

**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 48**

**उपपदसमास upapadasamasa - 5**

Welcome I welcome you all to this lecture in the course samasa in Paninian grammar and this is the first course on samasa. We begin our lecture with the recitation of the mangalacharana.

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**मङ्गलाचरण mangalācaraṇa**

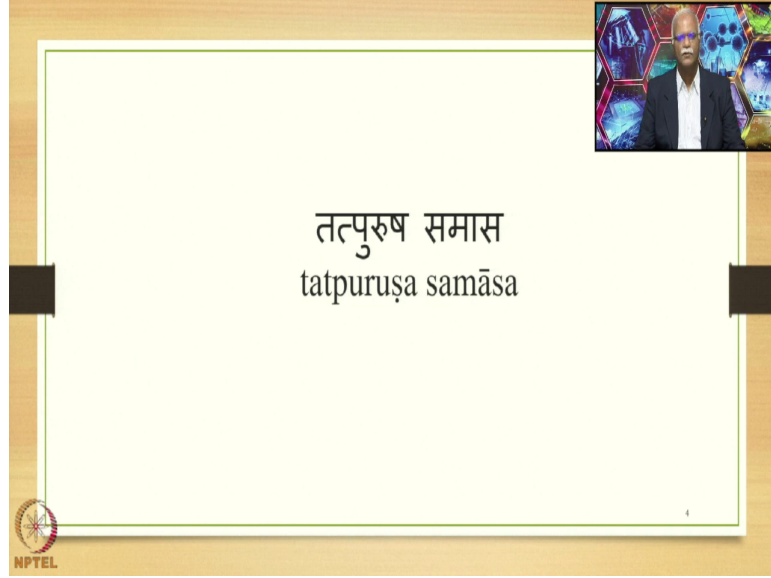
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया ॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṁjarīhartti līlayā ||

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[FL].

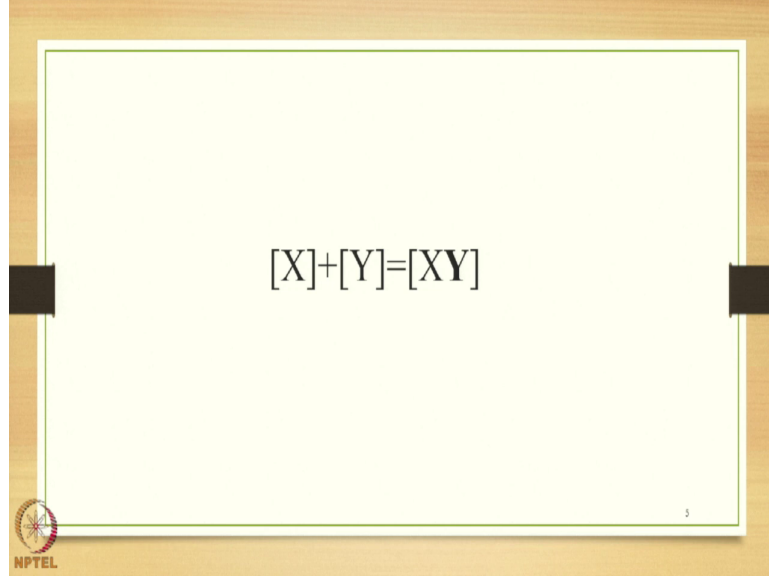
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In this course we are concentrated in the study on the tatpuruṣa samāsa. Tatpuruṣa samāsa is one of the major types of samāsas in Sanskrit avyayibhava, tatpuruṣa, bahuvrīhi and dvandva as stated also in the same order in the Ashtadhyāyī. Tatpuruṣa samāsa is by far the most productive in nature in Sanskrit tatpuruṣa samāsa also has got several varieties.

In comparison with the other samāsas these are quite a few, also in the Ashtadhyāyī, Panini has composed number of sūtras to explain tatpuruṣa samāsa which is in comparison with the other samāsas is quite big.

