

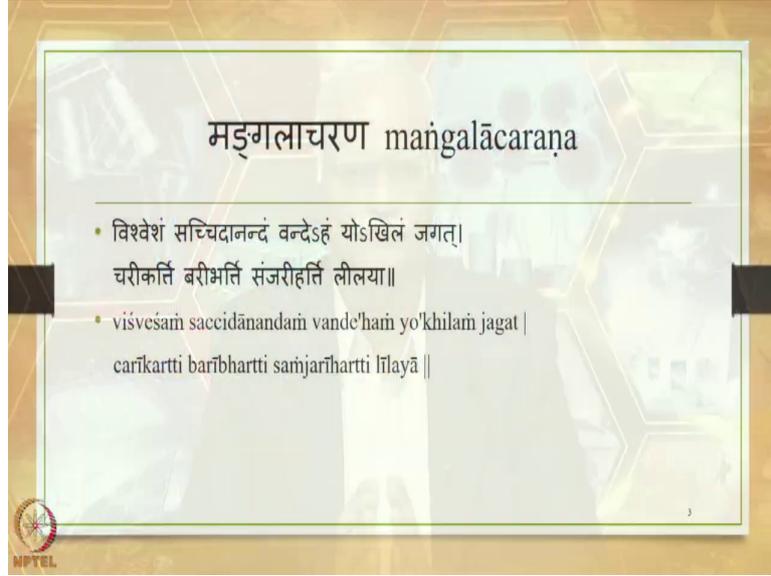
**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 47**

**उपपदसमास upapadasamāsa - 4**

Welcome I welcome you all to this lecture in the course samasa in Paninian grammar. Now this is the first course on samasa we begin our lecture with the recitation of the mangala charana.

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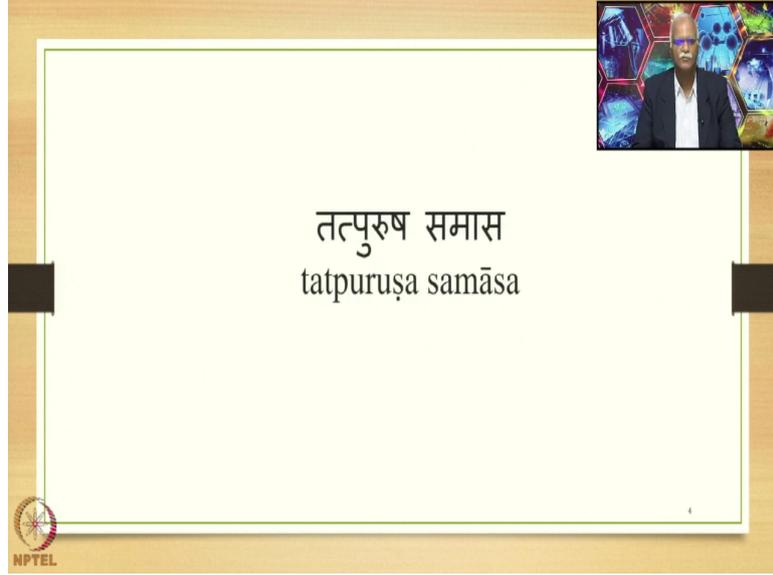
मङ्गलाचरण mangalācaraṇa

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

NPTEL

[FL].

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In this course we have concentrated on the tatpuruṣa samāsa. Tatpuruṣa samāsa is one of the major types of samāsas in Sanskrit avyayibhava. Tatpuruṣa, bahuvrīhi and dvandva are those four major types stated in the grammar of Panini in that particular order. Tatpuruṣa samāsa is one of the most important because by far it is the most productive of the samāsas.

It also has got many varieties in comparison with the other types of samāsas. Also the number of sūtras composed by Panini in order to explain various features of tatpuruṣa samāsa are too many in comparison with the other types of samāsas. The derivation of tatpuruṣa samāsa output can be summed up in the following manner.

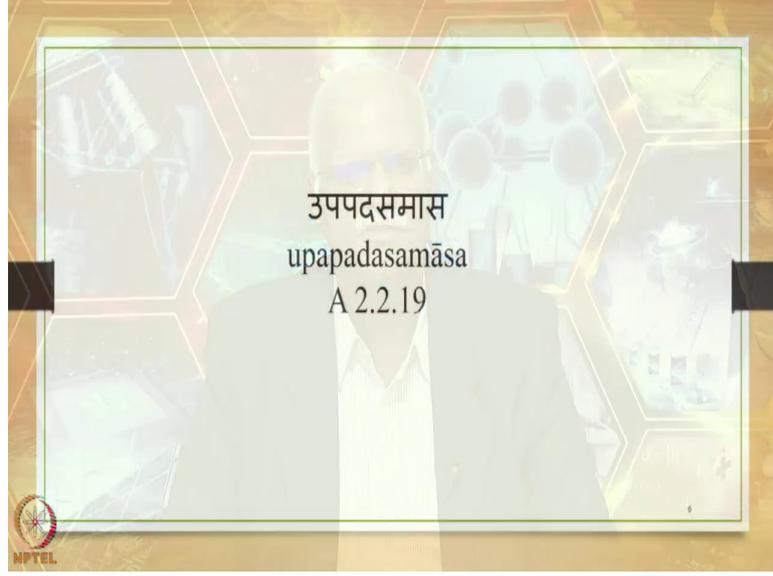
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We have X and Y both independent and separate entities and they both have different independent meanings also word forms and also the accent they are; however, interrelated in terms of meaning. Now this speakers of Sanskrit decide to merge them together and bring out one output in the form of X Y this is one output one unit one unit in terms of meaning in terms of the word form and also in terms of the accent.

Now, when this X Y becomes part of the sentence it becomes interrelated with the other external constituents of the sentence. Now this interrelation is possible of this unit only through its head which is Y. So, Y assumes the position of the head this is the specialty of the tatpuruṣa samasa when X is interrelated with any other external constituent of the sentence without going through Y such an example of a samasa is considered as an exception and also is noted as asamartha samasa in the tradition.

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We also studied several varieties of tatpurusha samasa we started with vibhakti tatpurusha then we studied karmadharaya along with it we studied dvigu. Then we studied pradi samasa and before that we studied ekadeshi samasa as well as nay samasa then pradi samasa and then gatisamasa. And now we are studying upapada tatpurusha samasa this is one of the most productive types or subtypes of the tatpurusha samasa. Upapada samasa is stated by the sutra upapadam atin 2.2.19.

