

**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 49**

**उपपदसमास upapadasamāsa - 6**

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

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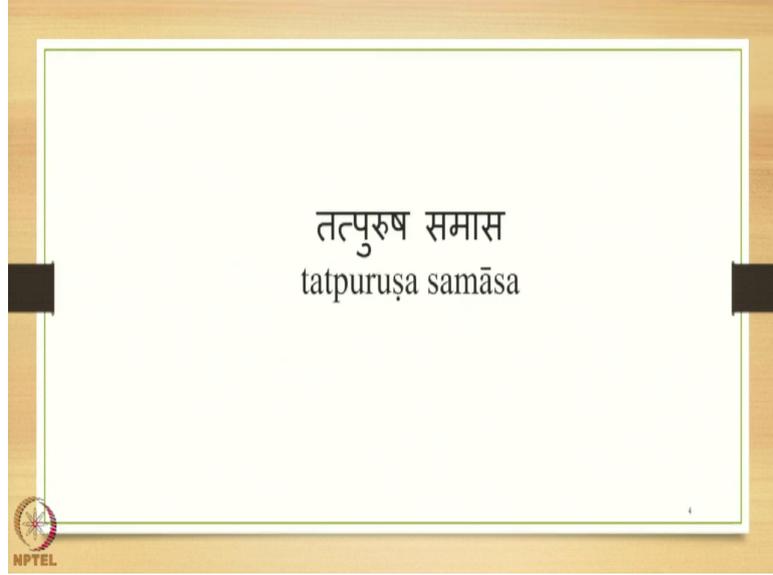
**मङ्गलाचरण mangalācaraṇa**

- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśam saccidānandaṁ vande'ham yo'khilam jagat |  
carīkartti barībhartti saṁjarīhartti līlayā ||

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[FL].

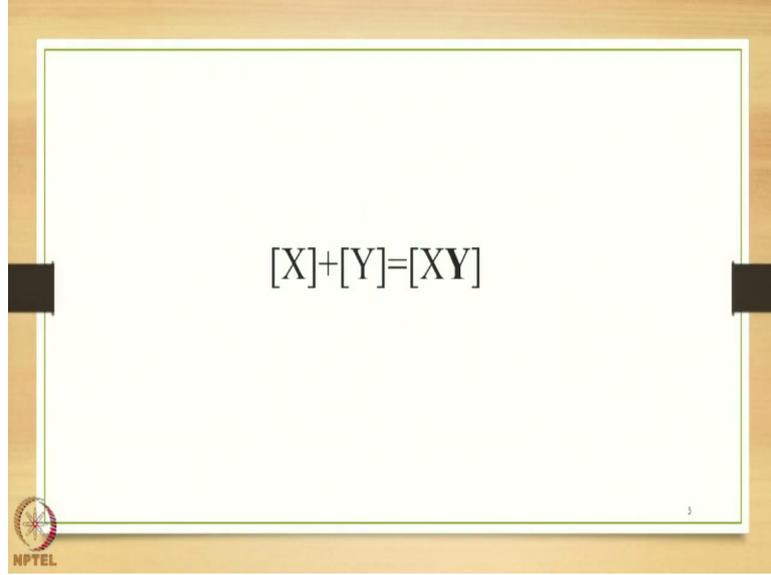
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In this course, we are focused on the tatpuruṣa samāsa. Tatpuruṣa is one of the important types of major types of samāsas in Sanskrit avyayibhav, tatpuruṣa, bahuvrihi and dvandv in that order stated in the grammar of Panini. Tatpuruṣa samāsa also has many varieties which other types of samāsas do not have.

Also panini has composed a number of sutras to explain the features of tatpuruṣa samāsa as compared to the other three types of samāsas. The derivation of this tatpuruṣa samāsa can be shown in brief in the form of the following equation where, you have X and Y.

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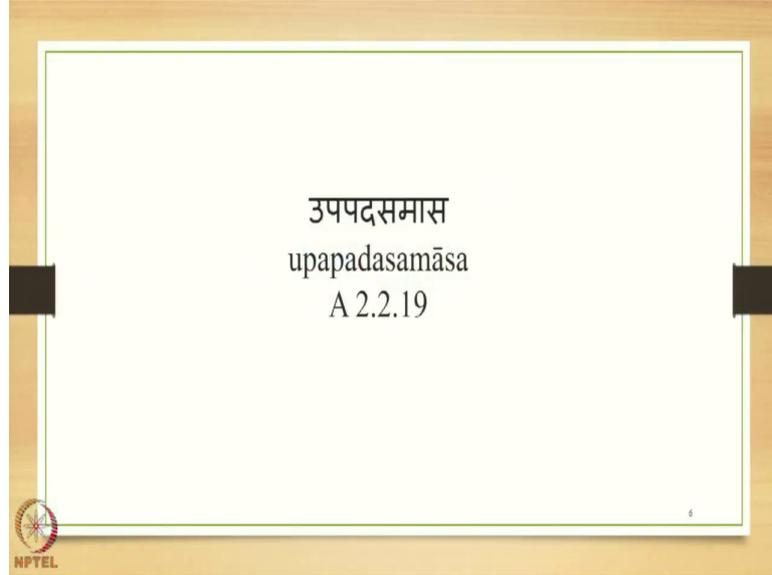


Two independent different entities in terms of meaning as well as the word form as well as the accent they are; however, interrelated semantically. So, the speaker of Sanskrit decides to join them together and derive one output. So, X Y is that one output now X Y is one unit; one unit in terms of the meaning also in terms of the word form and also the accent. What is so, special about tatpurusha samasa here is that in X Y; Y occupies the position of the head Y is the second constituent or uttarapada of the samasa.

And when X Y as one unit is interrelated to the other words in the sentence this interrelation is possible only through Y and if X is interrelated with any other element external to X Y without going through Y then such a samasa is considered to be an exception and noted down in the tradition as asamartha samasa.