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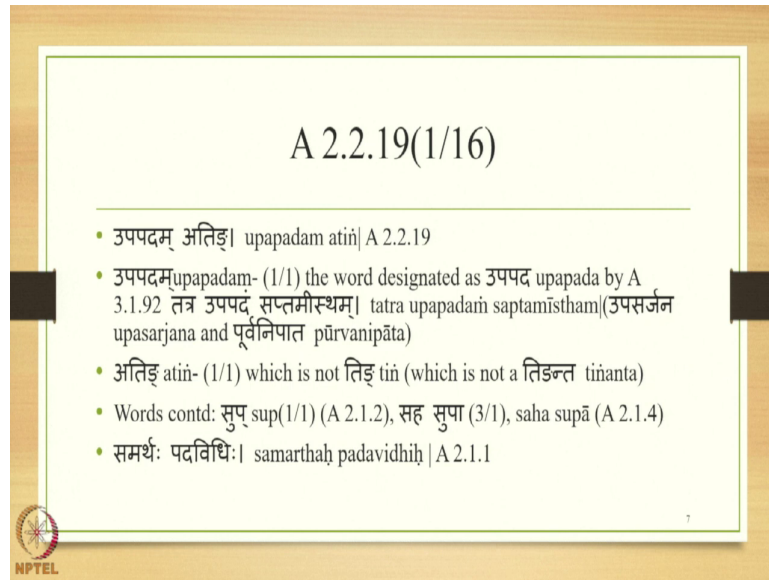
The derivation of the tatpurusha samasa can be stated in brief in the following manner. We have X and Y two entities and they are independent entities they are separate entities in terms of meaning as well as word form as well as accent, but they are interrelated. So, the speakers of Sanskrit have thought about merging them together and the compounding process then begins and one output is generated in the form of 1 unit and the nature of this output is X Y, but this is 1 unit in terms of meaning as well as word form as well as accent.

There is ekarthi bhav over here and all the 3 features are present namely aikarthyā, aikapadya and [FL]. Now the specialty of tatpurusha samasa is that in this X Y, Y acts as the head of this unit X Y 1 unit Y is the head. What it implies is that when X Y as 1 unit is related with the other units in the sentence that interrelation happens only through Y. If that interrelation

happens through X without going through Y such an interrelation such a compound is considered to be an exception.

And that is noted in the tradition as asamartha samasa we have also seen many varieties of the tatpurusha samasa, namely the vibhakti tatpurusha, then we saw the karmadharaya, including the dvigu then we studied [FL] samasa followed by nay tatpurusha samasa, then pradi samasa followed by gati samasa right. Now we are studying upapada samasa upapada tatpurusha samasa. This is also one of the highly productive subtypes of tatpurusha samasa, this upapada tatpurusha samasa is stated by the sutra upapadam atin.

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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 | samarthaḥ padavidhiḥ | A 2.1.1

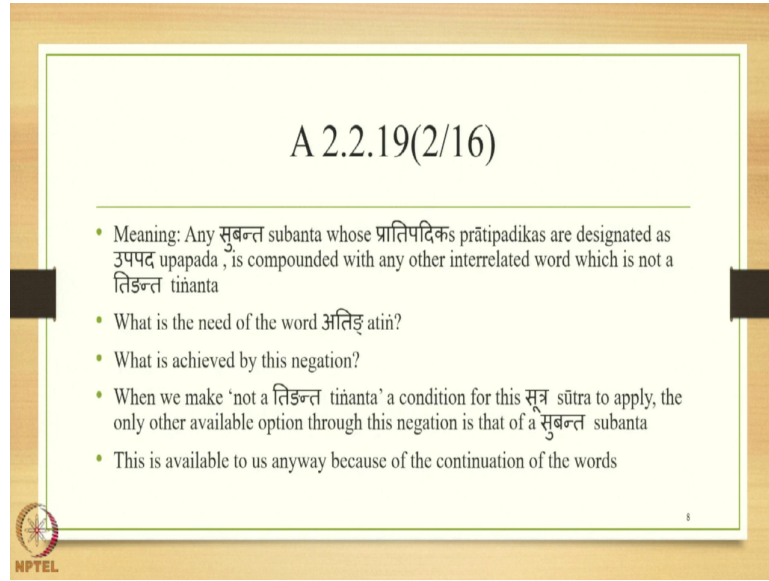
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This is A 2.2.19 this has got upapadam as 1 slash 1 meaning the word designated as upapada by 3.1.92 tatra upapadam saptamistham. Now, this prathama vibhakti assigns the term upasarjna to it as directed by the sutra prathama nirdistam samasa upasarjanam. And then the

sutra upasarjanam purvam ensures that this upapada is occupying the initial position of the samasa the purvanipata takes place.