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## A 2.2.19(1/16)

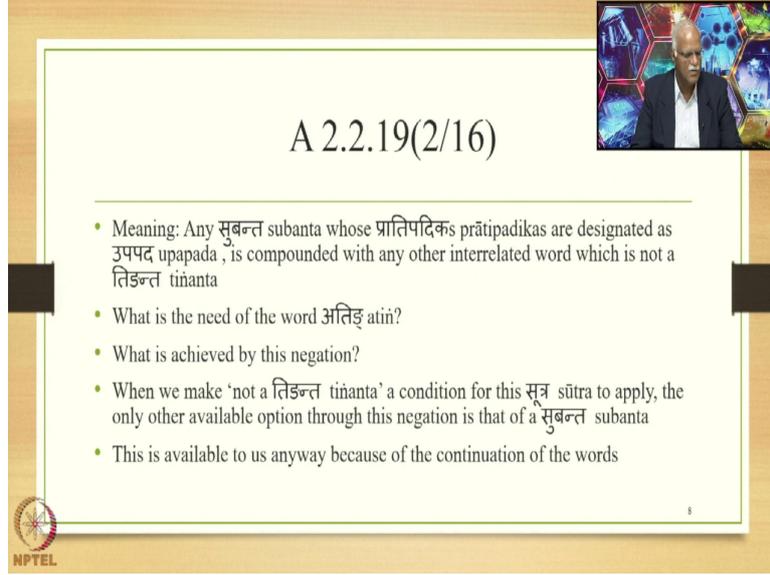
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम् upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam saptamistham|(उपसर्जन upasarjana and पूर्वनिपात purvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: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



This sutra has got two words upapadam and atin. So, upapadam is 1 slash 1 which refers to the word designated as upapada by 3.1.92 tatra upapadam saptamistham. Now upapada is assigned the term upasarjana because it is in prathama by the sutra prathama nirdistam samasa upasarjanam and then upasarjanam purvam is another sutra, which ensures that this upapada occupies the initial position in the samasa purvanipata.

The word atin is also there in the sutra which is in 1 1 and this means which is not tin which is not a tinanta. Now the words continued in the sutra are sup saha supa samarthaḥ padavidhiḥ also.

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A 2.2.19(2/16)

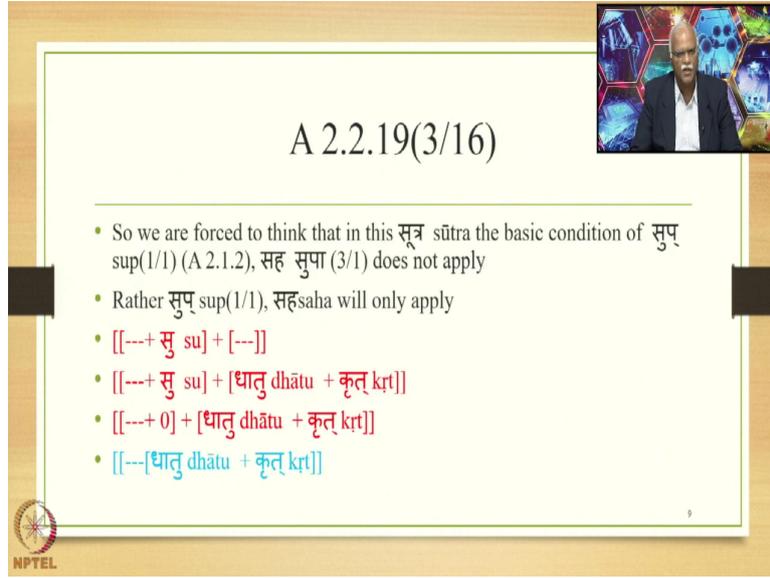
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition 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

Now, the meaning of the sutra so far is that 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.

So, the questions arise here namely what is the need of the word atin in the sutra? What is achieved by this particular negation? Because when we make not a tinanta a condition for this particular sutra to apply the only other available option through this negation is that of a subanta. And subanta option is available to us anyway because of the continuation of the word sup.

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A 2.2.19(3/16)

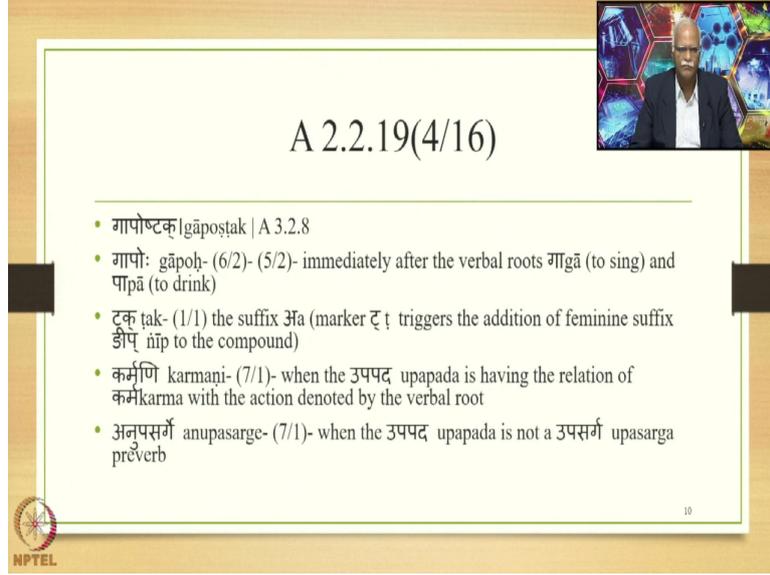
- So we are forced to think that in this सूत्र sūtra the basic condition of सुप् sup(1/1) (A 2.1.2), सह सुपा (3/1) does not apply
- Rather सुप् sup(1/1), सहसाहा will only apply
- [[---+ सु su] + [---]]
- [[---+ सु su] + [धातु dhātu + कृत् krt]]
- [[---+ 0] + [धातु dhātu + कृत् krt]]
- [[---[धातु dhātu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

NPTEL

So, we are forced to think that in this particular sutra the basic condition of sup and saha supa does not apply. Rather sup and saha only will apply. So, the output generated by this particular sutra would be of the following type. If we have purvapada is a pratipadika plus su then in this purvapada finally, the su pratyaya is going to get deleted and the pratipadika is going to remain and the second member of this compound is of the nature of dhatu plus krt.

And so, now, this dhatu plus krt remains and. So, now, we have the samasa form of this kind namely a pratipadika and dhatu plus krt this will be the finally, generated compound output structure.

