

समास samāsa in Pāṇinian grammar- I
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Lecture - 43
गतसिमास gatisamasa - 4

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

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मङ्गलाचरण maṅgalācaraṇa

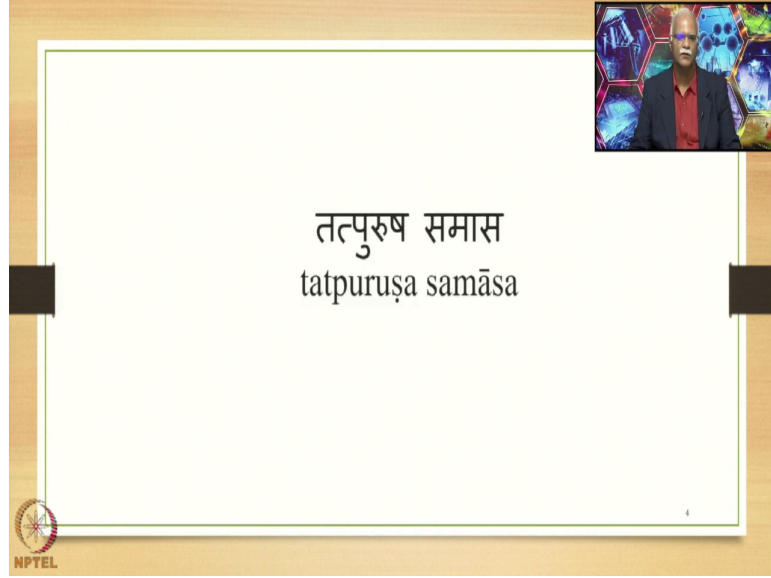
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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3

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

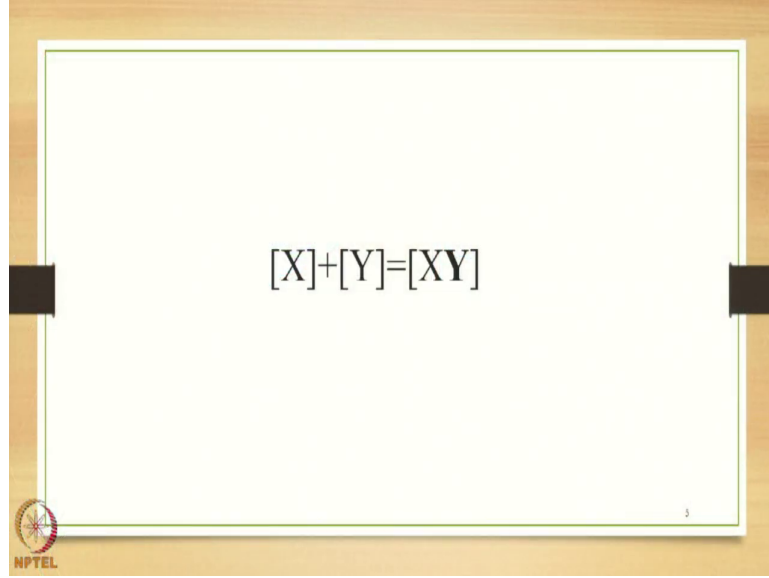
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We are dealing with the tatpuruṣa samasa. Tatpuruṣa samasa is one of the major types of samasas in Sanskrit. Avyayibhava, tatpuruṣa, bahuvrihi and dvandva are the 4 major types of samasas in Sanskrit. Tatpuruṣa samasa occupies an important place amongst these 4, as it is one of the most productive samasas. It also has number of sub types which no other samasa in Sanskrit has.

Also, the number of sutras composed by Panini in order to explain the tatpuruṣa samasa are quite a few in comparison with other samasas in Sanskrit, be it samasa vidayaka sutra or samsantha pratyaya vidayaka sutra or samasa svara vidayaka sutra. There are quite a few sutras which deal with the tatpuruṣa samasa variety than the other three. The formation of the tatpuruṣa samasa can be put in the form of a simple equation as shown below.

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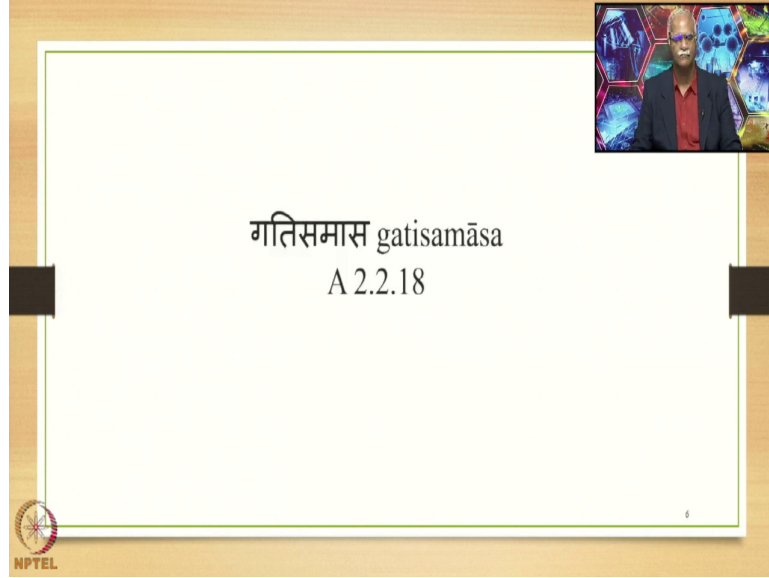
If we have two entities X and Y, and they have independent and separate status in terms of their meaning primarily, and also, their word form, and also most importantly the accent, the important point is that these two independent entities are interlinked by meaning.

And so, the speaker of Sanskrit decides to merge them together and bring out an output in the form of XY. Now, XY is one entity with one meaning and one word form and also one accent. The important thing about tatpurusha samasa is that in this one entity there is Y which is the second member of the compound which is an uttarapada, assumes the position of the head of the compound.

