal root क्ख्या khyā with the preverb सम् sam as the उपपद upapada and when the other उपपद upapada is related to the meaning denoted by the verbal roots as कर्म karma

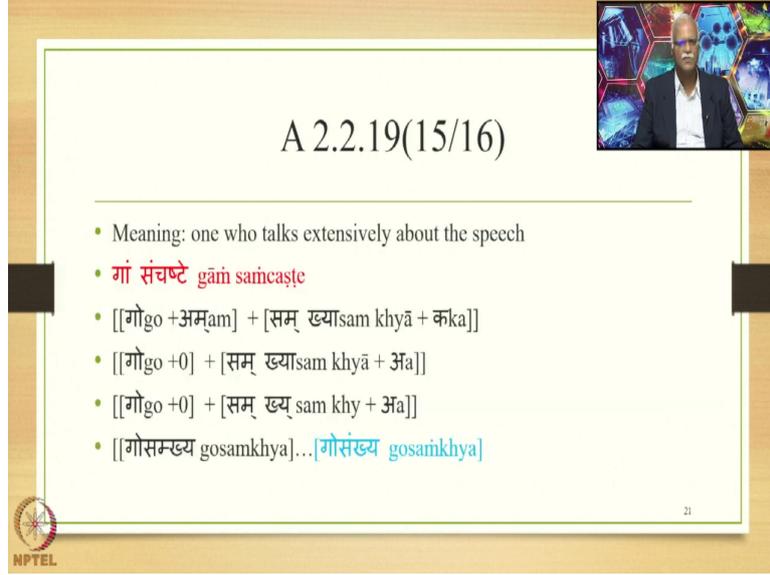
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Also krt atin from 3.1.93 kartari kṛt 3.4.67 which is also stating the meaning of the suffix as karta and now karmani also is continued from karmanyan. So, now, the meaning of the sutra is the suffix ka is added in the sense of a karta to the verbal root khyā with the preverb sam as the upapada and when the other upapada is related to the meaning denoted by the verbal roots as karma.

I repeat the suffix ka is added in the sense of a karta to the verbal root khyā with the preverb sam as the upapada and when the other upapada is related to the meaning denoted by the verbal root as karma.

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A 2.2.19(15/16)

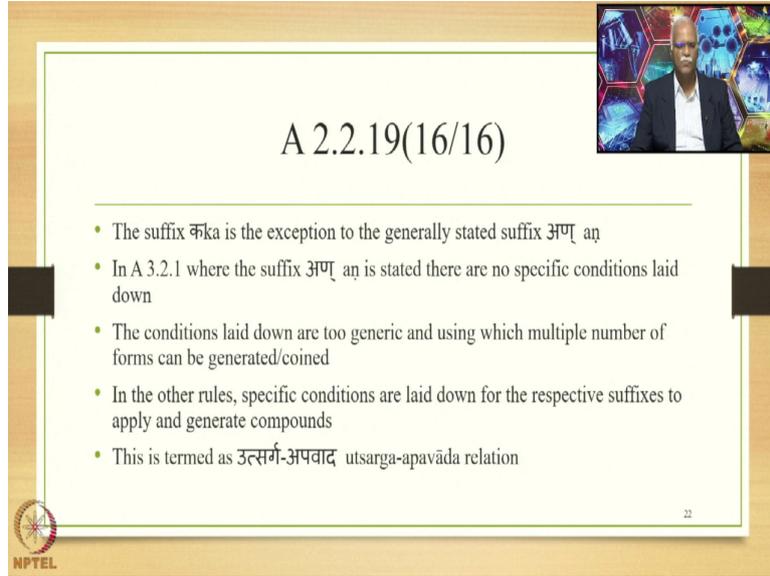
- Meaning: one who talks extensively about the speech
- गां संचष्टे *gān sañcaṣṭe*
- [[गोgo +अम्am] + [सम् ख्याsam khyā + कka]]
- [[गोgo +0] + [सम् ख्याsam khyā + अa]]
- [[गोgo +0] + [सम् ख्य sam khy + अa]]
- [[गोसंख्य gosamkhyā]...[गोसंख्य gosamkhyā]]

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So, here is the meaning one who talks extensively about the speech the word go stands for speech. So, gam samcaste gam samcaste this is the laukikavighraha. And then the sutra sam khyā as the suffix ka in this particular sense sam khyā go plus am plus sam khyā plus ka upapadam atin applies and then samasa [FL] takes place then pratipadika [FL] takes place then supo dhatu pratipadika yoho applies and we have go plus 0 plus sam khyā plus a and [FL] has already applied.

So, we have a in place of ka now we have go plus 0 plus sam khy plus a and then when we join them together we get gosamkhyā as the finally, derived compound output gosamkhyā meaning the same as gam samcaste gam samcaste.

