

**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 40**  
**प्रदसिमास pradisamasa + गतसिमास gatisamasa - 1**

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 by reciting the mangalacharana.

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**मङ्गलाचरण mangalācaraṇa**

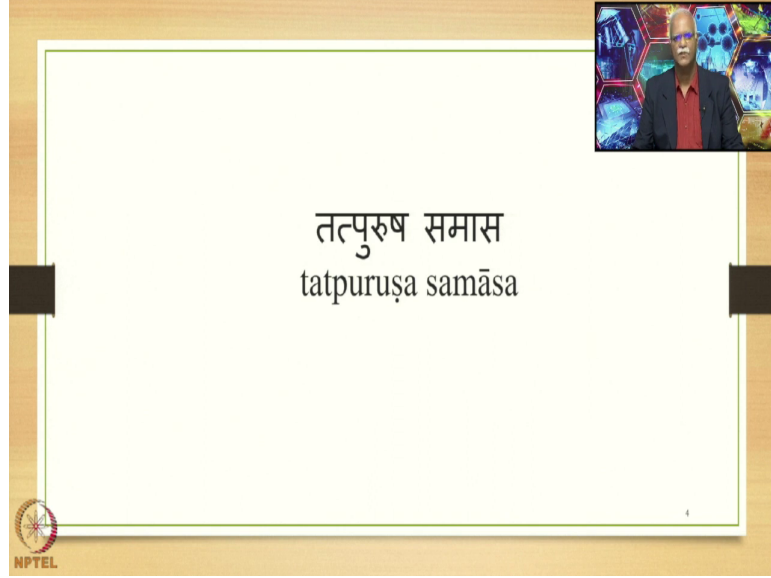
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया ॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṁjarīhartti līlayā ||

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[FL].

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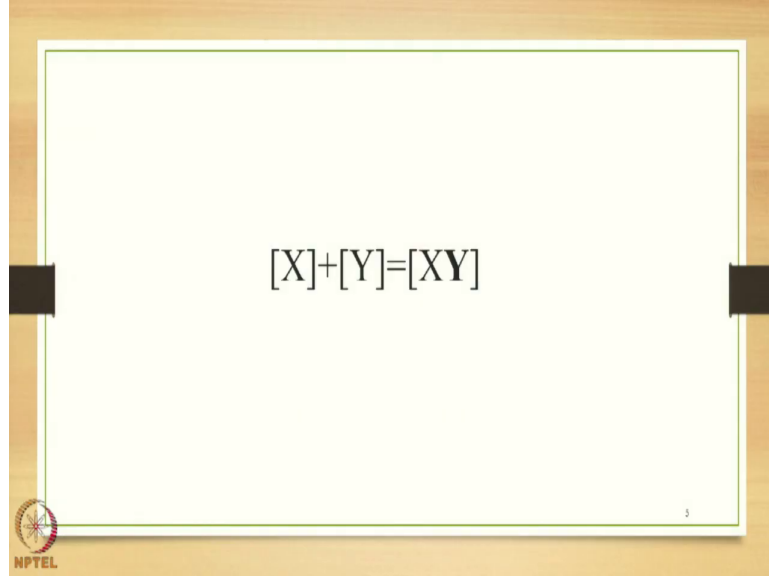


We are studying the tatpurusha samasa. in this course tatpurusha samasa is one of the most important samasas in Sanskrit. It is the most productive amongst the major four types avyayibava, tatpurusha, bahuvrihi and dvandva. Tatpurusha samasa also has many varieties in comparison with the other types of samasas.

Even in Panini's grammar a number of sutras have been composed by Panini in order to explain the tatpurusha samasa and they are quite a few in comparison with the sutras explaining the other types of samasas be it samasavidayaka sutra or be it samasantha pratyaya vidayaka sutra or be it samsaswara vidhayaka sutra.

Panini has composed number of sutras explaining the tatpurusha samasa in comparison with the other three samasas. The derivation of the tatpurusha samasa can be shown in the form of a simple equation in the following manner.

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

Where we have X and Y two different and independent entities in terms of their meaning as well as the word form as well as the accent what they are interrelated. And so, the speaker of Sanskrit decides to merge them together and generate an output in the form of one unit, one unit of meaning one unit of word form and one unit of accent.

This is what is also described as ekarthibhava. There are three features of this namely aikarthyia or aikarthatha, aikapadya or aikapadatha and aikaswarya ekaswaratha. In the tatpurusha samasa the newly generated output in the form of XY has Y as the head the second

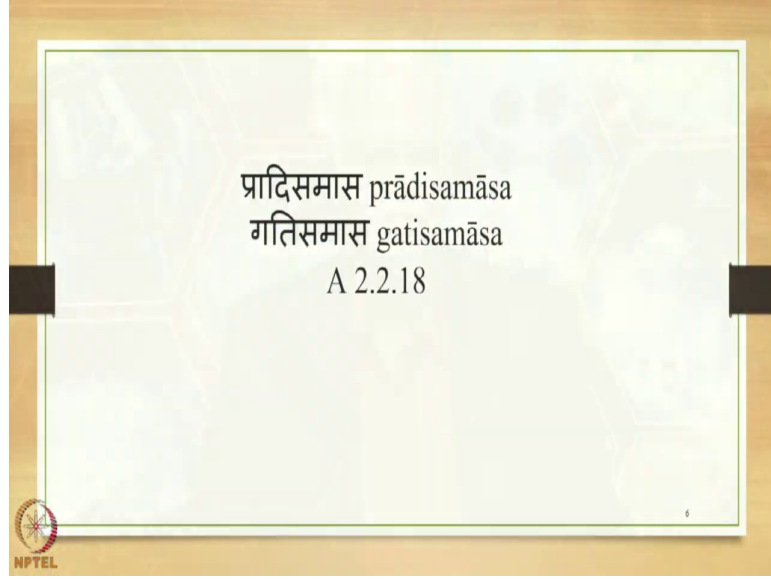
member of the compound or the uttarapada of the compound plays the role of the head in the compound.

What it implies is that when the generated output in the form of a compound becomes part of a sentence obviously, there are possibilities that this compounded word gets interrelated with some other words in the sentence. So, this interrelation of other words with this compound will be through this head why.

And it will never be through X without going through Y. There are instances where Y is interrelated with the external words in the sentence such compounds are treated as exceptions and also termed as the asamartha samasas in the Paninian grammatical tradition.

