

समास samāsa in Pāṇinian grammar- I
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Lecture - 52
उपपदसमास upapadasamāsa - 9

Welcome I welcome you all to this lecture in the course Samasa in Paninian grammar and this is the first course on samasa. As is our practice we begin our lecture with the recitation of the mangalacarana.

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मङ्गलाचरण mangalācaraṇa

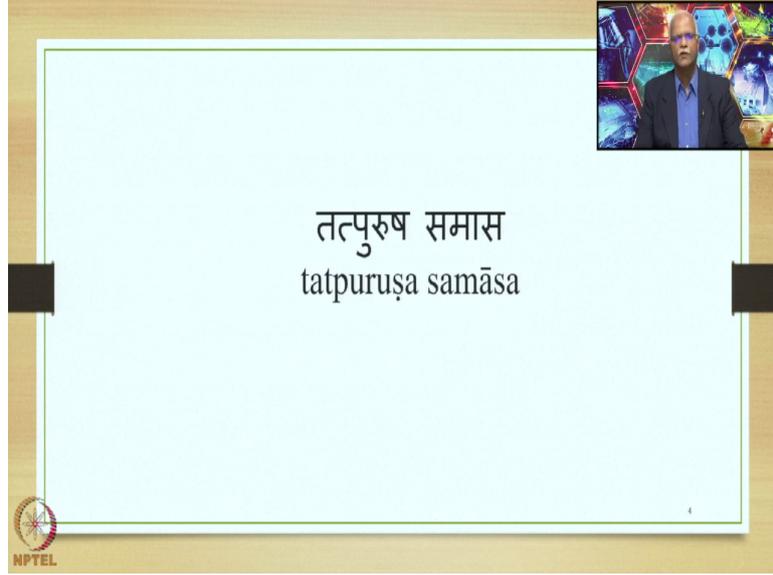
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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[FL].

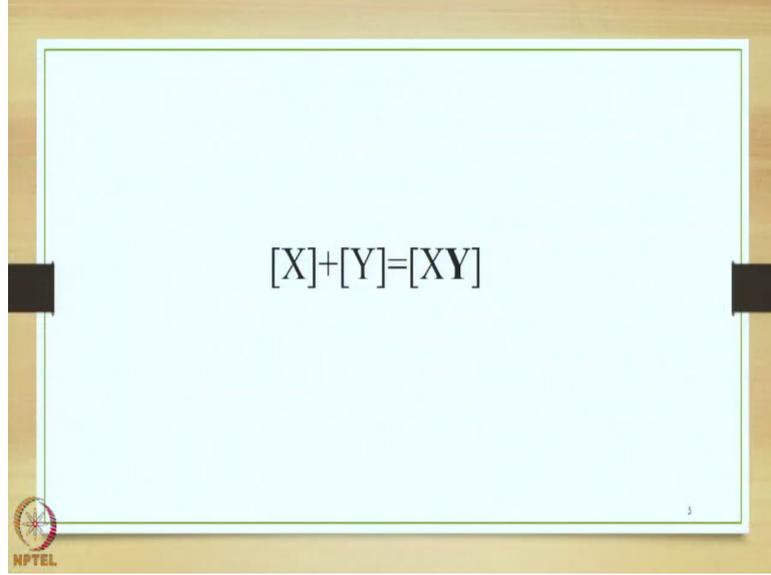
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We are studying tatpuruṣa samasa, he said that tatpuruṣa samasa is one of the important samasas in Sanskrit along with avyayibhav, tatpuruṣa, bahuvrihi and dvandv. Tatpuruṣa samasa is special because tatpuruṣa samasa is treated by Panini in a special manner. There are more number of sutras dealing with the tatpuruṣa samasa as compared to the other samasas.

Be it samasa vidhayaka sutra or samasanta vidhayaka sutra or svara vidhayaka sutras tatpuruṣa samasa has got more number of sutras. Also is the case of the varieties of tatpuruṣa samasa which are many as compared to the other samasas. And so, tatpuruṣa samasa becomes very important a very big umbrella.

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$$[X]+[Y]=[XY]$$

With the help of this equation tatpurusha samasa and its features can be also easily explained. We have X and Y as two entities separate independent of each other in terms of the word form as well as the meaning as well as the accent X has got an independent separate meaning so does Y. And so, is there a different word form of X and so is there a word form of Y independent of x.

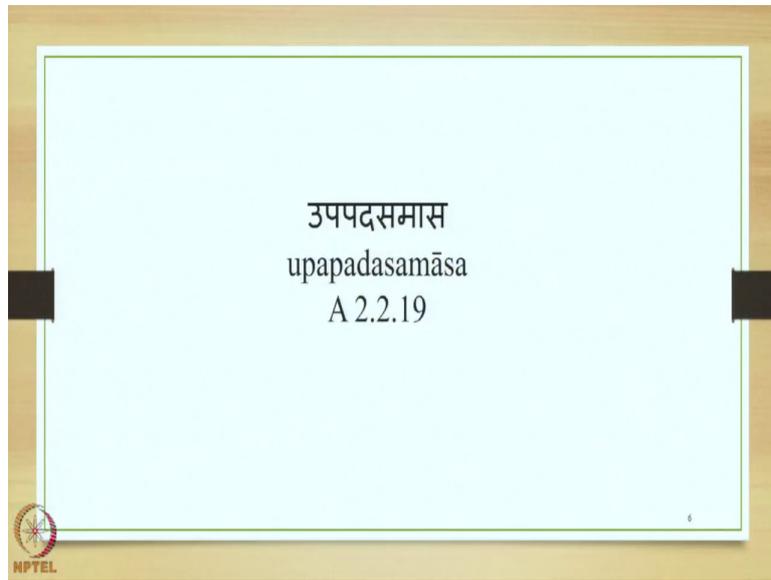
Similarly, there are accents on X and Y which are independent and which are separate. When the speaker of Sanskrit decides to merge these two X and Y together primarily because X and Y even though are independent are interrelated. Then the process of compounding happens and the output which is merged namely XY is generated.

Now, there is only one word, now there is only one meaning and now there is only one accent to this newly generated output which is one. This XY is such that Y plays the role of the head

which means that if XY is to be interrelated to any other word in the sentence this interrelation happens only through y.