We have also studied several types of tatpurusha samasa so far vibhakti tatpurusha is what we started from then we studied karmadharaya and also dvigu. Then we studied the [FL] samasa followed by nay tatpurusha then we studied the pradi samasa and then gatisamasa then we also in the course of the study of gatisamasa studied the gati [FL] stated in 1.4 and then we are studying upapada samasa upapada tatpurusha samasa.

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This is stated by 2.2.19.

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## A 2.2.19(1/16)

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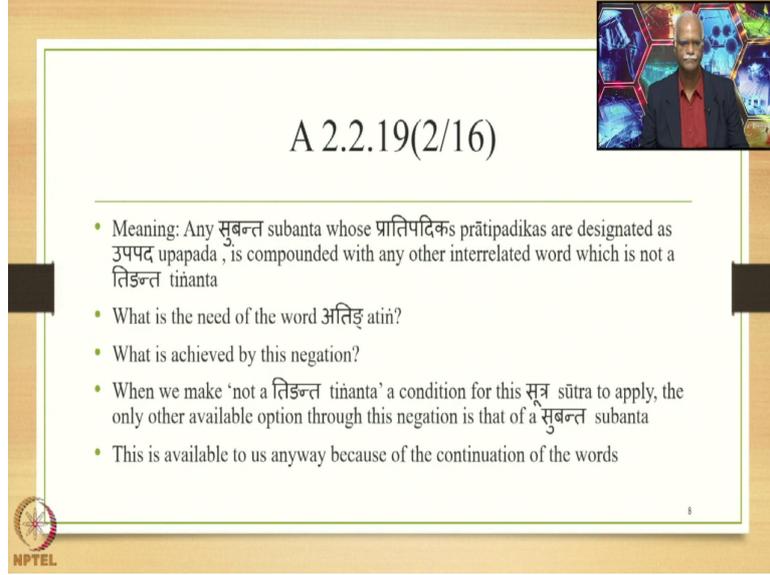
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम् upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam saptamistham|(उपसर्जन upasarjana and पूर्वनिपात purvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: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



Upapadam atin in this sutra upapadam is in 1 1, which means the word designated as upapada by 3.1.92 tatra upapadam saptamistham and then this upapada becomes upasarjana because of prathama nirdistam samasa upasarjanam. And then because of upasarjanam purvam there is purvanipata the upasarjana occupies the initial position in the compound.

The second word in the sutra is atin which is also 1 1 which means which is not tin which is not a tinanta. Now, the words continued are sup and saha supa and also samarthah padavidhih.

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A 2.2.19(2/16)

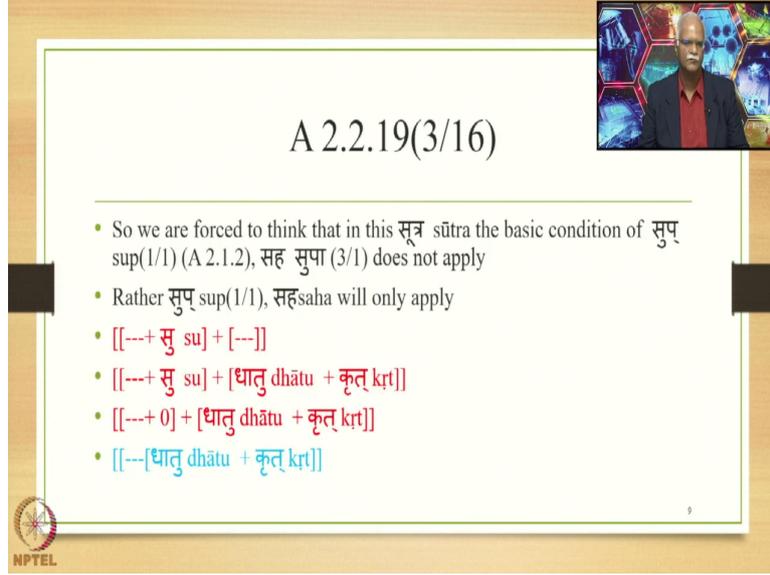
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition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

So, a question is what is the need of the word atin in this sutra? And what is achieved by this particular negation? 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. Now the word subanta is already available to us anyway because of the continuation of the word sup in the sutra.

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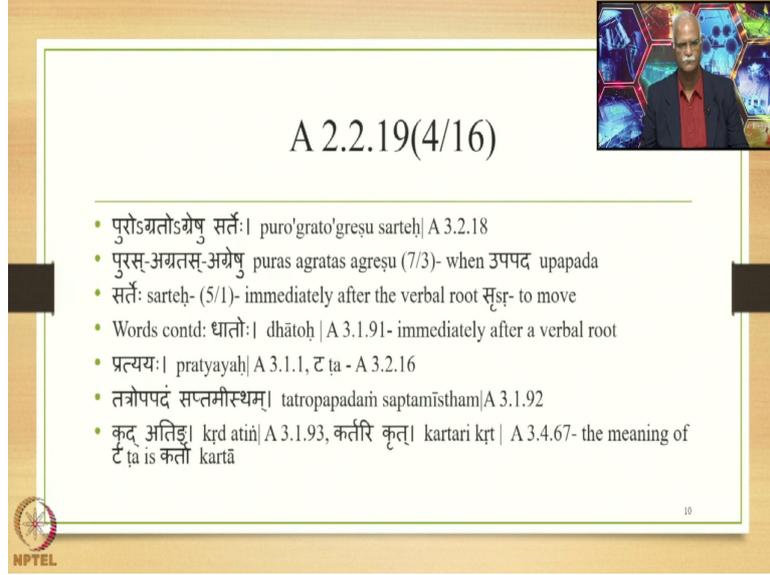
A 2.2.19(3/16)

- 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), सहसहा 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 saha supa does not apply rather sup saha will only apply. And so, the structure of the compound thus formed would be of the following kind we will have first pada purvapada with a pratipadika and sup pratyaya followed by such an element, which consists of a verbal root dhatu and added to it is krt and the output would be the pratipadika of the purvapada plus dhatu plus krt.

