

समास samāsa in Pāṇinian grammar- I
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Lecture - 45
उपपदसमास upapadasamāsa-2

Welcome I welcome you all to this lecture in the course Samasa in Pāṇinian grammar and this is the first course on Samasa. We begin our lecture with the recitation of the mangala charana.

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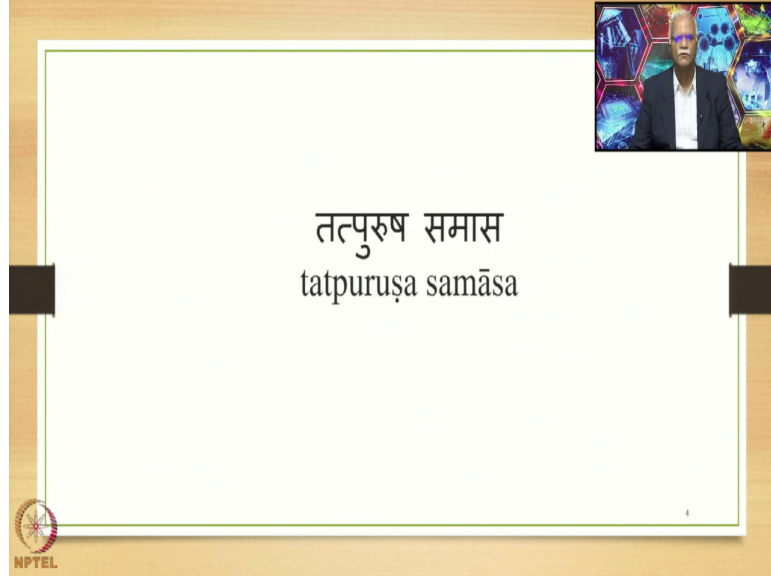
मङ्गलाचरण maṅgalācaraṇa

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

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[FL] [FL].

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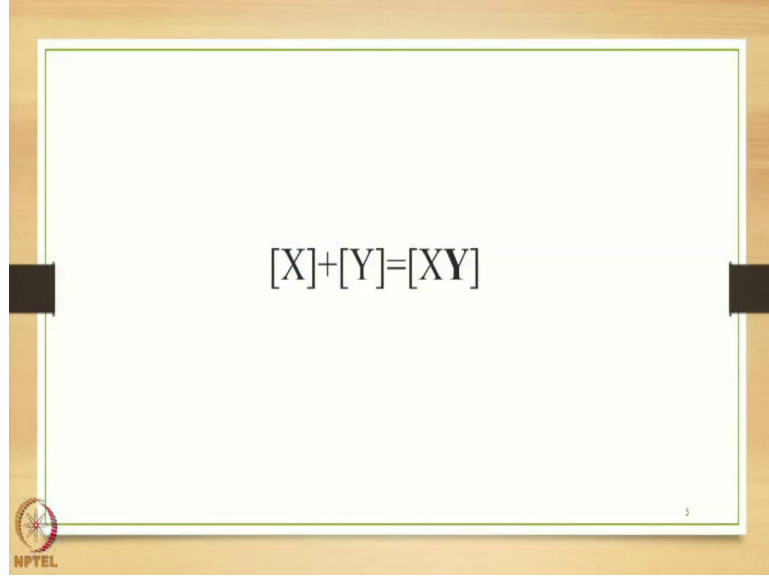
In this course we are concentrating on the tatpuruṣa samāsa. Tatpuruṣa is one of the four major types of samāsas in Sanskrit avyayibhava, tatpuruṣa, bahuvrīhi and dvandva. Tatpuruṣa samāsa is perhaps by far the most productive of the samāsas in Sanskrit. There are many varieties of the tatpuruṣa samāsa which is not the case of the other samāsas as well.

Also, the number of sūtras composed by Panini in order to explain the tatpuruṣa samāsa are quite a few quite a good number of sūtras in comparison with the sūtras composed to explain other samāsas.

Be it samāsa vidhāyaka sūtra or samāsaṅta pratyaya vidhāyaka sūtra or samāsa svara vidhāyaka sūtra there are many sūtras in comparison with the other samāsas stated to explain

tatpuruṣa samāsa by Panini. These are some important features of tatpuruṣa samāsa. The derivation of the tatpuruṣa samāsa can be summed up in brief in the following equation.

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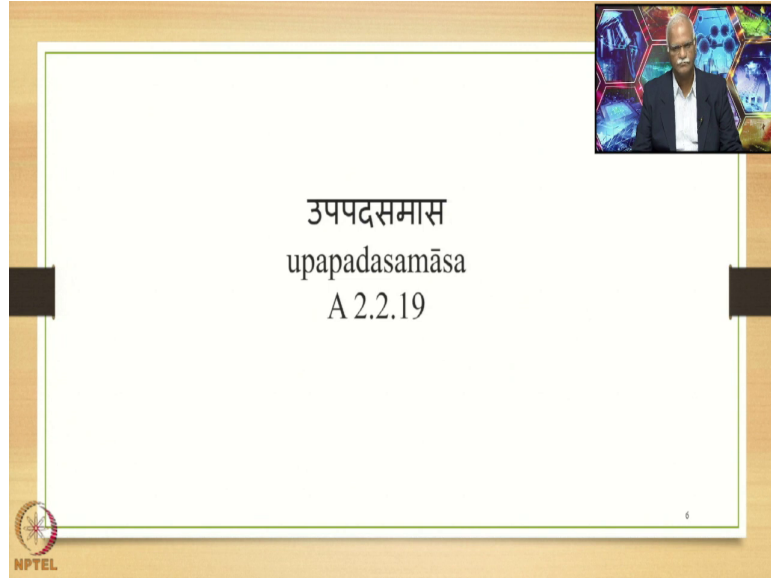

$$[X]+[Y]=[XY]$$

We have X and Y two independent separate entities in the form of the meaning as well as the word form and also accent. But this X and this Y they are interrelated. And so, the speaker of Sanskrit decides to merge them together and generate an output which is one form one unit and this output is of the nature XY.