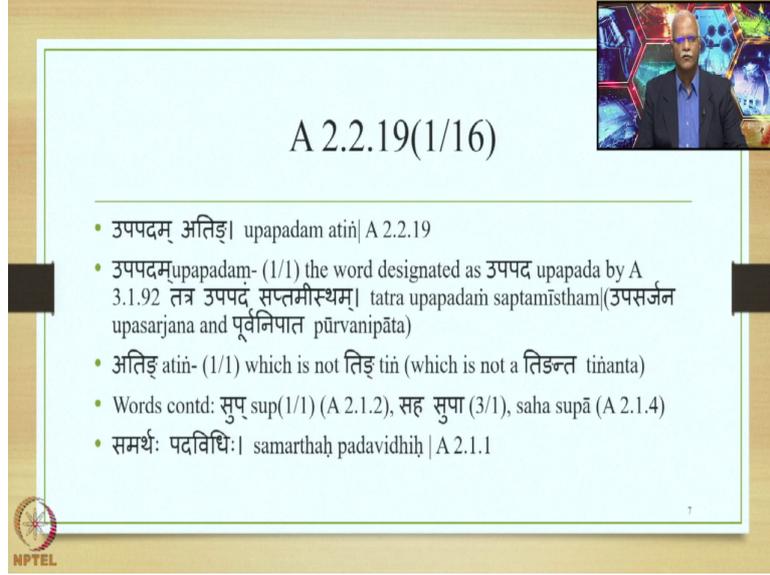
If at all the interrelation of XY also happens with X also happens through X then such a samasa is treated as asamartha samasa. So, aikapadya, ikartharya and [FL] are the three features that are also visible in the tatpurusha samasa in this particular manner.

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We also studied several varieties of tatpurusha samasa. Right now we are studying a very important samasa called upapada tatpurusha samasa a big variety of tatpurusha. This upapada tatpurusha samasa is stated by 2.2.19 which we have been studying so far.

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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 saptamīstham|(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

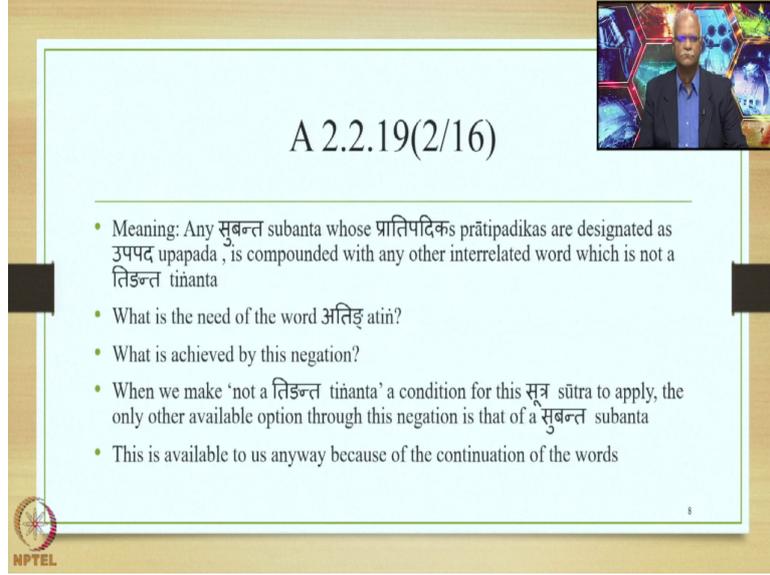
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2.2.19 is upapadam atin and there are two padas in the sutra upapadam as well as atin. Both the padas are in prathama vibhakti upapadam is 1 slash 1 which means the word designated as upapada and this is designated by sutra 3.1.92 tatra upapadam saptamistham.

Now, this 1 slash 1 after upapada decides the position it will occupy in the samasa. First the sutra prathama nirdistam samasa upasarjanam applies and makes upapada technically upasarjana. And then by the application of the sutra upasarjanam purvam this upapada is said to occupy the first position in the compound in the samasa.

It is purvanipata takes place. The second word in the sutra is atin. What it means is which is not a tin which means which is not a tinanta eventually. Words continued are sup and saha supa and also of course, 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

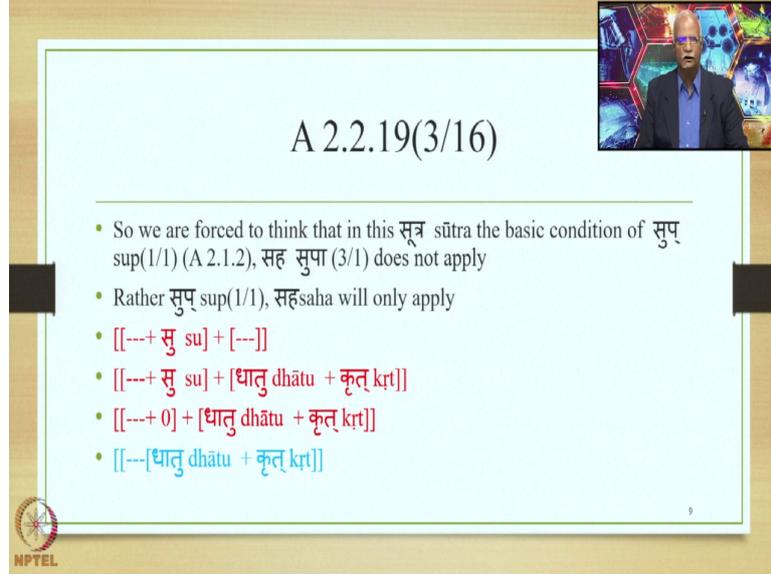
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The meaning of the sutra on the basis of the material that we have seen so far is the following. Any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta. I repeat any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta.

Now, certain questions arise over here. The first question is what is the need of the word atin in this sutra and then what is achieved by this negation atin. Because 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.

I repeat 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 this option is available to us anyway because of the continuation of the words sup and saha supa.