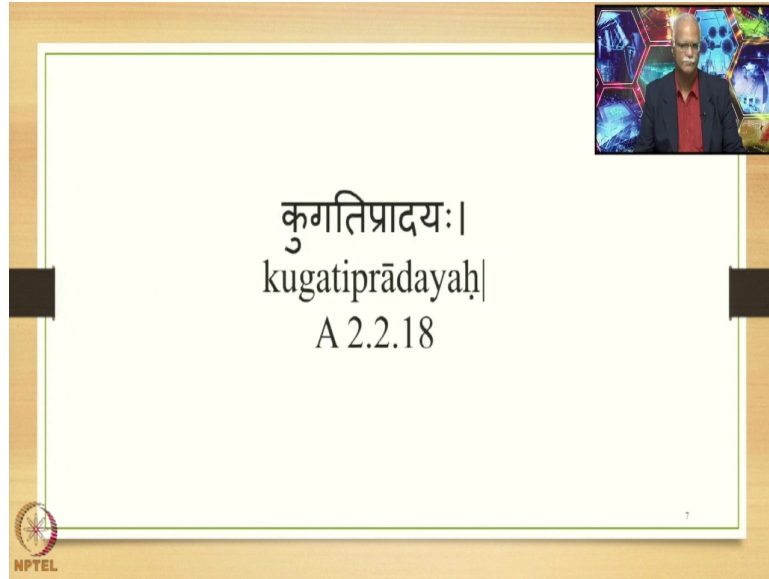
We also studied two major sub types of the tatpurusha samasa namely the vibhakti tatpurusha and the karmadharaya tatpurusha. Then we also studied ekadeshi samasa and then we also studied the nay tatpurusha samasa and we noted down certain features of nay tatpurusha samasa as well.

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Now, we will study pradisamasa and gatisamasa both stated by one sutra namely 2.2.18 and the sutra is kugatipradayah, kugatipradayah 2.2.18.

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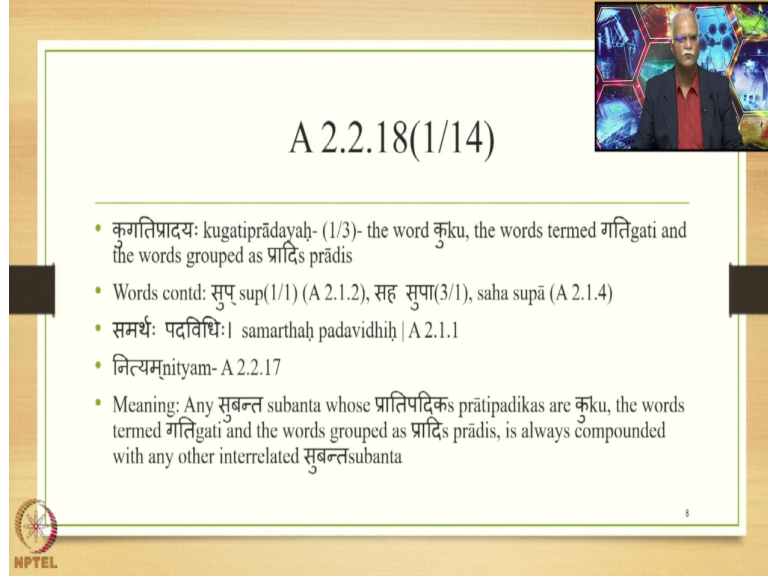
कुगतिप्रादयः।  
kugatiprādayaḥ।  
A 2.2.18

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The slide features a light yellow background with a thin green border. In the top right corner, there is a small video inset showing a man in a dark jacket and red shirt speaking. The text is centered on the slide. The NPTEL logo is in the bottom left, and the number 7 is in the bottom right.

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A 2.2.18(1/14)

- कुगतिप्रादयः kugatiprādayaḥ- (1/3)- the word कुकु, the words termed गतिगति and the words grouped as प्रादिस प्रादिस
- 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
- नित्यम्nityam- A 2.2.17
- Meaning: Any सुबन्त subanta whose प्रतिपदिकs prātipadikas are कुकु, the words termed गतिगति and the words grouped as प्रादिस प्रादिस, is always compounded with any other interrelated सुबन्तsubanta

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There is only one word in the sutra kugatipradayah and this is prathama bahu vacana. And this kugatipradi is a compound word consisting of the following constituents the word ku then words termed as gati. And we shall see what gati is in some detail later on in this course and also pradis.

So, the words which are grouped as pradis; that means, the words which are grouped in such a way that the initial member is pra. The words continued are sup as well as saha supa and samarthah padavidhih. Most importantly the other word that continues in this sutra is nityam from the previous sutra 2.2.17.

[FL]. So, the overall meaning of the sutra is the following, any subanta whose pratipadikas are ku and the words termed gati and the words grouped as pradis is always that is the meaning of nityam, always compounded with any other interrelated subanta. I repeat any

subanta whose pratipadikas are ku or the words termed gati and the words grouped as pradis is always compounded with any other interrelated subanta.

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A 2.2.18(2/14)

- Meaning: the despised person
- कृत्सितः पुरुषः kutsitah puruṣaḥ
- [[कु|कु] + सु|सु] + [पुरुष|पुरुष] puruṣa + सु|सु
- [[कु|कु] + 0] + [पुरुष|पुरुष] puruṣa + 0
- [कुपुरुष|कुपुरुष] kupuruṣa

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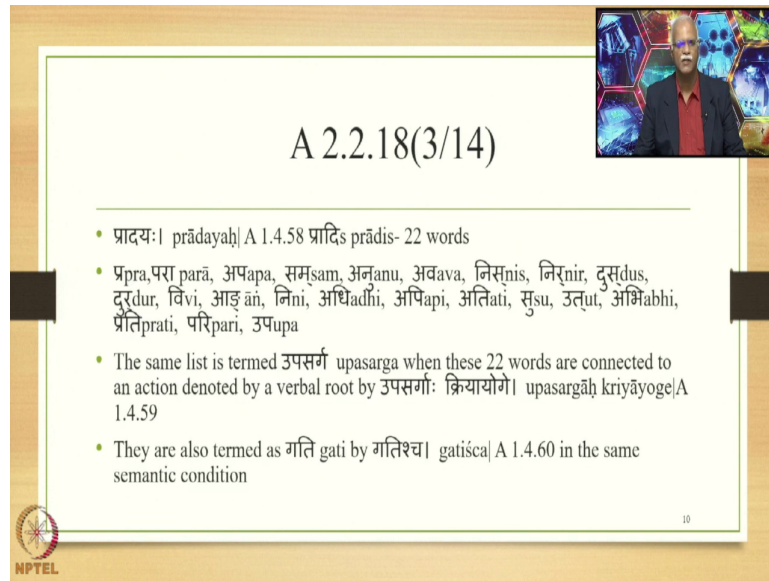
So, if we have the meaning to be expressed as the despised person then we have kutsitah puruṣaḥ to express this kutsitah puruṣaḥ and kutsitah and puruṣaḥ they both are semantically related because kutsitah is the qualifier of puruṣa.