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A 2.2.19(4/16)

- पुरोऽग्रतोऽग्रेषु सर्तेः | puro'grato'gresu sarteh | A 3.2.18
- पुरस्-अग्रतस्-अग्रेषु puras agratas agreṣu (7/3)- when उपपद upapada
- सर्तेः sarteh- (5/1)- immediately after the verbal root सृस्- to move
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayah | A 3.1.1, ट् ता - A 3.2.16
- तत्रोपपदं सप्तमीस्थम् | tatropapadam saptamīstham | A 3.1.92
- कृद् अतिङ् | kṛd atīṅ | A 3.1.93, कर्तरि कृत् | kartari kṛt | A 3.4.67- the meaning of ट् ता is कर्ता kartā

NPTEL

We have studied several sutras in 3 2 which state the krt suffixes in the environment of upapadas thereby deriving the background for upapadam atin. Upapadam samasas we have seen several examples like grihastha, samasta and also goda kambalada etcetera. The next sutra is puro grato gresu sarteh 3.2.18 there are 3 padas there are 2 padas in this sutra.

Puro grato gresu is one and sarteh is the second one; puro grato gresu has got three constituents puras agratas and agresu. This is 7 3 when these are the upapadas puras agratas and agre, sarteh is 5 slash 1 of sarte which means immediately after the verbal root sr, which means to move.

Words continued are dhatoḥ from 3.1.91 which means immediately after a verbal root. Pratyayah from 3.1.1 now the suffix ta is continued from 3.2.16 [FL] tatropapadam

saptamistham is there krd atin is also present terming this ta suffix as krt kartari krt also is present saying that this ta suffix means karta.

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A 2.2.19(5/16)

- Meaning: The suffix टा ta is added in the sense of a कर्ता kartā to verbal root सृsr when उपपद upapadas are पुरस्-अग्रतस्-अग्रेषु puras-agratas- agre
- Meaning: 'One who moves ahead' पुरः सरति purah sarati-पुरःसरः purahsarah
- अग्रतः सरति agratah sarati अग्रतःसरः agratahsarah
- अग्रे सरति agre sarati अग्रेसरः agresarah

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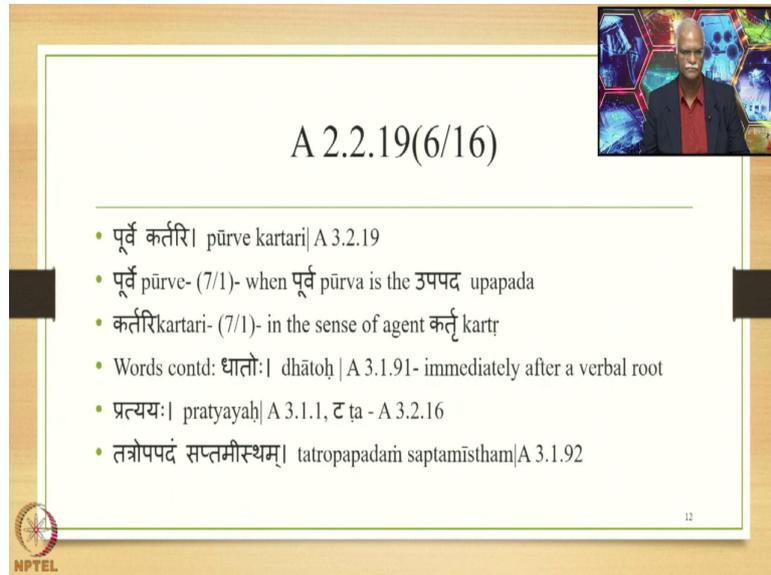
So, the meaning of the sutra is the following the suffix ta is added in the sense of a karta to the verbal root sr when upapadas are puras agratas and agre. I repeat the suffix ta is added in the sense of a karta to verbal root sr when upapadas are purus agratas and agre. So, if the meaning to be expressed is one who moves ahead you will get the following laukika vigrahas and the derived compound output from them following the laid down rule procedure.

So, purah sarati this is the laukika vigraha and from this we will have the suffix ta added to the verbal roots sr. And so, puras su sr ta and then we will be able to derive the word form purahsarah. Similarly, in the same meaning we will have the laukika vigraha as agratah sarati

and the finally, derived compound output would be agratahsarah by adding the suffix ta to the verbal root sr.

Then we also have agre sarati as the laukikavighraha and the finally, derived compound output would be agresarah by adding the suffix ta to the verbal root sr. So, purahsarah, agratahsarah and agresarah these are the finally, derived compound outputs they have the suffix ta at the end.

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A 2.2.19(6/16)

- पूर्व कर्तरि| pūrve kartari| A 3.2.19
- पूर्व pūrve- (7/1)- when पूर्व pūrva is the उपपद upapada
- कर्तरि|kartari- (7/1)- in the sense of agent कर्त् कर्त्
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1, ट ta - A 3.2.16
- तत्रोपपदं सप्तमीस्थम्| tatropapadaṁ saptamīsthām|A 3.1.92

NPTEL

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The next sutra is purve kartari 3.2.19 here there are two padas purve and kartari purve is 7 slash 1 meaning when the word purva is the upapada. Kartari is also 7 slash 1 in the sense of agent or kartr. Words continued are dhatoḥ 3.1.91 that is immediately after the verbal root. Pratyayah 3.1.1 ta is the suffix stated in 3.2.16 which is also continued tatropapadam saptamistham also is continued also continued is krd atin and kartari krt.