What it implies is that, when XY has a one unit is related to other words in the sentence, this interrelation will happen only through Y, and X will not be interrelated with any other external member without going through Y. This is the implication. This samasa also is

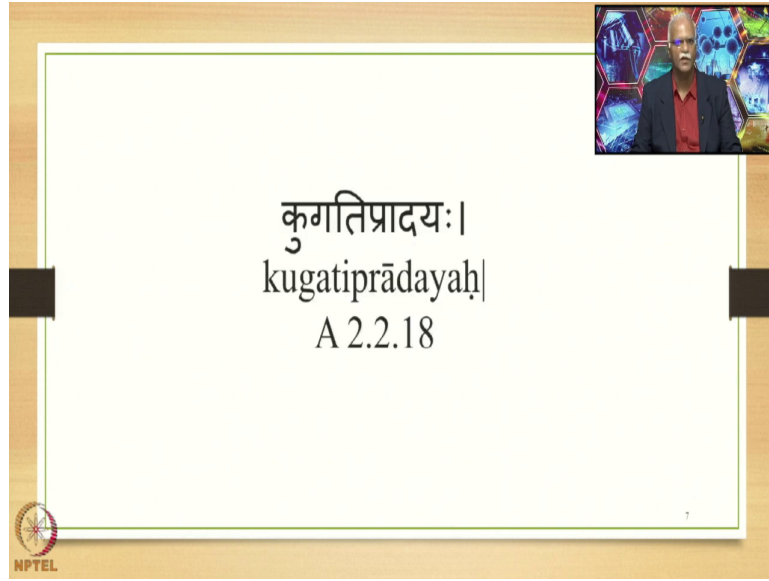
characterized as others by ekarthibhava which has got 3 features which we mentioned earlier namely aikarthyā, aikapadya and aikasvarya.

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We then studied the sub varieties of the tatpurusha samasa. Vibhakti tatpurusha being the first one, then comes karmadharaya, then we also studied the ekadashi samasa followed by nay tatpurusha samasa. Then, we studied the pradi tatpurusha samasa, and now we are studying the gati tatpurusha samasa.

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कुगतिप्रादयः।
kugatiprādayah।
A 2.2.18

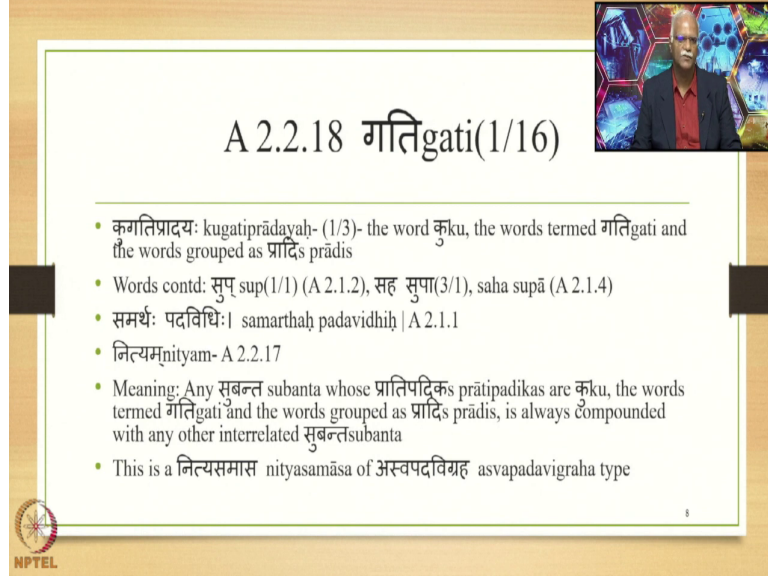
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7

The slide features a central text area with a light yellow background and a thin green border. The text is centered and reads 'कुगतिप्रादयः।', 'kugatiprādayah।', and 'A 2.2.18'. In the top right corner, there is a small inset image of a man in a dark suit and red shirt, standing in front of a colorful, abstract background. In the bottom left corner, there is a small circular logo with a red and white design, and the text 'NPTEL' below it. A small number '7' is visible in the bottom right corner of the slide area.

This samasa is stated by A 2.2.18, kugatipradayah.

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A 2.2.18 गतिगति(1/16)

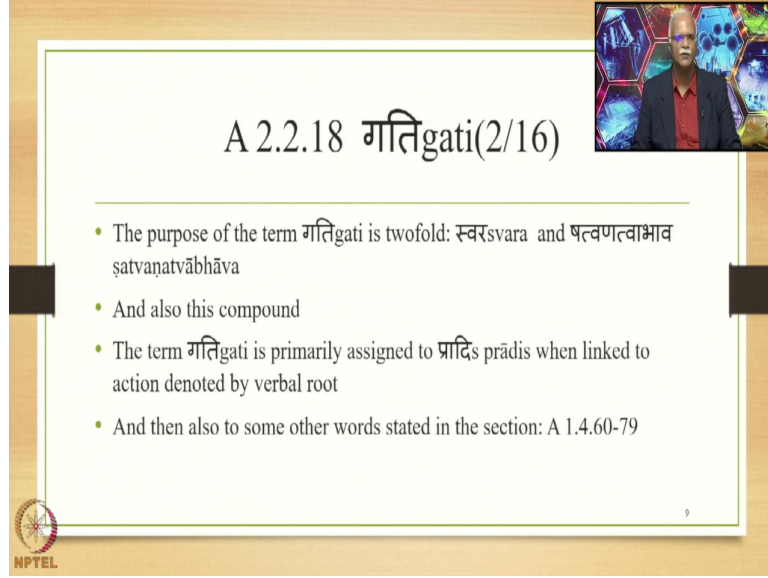
- कुगतिप्रादयः kugatiprādayah- (1/3)- the word कुku, the words termed गतिगति and the words grouped as प्रादिस प्रादिस
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthah padavidhiḥ | A 2.1.1
- नित्यम्nityam- A 2.2.17
- Meaning: Any सुबन्त subanta whose प्रतिपदिकs prātipadikas are कुku, the words termed गतिगति and the words grouped as प्रादिस प्रादिस, is always compounded with any other interrelated सुबन्तsubanta
- This is a नित्यसमास nityasamāsa of अस्वपदविग्रह asvapadavigraha type

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The meaning of this sutra is the following kugatipradayah consists of one word kugatipradayah which is prathama bahuvachana which means the word ku, the words termed gati and the words grouped as pradis, words continued are sup and saha supa as well as samarthah padavidhih and nityam.

So, the meaning of the sutra is any subanta whose pratipadikas are ku, the words termed gati, and the words grouped as pradis is always compounded with any other interrelated subanta. This is the meaning. This is the nitya samasa of asvapadavigraha type.