But the most important part over here is that kutsita even though is part of the laukika vighraha is not part of the alaukika vighraha. So, kutsita is represented by the word ku. So, ku stands for kutsita. So, this will be asvapada vighraha kind of tatpuruṣa. So, now, we have ku plus su plus puruṣa plus su as the alaukika vighraha and now by the sutra kugati-pradayaha we will have the samasa.



So, there will be a samasa [FL] taking place after which the pratipadika [FL] will take place after which supodathu pratipadika yoho will apply and will delete both the su pratyayas. And so, we will have ku plus 0 plus purusa plus 0. Finally, when we join the two words together, we get kupurusa as the final compound output. Now, this means the same as kutsitah purusah, but the constituents of the compound are not the same as kutsita and purusa. So, this is the nitya samasa.

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A 2.2.18(3/14)

- प्रादयः| prādayaḥ| A 1.4.58 प्रादिस प्रादिस- 22 words
- प्रा, परा, अप, सम, अनु, अव, निस, निर, दु, दुर, वि, अङ्, नि, अधि, अपि, अति, सु, उ, अभि, प्रति, परि, उप
- The same list is termed उपसर्ग upasarga when these 22 words are connected to an action denoted by a verbal root by उपसर्गः क्रियायोगे| upasargāḥ kriyāyoge| A 1.4.59
- They are also termed as गति गति by गतिश्च| gatiśca| A 1.4.60 in the same semantic condition

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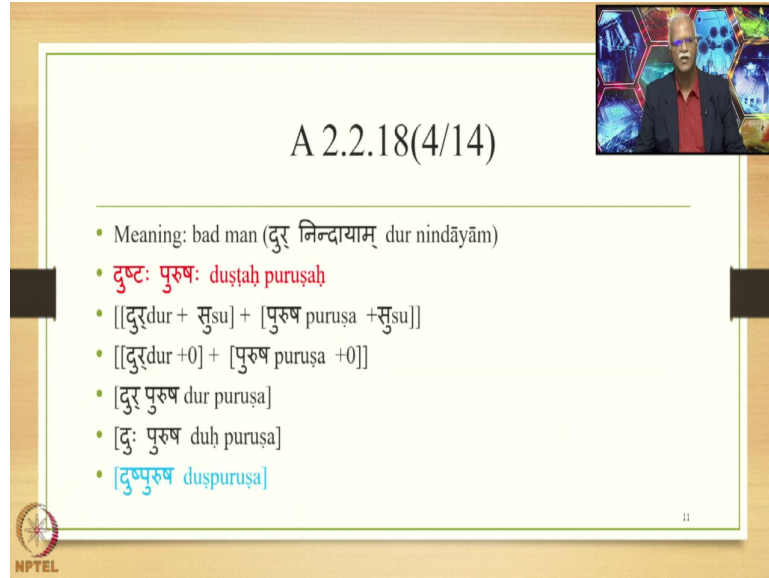
This was the example of ku getting compounded. Now let us study which words are termed pradis and how they get compounded. So, there is a sutra pradayah 1.4.58 which gives an enumerative definition of pradis.

There are 22 words listed therein and they are presented over here pra, para, apa, sam, anu, ava, nis, nir, dus, dur, vi, an, ni, adhi, api, ati, su, ut, abhi, prati, pari, and upa these are the

twenty two words at the beginning of which comes the word pra. And so, these twenty two words are labeled as pradis. Now the same list is also termed upasarga when these 22 words are connected semantically to an action denoted by a verbal root.

By the sutra upasargah kriyayoge 1.4.59 and the same list is also termed as gati by the sutra gatisca 1.4.60 in the same semantic condition namely the interrelation with an action denoted by a verbal root. Now when pradis are referred to independently independent of the gatis they refer to the word pradis when they are separate and they are not termed as gati.

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A 2.2.18(4/14)

- Meaning: bad man (दुर् निन्दायाम् dur nindāyām)
- दुष्टः पुरुषः duṣṭaḥ puruṣaḥ
- [[दुर्dur + सुsu] + [पुरुष puruṣa + सुsu]]
- [[दुर्dur + 0] + [पुरुष puruṣa + 0]]
- [दुर् पुरुष dur puruṣa]
- [दुः पुरुष duḥ puruṣa]
- [दुष्पुरुष duṣpuruṣa]

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So, for example, if you have the meaning to be expressed namely bad man where dur is used in the sense of ninda and bad man indicates the ninda of a particular person. So, now, you have dustah purusah as the laukika vigraha. And in order that this be compounded we will

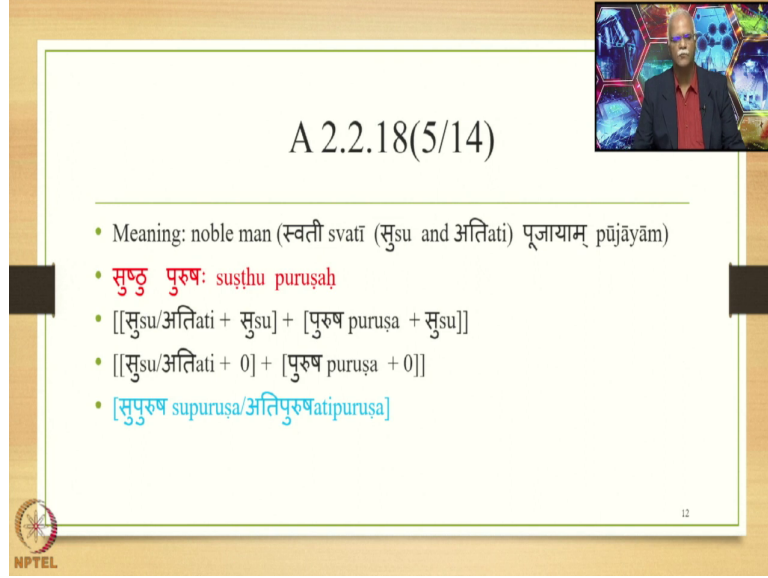
have the alaukika vigraha now. But before that dustah and purusah they are co-referential they both refer to one in the same entity and these are pradis.