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### A 2.2.19(7/16)

- कृद् अतिङ्। kṛd atin| A 3.1.93, कर्तरि कृत्। kartari kṛt | A 3.4.67- the meaning of ट षा is कर्ता kartā
- सर्तेः sarteḥ- (5/1)- immediately after the verbal root सृस्- to move
- Meaning: The suffix ट षा is added in the sense of a कर्ता kartā to verbal root सृस् when उपपदा upapada is पूर्व pūrva and which is related to the action of moving in the sense of an agent कर्ता kartā
- Meaning: 'The earlier who moves ahead' पूर्वः सरति pūrvah sarati, पूर्वसरः pūrvasarah

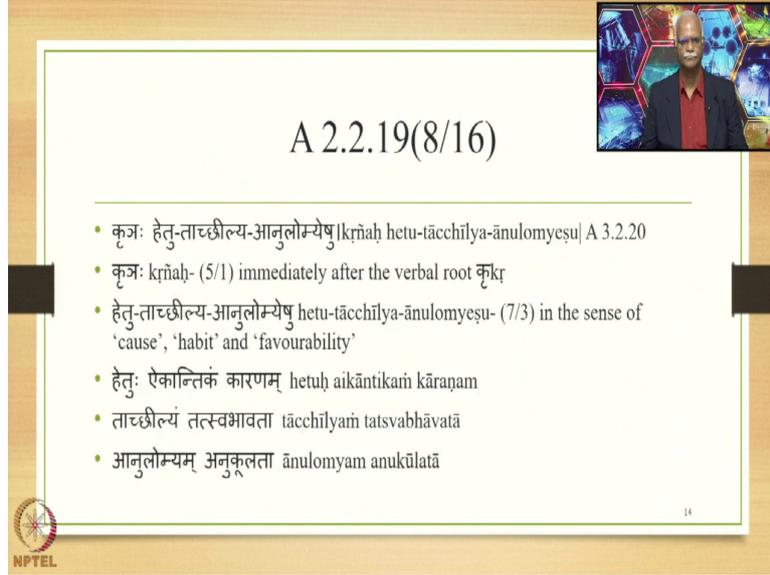
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Kartari krt states that the meaning of the suffix ta is karta sarteḥ is also continued which is 5 slash 1, which means immediately after the verbal root sr to move. So, the meaning of the overall sutra is the following the suffix ta is added in the sense of a karta to the verbal root sr when upapada is purva and which is related to the action of moving in the sense of an agent or karta.

I repeat the suffix ta is added in the sense of a karta to the verbal roots sr when upapada is purva and which is related to the action of moving in the sense of an agent or karta. So, if the meaning to be expressed is the earlier who moves ahead the laukikavighraha would be pūrvah sarati pūrvah sarati and now we add the suffix ta after the verbal roots sr in this particular case. So, pūrva su plus sr and ta samasa [FL] happens and then pratipadika [FL] takes place and then supo dhatu pratipadika yoho applies.

So, we get purva sr ta [FL] applies and ta is deleted. So, we have purva sr a [FL] applies and we have purva sr a and then finally, we get the form purvasarah purvah sarati purvasarah the point to be remembered over here is that purva is related to the action of moving as karta, which is unique.

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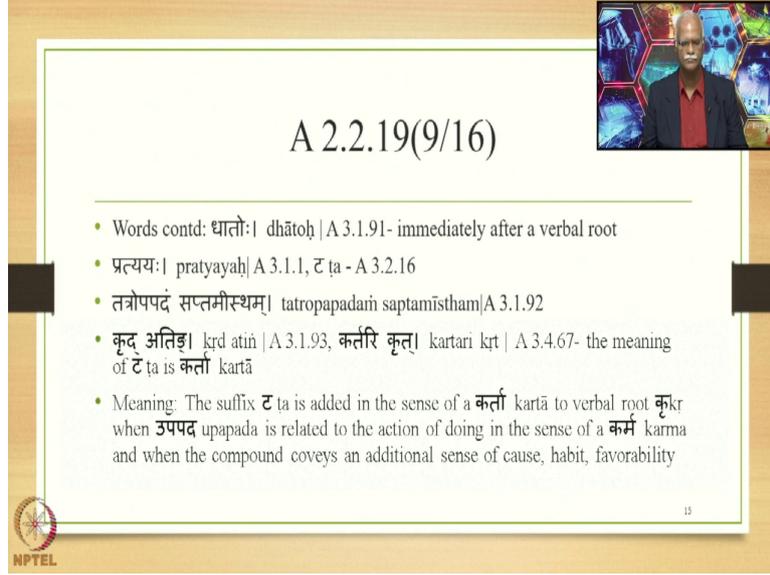
A 2.2.19(8/16)

- कृञः हेतु-ताच्छील्य-आनुलोम्येषु |krñah hetu-tācchīlyā-ānulomyeṣu| A 3.2.20
- कृञः krñah- (5/1) immediately after the verbal root कृक्
- हेतु-ताच्छील्य-आनुलोम्येषु hetu-tācchīlyā-ānulomyeṣu- (7/3) in the sense of 'cause', 'habit' and 'favourability'
- हेतुः ऐकान्तिकं कारणम् hetuḥ aikāntikam kāraṇam
- ताच्छील्यं तत्स्वभावता tācchīlyam tatsvabhāvātā
- आनुलोम्यम् अनुकूलता ānulomyam anukūlātā

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The next sutra is krñah hetu tacchilya anulomyesu 3.2.20 krñah is 5 slash 1 immediately after the verbal root kr hetu tacchilya anulomyesu is 7 slash 3 meaning in the sense of cause, habit and favorability these are the meanings of hetu tacchilya and anulomyesu respectively. Hetuh is rendered aikantikam karanam cause tacchilyam tatsvabhavata the habit an anulomyam means anukulata being favorable or favorability.