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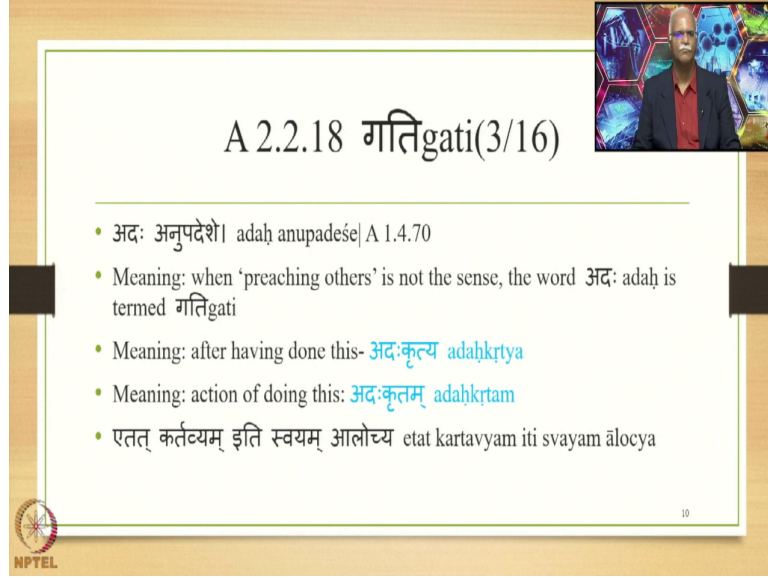
A 2.2.18 गतिgati(2/16)

- The purpose of the term गतिgati is twofold: स्वरsvara and षत्वणत्वाभाव षत्वणत्वाभाव
- And also this compound
- The term गतिgati is primarily assigned to प्राडिः prādis when linked to action denoted by verbal root
- And then also to some other words stated in the section: A 1.4.60-79

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The purpose of the term gati is twofold in order to demarcate an accent or svara and also satvanatvabhava. And also, this compound namely gati tatpuruṣa compound. Now, the term gati is primarily assigned to prādis when linked to an action denoted by the verbal root. This is stated by the sūtra the gatisca and we have already studied this sūtra. And then also, to some other words stated in the section from 1.4.60 onwards up to 79. All these elements are termed gati.

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A 2.2.18 गतिgati(3/16)

- अदः अनुपदेशे। adah anupadeśe| A 1.4.70
- Meaning: when 'preaching others' is not the sense, the word अदः adah is termed गतिgati
- Meaning: after having done this- अदःकृत्य adahkrtya
- Meaning: action of doing this: अदःकृतम् adahkrtam
- एतत् कर्तव्यम् इति स्वयम् आलोच्य etat kartavyam iti svayam ālocya

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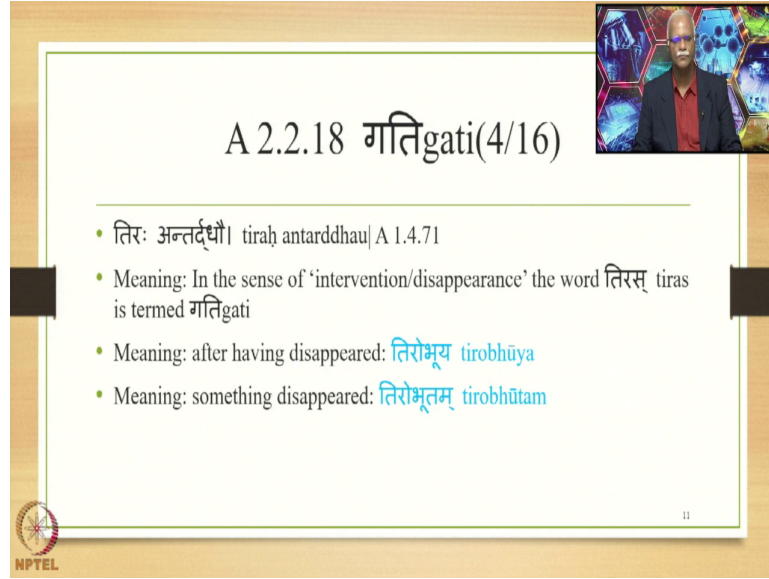
Now, we have the next sutra which also states the gati [FL]. We have already studied the sutras from 1.4.60 up to 69 in the previous lectures. Now, adah anupadese, what this means is that when preaching others is not the sense, anupadese the word adah is termed gati. So, when we have the meaning after having done this, when this is to be expressed what it means is that etat kartavyam iti svayam alooya. So, adah is that.

And adahkrtya means after having done this. And so etat kartavyam this is to be done is thought about by one's own self. One is not preaching somebody to do something. So, adahkrtya is the gati samasa with adah as the purvapada because kugatipradayah is the word in the prathama vibhakti.

Similarly, action of doing this, and if this is the meaning to be conveyed, we can have adah getting the gati [FL] and then adahkrtam will be the finally, derived compound output called

gati samasa adahkrta. Etat kartavyam iti svayam alocyā. So, there is no upadesha. So, anupadese is the semantic condition broad semantic environment, and in this environment adah is termed gati.

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A 2.2.18 गतिgati(4/16)

- तिरः अन्तर्द्धौ | tirah antarddhau | A 1.4.71
- Meaning: In the sense of 'intervention/disappearance' the word तिरस् tiras is termed गतिgati
- Meaning: after having disappeared: तिरोभूय tirobhūya
- Meaning: something disappeared: तिरोभूतम् tirobhūtam

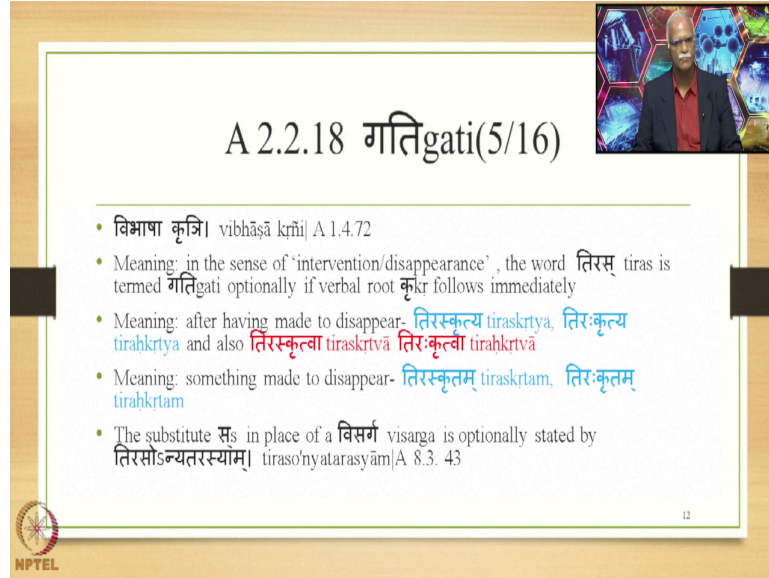
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The next sutra stating the gati [FL] is tirah antarddhau [FL]. This is 1.4.71. So, the word is tiras and antarddhau is 71 laying down the semantic condition. So, in the sense antarddhi, antarddhi means intervention or disappearance. So, in this sense, the word tiras is termed gati.