The most important point is that the laukika vigraha has got the word dusta and the samasa the final compound output does not have the word dusta it just has the constituent dur. So, dur is representing dusta in a way. And that is why this compound is different; however, the (Refer Time: 12:42) semantic correlation is that of the co-referentiality.

So, now you have dur plus su plus purusa plus su this is the alaukika vigraha because of which then the samasa [FL] is assigned, then the pratipadika [FL] gets assigned because of which then supo dhatu pratipadika yoho applies and then this sutra deletes both the su pratyayas. And so you have dur plus purusa dur plus 0 plus purusa plus 0.

And then finally, you have dur purusa, then this ra becomes visarga and then finally, this visarga is substituted by sha by the respective sandhi rules [FL]. And so, you get the finally, derived compound form dus purusa. Now this is the nitya samasa of asvapada vigraha kind because the laukika vigraha has got the word dusta and the compound finally, derived output is having the purvapada dur.

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A 2.2.18(5/14)

- Meaning: noble man (स्वती svatī (सुsu and अतिati) पूजायाम् pūjāyām)
- सुष्ठु पुरुषः suṣṭhu puruṣaḥ
- [[सुsu/अतिati + सुsu] + [पुरुष puruṣa + सुsu]]
- [[सुsu/अतिati + 0] + [पुरुष puruṣa + 0]]
- [सुपुरुष supuruṣa/अतिपुरुषatipuruṣa]

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Similarly, when su and ati are used in the sense of respect and when you want to express the meaning a noble man and the laukika vigraha would be susthu purusah. Now here once again the laukika vigraha consists of two words susthu and purusa and then there is co-referentiality as semantic relatedness.

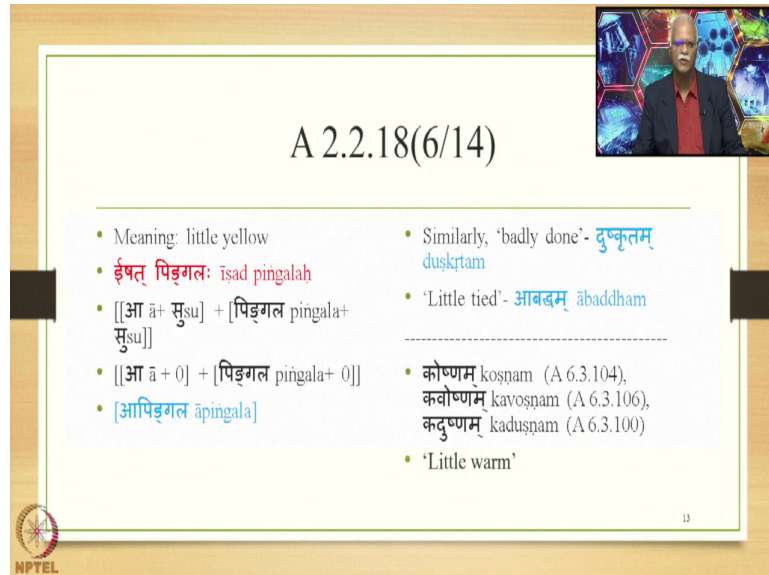
So, compound is possible. And so now, you have an alaukika vigraha of this kind su or ati plus su plus purusa plus su. Now this becomes samasa and then it is termed as pratipadika and then supo dhatu pratipadika yoho applies and both the su pratyayas are deleted. So, su or ati plus 0 plus purusa plus 0. And now when we join the words together, we get su purusa and ati purusa as the finally derived compound output.

They mean the same thing as susthu purusah, but the output does not consist of the word susthu rather it consists of su as well as ati which is not svapada. And therefore, this is a nitya

samasa. Note that susthu in this example and dusta in the previous example they are not related to any particular action.

Precisely su and ati in this example and dur in the previous example which are pradis are not connected to any specific action denoted by any verbal root. So, they are not upasarga nor gati, they are pradis. And that is why the pradi samasa stated by the sutra [FL] has taken place.

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A 2.2.18(6/14)

- Meaning: little yellow
- ईषत् पिङ्गलः iṣad piṅgalaḥ
- [[आ ā+ सुsu] + [पिङ्गल piṅgala+ सुsu]]
- [[आ ā+ 0] + [पिङ्गल piṅgala+ 0]]
- [आपिङ्गल āpiṅgala]
- Similarly, 'badly done' - दुष्कृतम् duṣkṛtam
- 'Little tied' - आबद्धम् ābaddham
- कोष्णम् koṣṇam (A 6.3.104),  
कवोष्णम् kavosṇam (A 6.3.106),  
कदुष्णम् kaduṣṇam (A 6.3.100)
- 'Little warm'

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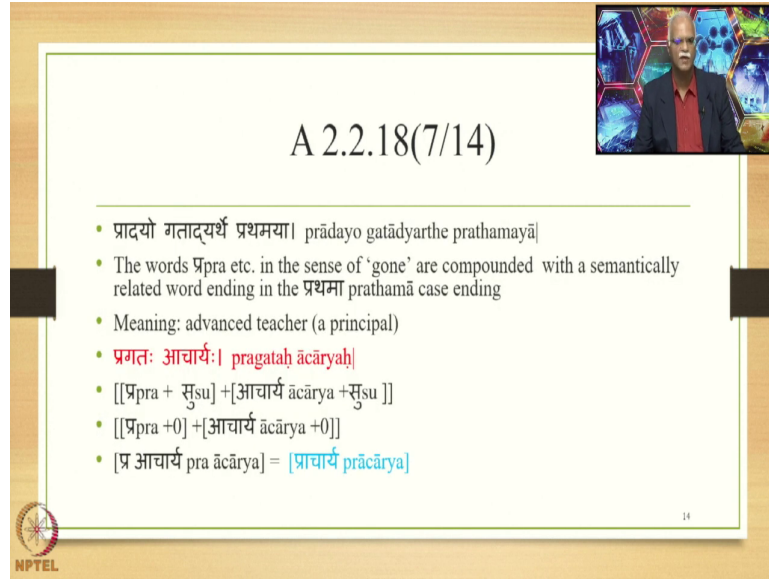
Similarly, we have the meaning little yellow. And this meaning is expressed by the words isad pingalah, isad pingalah. So, the word a which is a pradi has got the meaning isad little. And so now, the alaukika vigraha in this case is a plus su plus pingala plus su.

Now, this becomes a samasa and then it becomes a pratipadika and then supo dhatu pratipadika yoho applies and then su and su they get deleted. So, we have a plus 0 plus pingala plus 0 when we join them together, we get apingala, meaning little yellow. However, we note that this is the nitya samasa because isad which figures in the laukika vighraha is not part of the finally derived compound output.