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

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A 2.2.19(2/16)

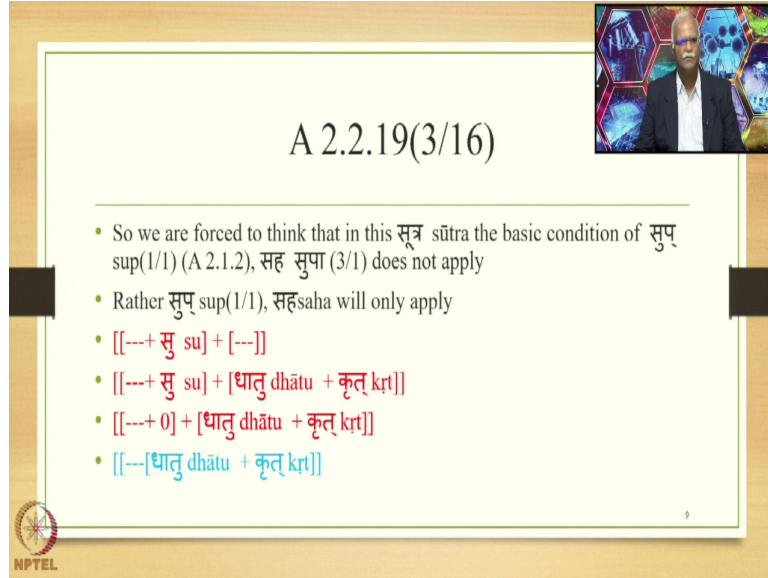
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition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

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So, the meaning of the sutra is that 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 questions are what is the need of the word atin in this particular sutra?

What is achieved by this negation? Because when we make not a tinanta a condition for this particular sutra to apply the only other available option through this negation is that of a subanta, because tinanta and subanta they are similar and also different. So, when you say atin it means tin [FL], which is a sup that is a subanta, this is available to us anyway because of the continuation of the word sup and saha supa.

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A 2.2.19(3/16)

- So we are forced to think that in this सूत्र सूत्रा 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]]

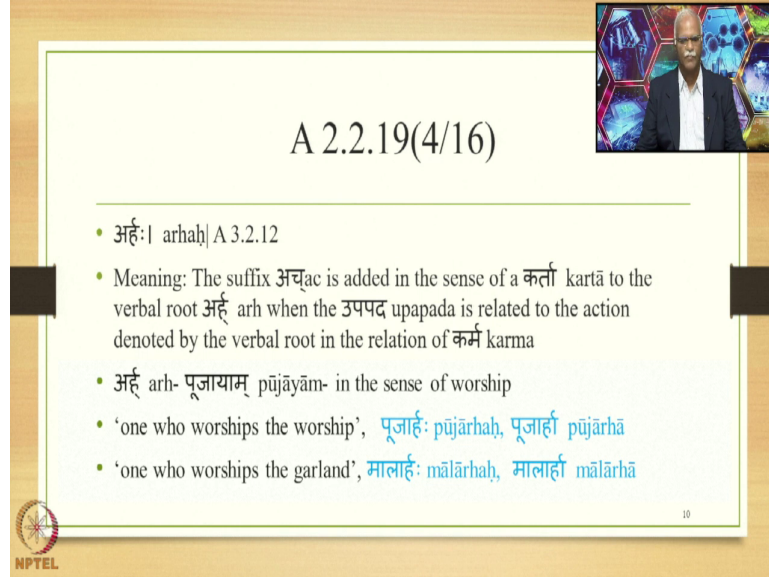
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Therefore, we are forced to think that in this particular sutra the basic condition of sup and saha supa does not apply, rather sup and saha only will apply supa does not apply. So, now, the structure of the output derived by this particular sutra can be shown in the following manner. So, when we have the compound and alaukika vigraha we will be having something like this there is purvapada with a pratipadika plus su for example, plus the second member of the compound having dhatu plus krt as its constituents.