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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), सहsaha will only apply
- [[---+ सु su] + [---]]
- [[---+ सु su] + [धातु dhātu + कृत् krt]]
- [[---+ 0] + [धातु dhātu + कृत् krt]]
- [[---[धातु dhātu + कृत् krt]]

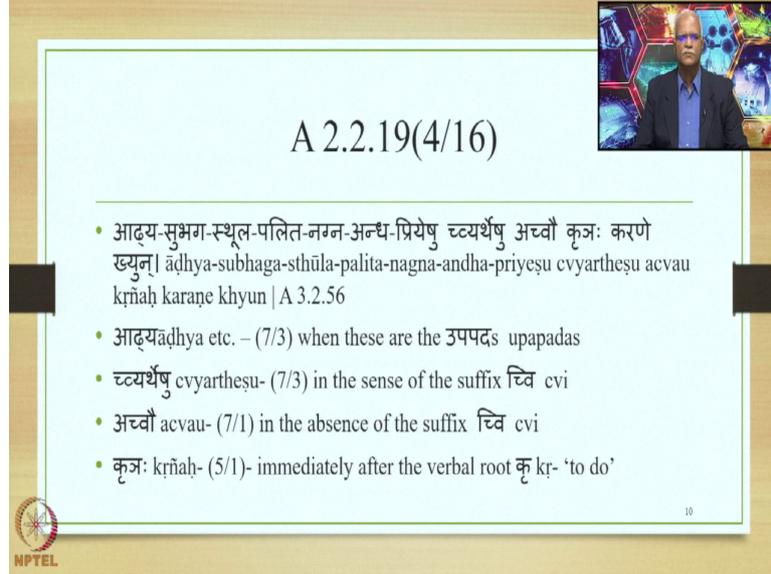
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So, we are we have forced to think that in this particular sutra the basic condition of sup saha supa does not apply rather sup saha will only apply. So, we do not need a second subanta. So, the structure of this samasa thus formed can be shown in the following manner. There are two subantas at the end of the first subanta appears su which is a sup and at the end of the second subanta which is not a subanta at the end of the second element there is there need not be a subanta, we can have the word ending in krt.

So, for example, we have a pratipadika plus su over here we have a pratipadika plus su, this is the first pada, this is the purvapada with the subanta and then we have a dhatu plus krt. Now

there is no subanta over here. In such a case supo dhatu pratipadika yoho will apply and we will delete this su and then the finally, derived output would be this pratipadika and the dhatu plus krt pratipadika.

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A 2.2.19(4/16)

- आढ्य-सुभग-स्थूल-पलित-नग्न-अन्ध-प्रियेषु च्च्यर्थेषु अचवौ कृजः करणे ख्युन् | āḍhya-subhaga-sthūla-palita-nagna-andha-priyeṣu cvyartheṣu acvau kṛñāḥ karāṇe khyun | A 3.2.56
- आढ्यāḍhya etc. – (7/3) when these are the उपपदs upapadas
- च्च्यर्थेषु cvyartheṣu- (7/3) in the sense of the suffix च्चि cvi
- अचवौ acvau- (7/1) in the absence of the suffix च्चि cvi
- कृजः kṛñāḥ- (5/1)- immediately after the verbal root कृ kr- ‘to do’

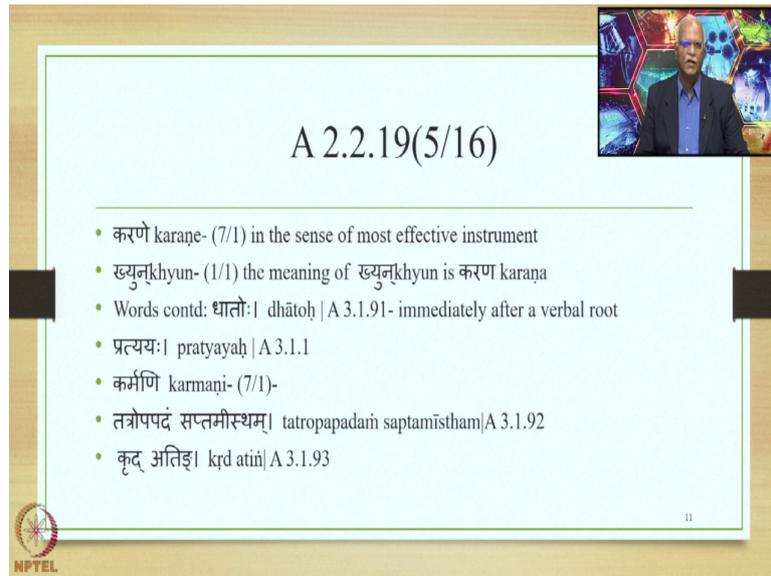
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We have been studying several sutras which prescribe krt suffixes as part of the derivation of the upapada tatpurusha compound. And these suffixes are stated by the sutras stated in 3.2. We started with karmanyān and now we have to study this particular sutra 3.2.56 which reads like this, āḍhya-subhaga-sthūla-palita-nagna-andha-priyeṣu cvyartheṣu acvau kṛñāḥ karāṇe khyun. I repeat āḍhya-subhaga-sthūla-palita-nagna-andha-priyeṣu cvyartheṣu acvau kṛñāḥ karāṇe khyun.

The first word adhya-subhaga-sthula-palita-nagna-andha-priyesu this word has got saptami bahuvachana as its vibhakti. This indicates the meaning namely that when adhya etcetera are the upapadas this we arrive at with the help of the sutra tatropapadam saptamistham.

Cvyarthesu is also 7 slash 3 which is the adjective of the upapadas in the sense of the suffix cvi. So, the meaning cvi the meaning of the suffix cvi is to be intended, but the important point is the next word acvau in the absence of the suffix cvi. So, the meaning of the suffix has to be there, but there should not be the suffix cvi to express such a meaning, there should be an absence of such an suffix. So, acvau is in the absence of the suffix cvi. Krnah is 5 slash 1 which means immediately after the verbal root kr to do.