Now this is one unit in terms of meaning, as well as word form, as well as the accent. So, there is ekarthibhava with the three features namely ekarthya, ekapadya and ekasvarya present over here. What is significant about the tatpuruṣa samāsa is that in this generated output XY Y assumes the role of the head by default.

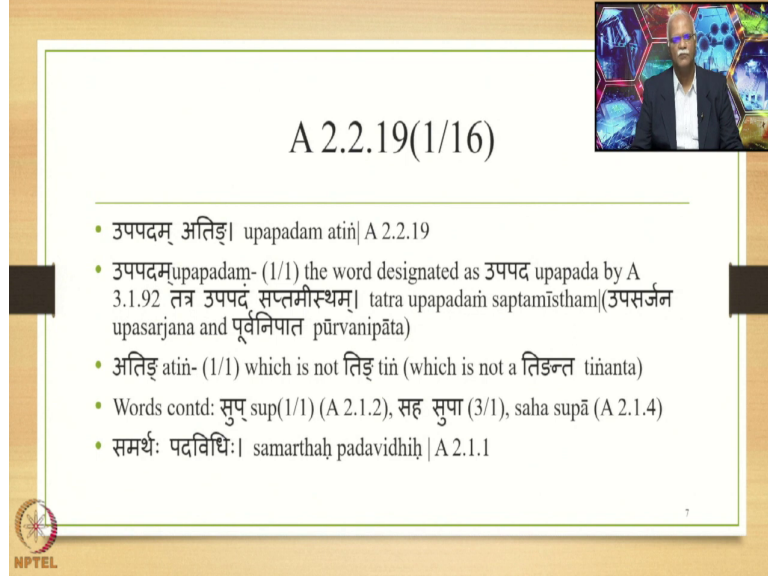
Therefore, now this one unit XY if at all is to be related with any other external unit in the sentence that interrelation will happen only through Y. And that interrelation cannot happen with X without going through Y. When X has an interrelation with any other external unit without going through Y that is considered as an exception and is noted down as asamartha samasa in the tradition.

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We also studied some of the varieties of tatpuruṣa we have so far studied vibhakti tatpuruṣa then we studied karmadharaya, dviguṣa was also part of it, then we studied ekadeshi samasa followed by naya tatpuruṣa samasa, then we studied the pradi samasa and now we are studying upapadasamasa stated by the sutra upapadam atin 2.2.19.

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A 2.2.19(1/16)

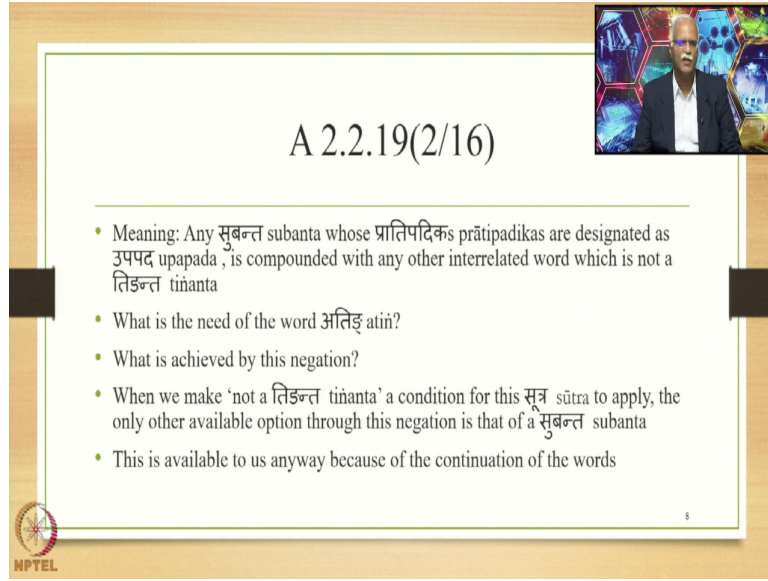
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम् upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam saptamīstham|(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: 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

NPTEL

Upapadam atin, in this sutra upapadam is 1 slash 1 meaning the word designated as upapada by 3.1.92 tatra upapadam saptamistham because of this sutra now upapadam being in the prathama vibhakti it will be termed as upasarjana.

And then by the sutra upasarjanam purvam the upapada will occupy the initial position in the samasa there will be purvanipata of the upapada. Atin is another word which is in 1 1 what it means is which is not a tin. Words continued are sup and saha supa also samarthah padavidhih.

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A 2.2.19(2/16)

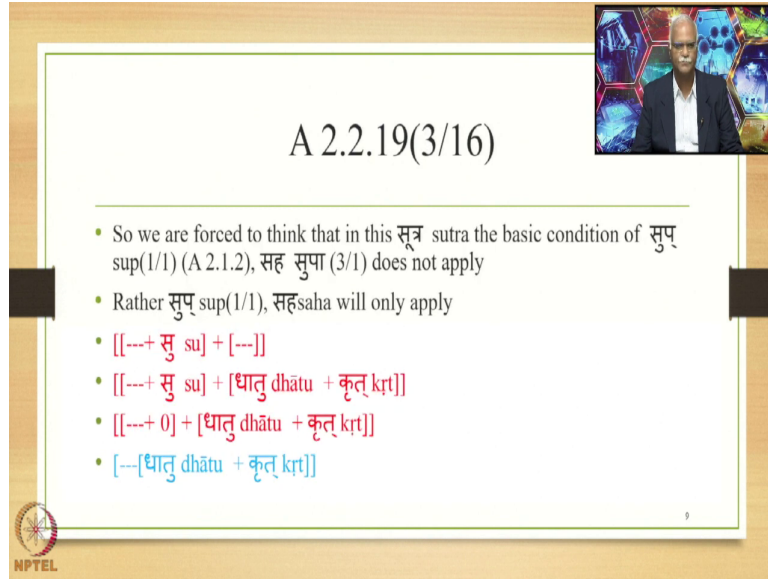
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition for this सूत्र sūtra to apply, the only other available option through this negation is that of a सुबन्त subanta
- This is available to us anyway because of the continuation of the words

NPTEL

The meaning of the sutra is 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.