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A 2.2.19(4/16)

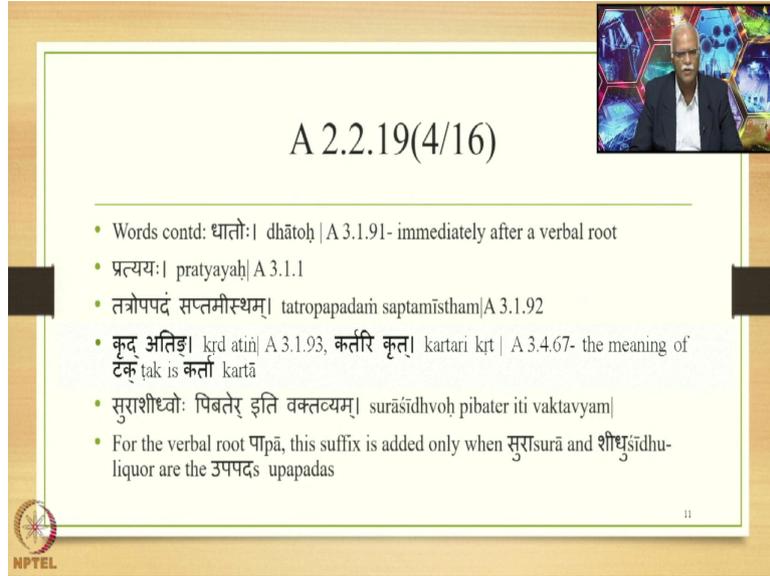
- गापोऽक् | gāpoṣṭak | A 3.2.8
- गापोः gāpoḥ- (6/2)- (5/2)- immediately after the verbal roots गाङ्गा (to sing) and पाप्रा (to drink)
- टक् tak- (1/1) the suffix आ (marker ट् triggers the addition of feminine suffix डीप् ṅīp to the compound)
- कर्मणि karmani- (7/1)- when the उपपद upapada is having the relation of कर्म karma with the action denoted by the verbal root
- अनुपसर्गे anupasarge- (7/1)- when the उपपद upapada is not a उपसर्ग upasarga preverb

NPTEL

We have studied some sutras which state certain krt suffixes which are part of the upapada samasa because these suffixes are stated assuming the upapadas and the examples generated are that of the upapada samasa. Now the next sutra that we are studying here is gapostak 3.2.8. Now, this sutra has got the word gapoh which is 6 slash 2 which should be 5 slash 2 which means immediately after the verbal roots ga to sing and pa to drink.

The next word is tak 1 slash 1 tak means the suffix a marker t in it triggers the addition of feminine suffix nip to the compound and the marker ka triggers the deletion of a at the end of the dhatu; karmani 7 slash 1 is also continued when the upapada is having the relation of karma with the action denoted by the verbal root that is the meaning. Anupasarge also continues when the upapada is not anupasarga.

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A 2.2.19(4/16)

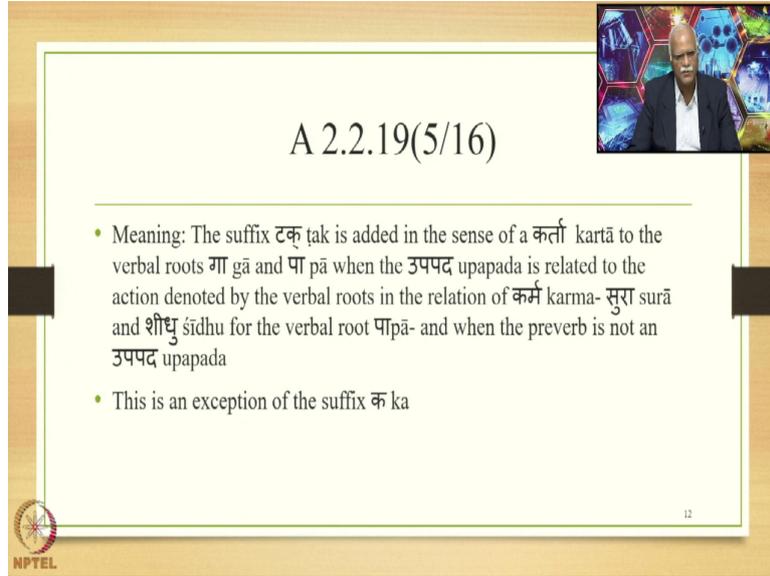
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1
- तत्रोपपदं सप्तमीस्थम्| tatropapadam saptamīstham|A 3.1.92
- कृद् अतिङ्| kṛd atin| A 3.1.93, कर्तरि कृत्| kartari kṛt | A 3.4.67- the meaning of टक् tak is कर्ता kartā
- सुराशीर्ध्वोः पिबतेर् इति वक्तव्यम्| surāśīdhvoḥ pibatēṛ iti vaktavyam|
- For the verbal root पाpā, this suffix is added only when सुरा|surā and शीर्ध्वोः|śīdhvoḥ- liquor are the उपपदs upapadas

NPTEL

Words continued are dhatoḥ from 3.1.91 and this means immediately after a verbal root. Pratyayah 3.1.1 tatropapadam saptamīstham 3.1.92 also kṛt atin 3.1.93 kartari kṛt which states that the meaning of the suffix is karta there is a statement on the sutra surasidhvoh pibater iti vaktavyam.

So, when the verbal root pa pibati is taken for compounding it is compounded only with the two upapadas sura and sidhu for the verbal root pa this suffix is added only when sura and sidhu are the upapadas sura and sidhu both mean liquor. So, now the meaning of the sutra is the following.

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A 2.2.19(5/16)

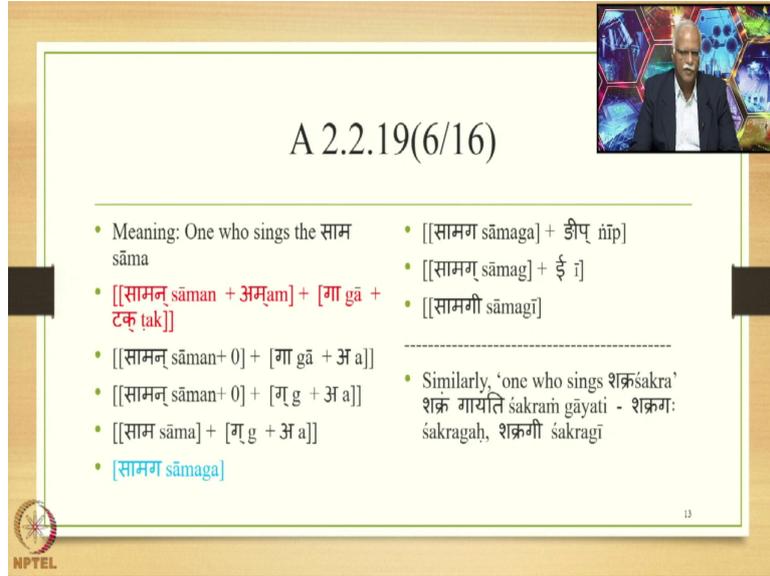
- Meaning: The suffix टक् tak is added in the sense of a कर्ता kartā to the verbal roots गा gā and पा pā when the उपपद upapada is related to the action denoted by the verbal roots in the relation of कर्म karma- सुरा surā and शीघ्र śīghra for the verbal root पाpā- and when the preverb is not an उपपद upapada
- This is an exception of the suffix क ka

NPTEL 12

The suffix tak is added in the sense of a karta to the verbal roots ga and pa when the upapada is related to the action denoted by the verbal roots in the relation of karma sura and sidh sidhu for the verbal root pa and when the preverb is not an upapada. I repeat the suffix tak is added in the sense of a karta to the verbal roots ka and pa when the upapada is related to the action denoted by the verbal roots in the relation of karma, namely sura and sidhu for the verbal root pa and when the preverb is not an upapada.