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A 2.2.19(5/16)

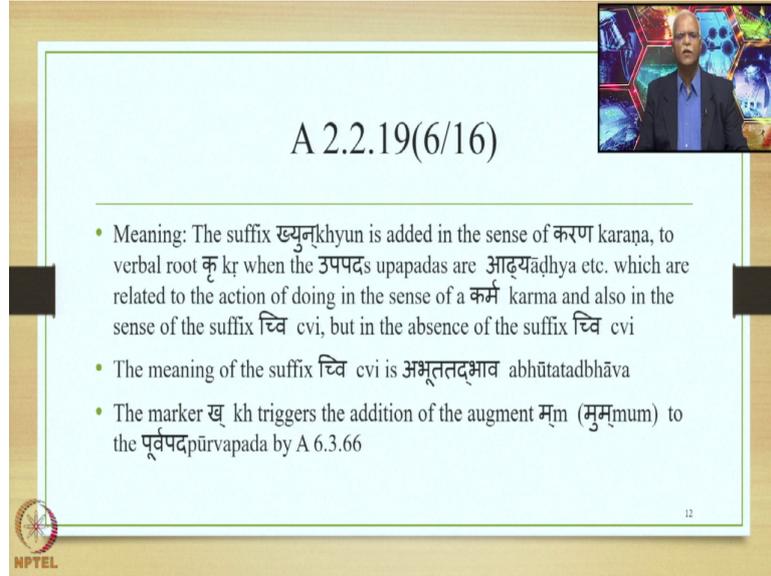
- करणे karणे- (7/1) in the sense of most effective instrument
- ख्युन्khyun- (1/1) the meaning of ख्युन्khyun is करण karāṇa
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayaḥ | A 3.1.1
- कर्मणि karmaṇi- (7/1)-
- तत्रोपपदं सप्तमीस्थम्| tatropapadam saptamīstham|A 3.1.92
- कृद् अतिङ्| kṛd atinḥ| A 3.1.93

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Karane is 7 slash 1 meaning in the sense of the most effective instrument and khyun is 1 slash 1 meaning the suffix khyun and the suffix khyun is added. So, the suffix khyun means karana

in this particular sutra. Words continued are dhatoh from 3.1.91 which means immediately after a verbal root, pratyayah which is 3.1.1, karmani from karmanyan 7 slash 1, tatropapadam saptamistham 3.1.92, krd atin 3.1.93.

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A 2.2.19(6/16)

- Meaning: The suffix क्युन् (khyun) is added in the sense of करण (karaṇa), to verbal root कृ (kr) when the उपपद (upapadas) are आद्य (ādya) etc. which are related to the action of doing in the sense of a कर्म (karma) and also in the sense of the suffix च्वि (cvi), but in the absence of the suffix च्वि (cvi)
- The meaning of the suffix च्वि (cvi) is अभूततद्भाव (abhūtatadbhāva)
- The marker ख् (kh) triggers the addition of the augment म् (mum) to the पूर्वपद (pūrvapada) by A 6.3.66

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So, now the meaning of the sutra is the following. The suffix khyun is added in the sense of karana to verbal root kr when the upapadas are adhya subhaga etcetera which are related to the action of doing in the sense of karma and also in the sense of the suffix cvi, but in the absence of the suffix cvi.

I repeat the suffix khyun is added in the sense of karana to the verbal root kr when the upapadas are adhya etcetera which are related to the action of doing in the sense of a karma and also in the sense of the suffix cvi, but in the absence of the suffix cvi. What is the meaning of the suffix cvi? The meaning of the suffix cvi is abhutatadbhava, something that is

not there is now made to be. In the suffix khyun the marker kh triggers the addition of the augment m stated in the sutra as mum to the purvapada by 6.3.66.

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A 2.2.19(7/16)

- M: 'the most effective means by which a non-wealthy person is made wealthy'
- अनाद्यम् आद्यं कुर्वन्ति अनेन anādyam ādhyam kurvanti anena
- [[आद्य ādhyā+अम् am] + [कृ kr+ ख्युन् khyun]]
- [[आद्य ādhyā+0] + [कृ kr+ युयु]]
- [[आद्य ādhyā+0म् m] + [कृ kr+ अनना]]
- [[आद्य ādhyā+0म् m] + [कर् kar+ अनना]]
- [आद्यकरण ādhyānīkaraṇa]

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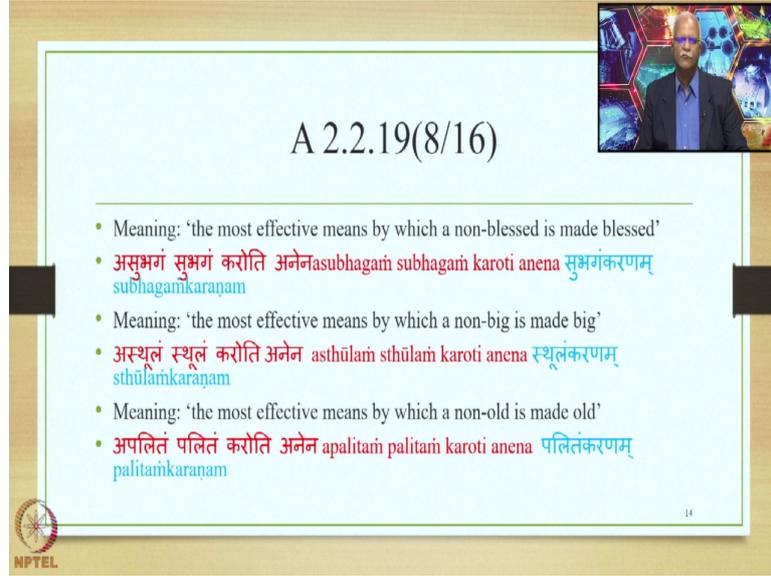
So, here we have an example. The meaning to be conveyed is that the most effective means by which a non-wealthy person is made wealthy. The most effective means indicate the karana by which a non-wealthy person is made wealthy indicates the abhutatabhava, the non-wealthiness is abhuta. And now when the person is made wealthy this abhutat is turned into tadbhava.

So, we have the laukika vigraha anadhyam adhyam kurvanti anena. So, the suffix khyun is added in the sense of karana or the most effective means indicated in this laukika vigraha by the word anena. And then we turn this into an alaukika vigraha which is then adhya plus am plus kr plus khyu khyun.

Now, this becomes a samasa and then this becomes a pratipadika after which supo dhatu pratipadika yoho applies and deletes am. So, we get adhya plus 0 plus kr plus yu in khyun kh is anubandha and na is also an anubandha, [FL] makes kh as the anubandha and [FL] makes na the anubandha [FL] deletes both of them, what remains is yu. So, we have adhya plus 0 plus kr plus yu.