So, the question is what is the need of the word tinanta? So, the question is what is the need of the word atin? And what is achieved by this negation? Because when we make not a tinanta and a condition for this sutra to apply the only other available option through this negation is that of a subanta. And this is available to us anyway because of the continuation of the words sup etcetera.

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A 2.2.19(3/16)

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

NPTEL

So, we are forced to think that this sutra in this sutra the basic condition of sup and saha supa does not apply rather sup and saha will only apply. So, the structure of the compound derived by this application of this sutra would be something of the following kind.

So, we have two padas and one of them has got a sup at the end, it is a subanta where sub comes at the end and the second one is actually not a subanta it is a krdanta; that means, it is derived by adding the suffix krt to a verbal root. So, first subanta ends in su plus dhatu plus krt and then su gets deleted and the pratipadika of the first subanta remains plus dhatu plus krt also remains. So, that would be the generated output.

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A 2.2.19(4/16)

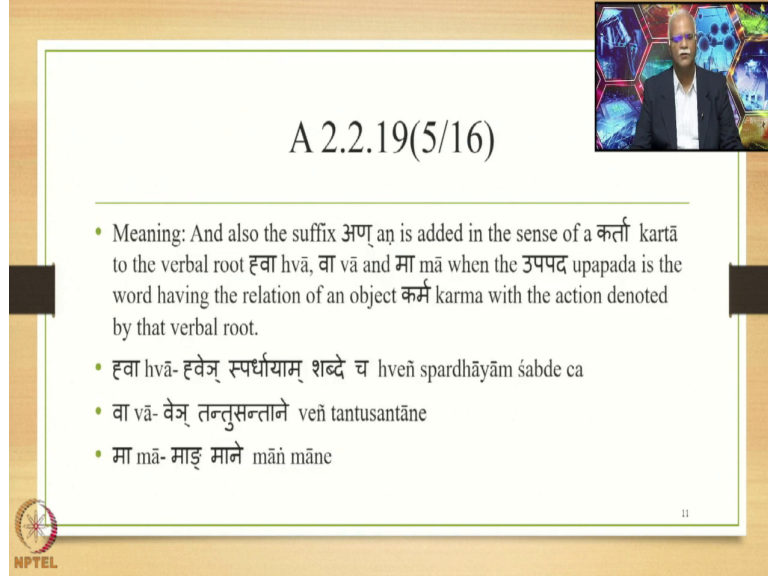
- ह्वावामश्च | hvāvāmaśca | A 3.2.2
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayah | A 3.1.1
- कर्मणि | karmaṇi- (7/1)- when कर्म karma is the उपपद upapada
- अण् | aṅ- (1/1) - suffix अa
- तत्रोपपदं सप्तमीस्थम् | tatropapadam saptamīstham | A 3.1.92
- कृद् अतिङ् | kṛd atīṅ | A 3.1.93, कर्तरि कृत् | kartari kṛt | A 3.4.67- the meaning of अण् aṅ is कर्ता kartā

NPTEL

Then we also stated that the upapadas are mainly stated in 3.2 and then we said that we would study some of the sutras which prescribe the krt suffixes which are part of the generation of the upapada samasas. We have already studied the sutra karmanyan 3.2.1 and now we are studying the next sutra hvavamasca 3.2.2 hvavamasca. Now in this sutra there is there are two padas hvavama and sca.

Hvavama is 5 slash 1 of hvavama ca means an words continued are dhatoḥ from 3.1.91 which means immediately after a verbal route pratyayah from 3.1.1, karmani 7.1 which means when karma is the upapada, an 1 slash 1 meaning suffix a, tatropapadam saptamistham 3.1.92, kṛd atin 3.1.93 also kartari kṛt 3.4.67 which means the meaning of an is karta.

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A 2.2.19(5/16)

- Meaning: And also the suffix अण् ṅ is added in the sense of a कर्ता kartā to the verbal root हवा hvā, वा vā and मा mā when the उपपद upapada is the word having the relation of an object कर्म karma with the action denoted by that verbal root.
- हवा hvā- हवेज् स्पर्धायाम् शब्दे च hveṅ spardhāyām śabde ca
- वा vā- वेज् तन्तुसन्ताने veṅ tantusantāne
- मा mā- माङ् माने māṅ māne

NPTEL

So, now the meaning of this particular sutra is the following. And also, the suffix an is added in the sense of a karta to the verbal root hva, va and also ma. When the upapada is the word having the relation of an object with the action denoted by that particular verbal root. We repeat and also the suffix an is added in the sense of a karta to the verbal root hva, va and ma when the upapada is the word having the relation of an object or karma with the action denoted by that verbal root.

The verbal root hva in stated in this sutra refers to the verbal root hven as stated in the dhatu pata which means spardhayam sabde ca in the sense of competition as well as making sound. The verbal root va mentioned in this sutra refers to the verbal root ven tantusantane to weave and also the verbal root ma mentioned in this sutra refers to man mane as mentioned in the dhatu pata two measure.

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A 2.2.19(6/16)

- Meaning: one who competes with/addresses the heaven
- स्वर्ग हवयति svargaṁ hvayati
- [[स्वर्ग+svarga + अम्+am] +[हवा hvā +अण् an]]
- [[स्वर्ग+svarga + 0] +[हवा hvā +अ a]]
- [[स्वर्ग+svarga +0] +[हवाय् hvāy+अ a]]
- [स्वर्गहवाय svargahvāya]
- Similarly 'one who weaves the strings' is तन्तुवायः tantuvāyaḥ
- 'one who measures the grain' is धान्यमायः dhānyamāyaḥ
- आतो युक् चिष्कृतोः। āto yuk cīṣkṛtoḥ। A 7.3.33
- This is an exception to A 3.2.3

NPTEL 12

Now, if we have the meaning one who competes with the heaven, if this is the meaning then svargam hvayati is the laukikavighraha and then svarga is related to the verbal root va as karma. So, there is semantic relatedness. So, samasa is possible and then we have this this sutra applying and adding the suffix an. So, we have svarga plus am plus va plus an upapadam atin is the sutra which prescribes this particular compound. And so, now, svarga plus am plus va plus an is the alaukikavighraha.