So, we note that this is an exception of the suffix ka because the verbal roots are ending in a and then there is no upasarga stated as the condition anupasarge; obviously, anupasarge kaha has got scope of application over here and in such a case the suffix tak is stated which therefore, acts as an exception.

(Refer Slide Time: 11:36)



A 2.2.19(6/16)

- Meaning: One who sings the साम  
sāma
- [[सामन् sāman + अम्am] + [गा gā + टक् tak]]
- [[सामन् sāman+ 0] + [गा gā + अ a]]
- [[सामन् sāman+ 0] + [ग g + अ a]]
- [[साम sāma] + [ग g + अ a]]
- [सामग sāmaga]

- [[सामग sāmaga] + डीप् nīp]
- [[सामग sāmaga] + ई i]
- [[सामगी sāmagī]]

Similarly, 'one who sings शक्रśakra'  
शक्र गायति śakraṁ gāyati - शक्रगः  
śakragah, शक्रगी śakragī

NPTEL

13

So, now we have the meaning one who sings the sama. So, sama gayati that is the laukikavighraha sama gayati. So, saman plus am plus ga plus tak this is the alaukikavighraha saman is related with the action of singing denoted by the vernal root ka as karma. So, there is semantic relatedness. And so, we have the samasa taking place saman plus am plus ga plus tak is the alaukikavighraha.

So, samasa [FL] takes place and then pratipadika [FL] takes place and then supo dhatu pratipadika yoho applies and deletes am. And so, we have saman plus 0 plus ga plus a in tak ta and ka they both are deleted by [FL]. So, we have saman plus 0 plus ga plus a. Now, because there is a marker ka the final long a is deleted in ga.

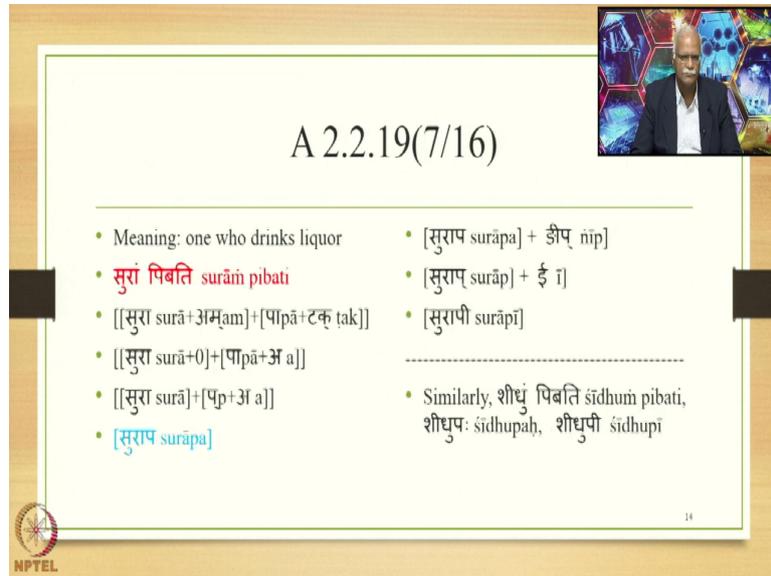
And so, we get the next step saman plus 0 plus ga plus a and then finally, we join these together and we get the word samaga this means the same thing as the alaukikavighraha and

laukikavighraha namely one who sings the sama gayati this is the finally, derived compound output.

Now, in order to show the purpose of the marker ta we continue the derivation process further and now because of this marker ta the feminine suffix nip is triggered. So, we have samaga plus nip nip means i and na and pa they both are marker. So, they are deleted by [FL]. So, we have samaga plus i and then sa (Refer Time: 13:37) 6.4.148 applies and then the final a in samaga is deleted.

So, we have samag plus i and as a result finally, we get samagi as the feminine form. Similarly, one who sings sakra sakram gayati in order to express this we get the compound sakragah and the feminine form sakragi. This is about the verbal root ga where the suffix tak is added.

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A 2.2.19(7/16)

- Meaning: one who drinks liquor
- सुरां पिबति surāṁ pibati
- [[सुरा surā+अम[am]+[पापā+टक् tak]]
- [[सुरा surā+0]+[पापā+अ a]]
- [[सुरा surā]+[पिप+अ a]]
- [सुराप surāpa]
- [सुराप surāpa] + डीप् ṅīp]
- [सुराप surāp] + ई ī]
- [सुरापि surāpī]

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- Similarly, शीधुं पिबति śīdhum pibati, शीधुपः śīdhupah, शीधुपि śīdhupī

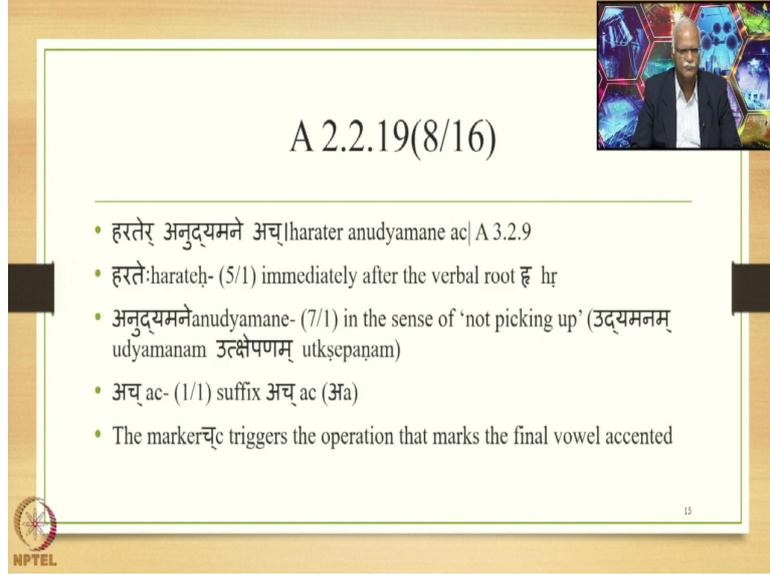
NPTEL

Now, let us look at the example where the verbal root pa is involved when the meaning is one who drinks liquor we have the laukikavighraha suram pibati. And then sura plus am plus pa plus tak is the alaukikavighraha sura is related to the action of drinking denoted by the verbal root pa in the sense of karma that is the interrelation.

So, samasa takes place the alaukikavighraha takes place samasa [FL] happens then pratipadika [FL] happens and then supo dhtau pratipadika yoho applies and the suffix am gets deleted. So, we have sura plus 0 plus pa plus a and then because of the marker ka the long vowel a in pa gets deleted. So, we have sura plus pa a and finally, the compound output derived is surapa this is the finally, derived compound output.