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A 2.2.19(9/16)

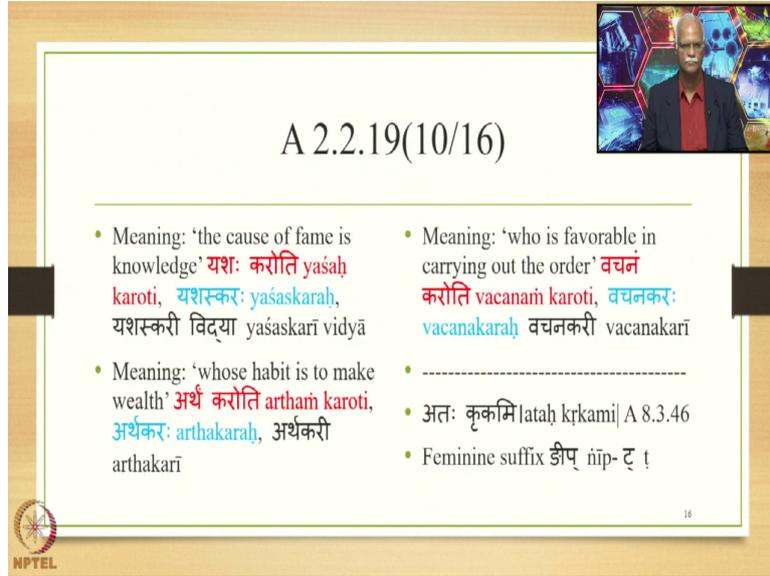
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1, ट्‌ ता - A 3.2.16
- तत्रोपपदं सप्तमीस्थम्| tatropapadam̐ saptamīstham|A 3.1.92
- कृद् अतिङ्। kṛd atin̐ |A 3.1.93, कर्तरि कृत्। kartari kṛt | A 3.4.67- the meaning of ट्‌ ता is कर्ता kartā
- Meaning: The suffix ट्‌ ता is added in the sense of a कर्ता kartā to verbal root कृ्‌kr when उपपद upapada is related to the action of doing in the sense of a कर्म karma and when the compound conveys an additional sense of cause, habit, favorability

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Words continued are dhatoḥ from 3.1.91 which means immediately after a verbal root pratyayah from 3.1.1, ta from 3.2.16, tatropapadam̐ saptamīstham 3.1.92, kṛd atin̐ 3.1.93, kartari kṛt 3.4.67 and kartari kṛt states that the meaning of the suffix ta is karta. Now, the meaning is the suffix ta is added in the sense of a karta to the verbal root kr when upapada is related to the action of doing in the sense of a karma and when the compound conveys an additional sense of cause habit and favorability.

I repeat the suffix ta is added in the sense of a karta to the verbal root kr when upapada is related to the action of doing in the sense of a karma and when the compound conveys an additional sense of cause, habit and favorability hetu tacchilya and anulomya.

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A 2.2.19(10/16)

- Meaning: 'the cause of fame is knowledge' यशः करोति yaśaḥ karoti, यशस्करः yaśaskaraḥ, यशस्करी विद्या yaśaskarī vidyā
- Meaning: 'whose habit is to make wealth' अर्थ करोति artham karoti, अर्थकरः arthakaraḥ, अर्थकरी arthakarī
- Meaning: 'who is favorable in carrying out the order' वचनं करोति vacanaḥ karoti, वचनकरः vacanakaraḥ वचनकरी vacanakarī
- अतः कृकमि |ताḥ kṛkami| A 8.3.46
- Feminine suffix डीप्-ṭ्

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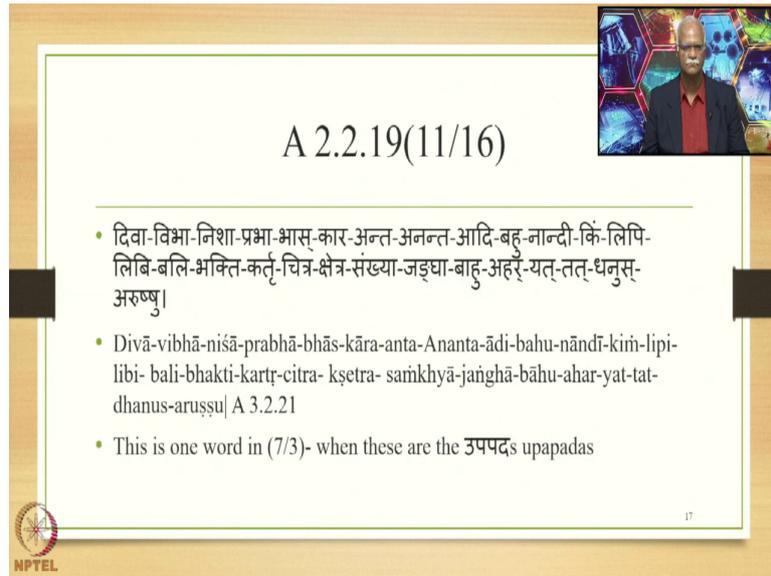
So, if the meaning to be expressed is the cause of fame is knowledge. So, yasaḥ karoti jnam yasaḥ karoti that is the intended meaning. So, here yasaḥ is related with the action of doing denoted by the verbal root kr as karma and now the meaning intended by the compound is also cause that is hetu. So, in this case we will add the suffix ta after the verbal root kr.

So, we will say yasaḥ, yasaḥ plus am plus kr plus ta samasa [FL] will take place pratipadika [FL] will take place supo dhatu pratipadika yoho will apply [FL] will apply and we will yasaḥ plus kr plus a [FL] will apply and we will yasaḥ plus kr plus a yasaḥ karoti. And because the marker ta triggers the adding of the feminine suffix nip we will add it when feminine gender is to be denoted. So, we will have yasaḥ karoti vidyā, vidyā is knowledge, knowledge is such that is it is the cause of fame yasaḥ karoti vidyā.

Similarly, meaning it to be expressed is whose habit it is to make wealth artham karoti and then the compound finally, derived would be artha karah by adding the suffix ta to the verbal root kr. And the feminine form of it would be arthakari. Similarly if the meaning to be expressed is who is favorable in carrying out the order vacanam karoti.

The suffix ta would be added to the verbal root kr and you will get the derived compound output as vacanakarah and the feminine form would be vacanakari in the yasaskarah the sutra [FL] would apply and substitute this visarga by sa 8.3.46. The feminine suffix nip is added because of the marker ta which is part of the suffix ta.