Now, one tiras is termed gati, we will have the compound after having disappeared or after having intervened, we will have the compound tiras. We will have the compound tirobhuya, where we have tiras plus su plus bhū plus tva plus su, and then su is deleted and tva is substituted by [FL]. So, we get tiras plus bhuya and then sa becomes ru, ru becomes vu and then there is guna and so we have tirobhuya.

Similarly, something disappeared and in this sense, we will have the compound tirobhutam. This is the gati samasa, where tiras is termed gati.

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A 2.2.18 गतिgati(5/16)

- विभाषा कृत्रि। vibhāṣā kṛtrī| A 1.4.72
- Meaning: in the sense of 'intervention/disappearance', the word तिरस् तिरास् tiras is termed गतिgati optionally if verbal root कृkr follows immediately
- Meaning: after having made to disappear- तिरस्कृत्य tiraskṛtya, तिरःकृत्य tirahkṛtya and also तिरस्कृत्वा tiraskṛtvā तिरःकृत्वा tirahkṛtvā
- Meaning: something made to disappear- तिरस्कृतम् tiraskṛtam, तिरःकृतम् tirahkṛtam
- The substitute सः in place of a विसर्ग visarga is optionally stated by तिरसोऽन्यतरस्याम्| tiraso'nyatarasyām|A 8.3. 43

NPTEL

12

Next, we have the sutra vibhasa krni 1.4.72. This sutra means that in the sense of intervention or disappearance, the word tiras is termed gati optionally if the verbal root kr follows immediately, vibhasa krni. So, when the meaning is after having made to disappear, we can get the forms tiraskṛtya or tirahkṛtya and an optional form of tiraskṛtvā as well as tirahkṛtvā.

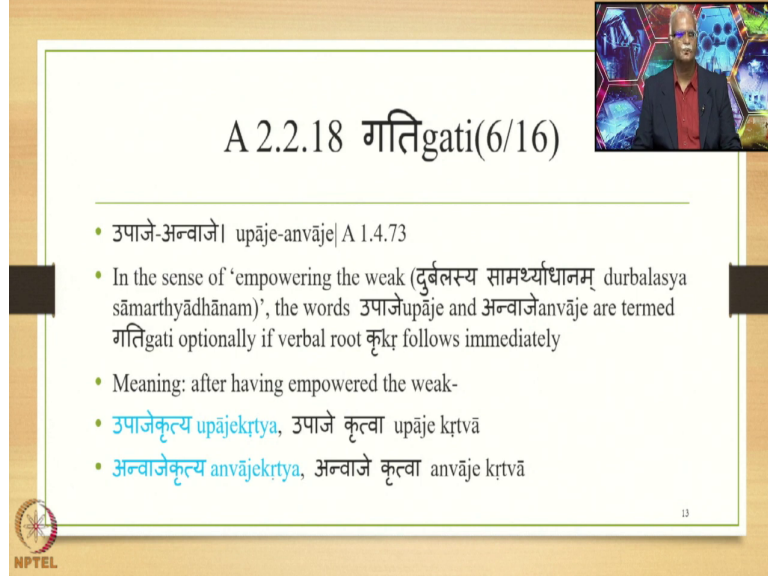
Now, there are two options, one option is the option between the samasa and a non-samasa sentence [FL]. So, that option is shown by these two pairs tiraskṛtya and tirahkṛtya is the pair of examples of samasa, and tiraskṛtvā and tirahkṛtvā is a pair of examples of the vakya or the sentence.

This is done by the gati [FL] that tiras gets because of the present sutra vibhasa krni. Once tiras gets the gati [FL], there is samasa that takes place because of kugatipradayah. And then we get the two examples, tiraskrtya and tirahkrtya. When tiras does not get gati [FL], then there is no compound there is vakya tiraskrtva and tirahkrva.

Now, the substitute sa in place of visarga is optionally stated by the sutra tirasonyatarasyam 8.3.43, and therefore, we get these two forms tiraskrtya and tirahkrtya as well as tiraskrtva and tirahkrva. Similarly, when the meaning is something made to disappear, we get the two forms tiraskrtam which is the compound form and tirahkrtam which is the non-compounded vakya form, tiraskrtam and tirahkrtam.

Again, in this set of examples, the substitute sa in place of a visarga is optionally stated by the sutra tirasonyatarasyam.

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A 2.2.18 गतिgati(6/16)

- उपाजे-अन्वाजे। upāje-anvāje। A 1.4.73
- In the sense of 'empowering the weak (दुर्बलस्य सामर्थ्याधानम् durbalasya sāmartyādhānam)', the words उपाजेupāje and अन्वाजेanvāje are termed गतिgati optionally if verbal root कृkr follows immediately
- Meaning: after having empowered the weak-
- उपाजेकृत्य upājekṛtya, उपाजे कृत्वा upāje kṛtvā
- अन्वाजेकृत्य anvājekṛtya, अन्वाजे कृत्वा anvāje kṛtvā

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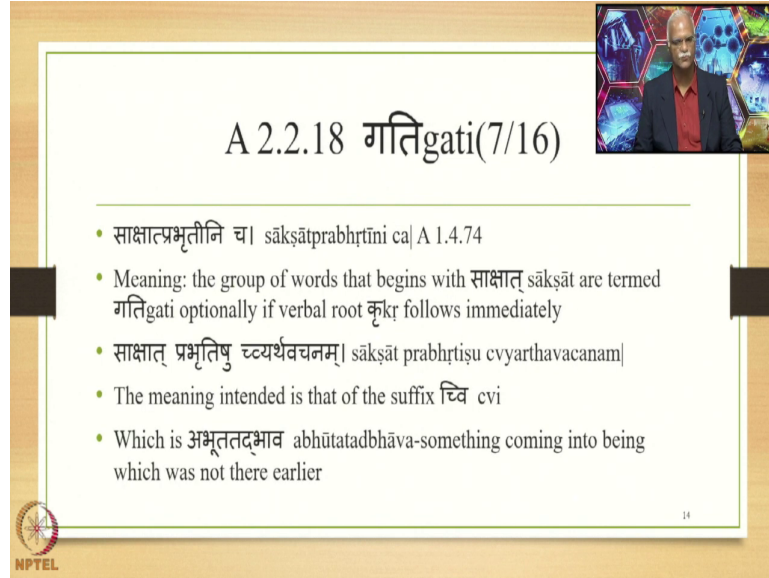
13

The next sutra is upaje anvaje 1.4.73. These this sutra consists of two words upaje and anvaje. And in the sense of empowering the weak, durbalasya samarthyadhanam, the words upaje and anvaje are termed gati optionally if verbal root kr follows immediately. So, the words vibhasa krni continue in this particular sutra stating the gati [FL] to upaje and anvaje, in the sense of the durbalasya samarthyadhanam.