Now, we continue the derivation in order to show the purpose of the marker ta which triggers the addition of the feminine suffix is nip nip is i. And then we so, have surapa plus i because this is i as (Refer Time: 15:40) 6.4.148 applies and deletes the final a in sura pa final a in surap. So, we get surap plus i. And so, we get the form surapi feminine form. Similarly, we can have sidhum pibati sidhupah and then sidhupi these are the examples of upapada samasa at the end of which the suffix tak is added.

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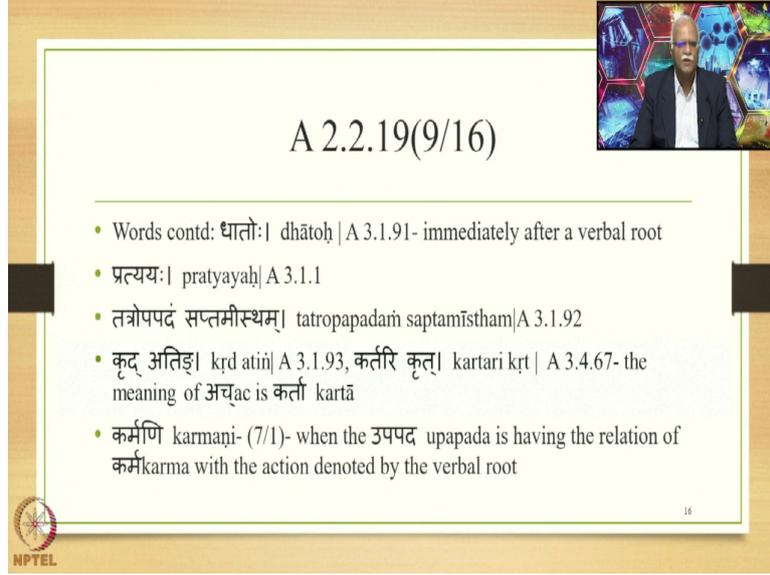
A 2.2.19(8/16)

- हरतेर् अनुद्यमने अच् | harater anudyamane ac | A 3.2.9
- हरतेः harateḥ- (5/1) immediately after the verbal root ह् hr
- अनुद्यमने anudyamane- (7/1) in the sense of 'not picking up' (उद्यमनम् udyamanam उत्क्षेपणम् utkṣepaṇam)
- अच् ac- (1/1) suffix अच् ac (अa)
- The marker च् triggers the operation that marks the final vowel accented

NPTEL 15

The next sutra is harater anudhyamane ac this is 3.2.9 harater anudhyamane ac 3.2.9 there are three padas over here harater is 5 slash 1 of harate which is a mention of the verbal root hr harateḥ means immediately after the verbal root hr. Anudhyamane 7 slash 1 of anudhyamana meaning in the sense of not picking up. Udyamanam utkṣepaṇam. So, anudhyamane means not picking up ac is 1 slash 1 of ac ac means suffix a now the marker c which triggers the operation that marks the final vowel accented chitaha.

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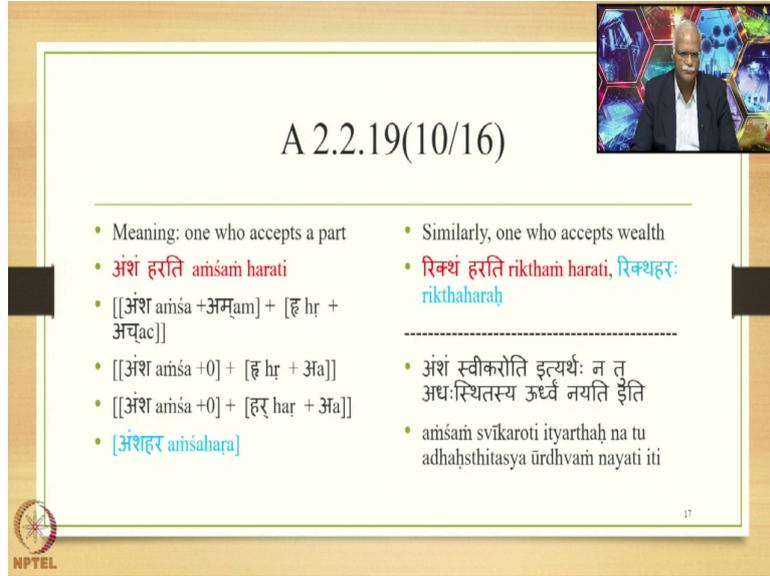
A 2.2.19(9/16)

- 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
- कृद् अतिङ्| kṛd atin| A 3.1.93, कर्तरि कृत्| kartari kṛt | A 3.4.67- the meaning of अच्ac is कर्ता kartā
- कर्मणि karmani- (7/1)- when the उपपद upapada is having the relation of कर्मkarma with the action denoted by the verbal root

NPTEL 16

The words continued are dhatoḥ 3.1.91 which means immediately after a verbal root. Pratyayah 3.1.1, tatropapadam saptamistham 3.1.92, kṛt atin 3.1.93, kartari kṛt 3.4.67 and this says that the meaning of the suffix tak is karta. Karmani also is continued when the upapada is having the relation of karma with the action denoted by the verbal root that is the meaning.

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A 2.2.19(10/16)

- Meaning: one who accepts a part
- अंशं हरति aṁśam harati
- [[अंश aṁśa + अम् am] + [हृ hr + अच् ac]]
- [[अंश aṁśa + 0] + [हृ hr + अच् ac]]
- [[अंश aṁśa + 0] + [हर hr + अच् ac]]
- [अंशहर aṁśahara]

- Similarly, one who accepts wealth
- रिक्तं हरति riktham harati, रिक्तहरः rikthaharah

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- अंशं स्वीकरोति इत्यर्थः न तु अधःस्थितस्य ऊर्ध्वं नयति इति
- aṁśam svīkaroti ityarthah na tu adhaḥsthitasya ūrdhvaṁ nayati iti

NPTEL

17

So, now the meaning of the overall sutra is that the suffix ac is added after a verbal root when the upapada is related to the action of accepting as karma and then this suffix means karta. So, now, if we have the meaning one who accepts a part here the verbal root hr is used, but it is not used in the sense of picking up anudhyamane is there.

So, now, after this verbal root hr the suffix ac is added. So, the laukikavigraha is amsam harati amsam harati in this amsa is related with the action of accepting as karma amsa as karma. So, there is semantic relatedness because of which then the samasa happens. Now, we have amsa plus am plus hr plus ac as the alaukikavigraha.