And there is no sup at the end of the second member. So now, we will have the finally derived output as the pratipadika in the purva pada plus dhatu plus krt, which is the second member of the compound, this is what we have witnessed when we derive words like grihastha [FL] etcetera, etcetera.

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A 2.2.19(4/16)

- अर्हः| arhaḥ| A 3.2.12
- Meaning: The suffix अच्ac is added in the sense of a कर्ता kartā to the verbal root अर्ह arh when the उपपद upapada is related to the action denoted by the verbal root in the relation of कर्म karma
- अर्ह arh- पूजायाम् pūjāyām- in the sense of worship
- 'one who worships the worship', पूजार्हः pūjārhaḥ, पूजार्हा pūjārhā
- 'one who worships the garland', मालार्हः mālārhaḥ, मालार्हा mālārhā

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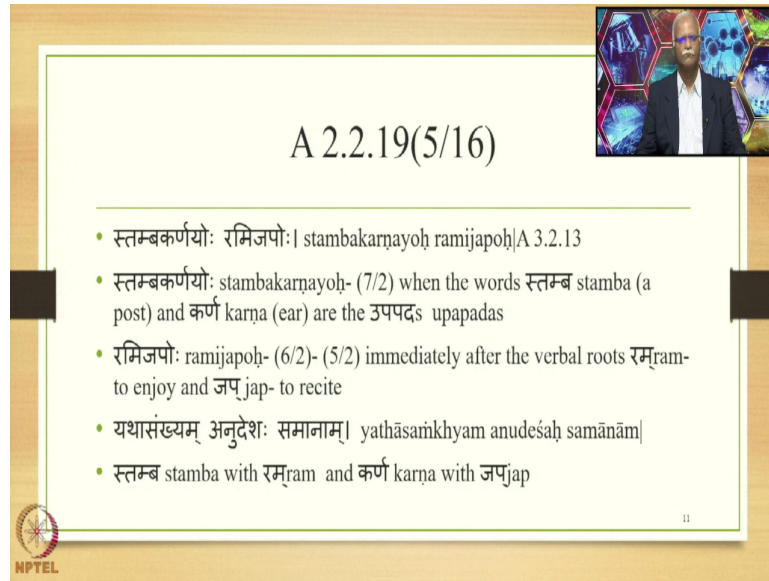
We have studied some sutras and now let us continue studying some more sutras. Right now we are studying the suffix ac which is added after verbal root ru etcetera. Now the next sutra is arhaḥ, which states that the suffix ac is added after the verbal root arh. So, the meaning of this sutra is that the suffix ac is added in the sense of a karta to the verbal root arh when the upapada is related to the action denoted by the verbal root in the relation of karma.

Repeat the suffix ac is added in the sense of karta to the verbal root arh when the upapada is related to the action denoted by the verbal root in the relation of karma. Now the verbal root

arh which means puja or worship is the one that is intended here. So, pujayam means in the sense of worship. Now one who respects the worship in this sense when we have we have pujam arhati as the laukika vighrah we have puja being the karma of arhati and then there is semantic relatedness.

So, we add the suffix ac over here and we get the form pujarhah as the finally derived output pujarhah and then pujarha. Similarly, one who respects the garland malam arhati that is malarhah and also malarha here we are adding the suffix ac after the verbal root arh. So, pujarha [FL] in the Shrimad Bhagwat Geeta has got the word pujarha. Pujarha is derived in the fashion shown on the slide in the explanation of this sutra arhah 3.2.12.