Now, in this alaukikavighraha the samasa saudnya applies after which the pratipadika saudnya also applies and then supa dhatu pratipadika yoho applies and deletes the pratyaya am. In ana is deleted by [FL]. So, we have svarga plus 0 plus hva plus a. And then because the suffix a is having the ma karana the sutra 7.3.33 applies and adds the augment ya at the end of the verbal root vayah.

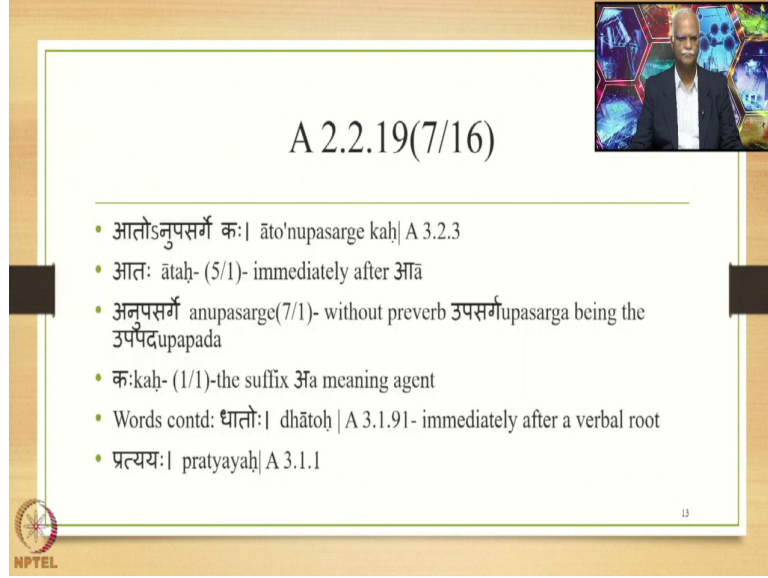
So, we have svarga plus 0 plus vayah plus a and finally, we get svarga vayah as the derived compound output which means the same as svargam hvayati. Now we do not now we know that vayah even though is derived after the suffix an and is the krdanta cannot be used freely, you cannot say something is vayah, that is not possible.

The verbal form vayah comes into being only in conjunction with any upapada having the relation of karma with the meaning of the action of hvay. So, svargahvaya that is the compound output derived. So, this is a nitya samasa.

Similarly, after adding the suffix an and undergoing the same process described here, we derived tantuvaya one who weaves the strings is called tantuvaya. And then prathama ekavachana is tantuvayah. Similarly, one who measures the grain is called dhanyamaya and dhanyamayah is the prathama ekavachana.

So, svargahvaya, tantuvaya and dhanyamaya are the three examples derived by 3.2.2. The sutra which applies in adding the augment ya is ato yuk cinkrtoh. Now this particular sutra 3.2.2 which states the addition of the suffix an after these three roots is actually an exception 2.3.2.3 which we shall study now. And that is the reason why it is stated immediately after the stating of the suffix an.

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A 2.2.19(7/16)

- आतोऽनुपसर्गे कः| āto'nupasarge kaḥ| A 3.2.3
- आतः ātaḥ- (5/1)- immediately after आ
- अनुपसर्गे anupasarge(7/1)- without preverb उपसर्गupasarga being the उपपदupapada
- कःkaḥ- (1/1)-the suffix क् meaning agent
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1

NPTEL


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Now, let us go to 3.2.3 ato nupasarge kah. This sutra has got three padas atah, anupasarge and kaha. Atah is 5 slash 1 of ath which means immediately after a anupasarge is 7 slash 1 which means without pre-verb or upasarga being the upapada, kah is 1 slash 1 of kah, the suffix a which means karta or agent. Words continued are dhatoḥ which means immediately after a verbal root from 3.1.91 pratyayah from 3.1.1.

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A 2.2.19(8/16)

- कर्मणि karmani- (7/1)- when कर्म karma is the उपपद upapada
- तत्रोपपदं सप्तमीस्थम् | tatropapadam saptamīstham |A 3.1.92
- कृद् अतिङ् | kṛd atin| A 3.1.93, कर्तरि कृत् | kartari kṛt | A 3.4.67- the meaning of क ka is कर्ता kartā
- Meaning: The suffix क ka is added in the sense of a कर्ता kartā to the verbal root which ends in आँ when the उपपद upapada is the word having the relation of an object कर्म karma with the action denoted by that verbal root and not an उपसर्ग upasarga



Karmani is continued which means when karma is the upapada. So, also so tatropapadam saptamisthan and krd atin kartari krt 3.4.67 which is also stating the meaning of the suffix as karta. Overall, the meaning of this sutra 3.2.3 ato nupasarge kah is the following. The suffix ka is added in the sense of a karta to the verbal root which ends in when the upapada is the word having the relation of an object with the action denoted by that verbal root and when the upapada is not an upasarga.


I repeat the suffix ka is added in the sense of a karta to the verbal root which ends in when the upapada is the word having the relation of an object or karma with the action denoted by that verbal root and if that upapada is not an upasarga anupasarge.

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A 2.2.19(9/16)

- [[---+ अम् am] + [---]]
- [[---+ अम् am] + [धातु dhātu + कृत् krt]]
- [[---+ 0] + [---आ + क ka]]
- [[---[---आ + क ka]]

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So, here is the structure, we have the first subanta ending in am denoting the interrelation between this subanta and the dhatu as part of the next word as karma. And this dhatu is added with the suffix krt. Now this suffix is ka and the dhatu is ending in a. So, we have a pratipadika plus am plus dhatu plus krt and then am gets deleted and then am gets deleted.

And so, what remains is the pratipadika in the purvapada plus the verbal root ending in a plus the suffix ka which is a.