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A 2.2.19(11/16)

- दिवा-विभा-निशा-प्रभा-भास्-कार-अन्त-अनन्त-आदि-बहु-नान्दी-किं-लिपि-लिबि-बलि-भक्ति-कर्त्-चित्र-क्षेत्र-संख्या-जङ्घा-बाहु-अहर्-यत्-तत्-धनुस्-अरुष्णु।
- Divā-vibhā-nisā-prabhā-bhās-kāra-anta-Ananta-ādi-bahu-nāndī-kiṁ-lipi-libi-bali-bhakti-karṭ-citra- kṣetra- saṁkhyā-jaṅghā-bāhu-ahar-yat-tat-dhanus-aruṣṣu| A 3.2.21
- This is one word in (7/3)- when these are the उपपदs upapadas

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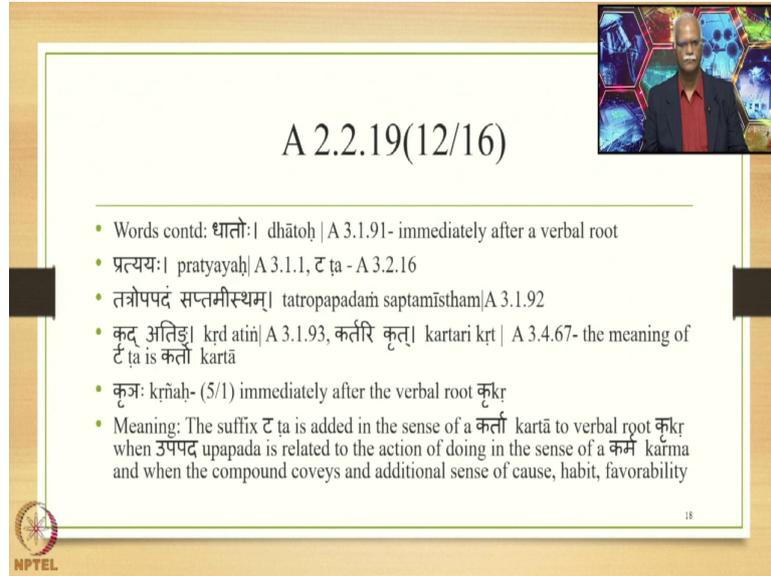
Next we have a very long sutra, but this sutra has got only one pada the sutra reads something like this.

Divā-vibhā-nisā-prabhā-bhās-kāra-anta-ananta-ādi-bahu-nāndī-kim-lipi-libi-bali-bhakti-karṭ-

citra-ksetra-samkhya-jangha-bahu-ahar-yat-tat-dhanus-arussu. I repeat  
diva-vibha-nisa-prabha-bhas-kara-anta-ananta-adi-bahu-nandi-kim-lipi-libi-bali-bhakti-kartr-c  
itra-ksetra-samkhya-jangha-bahu-ahar-yat-tat-dhanus-arussu.

This is one word 7 3. And what it means is when these are the upapadas and they are  
separated by a hyphen  
diva-vibha-nisa-prabha-bhas-kara-anta-ananta-adi-bahu-nandi-kim-lipi-libi-bali-bhakti-kartr-c  
itra-ksetra-samkhya-jangha-bahu-ahar-yat-tat-dhanus-arussu.

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A 2.2.19(12/16)

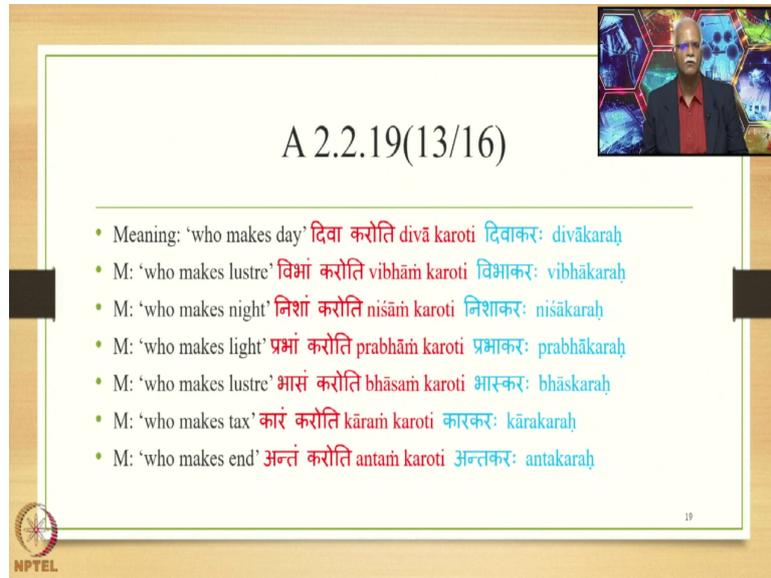
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1, ट्‌ ता - A 3.2.16
- तत्रोपपदं सप्तमीस्थम्| tatropapadam saptamīstham|A 3.1.92
- कृद् अतिङ्| kṛd atin| A 3.1.93, कर्तरि कृत्| kartari kṛt | A 3.4.67- the meaning of ट्‌ ता is कर्ता kartā
- कृञः| kṛñah- (5/1) immediately after the verbal root कृक्|
- Meaning: The suffix ट्‌ ता is added in the sense of a कर्ता kartā to verbal root कृक्| when उपपद upapada is related to the action of doing in the sense of a कर्म karma and when the compound conveys an additional sense of cause, habit, favorability

NPTEL

Words continue are dhatoḥ from 3.1.91 which means immediately after a verbal root pratyayah from 3.1.1 and ta is continued from 3.2.16. Tatropapadam saptamistham is continued kṛd atin is 3 kartari kṛt is also present kṛñah is continued which means immediately after the verbal root kṛ.

And so, the overall meaning of the sutra is the suffix ta is added in the sense of a karta to the verbal root kr when upapada is related to the action of doing in the sense of a karma and when the compound conveys an additional sense of cause habit and favorability. I repeat the suffix ta is added in the sense of a karta to verbal root kr when upapada is related to the action of doing in the sense of karma and when the compound conveys additional sense of cause, habit and favorability and when the upapadas are diva, vibha etcetera.