So, harater anudhyamane ac add the suffix adds the suffix ac upapadam atin prescribes the upapada samasa. And so, now, amsa plus am plus hr plus ac is the alaukikavigraha then samasa [FL] takes place then pratipadika [FL] takes place and then supo dhatu pratipadika

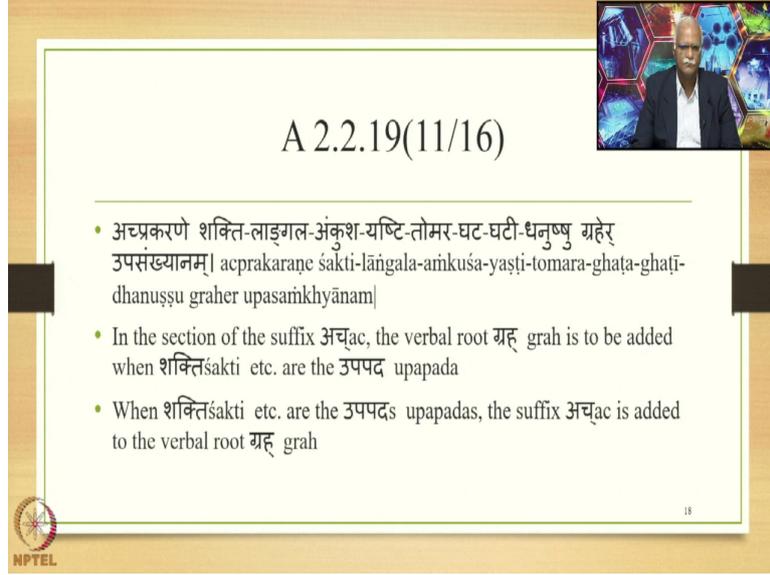
yoho applies and am gets deleted ca gets deleted because of [FL]. So, now, we have asma plus 0 plus hr plus a.

Now, because of the suffix an hr has got hr which becomes har now because the guna substitution takes place by the sutra [FL]. So, we have amsa plus 0 plus har plus a and finally, we combine these two together and we get the form amsahara. Amsahara refers to the same meaning as the laukikavighraha amsam harati, but this is a nitya samasa and hara in this sense cannot be used independently you cannot say amsaya haraha that is not possible.

Now, similarly one who accepts wealth then this meaning is to be conveyed we have the compound input riktham harati and the compound output is rikthahara rikthaharah. So, when we have asam harati the meaning is amsam svikaroti ityarthah na tu adhahsthitasya urdhvam nayati does not pick it up and take it upwards that is not the meaning unintended.

The intended meaning is amsam svikaroti accepts and that is why the given input is one who accepts a part that is amsam hara harati. And so, amsa hara that is the finally, derived output.

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A 2.2.19(11/16)

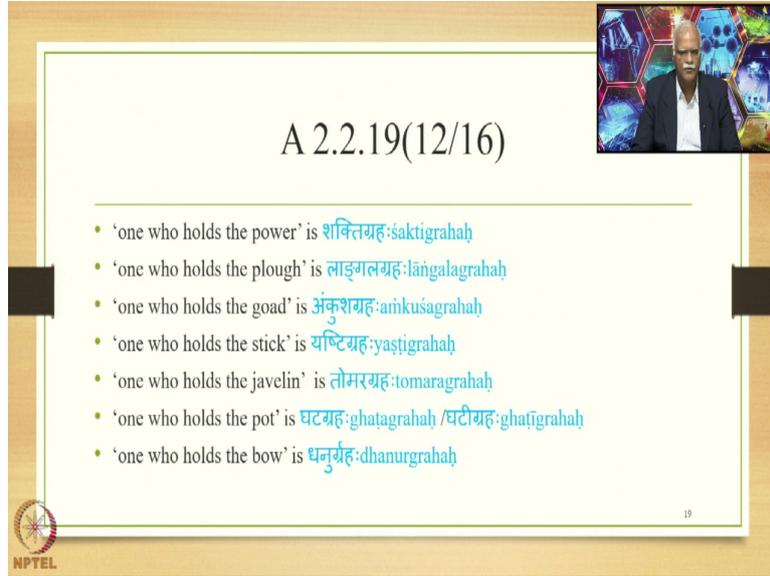
- अचप्रकरणे शक्ति-लाङ्गल-अंकुश-यष्टि-तोमर-घट-घटी-धनुष्णु गहेर्  
उपसंख्यानम् | acprakaraṇe śakti-lāṅgala-amkuśa-yaṣṭi-tomara-ghaṭa-ghaṭī-  
dhanuṣṣu graher upasamkhyānam |
- In the section of the suffix अच्ac, the verbal root ग्रह् grah is to be added  
when शक्तिśakti etc. are the उपपद upapada
- When शक्तिśakti etc. are the उपपदs upapadas, the suffix अच्ac is added  
to the verbal root ग्रह् grah

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Now, there is one more statement found in the tradition which is adding some more words in this section of the suffix ac the statement is the following [FL]. So, far the suffix ac was stated after the verbal root after the verbal root har hr after the verbal root hr.

Now in this statement it is also stated after the verbal root grah in this section of the suffix ac the verbal root grah is to be added when shakti etcetera are the upapada, which means when shakti etcetera are the upapadaa the suffix ac such is added to the verbal root grah.

(Refer Slide Time: 22:22)



A 2.2.19(12/16)

- 'one who holds the power' is शक्तिग्रहःऽaktigrahaḥ
- 'one who holds the plough' is लाङ्गलग्रहःऽlaṅgalagrahaḥ
- 'one who holds the goad' is अंकुशग्रहःऽamkuśagrahaḥ
- 'one who holds the stick' is यष्टिग्रहःऽyaṣṭigrahaḥ
- 'one who holds the javelin' is तोमरग्रहःऽtomaragrahaḥ
- 'one who holds the pot' is घटग्रहःऽghaṭagrahaḥ / घटीग्रहःऽghaṭigrahaḥ
- 'one who holds the bow' is धनुर्ग्रहःऽdhanurgraḥ

NPTEL

So, if you have the meaning one who holds the power then we add the suffix ac after the verbal root graha and we get the form shaktigrahaḥ. Then we have the meaning one who holds the plough then we add the suffix after the verbal root graha and we get the compound output langalagrahaḥ then we have the meaning one who holds the goad.

And the compound output is amkusagrahaḥ by adding the suffix ac to the verbal root graha then we have the meaning one who holds the stick. And the finally, derived compound output is yastigrahaḥ when we add the suffix ac after the verbal root graham. Then if you have the input one who holds the javelin the compound output is tomaragrahaḥ after we add the suffix ac after the verbal root graha.

Then we have the meaning one who holds the pot and we have the compound output ghaṭagrahaḥ or even ghaṭigrahaḥ by adding the suffix ac to the verbal root grahaḥ ghaṭa and

ghati. Then we have the meaning one who holds the bow and the compound output generated is dhanugrahaḥ when we add the suffix ac after the verbal root grahaḥ with the upapada dhanas.