(Refer Slide Time: 19:00)

A 2.2.19(10/16)

- Meaning: one who donates a cow/bull, /a blanket
- गां ददाति gāṁ dadāti
- [[गोgo + अम्am] + [दा dā + कka]]
- [[गोgo + 0] + [दा dā + अa]]
- [[गोgo + 0] + [द d + अa]]
- [गोद goda]
- [कम्बलद kambalada]

- Meaning: one who protects the back of the foot/a finger
- पार्ष्णि त्रायते pārṣṇīm trāyate
- [[पार्ष्णिपार्ष्णि+अम्am]+[त्रा trā+ क ka]]
- [[पार्ष्णिपार्ष्णि + 0] + [त्रा trā + अa]]
- [[पार्ष्णिपार्ष्णि + 0] + [त्रir + अa]]
- [पार्ष्णित्र pārṣṇitra]
- [अङ्गुलित्त्र aṅgulitra]

NPTEL 16

Here is an example. The meaning is one who donates a cow as well as a bull and also a blanket. Now if we take one who donates a cow or bull first, we can have the vigraha laukikavighraha as gam dadati gam dadati. Now cow is related with the action of giving as karma, that is the interrelation.

So, in this particular sense because the verbal root da ends in a and because there is no upsarga preceding the verbal root da. Therefore, now we add the suffix ka over here and we get go plus am plus da plus ka as the alaukikavighraha.

Now, here this is be termed as samasa because of upapadam atin and then samasa saudnya happens. Then this is termed as pratipadika after which supa dhatu pratipadika yoho applies

and deletes am. So, we have go plus 0 plus da plus a and in the suffix ka ka is deleted at (Refer Time: 20:29) So, we have da plus a then we have the final a in da deleted.

And so, we have go plus 0 plus da plus a and then we join these elements together and we get goda, goda means the same as gam dadati one who donates a cow or bull is goda. And one who donates a blanket is kambalada, kambalam dadati same process kambalada. Goda and kambalada are the finally, derived compound output from gam dadati as well as kambalam dadati.

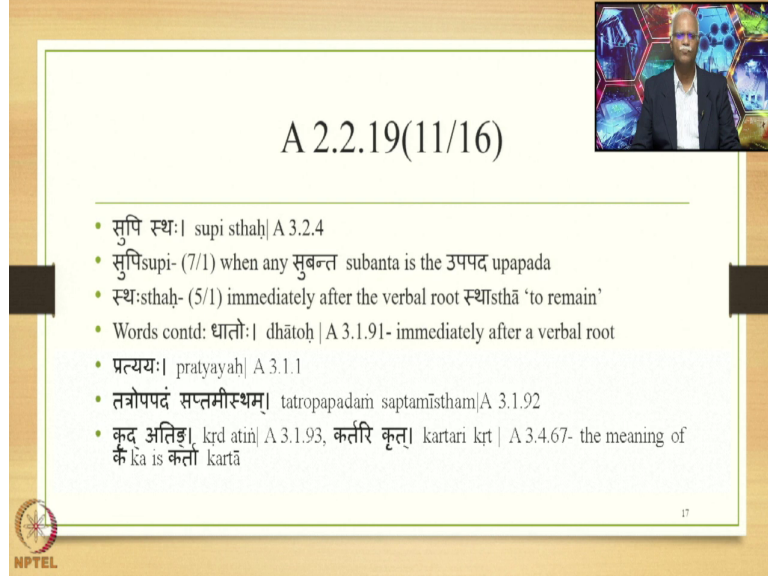
Similarly, if you have the meaning one who protects the back of the food or finger, you have the laukikavighraha as parsnim trayate whereas, parsnim means the back of the food. So, now, since parsnim is related with the meaning of the verbal tra as karma which is suggested by dwitiya also there is semantic relatedness between these two elements and tra can get now the suffix ka because it is also ending in a.

So, this sutra ato nupasarge kaha applies and adds the suffix ka after the verbal tra. And so, now, upadam atin also applies and now we have parsnim plus am plus tra plus ka as the alaukikavighraha vakya. After this happens the samasa saudnya applies the pratipadika saudnya happens and then supa dhatu pratipadika yoho applies and am is deleted (Refer Time: 22:41) deletes ka at the beginning.

So, we have parsnim plus 0 plus tra plus a. And then because of the suffix ka the a vowel in the final position of tra is deleted. And so, we have parsnim plus 0 plus tra plus a [FL] is the sutra which deletes this dhatu final when the suffix having ka as a marker follows.

So, now we get the form parsnitra and one which protects the finger is called angulitra. and parsnitra and angulitra. We can generate many such forms following all this particular procedure. Next, we have supi sthah 3.2.4.

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A 2.2.19(11/16)

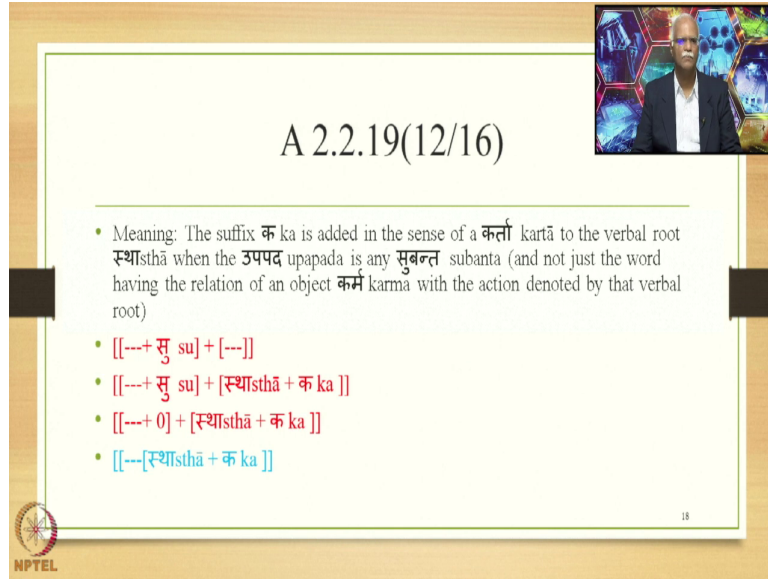
- सुपि स्थः| supi sthah| A 3.2.4
- सुपिसुपि- (7/1) when any सुबन्त subanta is the उपपद upapada
- स्थःsthah- (5/1) immediately after the verbal root स्थाsthā 'to remain'
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1
- तत्रोपपदं सप्तमीस्थम्| tatropapadam saptamīsthām|A 3.1.92
- कर्द अतिङ्| krd atin| A 3.1.93, कर्तरि कृत्| kartari kṛt | A 3.4.67- the meaning of क् ka is कर्ता kartā