After which next stage we add the augment ma to the purvapada. So, we have adhya plus 0 plus ma plus kr plus ana where yu is substituted by ana by [FL] 7.1.1. And then we have adhya plus 0 and ma plus kar plus ana. Now kr is substituted by kar which is a guna substitute by [FL] 7.3.84 and then we get the form adhyamkarana ma is substituted by anusvara and then we get adhyamkarana as the finally derived output.

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A 2.2.19(8/16)

- Meaning: 'the most effective means by which a non-blessed is made blessed'
- असुभगं सुभगं करोति अनेन asubhagam̐ subhagam̐ karoti anena सुभगंकरणम् subhagam̐karanam
- Meaning: 'the most effective means by which a non-big is made big'
- अस्थूलं स्थूलं करोति अनेन asthulam̐ sthulam̐ karoti anena स्थूलंकरणम् sthulam̐karanam
- Meaning: 'the most effective means by which a non-old is made old'
- अपलितं पलितं करोति अनेन apalitam̐ palitam̐ karoti anena पलितंकरणम् palitam̐karanam

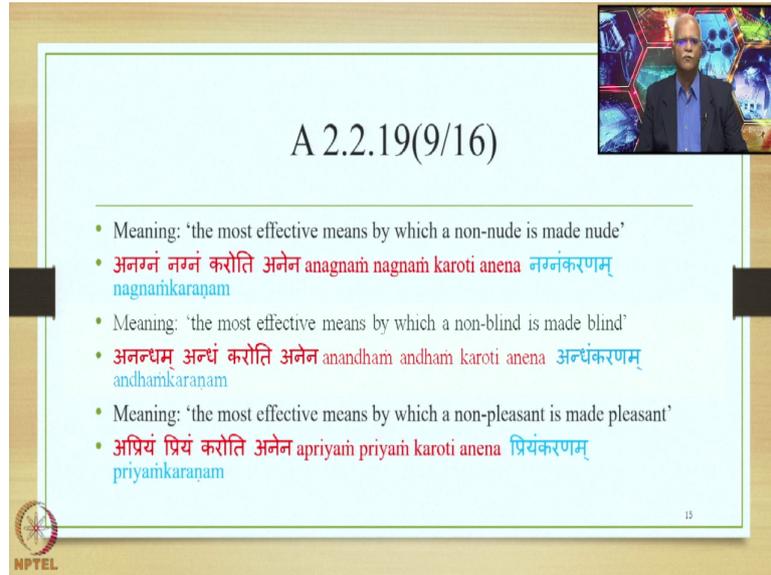
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Similarly, we will get the other outputs as well. So, when the meaning is the most effective means by which a non-blessed is made blessed asubhagam subhagam karoti anena. And then the output generated would be subhagam karanam. When the meaning is the most effective means by which a non big is made big asthulum sthulum karoti anena. And so, we have sthulumkaranam.

And then we also have the most effective means by which a non-old is made old when this meaning is to be conveyed we get apalitam palitam karoti anena and the output generated is palitamkaranam. Similarly, when the meaning to be conveyed is the most effective means by which a non-nude is made nude anagnam nagnam karoti anena and we get the output generated as nagnamkaranam.

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A 2.2.19(9/16)

- Meaning: 'the most effective means by which a non-nude is made nude'
- अनग्नं नग्नं करोति अनेन anagnam nagnam karoti anena नग्नकरणम् nagnamkaranam
- Meaning: 'the most effective means by which a non-blind is made blind'
- अनन्धम् अन्धं करोति अनेन anandham andham karoti anena अन्धकरणम् andhamkaranam
- Meaning: 'the most effective means by which a non-pleasant is made pleasant'
- अप्रियं प्रियं करोति अनेन apriyam priyam karoti anena प्रियकरणम् priyamkaranam

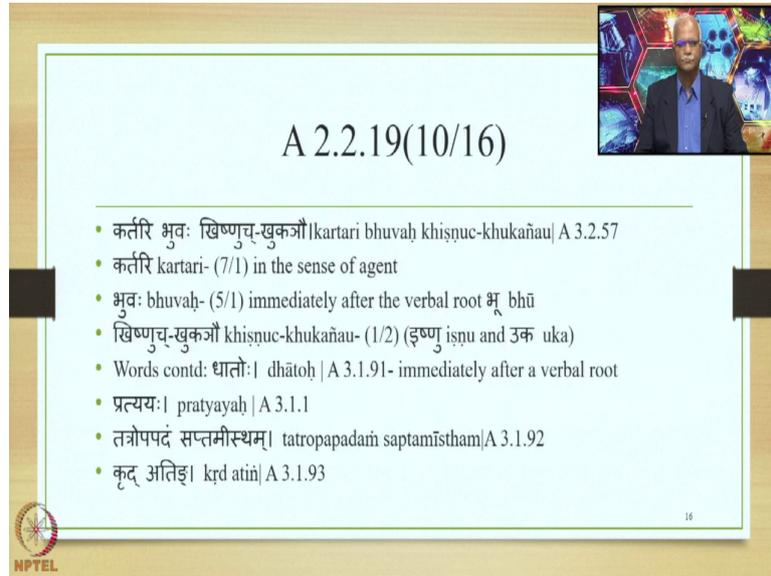
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Similarly, when the meaning is the most effective means by which a non-blind is made blind anandham andham karoti anena. And so, we have andhamkaranam as the output generated. Similarly, when the meaning to be conveyed is the most effective means by which a non-pleasant is made pleasant.

And so, we have apriyam priyam karoti anena as the laukika vighraha from which the output generated would be priyamkaranam. This is how the suffix khyun added to the verbal root kr with these upapadas would generate outputs. These are all the upapada tatpurusha samasas.