So, now when the meaning is after having empowered the weak, the samasa will take place and we will have the finally, derived compound output upajekṛtya. Upaje will be termed gati and then there will be kugatipradayah applying. So, gati samasa taking place. So, we have upajekṛtya as a compounded output and upajekṛtvā as the non-compounded vakya which will express the same sense.

Similarly, anvajekrtya because empowering the weak is the sense, so anvajekrtya will be the compounded form and anvajekrtva will be the sentence or vakya level form.

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A 2.2.18 गतिgati(7/16)

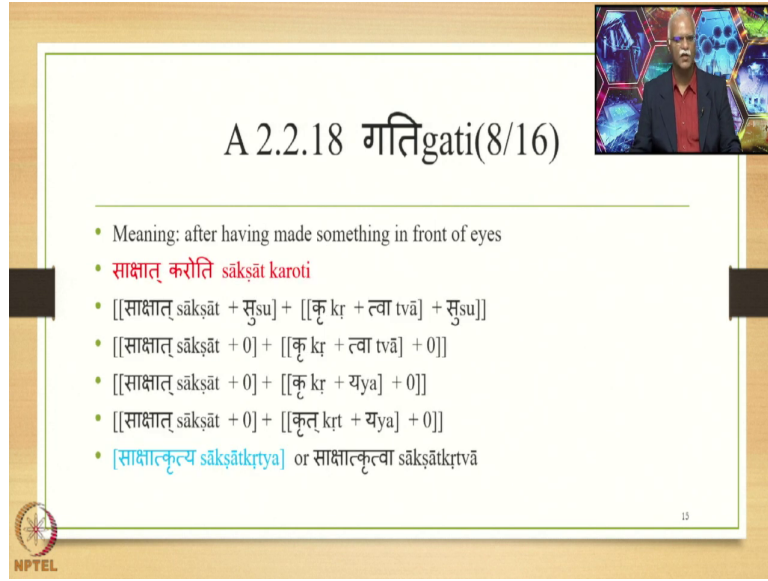
- साक्षात्प्रभृतीनि च। sāksātprabhṛtīni ca| A 1.4.74
- Meaning: the group of words that begins with साक्षात् sāksāt are termed गतिgati optionally if verbal root कृkr follows immediately
- साक्षात् प्रभृतिषु च्च्यर्थवचनम्। sāksāt prabhṛtiṣu cvyarthavacanam|
- The meaning intended is that of the suffix च्चि cvi
- Which is अभूततदभाव abhūtatadbhāva-something coming into being which was not there earlier

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The next sutra is saksatprabhrtini cha 1.4.74 giving gati [FL] to the words saksat etcetera. What this sutra means is that the group of words that begins with saksat are termed optionally if the verbal root kr follows immediately. I repeat a group of words that begins with saksat are termed gati optionally if verbal root kr follows immediately.

There is a statement in the tradition which adds the meaning in this particular sutra it says saksat prabhrtisu cvyarthavachanam. The meaning intended is that of the suffix cvi which is abhutatadbhava something coming into being which was not there earlier, saksat prabhrtisu cvyarthavachanam.

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A 2.2.18 गतिgati(8/16)

- Meaning: after having made something in front of eyes
- साक्षात् करोति sākṣāt karoti
- [[साक्षात् sākṣāt + सुsu] + [[कृ kr + त्वा tvā] + सुsu]]
- [[साक्षात् sākṣāt + 0] + [[कृ kr + त्वा tvā] + 0]]
- [[साक्षात् sākṣāt + 0] + [[कृ kr + या ya] + 0]]
- [[साक्षात् sākṣāt + 0] + [[कृत् kṛt + या ya] + 0]]
- [साक्षात्कृत्य sākṣātkṛtya] or साक्षात्कृत्वा sākṣātkṛtvā

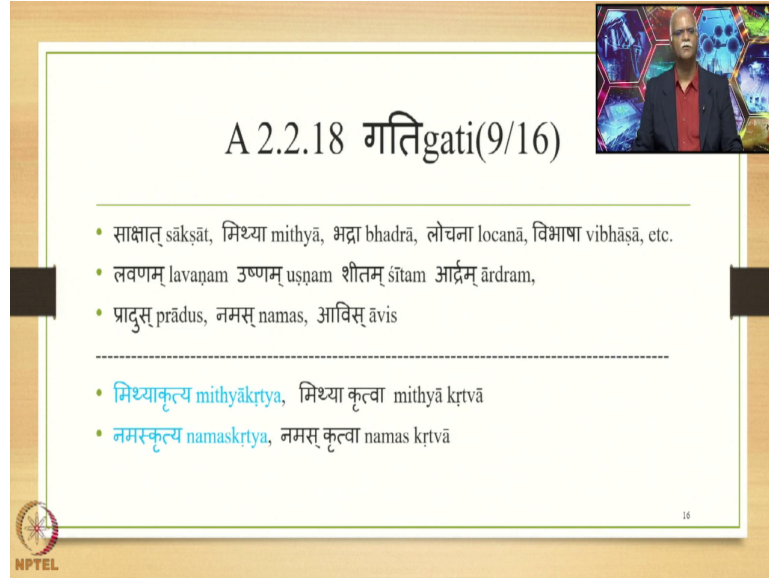
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So, the meaning is after having made something in front of eyes that is saksat karoti. Now, we have saksat plus su plus kr plus tva plus su and su gets deleted. So, you have saksat plus 0 plus kr plus tva plus 0 and then tva gets substituted by [FL] that is saksat kr ya plus 0 and saksat plus 0 plus then augment ta gets added to the verbal root kr. So, we have saksat plus 0 plus krt plus ya plus 0.

And so, the finally, derived output in the form of a compound is saksatkṛtya. And when the compound does not take place, we have saksatkṛtvā. This means after having made something in front of eyes saksatkṛtya. Even though saksatkṛtya and saksatkṛtvā have both the words written in a joint manner, the point is that in saksatkṛtya because of the compound tva is substituted by [FL] and in saksatkṛtvā that is not the case.

So, even though they are joined, saksatkrтва are two independent words whereas, saksatkrtya, there is only one word samasa.