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A 2.2.19(5/16)

- स्तम्बकर्णयोः रमिजपोः | stambakarnayoh ramijapoh | A 3.2.13
- स्तम्बकर्णयोः stambakarnayoh- (7/2) when the words स्तम्ब stamba (a post) and कर्ण karna (ear) are the उपपदs upapadas
- रमिजपोः ramijapoh- (6/2)- (5/2) immediately after the verbal roots रम्ram- to enjoy and जप्jap- to recite
- यथासंख्यम् अनुदेशः समानाम् | yathasankhyam anudeshah samanām|
- स्तम्ब stamba with रम्ram and कर्ण karna with जप्jap

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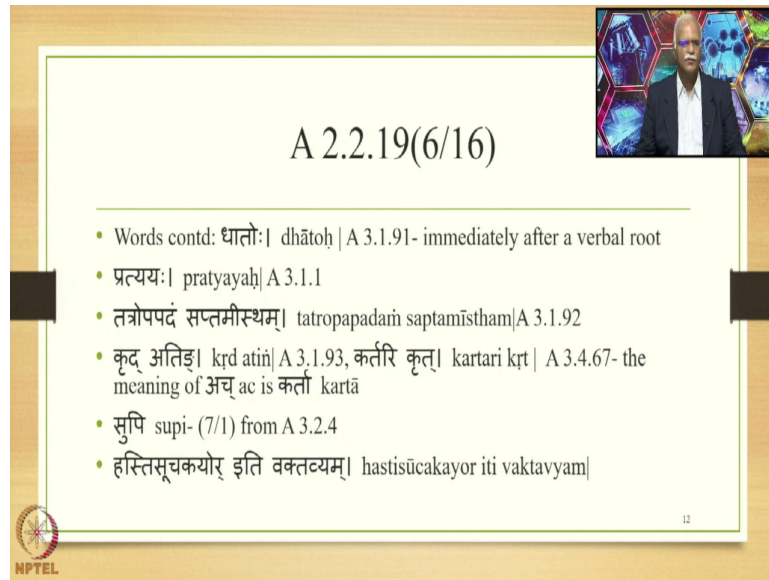
We then proceed further and the next sutra is stambakarnayoh ramijapoh 3.2.13 there are 2 padas in the sutra stambakarnayoh and ramijapoh stambakarnayoh is 7 slash 2 indicating that



these are the upapadas. So, the meaning is when the word stamba a post and karna an ear are the upapadas ramijapoh is 6 slash 2, which is actually 5 slash 2 which means immediately after the verbal roots ram to enjoy and jap to recite.

Now, there are 2 upapadas and there are 2 verbal roots. So, there is this yatha samkhya nyaya stated by Panini in the sutra yathasamkhyam anudesah samanam this works and then stamba is associated with the verbal root rama and karna is associated with the verbal root jap. This also is true about some earlier sutras, but we mentioned them here for some specific additional highlight.

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A 2.2.19(6/16)

- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayah | A 3.1.1
- तत्रोपपदं सप्तमीस्थम् | tatropapadam saptamīstham | A 3.1.92
- कृद् अतिङ् | kṛd atin | A 3.1.93, कर्तरि कृत् | kartari kṛt | A 3.4.67- the meaning of अच् ac is कर्ता kartā
- सुप्ति supi- (7/1) from A 3.2.4
- हस्तिसूचकयोर् इति वक्तव्यम् | hastisūcakayor iti vaktavyam |