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A 2.2.19(13/16)

- Meaning: 'who makes day' दिवा करोति divā karoti दिवाकरः divākaraḥ
- M: 'who makes lustre' विभां करोति vibhām karoti विभाकरः vibhākaraḥ
- M: 'who makes night' निशां करोति niśān karoti निशाकरः niśākaraḥ
- M: 'who makes light' प्रभां करोति prabhām karoti प्रभाकरः prabhākaraḥ
- M: 'who makes lustre' भासं करोति bhāsam karoti भासकरः bhāskaraḥ
- M: 'who makes tax' कारं करोति kāraṁ karoti कारकरः kārakraḥ
- M: 'who makes end' अन्तं करोति antaṁ karoti अन्तकरः antakraḥ

NPTEL

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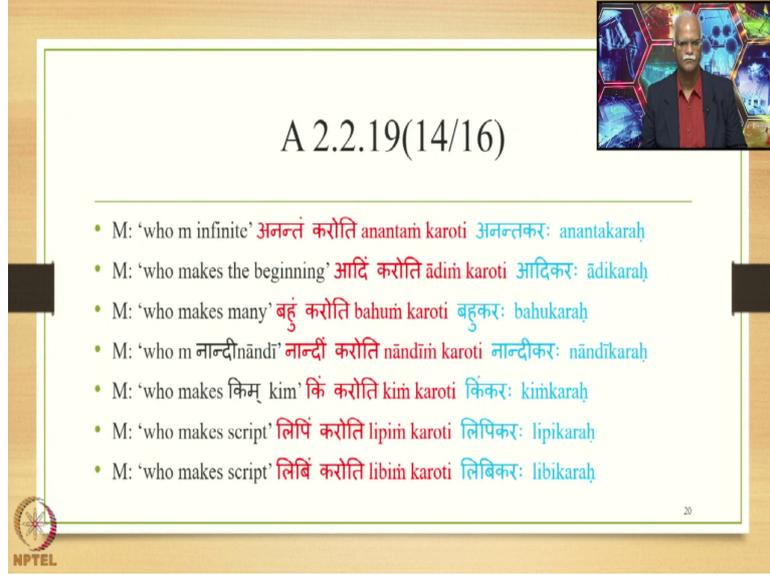
So, the meaning is the following one who makes day. So, this is the meaning and we have diva karoti which expresses this sense. So, we have diva karoti as the laukikavighraha and we add the suffix ta after the verbal root kr and we get the form divakarah as the finally, derived compound output divakarah.

Similarly, who makes lustre and the laukikavighraha is vibham karoti and the finally, derived output is vibhakarrah then when the meaning is who makes night a laukikavighraha is nisam karoti and the finally, derived compound output is nisakarrah. When the meaning is who makes light the laukikavighraha is prabham karoti and by adding the suffix ta the finally, derived output is prabhakarrah.

So, these are some of the very common names divakarrah prabhakarrah vibhakarrah etcetera, which are derived in this particular manner. Similarly, who makes luster so, bhasam karoti is the laukikavighraha and the generated output would be bhaskarrah. Similarly, who makes tax karam karoti is karakarrah similarly who makes end antam karoti is the laukikavighraha and antakarrah is the finally, derived compound output antakarrah.

Similarly who makes infinite if this is the meaning to be expressed the laukikavighraha is anantam karoti and then the finally, derived output is anantakarrah.

(Refer Slide Time: 22:13)



A 2.2.19(14/16)

- M: 'who m infinite' अनन्तं करोति anantam karoti अनन्तकरः anantakaraha
- M: 'who makes the beginning' आदिं करोति adim karoti आदिकरः adikaraha
- M: 'who makes many' बहुं करोति bahum karoti बहुकरः bahukaraha
- M: 'who m नान्दीnāndī' नान्दीं करोति nāndīm karoti नान्दीकरः nāndikaraha
- M: 'who makes किम् kim' किं करोति kim karoti किंकरः kimkaraha
- M: 'who makes script' लिपिं करोति lipim karoti लिपिकरः lipikaraha
- M: 'who makes script' लिबिं करोति libim karoti लिबिकरः libikaraha

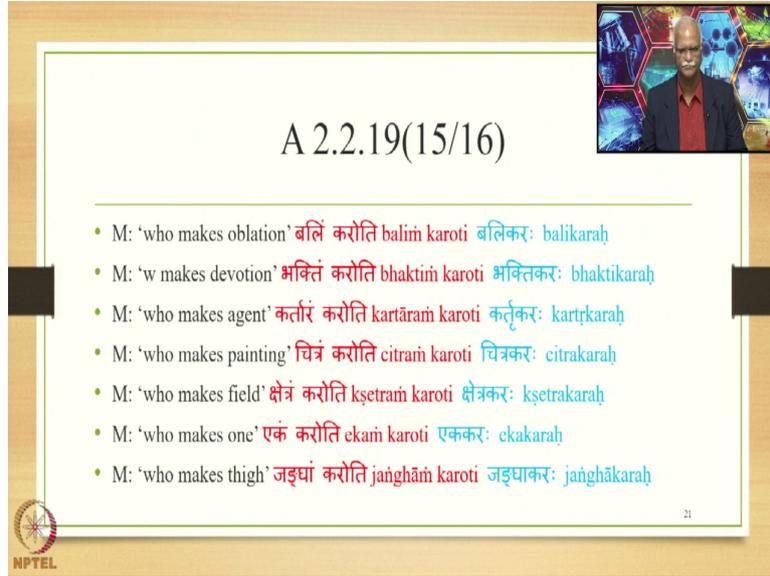
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Similarly, one who makes the beginning if this is the meaning to be expressed you have the laukikavighraha adim karoti and the finally, derived output is adikarah. Similarly when the meaning is who makes many. So, bahum karoti is the laukikavighraha and the finally, derived output is bahukarah then who makes a nandi. If this is the meaning to be expressed we have the laukikavighraha nandim karoti and the finally, derived output is nandikarah.

Now, one who makes kim kim karoti is called kimkarah. So, the finally, derived output is kimkarah by adding the suffix ta to the verbal root kr one who makes the script. And here we have lipim karoti as well as libim karoti as the laukikavighraha and from that we get the compound output lipikarah as well as libikarah.