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A 2.2.19(16/16)

- The suffix क्ka is the exception to the generally stated suffix अण् an
- In A 3.2.1 where the suffix अण् an is stated there are no specific conditions laid down
- The conditions laid down are too generic and using which multiple number of forms can be generated/coined
- In the other rules, specific conditions are laid down for the respective suffixes to apply and generate compounds
- This is termed as उत्सर्ग-अपवाद utsarga-apavāda relation

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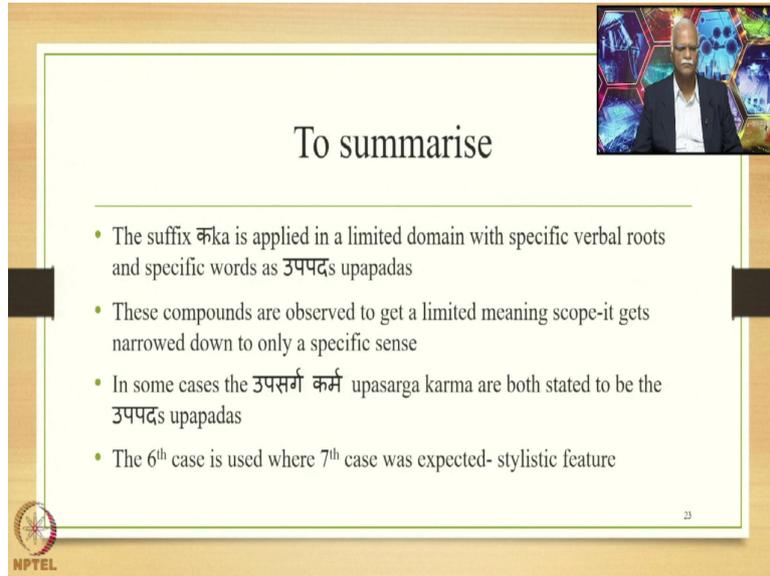
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The suffix ka is the exception to the generally stated suffix an in 3.2.1 where the suffix an is stated there are no specific conditions laid down all we need is karma as upapada and then any verbal root we can add suffix an no specific condition or as far the ending of the verbal root is stated whether it is akaranta akaranta nothing is stated after any verbal root an can be added.

The conditions laid down are too generic and using which multiple number of forms can be generated or also coined. In fact, that is what is being done. In the other rules, however, specific conditions are laid down for the respective suffixes to apply and generate compounds. So, if the verbal root ends in long a only then suffix ka is to be added and so on and so forth.

Now this particular relation between an and ka is termed as utsarga and apavada relation utsarga apavada relation in the Paninian grammatical tradition.

(Refer Slide Time: 25:21)



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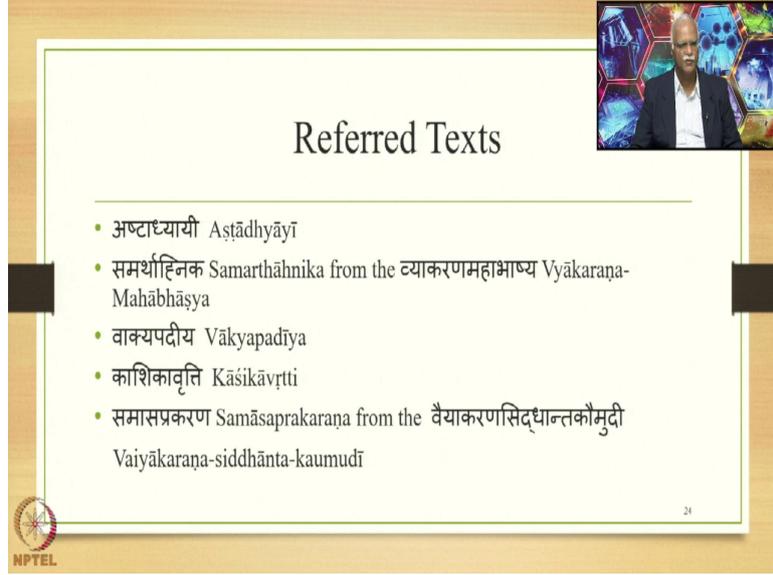
To summarise

- The suffix क्ka is applied in a limited domain with specific verbal roots and specific words as उपपदs upapadas
- These compounds are observed to get a limited meaning scope-it gets narrowed down to only a specific sense
- In some cases the उपसर्ग कर्म upasarga karma are both stated to be the उपपदs upapadas
- The 6<sup>th</sup> case is used where 7<sup>th</sup> case was expected- stylistic feature

To summarize the suffix ka is applied in a limited domain with specific verbal roots and specific words as upapadas. These compounds are observed to get a limited meaning scope it gets narrowed down to only a specific sense. In some cases the upasarga and karma are both stated to be the upapadas upasarga as well as karma they both are stated to be the upapadas.

We also note that the 6th case is used where 7th case was expected meaning the upapada and also the verbal roots. So, this can be considered to be the stylistic feature of Ashtadhyayi.

(Refer Slide Time: 26:20)



## Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnika from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya
- वाक्यपदीय Vākyapadīya
- काशिकावृत्ति Kāśikāvṛtti
- समासप्रकरण Samāsaprakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vaiyākaraṇa-siddhānta-kaumudī

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These are the texts referred to.

(Refer Slide Time: 26:37)

अनुगृहीतो'स्मि

- मीकव्यं ऋणंणी.
- अनेक धन्यवाद.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- ખૂબ ખૂબ આભાર.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

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And we continue studying the upapada samasa in the light of the suffixes stated in 3.2 in the coming lecture as well.

Thank you very much.