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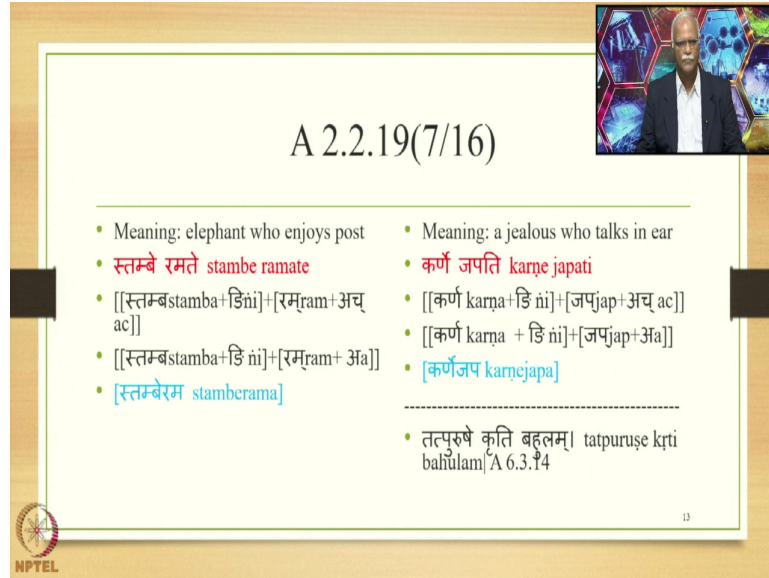
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Now, the words continued are dhatoḥ 3.1.91 meaning immediately after a verbal root pratyayah from 3.1.1 tatropapadam saptamīstham 3.1.92 kṛd atin 3.1.93 kartari kṛt 3.4.67 this

says that the meaning of the suffix ac is karta; supi from 7 1 supi from 3.2.4. Now the yathasamkhya nyaya is invoked over here.

Because there is a specific meaning that is to be conveyed as an output of the overall compound the statement is hastisucakayor iti vaktavyam. So, stamba is linked with rama and the overall output of the compound after adding the suffix ac to the verbal root rama would be hasti. Similarly karna and jap these are interrelated and when we add the suffix ac to the verbal root jap the compound should denote sucaka.

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A 2.2.19(7/16)

- Meaning: elephant who enjoys post
- स्तम्बे रमते stambe ramate
- [[स्तम्बstamba+ङिñi]+[रम्ram+अच् ac]]
- [[स्तम्बstamba+ङिñi]+[रम्ram+अa]]
- [स्तम्बेरम stamberama]
- Meaning: a jealous who talks in ear
- कर्णे जपति karṇe japati
- [[कर्ण karṇa+ङिñi]+[जप्jap+अच् ac]]
- [[कर्ण karṇa + ङिñi]+[जप्jap+अa]]
- [कर्णेजप karṇejapa]

तत्पुरुषे कृति बहलम्। tatpuruṣe kṛti bahulam। A 6.3.14

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So, now we have the meaning one who enjoys a post and this should be an elephant. So, the laukika vigrah is stambe ramate and now the alaukika vigrah stamba plus ni plus ram plus ac and this sutra stamba karnayo [FL] adds the suffix ac upapadam atin states the samasa. So, there is samasa [FL] then there is pratipadika [FL] then supo dhatu pratipadika yoho applies

or is about to apply and is about to delete this suffix ni when the sutra tatpuruse krti bahulam 6.3.14 applies and says that this ni over here is not deleted.

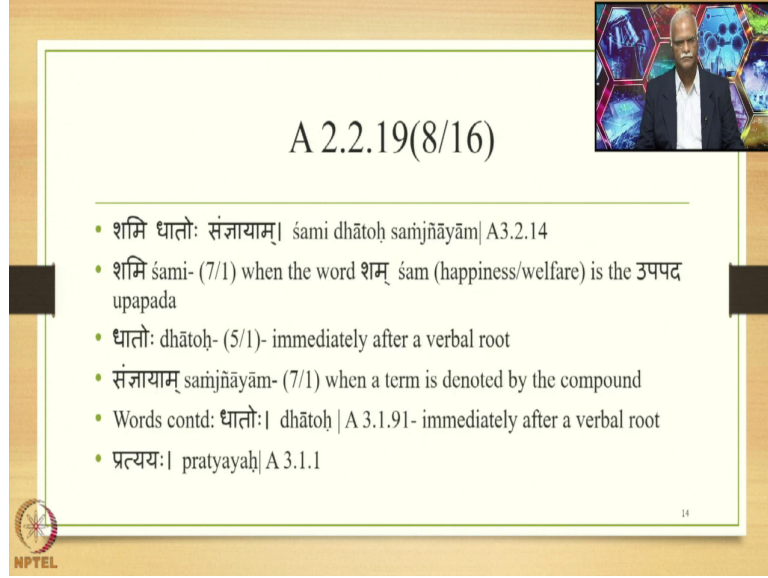
So, there is a look of this ni and in that case we get the compound finally, derived compound form as stamberama. Now stamberama actually could be anybody who enjoys a particular post, but the statement that we added earlier says that the output is referring to an elephant. This is narrowing down the generic meaning that is generated by the overall process.