(Refer Slide Time: 24:12)

A 2.2.19(13/16)

- सूत्रे च धार्यर्थे | sūtre ca dhāryarthe|
- Meaning: in the sense of 'holding', add the suffix अच्ac, to the verbal root गृह् grah when सूत्रsūtra is the उपपद upapada
- Meaning: 'one who holds the thread'
- सूत्रं धारयति sūtram dhārayati
- सूत्रग्रहः sūtragrahaḥ

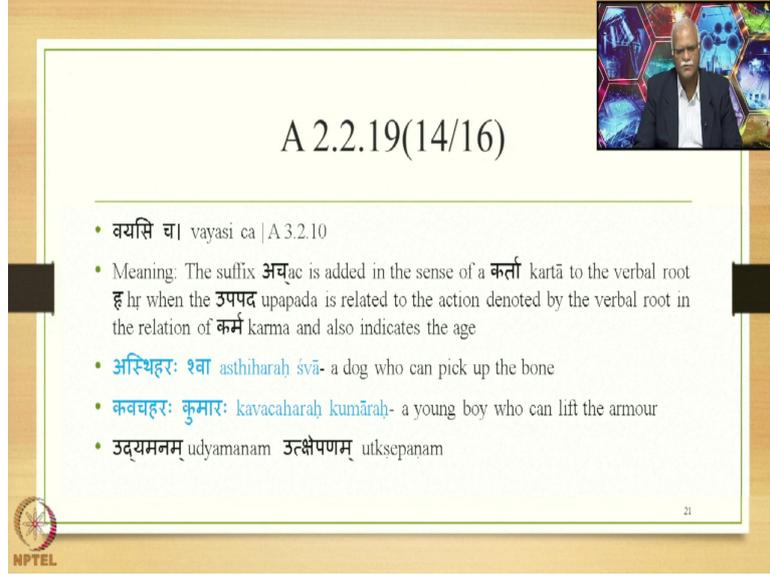
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Again there is one more statement in the same vein in the tradition to add the suffix ac to the verbal root graha when sutra is the upapada and dhari is the arth sūtre ca dharyarthe. What it means is in the sense of holding add the suffix ac to the verbal root graha when sutra as a word is the upapada. Sutra means either a thread or any rule.

I repeat in the sense of holding add the suffix ac to the verbal root graha when sutra is the upapada. So, when the meaning is one who holds the thread sūtram dhārayati in this sense use the word verbal root graha to mean holding and then add the suffix ac. And so, you get the form sūtragrahaḥ as the finally, derived compound output sūtragrahaḥ.

(Refer Slide Time: 25:28)



A 2.2.19(14/16)

- वयसि च। vayasi ca | A 3.2.10
- Meaning: The suffix अच्ac is added in the sense of a कर्ता kartā to the verbal root हृ hr when the उपपद upapada is related to the action denoted by the verbal root in the relation of कर्म karma and also indicates the age
- अस्थिहरः श्वा asthiharah śvā- a dog who can pick up the bone
- कवचहरः कुमारः kavacaharah kumārah- a young boy who can lift the armour
- उद्यमनम् udyamanam उत्क्षेपणम् utksepanam

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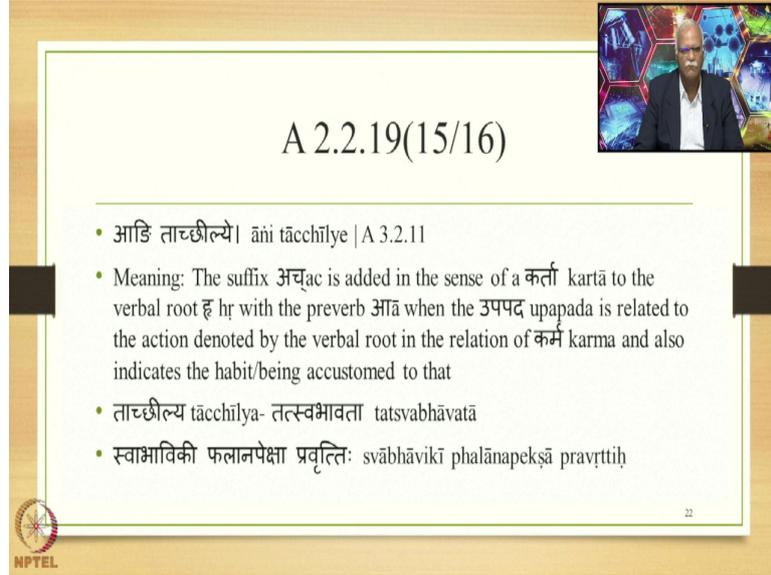
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Then we have the next sutra vayasi ca which is 3.2.10 what it means is that the suffix ac is added in the sense of a karta to the verbal root hr when the upapada is related to the action denoted by the verbal root in the relation of karma. And which also indicates the age. I repeat the suffix ac is added in the sense of a karta to the verbal root hr when the upapada is related to the action denoted by the verbal root in the relation of karma and also when the compound indicates the age.

So, now, after having applying the rules in order to derive the finally, derived compound output we get the examples asthiharah sva and kavacaharah kumarah, asthiharah and kavacaharah being the compound outputs indicate the age of the person or the animal. So, asthiharah refers to that stage in the life of a dog were he or she is able to pick up the bone.

And the stage of the development of kumarah is indicated by the action when kumarah is able to pick up the guard the protection. So, kavacaharah kumarah and asthiharah sva vayas the age is indicated by the compound in as a whole udyamanam utksepanam. So, this is the meaning intended in this particular sutra as well which was not there in the previous sutra harater anudhyamane ac this is udyamana which is also intended in this particular sutra.

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A 2.2.19(15/16)

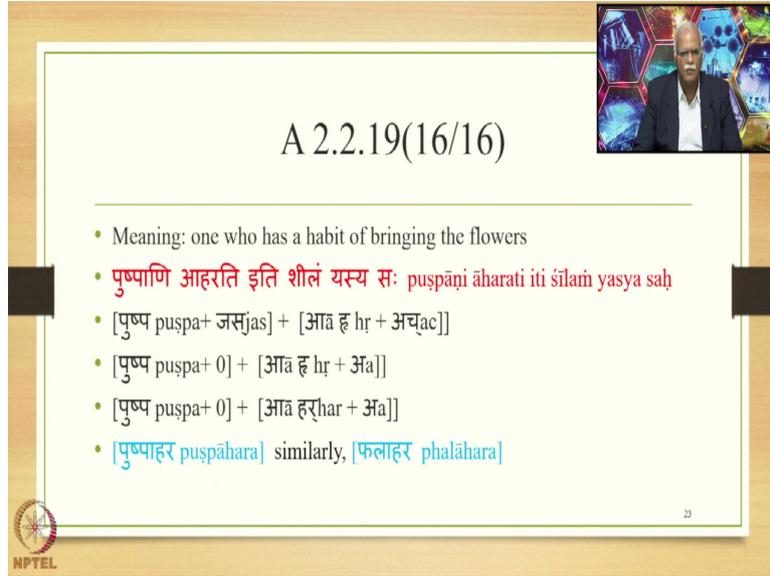
- आङि ताच्छील्ये। āni tācchīlye | A 3.2.11
- Meaning: The suffix अच्ac is added in the sense of a कर्ता kartā to the verbal root हृ hr with the preverb आā when the उपपद upapada is related to the action denoted by the verbal root in the relation of कर्म karma and also indicates the habit/being accustomed to that
- ताच्छील्य tācchīlyā- तत्स्वभावता tatsvabhāvatā
- स्वाभाविकी फलानपेक्षा प्रवृत्तिः svābhāvīkī phalānapekṣā pravṛtṭiḥ

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Similarly, we have the next sutra ani tacchilye, which means the suffix ac is added in the sense of a karta to the verbal root hr with the preverb a when the upapada is related to the action denoted by the verbal root in the relation of karma and when it also indicates the habit or being accustomed to that. Tacchilya tacchilya means tatsvabhavata, which means svabhaviki phalanapeksa pravrttiḥ the natural inclination without expecting any result or fruit.