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A 2.2.18 गतिgati(9/16)

- साक्षात् sāksāt, मिथ्या mithyā, भद्रा bhadrā, लोचना locanā, विभाषा vibhāṣā, etc.
- लवणम् lavaṇam उष्णम् uṣṇam शीतम् śītam आर्द्रम् ārdram,
- प्रादुस् prādus, नमस् namas, आविस् āvis

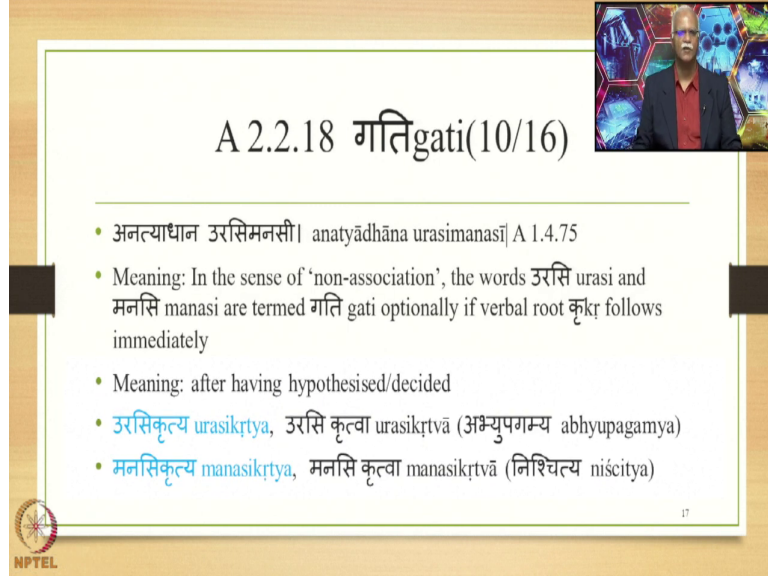
- मिथ्याकृत्य mithyākṛtya, मिथ्या कृत्वा mithyā kṛtvā
- नमस्कृत्य namaskṛtya, नमस् कृत्वा namas kṛtvā

NPTEL 16

Saksatprabhrtini consists of following words we have saksat or mithya also bhadra, locana, vibhasha, etcetera. Similarly, you have lavanam usnam sitam ardrum etcetera. Also, you have pradus, namas, and avis and then you can get the form mithyakrtya has compounded output or mithya krtva the sentential output.

Similarly, namaskrtya and namaskrtva, namaskrtya is this is the samasa and namaskrtva is the sentence.

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A 2.2.18 गतिgati(10/16)

- अनत्याधान उरसिमनसी| anatyādhāna urasimanasī| A 1.4.75
- Meaning: In the sense of 'non-association', the words उरसि urasi and मनसि manasi are termed गति gati optionally if verbal root कृक् follows immediately
- Meaning: after having hypothesised/decided
- उरसिकृत्य urasikṛtya, उरसि कृत्वा urasikṛtvā (अभ्युपगम्य abhyupagamya)
- मनसिकृत्य manasikṛtya, मनसि कृत्वा manasikṛtvā (निश्चित्य niścitya)

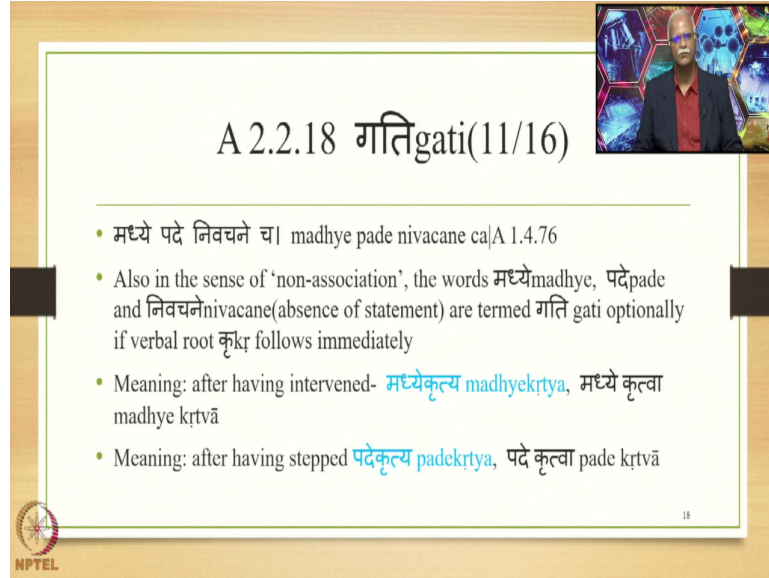
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The next sutra we have is anatyadhana urasimanasi 1.4.75. What this means is that in the sense of non-association the words urasi and manasi are termed gati optionally if the verbal root kr follows immediately, anatyadhana urasimanasi, in the sense of non-association. So, when the meaning is after having hypothesized or after having decided where there is non-association because urasi and manasi these are the locative singulars of uras and manas.

So, urasi manasi means on the chest as well as on the mind indicating that there is some association. Uras is the substratum of something. Manas is the substratum of something. This association of being a substratum is not intended as the meaning by the speaker and this is the environment where this sutra functions. In this sense urasi and manasi they get gati [FL], and as a result kugatipradayah applies and gati samasa takes place.

So, after having hypothesized or after having decided is the meaning and you get the compounded output in the form of urasikrtya and the sentence would be urasikrtva. What this means is abhyupagamyā after having hypothesized. Similarly, manasikrtya and manasikrtva meaning niscitya after having decided. So, manasikrtya and urasikrtya, they undergo the same process as described in the previous slide and the compound output is generated.

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A 2.2.18 गतिgati(11/16)

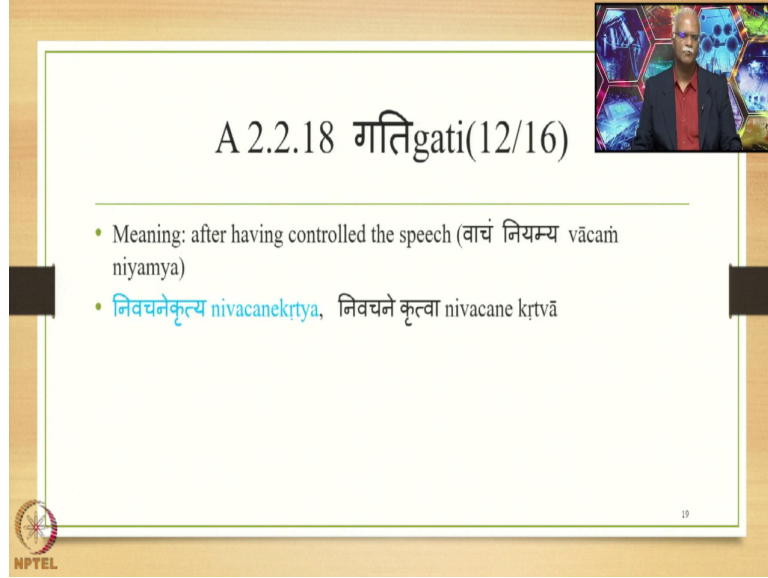
- मध्ये पदे निवचने च। madhye pade nivacane ca।A 1.4.76
- Also in the sense of 'non-association', the words मध्येmadhye, पदेpade and निवचनेnivacane(absence of statement) are termed गति gati optionally if verbal root कृkr follows immediately
- Meaning: after having intervened- मध्येकृत्य madhyekrtya, मध्ये कृत्वा madhye krtvā
- Meaning: after having stepped पदेकृत्य padekrtya, पदे कृत्वा pade krtvā