Now, isad and pingala they are also semantically related through the co-referentiality relation. So, a which is not related to any action and is only a pradi is compounded over here because of this sutra kugatipradayaha. Similarly, you can have badly done as the meaning to be expressed which can be expressed by a compound called duskrtam. Little tied can be expressed by a compound make made up by a as a pradi as abaddham.

Similarly, one can also derive the compound forms in order to express the meaning little warm by adding some more sutras and we can generate the outputs in the form of kosnam and kavosnam and kadusnam. Kosnam is derived by 6.3.104, kavosnam by 6.3.106 and kadusnam by 6.3.100. This means little warm.

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A 2.2.18(7/14)

- प्रादयो गताद्यर्थे प्रथमया। prādayo gatādyarthe prathamayā
- The words प्रा etc. in the sense of 'gone' are compounded with a semantically related word ending in the प्रथमा prathamā case ending
- Meaning: advanced teacher (a principal)
- प्रगतः आचार्यः। pragataḥ ācāryaḥ
- [[प्रा + सु] + [आचार्य ācārya + सु]]
- [[प्रा + 0] + [आचार्य ācārya + 0]]
- [प्रा आचार्य pra ācārya] = [प्राचार्य prācārya]

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So, these are the examples of the pradi samasa and also the samasa that happens to the word ku. Now the tradition has listed down some more statements where these pradis they are associated with some other words in peculiar cases however, the pradis are in a way denoting the sense that is expressed by the action words. And in this situation the pradi samasa still happens.

Because of this prescription, this is what is stated by a number of statements which we shall study now. The first such statement is pradayo gatadyarthe prathamaya, the words pra etcetera in the sense of gone are compounded with a semantically related word ending in the prathama case ending. So, the word pra here means pragata something who has gone ahead. So, pra stands for one who has gone ahead.

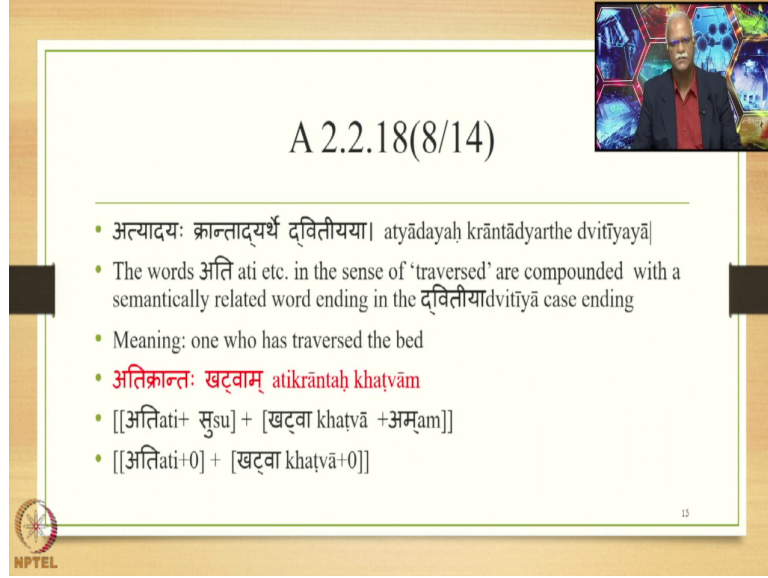
So, if you have the meaning an advanced teacher; that means, one who has gone ahead in the profession of teaching notably a principle, a senior most. Now we have pragatah acaryah as the laukika vighraha, where acarya stands for a teacher and pragata means an advanced a senior teacher.

Now, the laukika vighraha consists of the word pragatah, but the alaukika vighraha does not consist the word pragata, it consists of only pra and this pra stands for pragata. So, pra means pragata in this particular context. That is what in fact the statement is saying. So, pra plus su and acarya plus su this is the alaukika vighraha and then the pradi samasa has taken place and gati samasa has taken place.

And now the pratipadika [FL] applies and then supo dhatu pratipadika yoho applies and deletes both the su pratyayas. So, we have pra plus 0 plus acarya plus 0 and then we join them together we have the savarna deergha sandhi and we get the word pracarya. Pracarya is a principle in a school or a college.



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A 2.2.18(8/14)

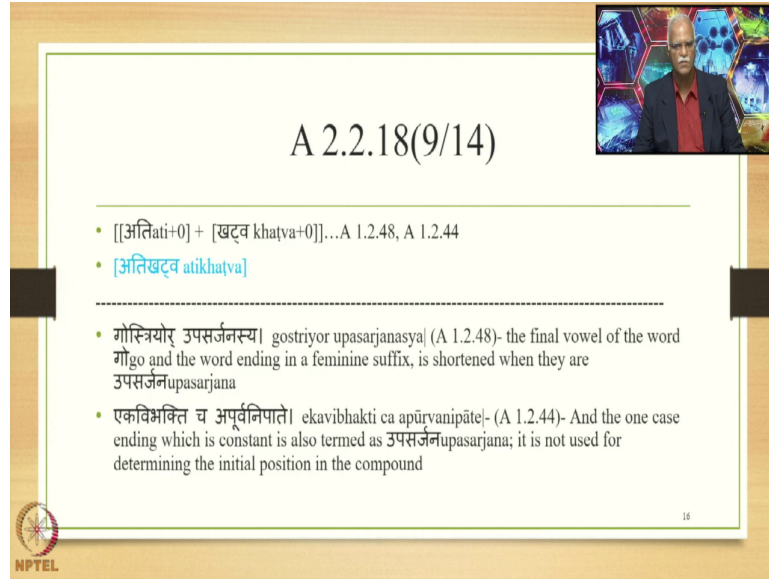
- अत्यादयः क्रान्ताद्यर्थे द्वितीयया। atyādayaḥ krāntādyarthe dvitīyayā।
- The words अति ati etc. in the sense of 'traversed' are compounded with a semantically related word ending in the द्वितीयाdvitīyā case ending
- Meaning: one who has traversed the bed
- अतिक्रान्तः खट्वाम् atikrāntaḥ khaṭvām
- [[अतिati+ सुsu] + [खट्वा khaṭvā +अम्am]]
- [[अतिati+0] + [खट्वा khaṭvā+0]]

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The next such statement is atyadayah krantadyarthe dvitiyaya which means that the words ati etcetera in the sense of traversed kranta are compounded with a semantically related word ending in the dvitiya case ending.