Similarly, when we have the meaning intended to be expressed namely a jealous who talks in ear karne japati this is the laukika vighra karne japati. So, karna is the substratum of the action of receding reciting stamba is the substratum of enjoying and. So, there is semantic relatedness in both the cases. So, now, we have semantic relatedness and therefore, now the samasa is possible and the sutra stamba karnayo [FL] states the suffix ac after the verbal root jap with the karna as the upapada.

So, now upapadam atin assigns the samasa [FL] and so, samasa [FL] happens, then pratipadika [FL] happens, there is alaukika vighra there karna plus ni plus jap plus ac after the pratipadika [FL] happens supo dhatu pratipadika yoho is applied is about to be applied and that is were tatpuruse krti bahulam plays a role and says that in this particular situation the saptami vibhakti is not deleted and there is a aluk of the saptami vibhakti.

So, we have karna plus ni plus jap plus a and the finally, derived output is karnejapa. Now karnejapa naturally means 1 who talks in ear, but as the previous statement suggested it is not referring to anybody who talks in ear, but only somebody who is a jealous person sucaka who talks in ear. So, karne japa is a finally, derived compound form denoting a particular sense as a whole as a compound we have also said tatpuruse krti bahulam plays an important role in the aluk of the vibhakti.

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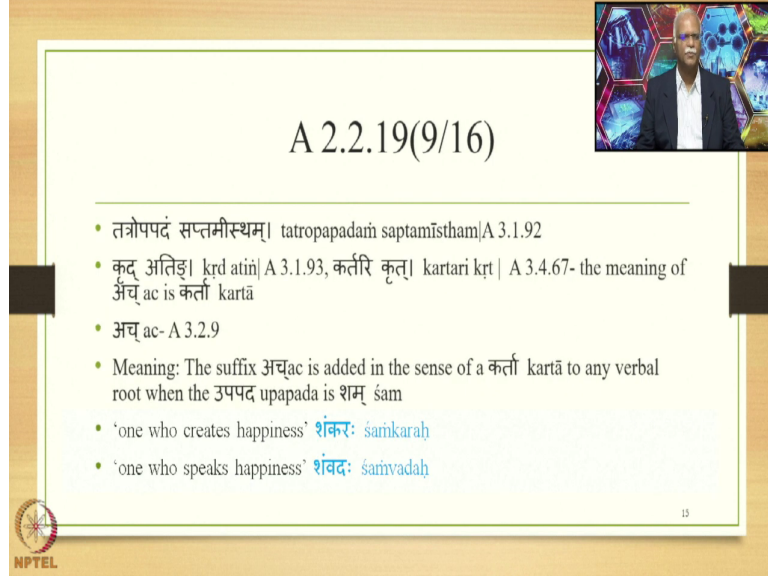
A 2.2.19(8/16)

- शमि धातोः संज्ञायाम् | śami dhātoḥ sañjñāyām | A 3.2.14
- शमि śami- (7/1) when the word शम् śam (happiness/welfare) is the उपपद upapada
- धातोः dhātoḥ- (5/1)- immediately after a verbal root
- संज्ञायाम् sañjñāyām- (7/1) when a term is denoted by the compound
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayah | A 3.1.1

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Now, the next sutra is sami dhatoḥ samjñayam 3 two fourteen there are 3 padas in the sutra sami dhatoḥ and samjñayam sami is 7 slash 1 indicating that this is an upapada when the word sam happiness or welfare is the upapada dhatoḥ is 5 slash 1 which means immediately after a verbal root samjñayam is 7 slash 1 when a term is denoted by the compound. So, the meaning of the compound is denoting a term words continued are dhatoḥ 3.1.91 which means immediately after a verbal root pratyayah 3.1.1.