NPTEL

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There are two padas in the supi and sthah supi is 7 slash 1 meaning when any subanta is upapada sthah is 5 slash 1 meaning immediately after the verbal roots stha which means to remain. Words continued are dhatoḥ from 3.1.91 which means immediately after a verbal root, pratayah which means pratyaya this is continued from 3.1.1, tatrapapadam saptamistham 3.1.92, krd atin 3.1.93, kartari krt 3.4.67 which is also stating the meaning of the suffix as kṛta.

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A 2.2.19(12/16)

- Meaning: The suffix क ka is added in the sense of a कर्ता kartā to the verbal root स्थाsthā when the उपपद upapada is any सुबन्त subanta (and not just the word having the relation of an object कर्म karma with the action denoted by that verbal root)
- [---+ सु su] + [---]
- [---+ सु su] + [स्थाsthā + क ka]
- [---+ 0] + [स्थाsthā + क ka]
- [---[स्थाsthā + क ka]]

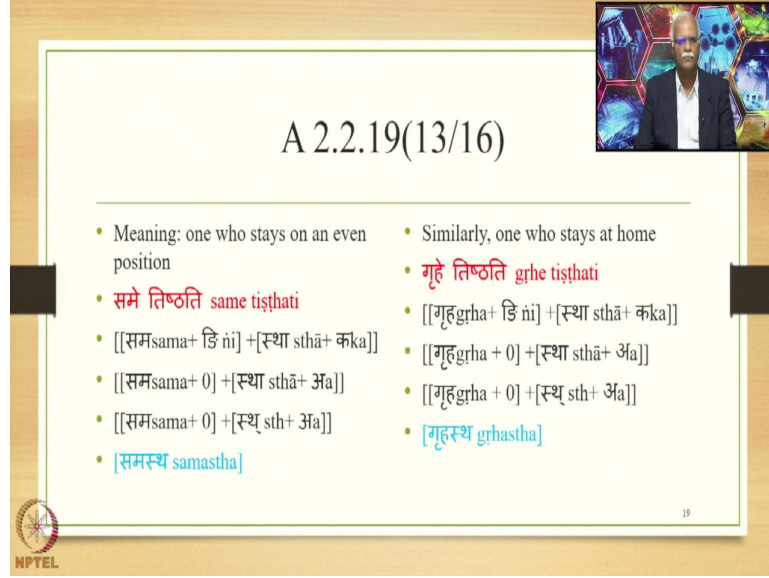
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So, now the meaning of this sutra is the following. The suffix ka is added in the sense of a karta to the verbal root which ends in stha when the upapada is any subanta and not just the word having the relation of an object karma with the action denoted by that verbal root it can be any subanta.

I repeat the suffix ka is added in the sense of a karta to the verbal root which ends in stha when the upapada is any subanta and not just the word having the relation of an object or karma with the action denoted by that verbal root. So, we have pratipadika plus su as the first purvapada and then the second part of the compound.

And the second part of the compound consists of the verbal roots stha with the suffix ka. So, then su pratyaya gets deleted. And so, we have first pratipadika plus 0 plus stha plus ka. And then we get first pratipadika plus stha plus ka as the finally derived compound output.

(Refer Slide Time: 26:03)



A 2.2.19(13/16)

- Meaning: one who stays on an even position
- समे तिष्ठति same tiṣṭhati
- [[समsama+ डि ni] +[स्था sthā+ कka]]
- [[समsama+ 0] +[स्था sthā+ अa]]
- [[समsama+ 0] +[स्थ् sth+ अa]]
- [समस्थ samastha]
- Similarly, one who stays at home
- गृहे तिष्ठति grhe tiṣṭhati
- [[गृहgrha+ डि ni] +[स्था sthā+ कka]]
- [[गृहgrha+ 0] +[स्था sthā+ अa]]
- [[गृहgrha+ 0] +[स्थ् sth+ अa]]
- [गृहस्थ grhastha]

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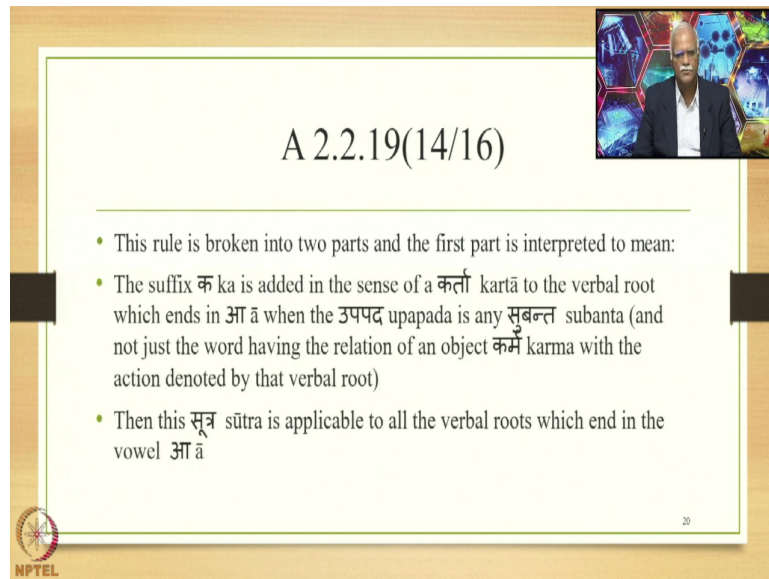
Now, let us take the examples. One who stays on an even position same tiṣṭhati, this is the meaning and here sama is the substratum of the action of remaining one who remains. So, sama is the substratum of the karta of the action of remaining. Therefore, there is semantic relatedness and now in this sense we are going to add the suffix ka after the verbal roots stha.