So, here ati stands for atikranta. Now if we have the meaning one who has traversed the bed atikrantaḥ khatvam, this is the laukika vigraha. And then we have ati plus su plus khatva plus am this is the alaukika vigraha. Now this assumes the samasa [FL] and then there is the pratipadika [FL] and then the sutra supo dhatu pratipadika yoho applies and both the su pratyayas and am pratyayas are deleted. And so now, you have ati plus khatva in the next step.

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A 2.2.18(9/14)

- [[अति+0] + [खट्वा+0]]...A 1.2.48, A 1.2.44
- [अतिखट्वा atikhatva]

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- गोस्त्रियोर् उपसर्जनस्य। gōstriyōr upasarjanasya| (A 1.2.48)- the final vowel of the word गोgo and the word ending in a feminine suffix, is shortened when they are उपसर्जनupasarjana
- एकविभक्ति च अपूर्वनिपाते। ekavibhakti ca apūrvanipāte|- (A 1.2.44)- And the one case ending which is constant is also termed as उपसर्जनupasarjana; it is not used for determining the initial position in the compound

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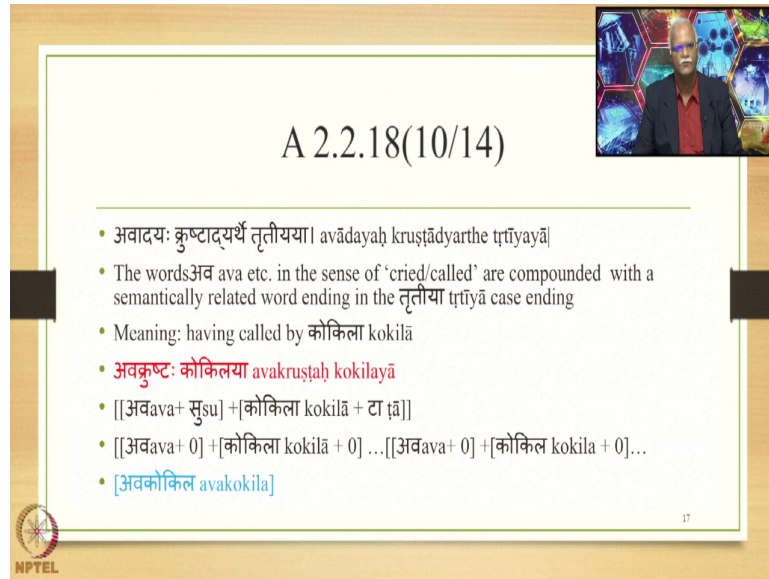
Now, in this case some other operations happen which we have already studied before, this is the uttarapada karya where the final element becomes shortened. So, here we have the word khatva which is a feminine form of khatva, khatva plus a is khatva. Now in this case [FL] khatvam, the word khatva is termed as upasarjana by the sutra ekavibhakti cha apurvanipate 1.2.44.

Because it is upasarjana, the sutra gōstriyōr upasarjanasya applies and says that the final vowel of the word go and the word ending in a feminine suffix is shortened when both of them are upasarjana. I repeat the final vowel of the word go and the word ending in a feminine suffix like khatva is shortened when they are upasarjana and the word khatva is upasarjana because of ekavibhakti cha apurvanipate.

What this sutra means is that and the one case ending which is constant in the vighraha is also termed as upasarjana if it is not used for determining the initial position in the compound. This upasarjana [FL] has got no correlation with the function of determining the initial position of the compound.

So, now, here we have khatva which becomes upasarjana and gostriyor upasarjanasya applies and shortens this long A into A. And so, we get the finally, derived compound output namely atikhatva, one who has traverse the bed, atikhatva. Then we also have another statement avadayah krustadyarthe truyaya.

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A 2.2.18(10/14)

- अवादयः कृष्टादयर्थे तृतीयया। avādayaḥ kṛṣṭādyarthe tṛtīyayā
- The words अव ava etc. in the sense of 'cried/called' are compounded with a semantically related word ending in the तृतीयया tṛtīyā case ending
- Meaning: having called by कोकिला kokilā
- अवकृष्टः कोकिलया avakṛṣṭaḥ kokilayā
- [[अवava+ सुsu] +[कोकिला kokilā + टा tā]]
- [[अवava+ 0] +[कोकिला kokilā + 0] ...[[अवava+ 0] +[कोकिल kokila + 0]...
- [अवकोकिल avakokila]

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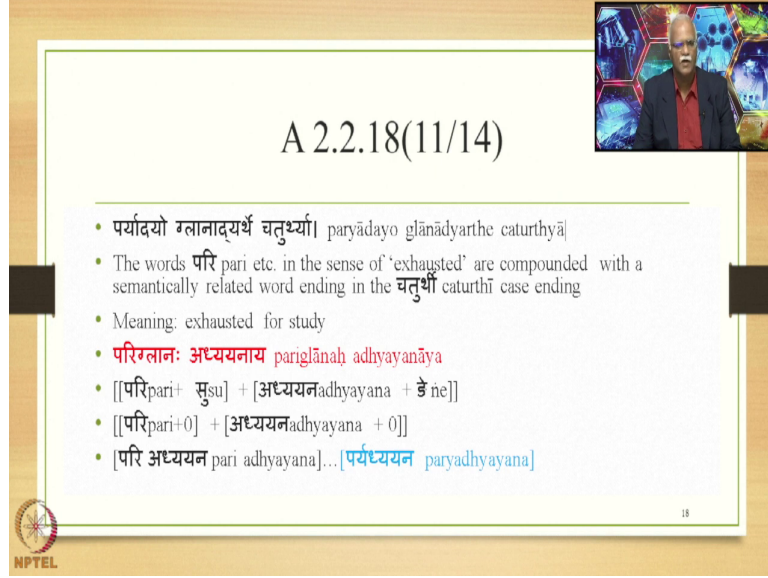
What this means is that the word ava etcetera in the sense of cried krusta are compounded with the semantically related word ending in the trtiya case ending. I repeat the words ava

etcetera in the sense of cried are compounded with a semantically related word in ending in the trtiya case ending.

So, if we have the meaning having called by the kokila or having cried. So, we have avakrustah kokilaya. And here ava stands for avakrusta and this is the nitya samasa. So, avakrusta does not figure in the finally derived compound output. So, we have avakrustah kokilaya. So, ava plus su plus kokila plus ta that will be the alaukika vighraha and then samasa [FL] takes place and also the pratipadika [FL] then takes place after which supo dhatu pratipadika yoho applies and deletes su and ta.