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A 2.2.19(10/16)

- कर्तरि भुवः खिष्णुच्-खुकञौ | kartari bhuvah khiṣṇuc-khukañau | A 3.2.57
- कर्तरि kartari- (7/1) in the sense of agent
- भुवः bhuvah- (5/1) immediately after the verbal root भू bhū
- खिष्णुच्-खुकञौ khiṣṇuc-khukañau- (1/2) (इष्णु iṣṇu and उक uka)
- 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 atīṅ | A 3.1.93

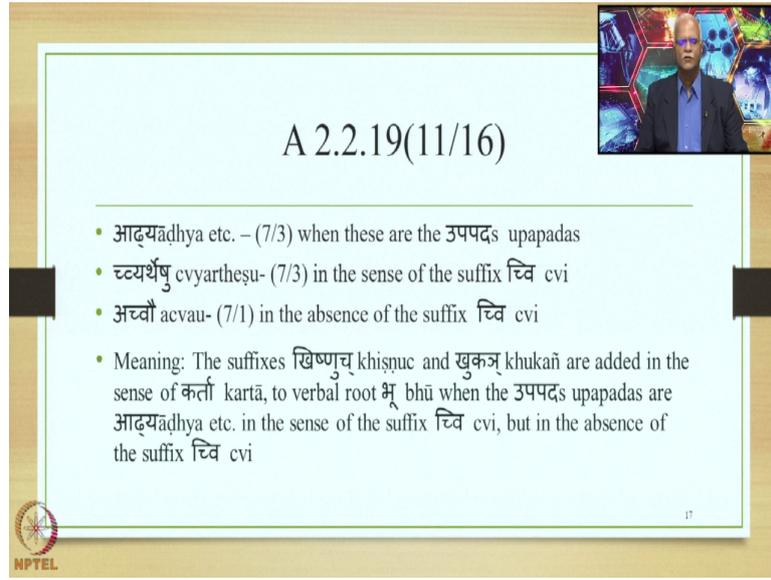
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Let us now go to the next sutra kartari bhuvah khisnuc khukanau 3.2.57 there are 3 padas in the sutra kartari 7 slash 1, bhuvah 5 slash 1 and khisnuc khukanau 1 slash 2. Kartari is 7 slash 1 which means in the sense of an agent, bhuvah is 5 slash 1 which means immediately after

the verbal root bhu, khisnuc khukanau is 1 slash 2, khisnuc khukanau eventually means isnu and uka because ka and ca and ya they are the markers.

Words continued are dhatoḥ 3.1.91, immediately after a verbal root, pratyayah 3.1.1. So, khisnuc khukanau are the pratyayas tatropapadam saptamistham from 3.1.92, krd atin 3.1.93.

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A 2.2.19(11/16)

- आढ्यः आढ्या etc. - (7/3) when these are the उपपदः upapadas
- च्यर्थेषु cvyartheṣu- (7/3) in the sense of the suffix च्चि cvī
- अच्वौ acvau- (7/1) in the absence of the suffix च्चि cvī
- Meaning: The suffixes खिष्णुच् khīṣṇuc and खुकञ् khukañ are added in the sense of कर्ता kartā, to verbal root भू bhū when the उपपदः upapadas are आढ्यः आढ्या etc. in the sense of the suffix च्चि cvī, but in the absence of the suffix च्चि cvī

NPTEL

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Adhyam subhaga etcetera 7 slash 3 which means when these are the upapadas. Cvyarthesu continues which means in the sense of the suffix cvī. When these upapadas also denote the sense of suffix cvī that is abhutadabhava, but acvau when the cvī suffix is not present in the absence of the suffix cvī.

All these put together the meaning of the sutra would be the suffixes khisnuc and khukan are added in the sense of karta to verbal root bhu when the upapadas are adhya subhaga etcetera

also in the sense of the suffix cvi, but in the absence of the suffix cvi. I repeat the suffixes khisnuc and khukan are added in the sense of karta to verbal root bhu when the upapadas are adhya etcetera and also in the sense of the suffix cvi, but in the absence of the suffix cvi.

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A 2.2.19(12/16)

- Meaning: 'one who is not wealthy becomes wealthy'
- **अनाद्यः आद्यः भवति anādyah ādyah bhavati**
- [[आद्य ādhyā+ सुsu] +[भू bhū+ खिष्णुच् khisnuc/खुकञ् khukañ]]
- [[आद्य ādhyā+ 0] +[भू bhū+ इष्णु isṇu/उक uka]]
- [[आद्य ādhyā+ 0म्m] +[भव् bhav+ इष्णु isṇu/भाव् bhāv+उक uka]]
- [आद्यंभविष्णु ādhyāmbhaviṣṇu / आद्यंभावुक ādhyāmbhāvuka]

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So, here are the examples. Anadyah adhyah bhavati. The meaning is one who is not wealthy becomes wealthy and the laukika vighraha is anadyah adhyah bhavati, the alaukika vighraha would be adhya plus su plus bhu plus khisnuc or khukan. Then the samasa [FL] takes place then the pratipadika [FL] takes place and then we apply supo dhatu pratipadika yoho and then am gets deleted. And so, we have and then su gets deleted. And so, we have adhya plus 0 plus bhu plus isnu or uka.

And then we have adhya plus 0 and then the augment ma comes into being it is added at the end of the purvapada. So, adhya plus 0 and ma plus bhav plus isnu or bhav plus uka. So, because of the suffix isnu there is guna substitution in bhu. So, bhu becomes bhav.

And then the sandhi rule applies bhu becomes bhav and because of the marker ya in khukan bhu becomes bhav which is a vridhi substitute and then there is sandhi rule [FL] which applies and substitutes [FL]. So, we have bhav plus uka that is bhavuka. And so, the output generated is adhyambhavisnuh as well as adhyambhavukah this is the samasa output.

(Refer Slide Time: 22:58)

A 2.2.19(13/16)

- Meaning: 'one who is not blessed becomes blessed'
- असुभगः सुभगो भवति asubhagaḥ subhago bhavati सुभगंभविष्णुः
subhagam̐bhaviṣṇuḥ/ सुभगंभवुकः subhagam̐bhāvukāḥ
- Meaning: 'one who is not big becomes big'
- अस्थूलः स्थूलो भवति asthūlaḥ sthūlo bhavati स्थूलंभविष्णुः sthūlam̐bhaviṣṇuḥ/
स्थूलंभवुकः sthūlam̐bhāvukāḥ
- Meaning: 'one who is not old becomes old'
- अपलितः पलितो भवति apalitaḥ palito bhavati पालितंभविष्णुः palitam̐bhaviṣṇuḥ/
पालितंभवुकः palitam̐bhāvukāḥ