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A 2.2.19(15/16)

- M: 'who makes oblation' बलिं करोति balim karoti बलिकरः balikarah
- M: 'w makes devotion' भक्तिं करोति bhaktim karoti भक्तिकरः bhaktikarah
- M: 'who makes agent' कर्तारं करोति kartaram karoti कर्तृकरः kartkarah
- M: 'who makes painting' चित्रं करोति citram karoti चित्रकरः citrakarah
- M: 'who makes field' क्षेत्रं करोति ksetram karoti क्षेत्रकरः ksetrakarah
- M: 'who makes one' एकं करोति ekam karoti एककरः ekakarah
- M: 'who makes thigh' जङ्घां करोति jangham karoti जङ्घाकरः janghakah

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Then we have the meaning who makes oblation and the laukikavighraha is balim karoti and the compound output is balikarah then when the meaning is who makes devotion bhaktim karoti. And so, we add the suffix ta to the verbal root kr and we get the compound output in the form of bhaktikarah.

Similarly, one who makes agent. So, kartaram karoti is the laukikavighraha and kartkarah is the finally, derived compound output similarly who makes painting citram karoti is the laukikavighraha and citrakarah is the finally, derived compound output. Then who makes a field is the meaning to be expressed and we have ksetram karoti and as the laukikavighraha and ksetrakarah as the finally, derived output.

Similarly, who makes one is the meaning to be expressed and ekam karoti is the laukikavighraha and by adding the suffix ta. We derive ekakarah as the compound output then

who makes a thigh is the meaning and jangham karoti is the laukikavighraha and janghakaraha is the finally, derived compound output.

(Refer Slide Time: 25:18)



A 2.2.19(16/16)

- M: 'who makes arm' बाहुं करोति bāhuṁ karoti बाहुकरः bāhukaraha
- M: 'who makes day' अहः करोति ahaḥ karoti अहस्करः ahaskaraha
- M: 'who makes which' यत् करोति yat karoti यत्करः yatkaraha
- M: 'who makes that' तत् करोति tat karoti तत्करः tatkaraha
- M: 'who makes bow' धनुः करोति dhanuḥ karoti धनुष्करः dhanuṣkaraha
- M: 'who makes wound' अरुः करोति aruḥ karoti अरुष्करः aruṣkaraha

NPTEL

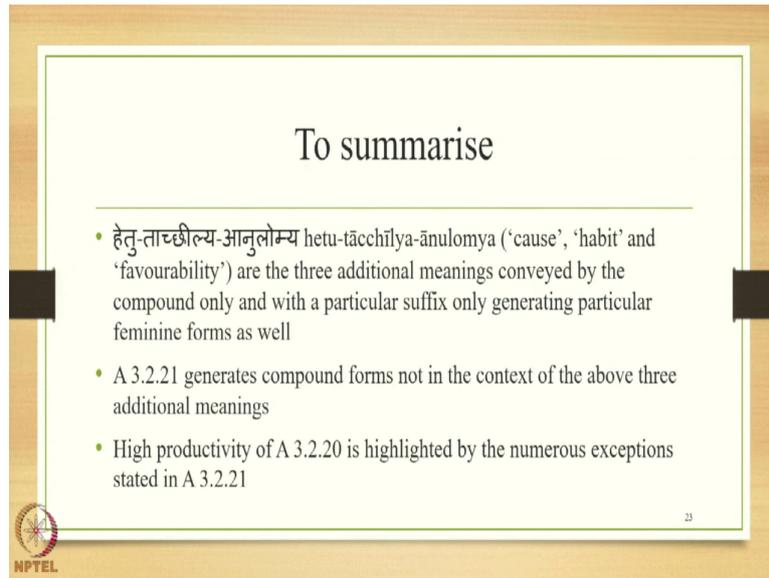
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Then finally, one who makes arm. So, bahum karoti and the finally, derived output is bahukarah similarly one who makes a day if this is the meaning to be expressed we have the laukikavighraha ahah karoti. And the finally, derived compound output is ahaskarah then who makes which yat karoti is the laukikavighraha and then we get the form yatkarah as the finally, derived compound output by adding the suffix ta to the verbal root kr.

Then to express the meaning who makes that we get the laukikavighraha tat karoti and the compound output is tatkarah. Then one who makes a bow and we have the laukikavighraha dhanuh karoti and the compound output is dhanuskarah. Then we have one who makes the wound as the meaning to be expressed and the laukikavighraha is aruh karoti and the finally,

derived output is aruskarah and the feminine form of all these forms would be bahukari ahaskari yatkari tatkarī dhanuskari and aruskari by adding the suffix i which is triggered by the marker ta.

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**To summarise**

- हेतु-ताच्छील्य-आनुलोम्य hetu-tācchīlya-ānulomya ('cause', 'habit' and 'favourability') are the three additional meanings conveyed by the compound only and with a particular suffix only generating particular feminine forms as well
- A 3.2.21 generates compound forms not in the context of the above three additional meanings
- High productivity of A 3.2.20 is highlighted by the numerous exceptions stated in A 3.2.21

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To summarize hetu tacchilya and anulomya cause, habit and favorability are the three additional meanings conveyed by the compound only and with the particular suffix only generating particular feminine forms as well. 3.2.21 generates compound forms not in the context of the above three additional meanings. High productivity of 3.2.20 is highlighted by numerous exceptions stated in 3.2.21 we studies the other sutra stating the upapapa samasa based suffixes in the next lecture.

(Refer Slide Time: 27:46)

## Referred Texts

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



These are the texts referred to.

(Refer Slide Time: 27:50)

**अनुगृहीतो'स्मि**

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• मीळवणं नुसंणी.	• Muchas gracias.
• अनेक धन्यवाद.	• Merci beaucoup.
• बहुत बहुत धन्यवाद.	• Danke.
• आभारी आहे.	• Grazie mille.
• ખૂબ ખૂબ આભાર.	• Thank you.



Thank you very much.