So, we have ava plus 0 plus kokila plus 0. Now this kokila becomes upasarjana primarily because of the sutra ekavibhakti cha apurvanipate and then because of the sutra gostriyor upasarjanasya this a at the end of kokila is shortened. And so, we have ava plus 0 plus kokila plus 0. And then we get the finally derived output of the compound avakokila.

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A 2.2.18(11/14)

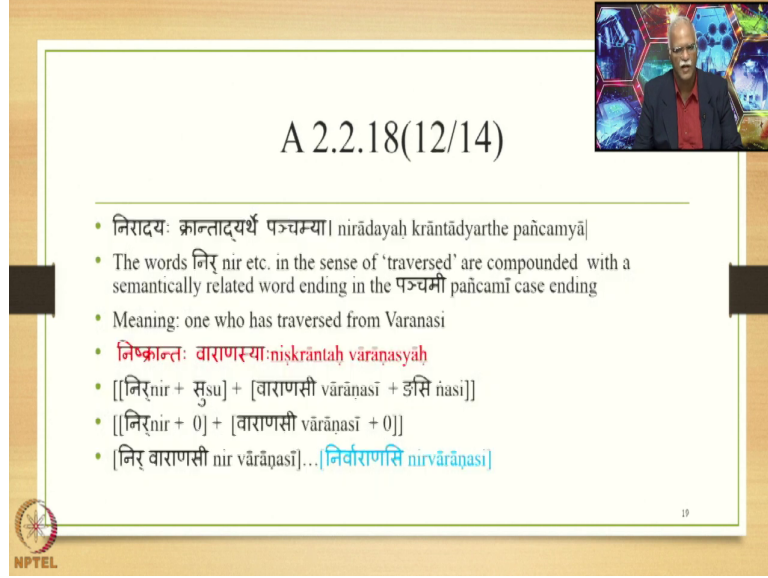
- पर्यादयो ग्लानादयर्थे चतुर्थ्या। paryādayo glānādyarthe caturthyā
- The words परि pari etc. in the sense of 'exhausted' are compounded with a semantically related word ending in the चतुर्थी caturthī case ending
- Meaning: exhausted for study
- परिग्लानः अध्ययनाय pariglānaḥ adhyayanāya
- [[परिpari+ सुsu] + [अध्ययनadhyayana + डेṅē]]
- [[परिpari+0] + [अध्ययनadhyayana + 0]]
- [परि अध्ययन pari adhyayana]... [पर्याध्ययन paryadhyayana]

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Then we have the next statement paryadayo glanadyarthe caturthya, this means the words pari etcetera in the sense of exhausted are compounded with a semantically related word ending in the chaturthi case ending. I repeat the words pari etcetera in the sense of exhausted are compounded with a semantically related word ending in the chaturthi case ending.

So, for example, if you have the meaning exhausted for study pariglanah adhyayanaya is the laukika vighraha and then we have the word pari representing pariglana, pari meaning pariglanah. And so, we have pari plus su plus adhyayana plus ne. And so, we have supo dhatu pratipadika yoho applying over here. And so, we have pari plus 0 plus adhyayanaya plus 0. And finally, by the application of the sandhi rule we get paryadhyayana as the finally, derived output.

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A 2.2.18(12/14)

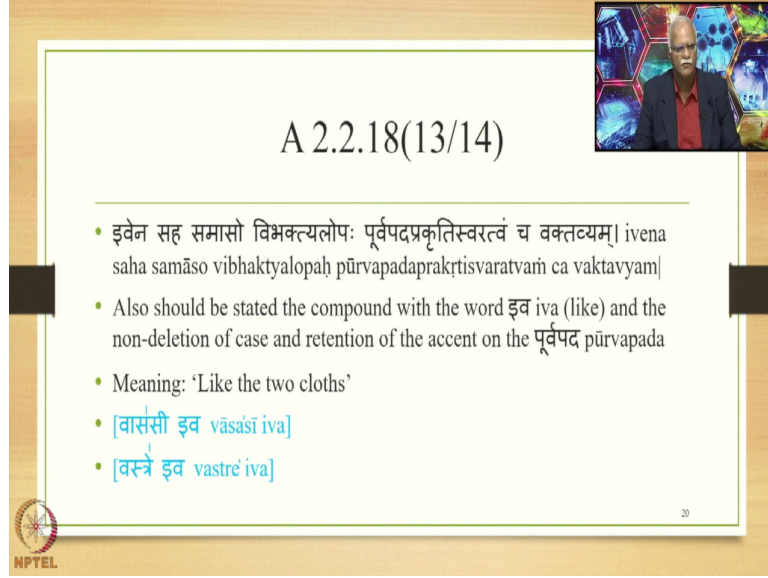
- निरादयः क्रान्ताद्यर्थे पञ्चम्या। nirādayaḥ krāntādyarthe pañcamyā।
- The words निर् nir etc. in the sense of 'traversed' are compounded with a semantically related word ending in the पञ्चमी pañcamī case ending
- Meaning: one who has traversed from Varanasi
- निष्क्रान्तः वाराणस्याः niṣkrāntaḥ vāraṇasyāḥ
- [[निर्nir + सुsu] + [वाराणसी vāraṇasī + डसि ṅasi]]
- [[निर्nir + 0] + [वाराणसी vāraṇasī + 0]]
- [निर् वाराणसी nir vāraṇasī]...[निर्वाणसि nirvāraṇasi]

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Similarly, we have niradayah krantadyarthe pancamyā another statement. What this means is that the words nir etcetera in the sense of traversed are compounded with a semantically related word ending in the panchami case ending. So, we have the meaning one who has traversed from varanasi niskrantah varanasyah.

Now, this is the laukika vighraha and nir stands for niskranta. So, we have nir plus su plus varanasi plus nasi then samasa [FL] takes place, then pratipadika [FL] takes place, then supo dhatu pratipadika yoho applies. And so, both the su and nasi are deleted. So, we have nir plus 0 plus varanasi plus 0 and finally we get the compound output in the form of nirvaranasi.