So, now we have sama plus ni plus stha plus ka this is the alaukikavighraha, upapadam atin makes this particular compound there is samasa sandhya there after which the pratipadika sandhya applies after which ni is considered to be a sup to be deleted by supa dhatu pratipadika yoho. And so, we have sama plus 0 plus stha plus a and then this final a in stha is

deleted by [FL] and then we get sama plus stha plus a. And so, finally, we get samastha, this is not samastha this is samastha.

Similarly, we get the word grhastha very very crucial very important word also culturally grhastha. Grhastha is also derived in the similar fashion, it means one who stays at home grhetisthati. Now just as we can derive samastha and grhastha there are multiple words which can be derived in this similar fashion. And in fact, they are derived and they are in circulation in modern Indian languages.

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A 2.2.19(14/16)

- This rule is broken into two parts and the first part is interpreted to mean:
- The suffix क ka is added in the sense of a कर्ता kartā to the verbal root which ends in आ ā when the उपपद upapada is any सुबन्त subanta (and not just the word having the relation of an object कर्म karma with the action denoted by that verbal root)
- Then this सूत्र sūtra is applicable to all the verbal roots which end in the vowel आ ā

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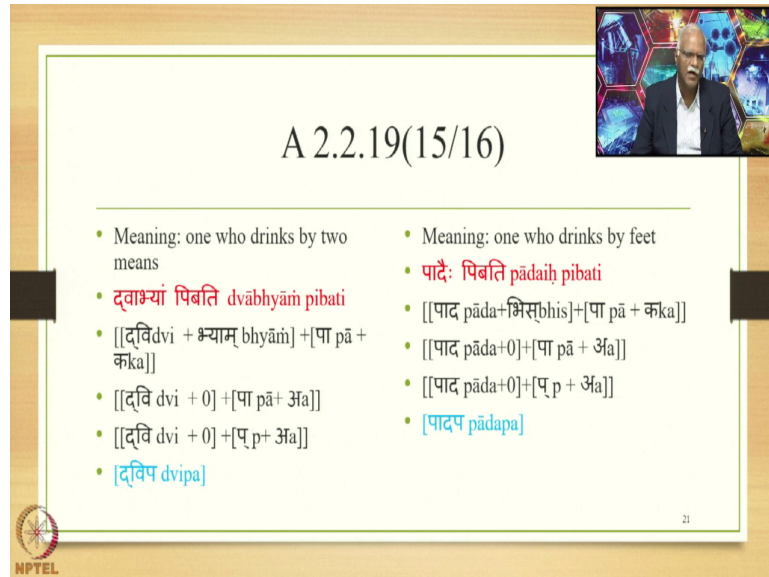
20

Now, this sutra is broken into two parts and the first part is interpreted to mean the following ato nupasarge kaha is broken into two pieces. The first part means the suffix ka is added in the sense of a karta to the verbal root which ends in a when the upapada is any subanta and

not just the word having the relation of an object with the action denoted by that verbal root, but it could be any subanta.

But that is added, but that could be an upapada and then the suffix ka will be added to any verbal root that ends in a. The present sutra adds the suffix ka only after the verbal roots stha. This sutra says that it should be extended and this suffix ka should be added to any verbal root which ends in a. Then this suture is applicable to all the verbal roots which end in the vowel a.

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A 2.2.19(15/16)

- Meaning: one who drinks by two means
- द्वाभ्यां पिबति dvābhyāṃ pibati
- [[द्वि dvi + भ्याम् bhyām] + [पा pā + कका]]
- [[द्वि dvi + 0] + [पा pā + अa]]
- [[द्वि dvi + 0] + [प् p + अa]]
- [द्विप dvipa]

- Meaning: one who drinks by feet
- पादैः पिबति pādaiḥ pibati
- [[पाद pāda + भिस् bhis] + [पा pā + कका]]
- [[पाद pāda + 0] + [पा pā + अa]]
- [[पाद pāda + 0] + [प् p + अa]]
- [पादप pādapa]

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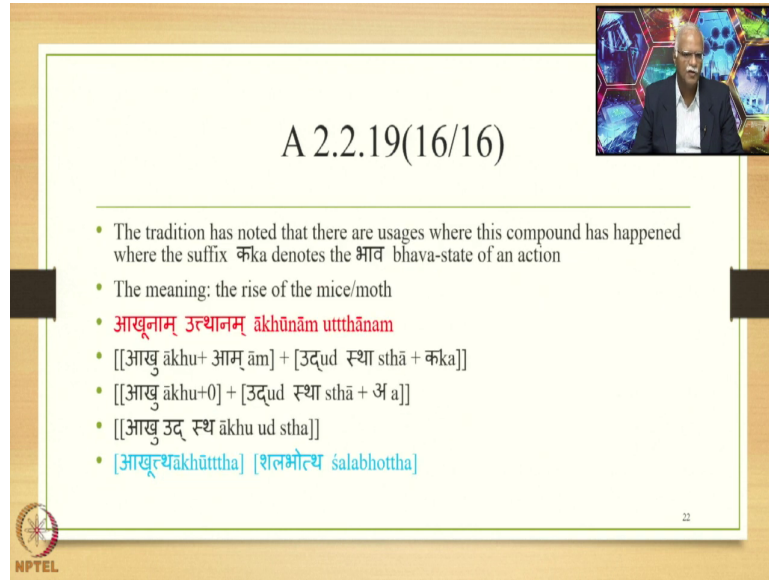
21

And so, pa can also come in the domain of this particular sutra. And so, we have one who drinks by two means as the meaning dvabhyam [FL] pibati. And in this sense, we will derive the compound dvipa. So, the dvi plus bhyam pa plus ka and then pa in pa gets deleted because

[FL] applies. And so, we have dvi plus 0 plus pa plus a plus p plus a and we finally, get the word dvipa dvipa. Dvipa is an elephant similarly padapa padaih pibati.

And we derive the compound in the similar fashion and we have these finally, derived compound words.