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The next sutra is madhya pade nivacane cha which is 1.4.76. Also, in the sense of non-association that is anityadane, the words madhye pade and nivachane nivachane is absence of statement or term gati optionally if the verbal root kr follows immediately. So, if you have the meaning after having intervened, we can get the compound form madhyekrtya, we can also have the sentence madhyekrtva.

Similarly, if you have the meaning after having stepped the compound form derived would be padekrtva, and the samasa is generated in accordance with the procedure laid down earlier whose example was also shown a previous in before a few slides. And the vakya would be padekrtva.

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A 2.2.18 गतिgati(12/16)

- Meaning: after having controlled the speech (वाचं नियम्य vācam niyamyā)
- निवचनेकृत्य nivachanekṛtya, निवचने कृत्वा nivacane kṛtvā

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Also, when the meaning is after having controlled the speech vacham niyamyā, when this is to be expressed you get the compounded form nivachanekṛtya where tva is substituted by [FL] and then there is tuk augment. So, the form generated is nivachanekṛtya and the sentence would be nivachanekṛtva.

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A 2.2.18 गतिgati(13/16)

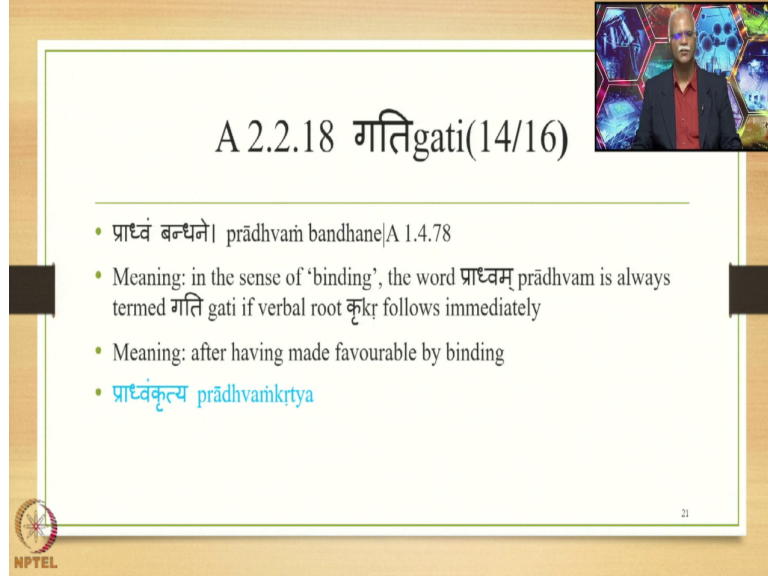
- नित्यं हस्ते पाणौ उपयमने। nityam haste pāṇau upayamane। A 1.4.77
- Meaning: In the sense of 'marriage' (दारकर्म dārakarma), the words हस्तेhaste and पाणौ pāṇau are always termed गति gati if verbal root कृkr follows immediately
- Meaning: after having married- हस्तेकृत्य hastekṛtya, पाणौकृत्य pāṇaukṛtya

20

Similarly, nityam haste panau upayamane is the next sutra 1.4.77. This sutra means in the sense of marriage or upayamana or darakarma, the words haste and panau are always termed gati if verbal root kr follows immediately. So, the words haste as well as panau, they are termed gati and then kugatipradayah takes place and there is this nitya samasa.

So, after having married is the meaning that is to be conveyed, and so the compound output haste kṛtya as well as panau kṛtya is generated where tva is substituted by [FL]. And then there is augment tuk that is added, and so you get the forms haste kṛtya and panau kṛtya.

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A 2.2.18 गतिgati(14/16)

- प्राध्वं बन्धने। prādhvam bandhane।A 1.4.78
- Meaning: in the sense of 'binding', the word प्राध्वम् prādhvam is always termed गति gati if verbal root कृक् follows immediately
- Meaning: after having made favourable by binding
- प्राध्वंकृत्य prādhvamkr̥tya

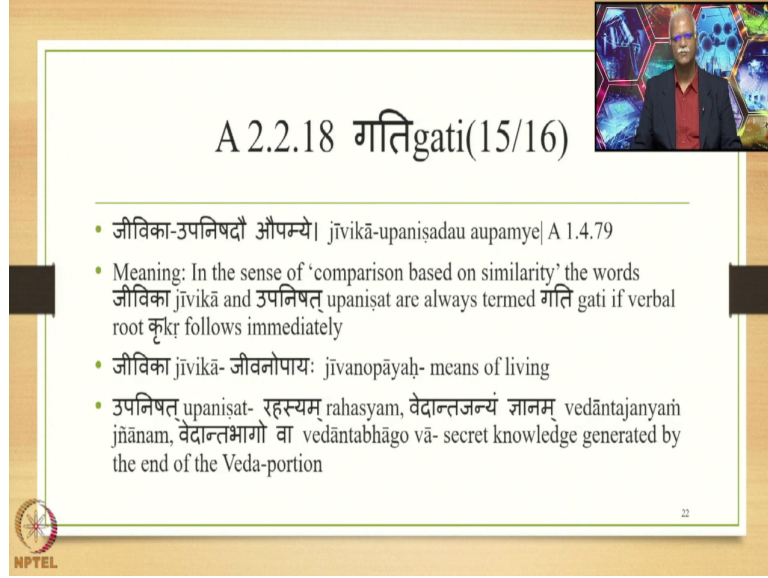
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21

The next sutra stating the gati [FL] is pradhvam badhane. This is 1.4.78. This means in the sense of binding which is bandhana, the word pradhvam is always termed gati if verbal root kr follows immediately. What this means is after having made favorable by binding, if this is the meaning to be conveyed then we have pradhvam as the gati and then kugatipradayah applies and so, gati samasa takes place. And so, we derived the samasa in the normal procedure.