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A 2.2.19(16/16)

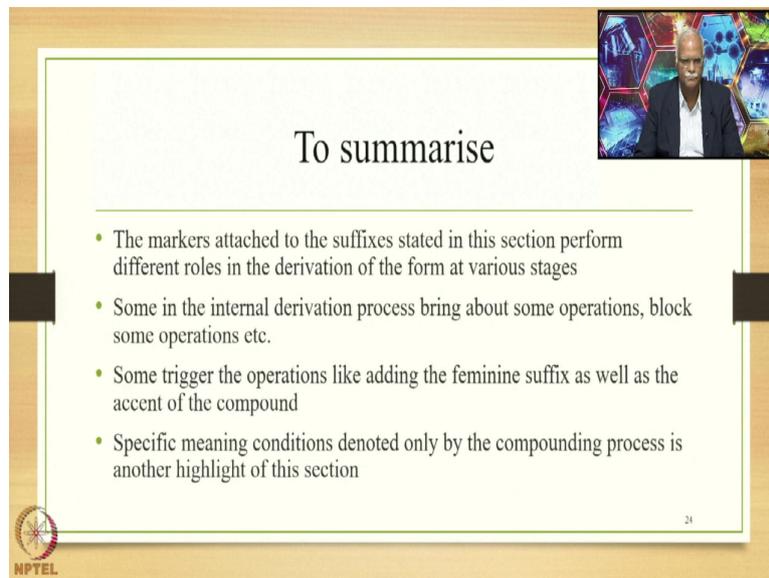
- Meaning: one who has a habit of bringing the flowers
- पुष्पाणि आहरति इति शीलं यस्य सः puṣpāṇi āharati iti śīlaṁ yasya saḥ
- [पुष्प puṣpa+ जस[as] + [आहृ हृ + अच्[ac]]
- [पुष्प puṣpa+ 0] + [आहृ हृ + अच्[ac]]
- [पुष्प puṣpa+ 0] + [आहृ हृ + अच्[ac]]
- [पुष्पाहर puṣpāhara] similarly, [फलाहर phalāhara]

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Now, we have the meaning one who has a habit of bringing the flowers puspani aharati iti silam yasya saḥ this is the laukikavighraha puspani aharati. So, puspa is related to aharana action as karma. So, there is semantic relatedness. So, the samasa takes place. So, we have puspa plus jas plus hr plus ac now there is samasa [FL] upapadam atin plays a role samasa [FL] takes place.

So, the pratipadika [FL] takes place and then the sutra supo dhatu pratipadika yoho applies and just gets deleted ca is deleted because of the [FL]. So, we have puspa plus 0 plus har plus a. Now, [FL] applies and substitute hr in hr by har. So, we have puspa plus ahar plus a and finally, we get the form puspahara puspahara means the same thing as puspani iti silam yasya saḥ. Similarly we also get the compound output phalahara, which means [FL] one who has a habit of bringing fruits.

(Refer Slide Time: 29:57)



The slide features a light yellow background with a dark border. At the top center, the title "To summarise" is written in a serif font. Below the title, there is a horizontal line. Underneath the line, four bullet points are listed. In the top right corner, there is a small inset image of a man with a beard, wearing a dark suit and a white shirt, speaking. In the bottom left corner, there is a small circular logo with the text "NPTEL" below it. In the bottom right corner, the number "24" is visible.

### To summarise

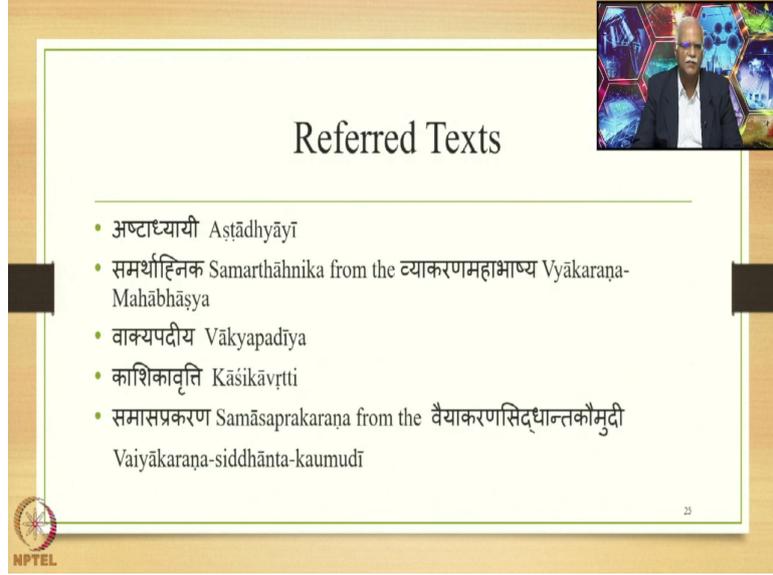
- The markers attached to the suffixes stated in this section perform different roles in the derivation of the form at various stages
- Some in the internal derivation process bring about some operations, block some operations etc.
- Some trigger the operations like adding the feminine suffix as well as the accent of the compound
- Specific meaning conditions denoted only by the compounding process is another highlight of this section

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To summarize the markers attached to the suffixes stated in this section perform different roles in the derivation of the form at various stages. Some in the internal derivation process bring about some operations block some operations etcetera. Some trigger the operations like adding the feminine suffix as well as the accent of the compound.

Specific meaning conditions denoted only by the compounding process is another highlight of this particular section. We continue studying some more sutras stating the suffixes krt suffixes which are part of the upapada compound derivation process in the coming lecture.

(Refer Slide Time: 30:49)



## 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.

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## अनुगृहीतो'स्मि

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• मीळवपुं ढुंणुी.	• Muchas gracias.
• अनेक धन्यवाद.	• Merci beaucoup.
• बहुत बहुत धन्यवाद.	• Danke.
• आभारी आहे.	• Grazie mille.
• पूवु पूवु आभार.	• Thank you.



Thank you very much.