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A 2.2.19(16/16)

- The tradition has noted that there are usages where this compound has happened where the suffix क्का denotes the भाव bhava-state of an action
- The meaning: the rise of the mice/moth
- आखूनाम् उत्थानम् ākhūnām utthānam
- [[आखु ākhu+ आम् ām] + [उद् ud स्था sthā + क्का ka]]
- [[आखु ākhu+0] + [उद् ud स्था sthā + अ a]]
- [[आखु उद् स्था ākhu ud sthā]]
- [आखूत्थākhūtthā] [शलभोत्थāsalabhotthā]

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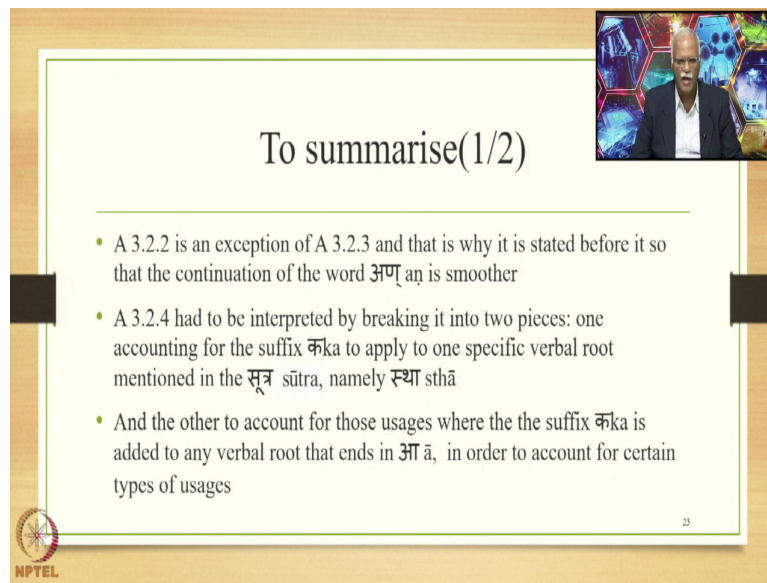
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Now, the tradition has noted that there are usages where this compound has happened where the suffix ka denotes the bhava meaning namely the state of an action. So, if we have the meaning the rise of the mice or moth, the laukikavighraha is akhunam utthanam and the alaukikavighraha would be akhu plus am plus ud plus stha plus ka upadadam atin applies.

So, the compound takes place, samasa saudnya takes place. So, there is pratipadika saudnya. And so, this is a pratipadika. So, the su pratyaya namely am in this gets deleted in the next

stage. And so, you have akhu plus 0 plus ud stha plus a and then finally, a in stha is deleted. So, you have akhu plus ud plus stha. Finally, we do the sandhi [FL] and then we get the form akhuttha.

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To summarise(1/2)

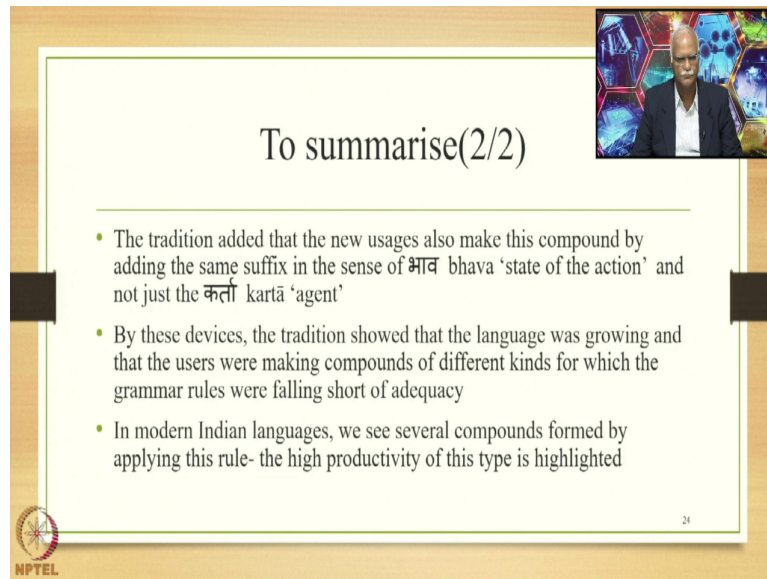
- A 3.2.2 is an exception of A 3.2.3 and that is why it is stated before it so that the continuation of the word अण् an is smoother
- A 3.2.4 had to be interpreted by breaking it into two pieces: one accounting for the suffix क्का to apply to one specific verbal root mentioned in the सूत्र sūtra, namely स्था sthā
- And the other to account for those usages where the the suffix क्का is added to any verbal root that ends in आ ā, in order to account for certain types of usages

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To summarize 3.2.2 is an exception of 3 to 3 and that is why it is stated before it. So, that the continuation of the word an is smoother in the section A 3.2.4 had to be interpreted by breaking it into two pieces one accounting for the suffix ka to apply to one specific verbal root mentioned in the sutra namely stha.

And the other one to account for those usages where the suffix ka is added to any verbal root that ends in a in order to account for those types of usages and such words and such usage is innumerable.

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To summarise(2/2)

- The tradition added that the new usages also make this compound by adding the same suffix in the sense of भाव bhava 'state of the action' and not just the कर्ता kartā 'agent'
- By these devices, the tradition showed that the language was growing and that the users were making compounds of different kinds for which the grammar rules were falling short of adequacy
- In modern Indian languages, we see several compounds formed by applying this rule- the high productivity of this type is highlighted

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The tradition added that the new usage also makes this compound by adding the same suffix in the sense of bhava and not just the karta. By these devices the tradition showed that the language was growing and that the users were making compounds of different kinds for which the grammar rules were falling short of adequacy. In modern Indian languages we see several compounds formed by applying this rule.

So, the high productivity of this type is highly is highlighted in this particular grammar. We continue studying the upapada saudnya in the next lecture also.

(Refer Slide Time: 32:39)

Referred Texts

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

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These are the texts referred to.

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अनुगृहीतो'स्मि

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



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Thank you very much.