So, we have pradhvam plus su plus kr plus tva plus su, su is deleted, then tva is substituted by [FL], then there is augment tuk that is added and so we get the form pradhvamkr̥tya which means after having made favorable by binding.

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A 2.2.18 गतिgati(15/16)

- जीविका-उपनिषदौ औपम्ये| jīvikā-upaniṣadau aupamyē| A 1.4.79
- Meaning: In the sense of 'comparison based on similarity' the words जीविका jīvikā and उपनिषत् upaniṣat are always termed गति gati if verbal root कृkr follows immediately
- जीविका jīvikā- जीवनोपायः jīvanopāyaḥ- means of living
- उपनिषत् upaniṣat- रहस्यम् rahasyam, वेदान्तजन्यं ज्ञानम् vedāntajanyaṁ jñānam, वेदान्तभागो वा vedāntabhāgo vā- secret knowledge generated by the end of the Veda-portion

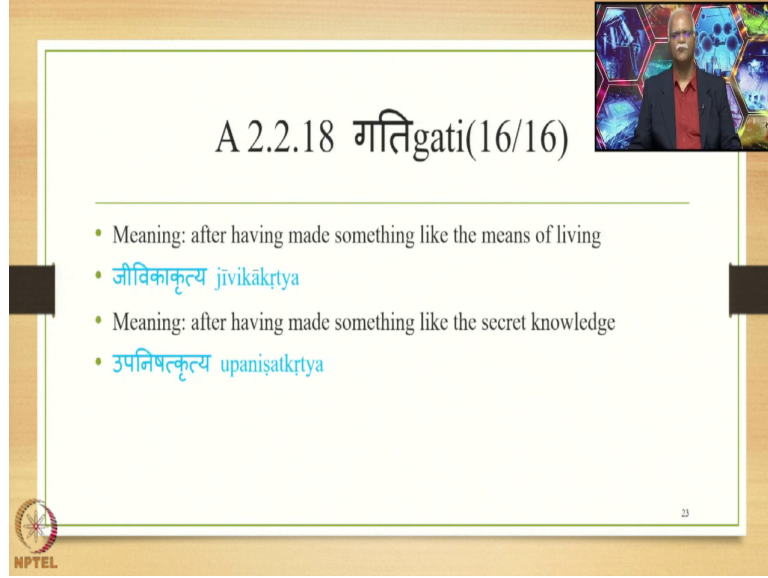
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22

The next sutra 1.4.79 is jivika upanisadau aupamyē. Jivika and upanisadau upanisat in the sense of aupamyā are termed as gati and then kugatipradayah takes place. What this sutra means is that in the sense of comparison based on similarity, the words jivika and upanisat are always termed gati if verbal root kr follows immediately. So, jivika means jivanopayah means of living and upanisat means rahasyam or vedantajanyam jnanam or vedantabhago va, secret knowledge generated by the end of the veda portion.

Now, when these two words jivika and upanisat are used in the sense of similarity, comparison based on similarity, then these two words are termed gati, when verbal root kr follows.

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A 2.2.18 गतिgati(16/16)

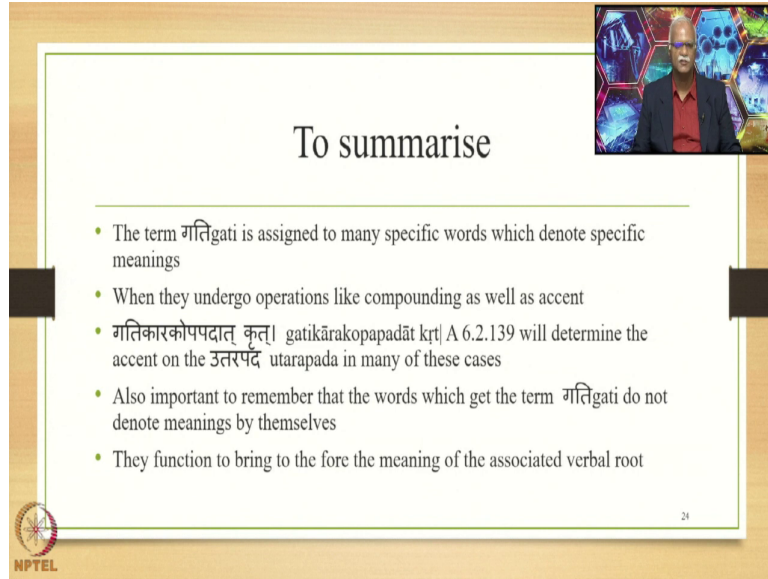
- Meaning: after having made something like the means of living
- जीविकाकृत्य jivikakṛtya
- Meaning: after having made something like the secret knowledge
- उपनिषत्कृत्य upaniṣatkṛtya

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So, if you have the meaning, after having made something like the means of living. So, you have jivika, and so, you have jivikakṛtya as the finally, derived compound output, where the procedure of the compounding is followed and su pratyaya is deleted and tva is substituted by [FL] and then tuk augment is added. And so, you get jivikakṛtya as the finally, derived compound output.

Similarly, after having made something like the secret knowledge, in this particular sense, one can derive the compound output in the form of upanisatkṛtya. The same procedure is followed upanisat and jivika in these senses gati [FL]. So, kugatipradayah applies samasa, [FL] applies, pratipadika [FL] applies, supo dhatu pratipadika yoho applies, then tva pratyaya is substituted by [FL], then tuk augment is added. And finally, we get the form upanisatkṛtya as the compound output.

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The slide is titled "To summarise" and contains a list of five bullet points. In the top right corner, there is a small video inset showing a man with glasses and a red shirt speaking. The slide also features the NPTEL logo in the bottom left corner and the number "24" in the bottom right corner.

To summarise

- The term गतिगति is assigned to many specific words which denote specific meanings
- When they undergo operations like compounding as well as accent
- गतिकारकोपपदात् कृत्। gatikārakopapadāt kṛt। A 6.2.139 will determine the accent on the उत्तरपद utarapada in many of these cases
- Also important to remember that the words which get the term गतिगति do not denote meanings by themselves
- They function to bring to the fore the meaning of the associated verbal root

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To summarize, the term gati is assigned to many specific words which denote specific meanings. In this particular section from 1.4.60 up to 1.4.79. When these words undergo operations like compounding as well as accent. Compounding is stated by kugatipradayah and accent is stated by for example, gatikarakopapadat krt that is 6.2.139.

And this will determine the accent on the uttarapada in many of these cases also important to remember here that the words which get the term gati do not denote meanings by themselves. They function to bring to the fore the meaning of the associated verbal root. So, they are also called as [FL].

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अनुगृहीतो'स्मि

• 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 for your patience.