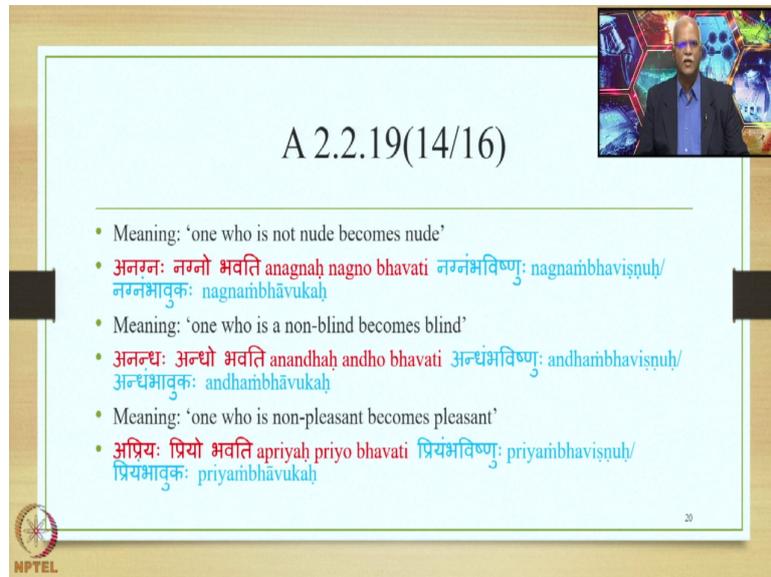
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Similarly, when the meaning yet to be expressed is one who is not blessed becomes blessed asubhagaḥ subhago bhavati. We have the samasa output subhagam̐bhavisnuh as well as subhagam̐bhavukah. Similarly, one who is not big becomes big when this meaning is to be

conveyed, the laukika vighraha is asthulah sthulo bhavati. And the samasa output generated would be sthulambhavisnuh as well as sthulambhavukah.

Similarly, when the meaning is one who is not old becomes old, the laukika vighraha is apalitaḥ palita bhavati and the output generated is palitambhavisnuh as well as paltambhavukah.

(Refer Slide Time: 23:59)



A 2.2.19(14/16)

- Meaning: 'one who is not nude becomes nude'
- अनग्नः नग्नो भवति anagnaḥ nagno bhavati नग्नंभविष्णुः nagnambhaviṣṇuḥ/
नग्नंभावुकः nagnambhāvukah
- Meaning: 'one who is a non-blind becomes blind'
- अनन्धः अन्धो भवति anandhaḥ andho bhavati अन्धंभविष्णुः andhambhaviṣṇuḥ/
अन्धंभावुकः andhambhāvukah
- Meaning: 'one who is non-pleasant becomes pleasant'
- अप्रियः प्रियो भवति apriyaḥ priyo bhavati प्रियंभविष्णुः priyambhaviṣṇuḥ/
प्रियंभावुकः priyambhāvukah

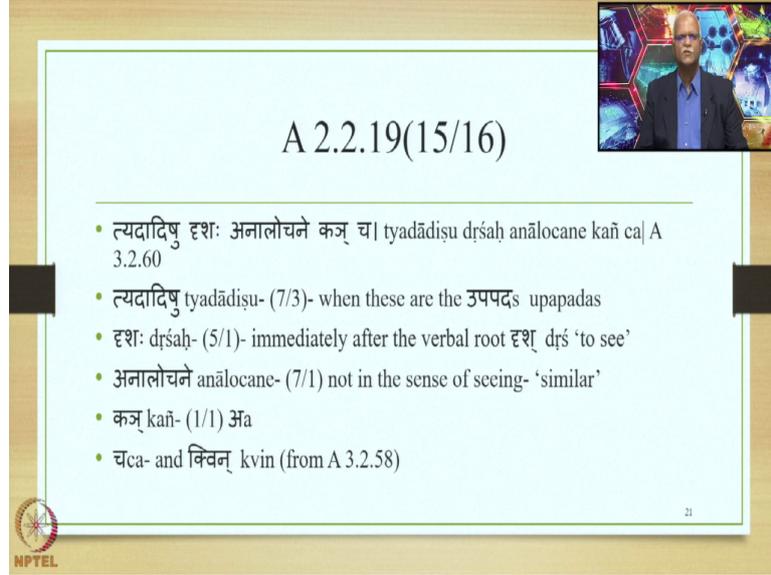
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Similarly, when the meaning to be conveyed is one who is not nude becomes nude anagnaḥ nagno bhavati is the laukika vighraha and the samasa output generated is nagnambhavisnuh as well as nagnambhavukah. Similarly, when the meaning is one who is a non-blind becomes blind and if this meaning is to be conveyed we have anandhaḥ andho bhavati as the laukika vighraha and the compound generated is andhambhavisnuh or andhambhavukah.

Similarly, when the meaning is one who is non-pleasant becomes pleasant apriya priyo bhavati is the laukika vighraha and priyambhavisnuh as well as priyambhavukah is the compound output generated. This is how the sutra 3.2.57 applies and the upapada tatpurusha samasas are generated.

(Refer Slide Time: 25:06)



A 2.2.19(15/16)

- त्यदादिषु दृशः अनालोचने कञ् च। tyadādiṣu dṛśaḥ anālocane kañ ca| A 3.2.60
- त्यदादिषु tyadādiṣu- (7/3)- when these are the उपपदs upapadas
- दृशः dṛśaḥ- (5/1)- immediately after the verbal root दृश्् dṛś 'to see'
- अनालोचने anālocane- (7/1) not in the sense of seeing- 'similar'
- कञ् kañ- (1/1) आ
- चca- and क्विन्् kvin (from A 3.2.58)