(Refer Slide Time: 30:10)



A 2.2.18(13/14)

- इवेन सह समासो विभक्त्यलोपः पूर्वपदप्रकृतिस्वरत्वं च वक्तव्यम्। ivena saha samāso vibhaktyalopaḥ pūrvapadaprakṛtisvaratvaṁ ca vaktavyam|
- Also should be stated the compound with the word इव iva (like) and the non-deletion of case and retention of the accent on the पूर्वपद pūrvapada
- Meaning: 'Like the two cloths'
- [वाससी इव vāsasī iva]
- [वस्त्रे इव vastre iva]

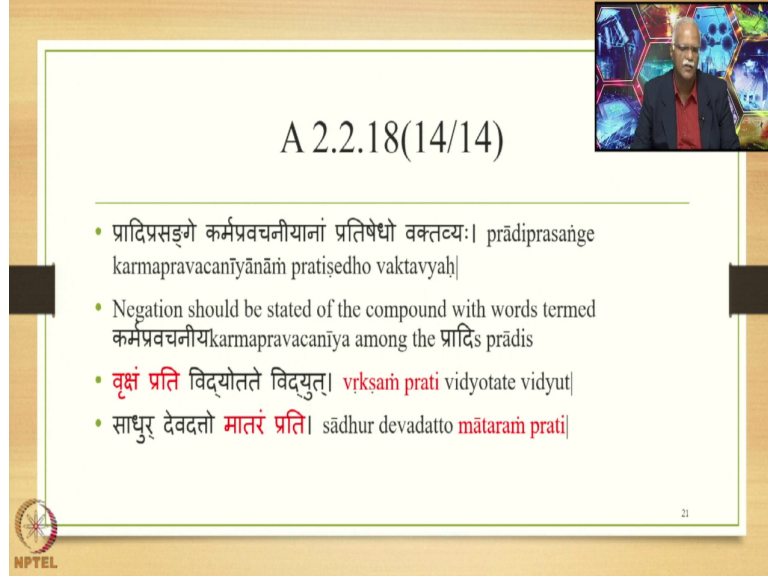
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Then we have another statement with reference to the word iva which says ivena saha samasaha vibhaktyalopah purvapadaprakrisvaratvam cha vaktavyam. What this means is also should be stated the compound with the word iva which means like which is an upama vachaka shabda and the non deletion of the case and retention of the accent on the purvapada is also stated.

So, if you have the meaning like the two cloths the statements are vasasi iva where vasasi is the prathama dvivacana or dvitiya dvivacana, vastre iva is also pratham dvitiya dvivacana. Now vasasi plus iva and this is compounded by this statement, but the most important point is that the vibhakti in vasasi and vastre is not deleted. Another important feature is that the accent in vasasi and vastre which is the initial vowel that is retained as far as the compound is concerned.

(Refer Slide Time: 31:29)



A 2.2.18(14/14)

- प्रादिप्रसङ्गे कर्मप्रवचनीयानां प्रतिषेधो वक्तव्यः। prādiprasaṅge karmapravacanīyānām pratiṣedho vaktavyah|
- Negation should be stated of the compound with words termed कर्मप्रवचनीय|karmapravacaniya among the प्रादिस प्रादिस prādis
- वृक्षं प्रति विद्योतते विद्युत्| vrkṣam prati vidyotate vidyut|
- साधुर देवदत्तो मातरं प्रति। sādhur devadatto mātaram prati|

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Similarly, another statement says that pradiprasange karmapravachaniyanam pratisedho vaktavyah, negation should be stated of the compound with words termed karmapravachaniyana among the pradis.

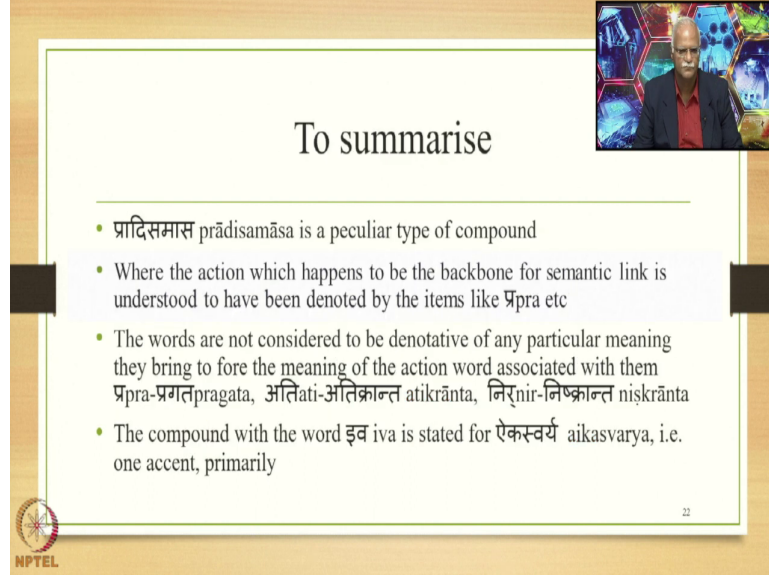
So, these pradis are termed karmapravachaniya in specific environments. For example, vrksam prati vidyotate vidyut. So, vrksa is the sign where the lightning shown. So, [FL] is the sutra that terms prati as karmapravachaniya and then vrksa gets the dvitiya case because of the sutra prescribing the dvitiya vibhakti karmapravacaniya yukti dvitiya. Now the point is that vrksam and prati are semantically related.

But they are not to be compounded, even though prati is pradi. But when prati becomes karmapravachaniya it should not be compounded. Similarly, sadhur devadatto mataram prati here mataram and prati towards the mother. Now there is semantic relatedness, but the



statement is saying that pradiprasange karmapravachaniyanam pratisedah. So, since prati is karmapravachaniya over here there is negation of its compounding with the other word.

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To summarise

- प्रादिसमास prādisamāsa is a peculiar type of compound
- Where the action which happens to be the backbone for semantic link is understood to have been denoted by the items like प्रpra etc
- The words are not considered to be denotative of any particular meaning they bring to fore the meaning of the action word associated with them प्रpra-प्रगतpragata, अतिati-अतिक्रान्त atikrānta, निर्nir-निष्क्रान्त niṣkrānta
- The compound with the word इव iva is stated for ऐकस्वर्य aikasvarya, i.e. one accent, primarily

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To summarize pradi samasa is a peculiar type of compound part of tatpurusha umbrella, where the action which happens to be the backbone for semantic link is understood to have denoted by the items like pra etcetera. The words are not considered to be denotative of any particular meaning, they bring to fore the meaning of the action word associated with them.


So, pra stands for pragata, ati for atikranta and nir for niskranta. The compound with the word iva is stated for aikasvarya namely one accent primarily. We continue studying the gati tatpurusha samasa in the coming lectures.

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## Referred Texts

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- 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 primarily and.

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**अनुगृहीतो'स्मि**

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• ढीकडडडं ढुणंढुी.	• Muchas gracias.
• अनेक धनडडड.	• Merci beaucoup.
• डडुत डडुत धनडडड.	• Danke.
• आडडरी आहे.	• Grazie mille.
• डूड डूड आडडर.	• Thank you.

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Thank you very much.