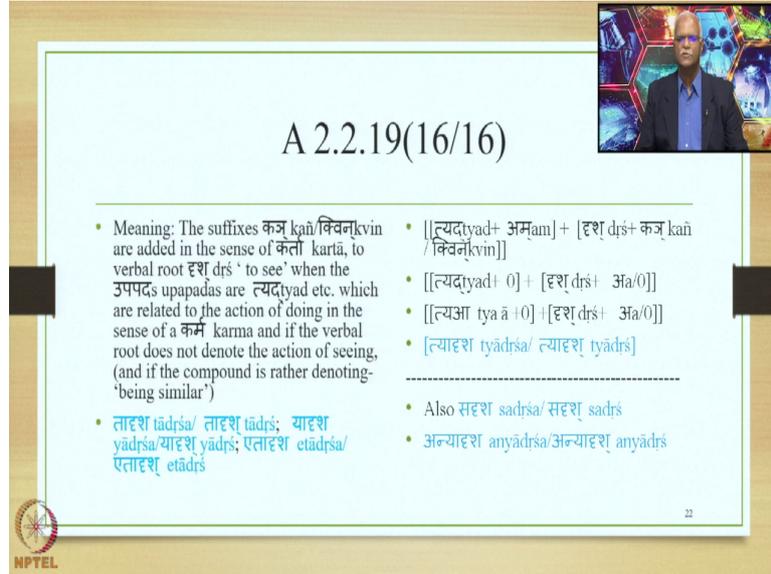
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Now, let us see another sutra which prescribes another pratyaya tyadadisu dṛśaḥ anālocane kan ca 3.2.60. I repeat tyadadisu dṛśaḥ anālocane kan ca this sutra has got 5 words, 5 padas, tyadadisu is 7 slash 3 when tyadadis are the upapadas, tyadadis are [FL]. Dṛśaḥ is 5 slash 1 of dṛś which means immediately after the verbal root dṛś to see, anālocane is 7 slash 1 meaning not in the sense of seeing rather in the sense of similar.

Kan is 1 slash 1 kan means a, ka is a marker, ya is a marker what remains is a ca means And. So, ca also brings kvin from 3.2.58.

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A 2.2.19(16/16)

- Meaning: The suffixes कञ् kañ/क्विन् kvin are added in the sense of कर्ता kartā, to verbal root दृश् drś 'to see' when the उपपदs upapadas are त्यद् tyad etc, which are related to the action of doing in the sense of a कर्म karma and if the verbal root does not denote the action of seeing, (and if the compound is rather denoting- 'being similar')
- तादृश tādṛśa/ तादृश tādṛś; यादृश yādṛśa/यादृश yādṛś; एतादृश etaḍṛśa/ एतादृश etaḍṛś
- [[त्यद् tyad+ अम् am] + [दृश् drś+ कञ् kañ / क्विन् kvin]]
- [[त्यद् tyad+ ०] + [दृश् drś+ आ/०]]
- [[त्यआ tya ā + ०] + [दृश् drś+ आ/०]]
- [त्यादृश tyāḍṛśa/ त्यादृश् tyāḍṛś]
- Also सदृश sadṛśa/ सदृश् sadṛś
- अन्यादृश anyāḍṛśa/ अन्यादृश् anyāḍṛś

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So, the meaning of the sutra is the following. The suffixes kan or kvin are added in the sense of karta to the verbal drs which means to see when the upapadas are tyad etcetera. And they are related to the action of doing in the sense of a karma and if the verbal root does not denote the action of seeing and if the compound is rather denoting being similar.

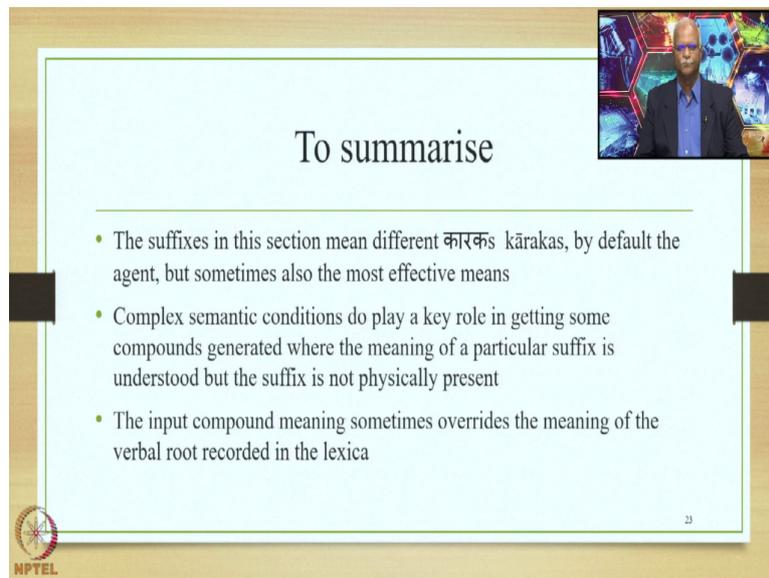
I repeat the suffixes kan or kvin are added in the sense of karta to verbal drs to see when the upapadas tyad tad etcetera which are related to the action of doing related to the action of seeing in the sense of a karma. And if the verbal root does not denote the action of seeing. And if the compound is rather denoting being similar.

So, here we have tyad plus am plus drsa plus kan or kvin and here we have the samasa [FL] happening and then pratipadika [FL] takes place and so we have tyad plus 0 plus drs plus a or 0. Now this tyad plus 0 is caused by supo dhatu pratipadika yoho and drs plus a or 0 this 0 is caused by the suffix kvin which is a 0 suffix by itself.

Then by applying [FL] (Refer Time: 28:03) is substituted by a. So, we have tya plus drs plus a and then by applying other sutras we get the lengthening tya and drs and a and tyadrsa is the output generated. And also tyadrs when we apply kan the output is tyadrsa ending in short a, when we apply kvin we generate the output ending s tyadrs.

Similarly, we have tadrsa and tadr and yadrsa and yards, etadrsa etadrs generated. Also, we have sadrsa and sadrs and anyadrsa and anyadrs as the other forms generated by this particular sutra and these are all the upapada tatpurusha compounds.

(Refer Slide Time: 29:03)



To summarise

- The suffixes in this section mean different कारकs kārakas, by default the agent, but sometimes also the most effective means
- Complex semantic conditions do play a key role in getting some compounds generated where the meaning of a particular suffix is understood but the suffix is not physically present
- The input compound meaning sometimes overrides the meaning of the verbal root recorded in the lexica

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To summarize the suffixes in this particular section mean different karakas. By default they mean the agent by the sutra kartari krt, but sometimes they also mean the most effective means namely the karana. Complex semantic conditions do play a key role in getting some compounds generated where the meaning of a particular suffix is understood, but the suffix is not physically present.

The input compound meaning sometimes overwrites the meaning of the verbal root recorded in the lexica. These are the texts referred to.

(Refer Slide Time: 29:51)

अनुगृहीतो'स्मि

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



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Thank you for your patience.