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A 2.2.19(9/16)

- तत्रोपपदं सप्तमीस्थम्। tatropapadam̐ saptamīstham|A 3.1.92
- कृद् अतिङ्। krd̐ atin̐| A 3.1.93, कर्तरि कृत्। kartari krt̐ | A 3.4.67- the meaning of अच् ac is कर्ता kartā
- अच् ac- A 3.2.9
- Meaning: The suffix अच्ac is added in the sense of a कर्ता kartā to any verbal root when the उपपद upapada is शम् śam
- 'one who creates happiness' शंकरः śankarah
- 'one who speaks happiness' शंवदः śamvadah

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Tatropapadam saptamistham 3.1.92. Krd̐ atin̐ 3.1.93 kartari krt̐ 3.4.67 where the meaning of the suffix ac is stated to be karta. The suffix ac also continues from 3.2.9. So, the overall meaning of the sutra is that the suffix ac is added in the sense of a karta to any verbal root when the upapada is sam. So, we repeat the suffix ac is added in the sense of a karta to any verbal root when the upapada is sam. So, if you have the meaning to be expressed namely one who creates happiness [FL].

So, we have sam plus am and kr plus ac and then there will be samasa [FL] pratipadika [FL] and then ru and kr will be substituted by ar and finally, we will get the output samkarah. Similarly one who speaks happiness [FL] and we will derive the same format and the finally, derived compound output would be samvadah and this can happen with any verbal root which

is semantically linked with sam. So, we can have samkarah, samvadah etcetera as examples. So, this sutra looks highly productive.

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A 2.2.19(10/16)

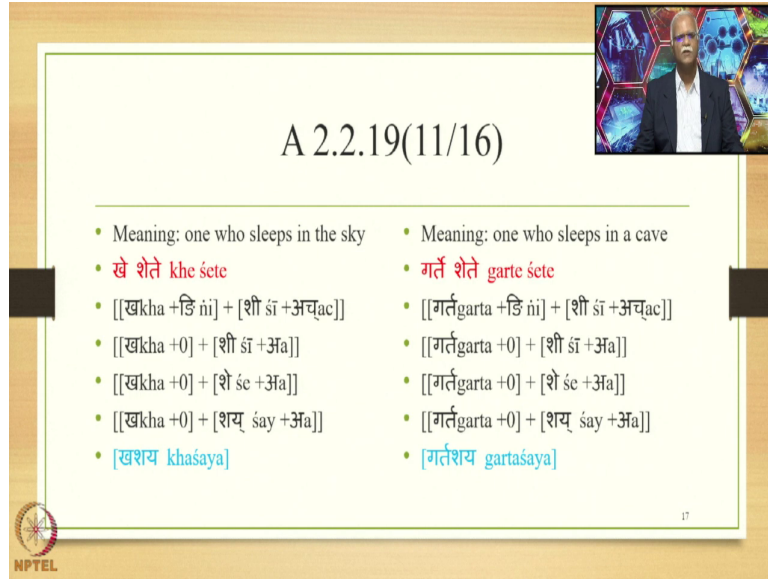
- अधिकरणे शेतेः| adhikarane seteh| A 3.2.15
- अधिकरणे adhikarane- (7/1) when अधिकरण adhikarane is उपपद upapada
- शेतेः seteh- (5/1) immediately after the verbal root शी śī- to sleep
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1, अच् ac- A 3.2.9
- तत्रोपपदं सप्तमीस्थम्| tatropapadam saptamīstham|A 3.1.92
- कृद् अतिङ्| kṛd atinā| A 3.1.93, कर्तरि कृत्| kartari kṛt | A 3.4.67- the meaning of अच् ac is कर्ता kartā

NPTEL

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Now, we go to the next sutra adhikarane seteh this is 3.2.15. This sutra has got two padas adhikarane and seteh adhikarane is 7 slash 1 meaning when the adhikarane is upapada seteh is 5 slash 1 of seti which is a reference to the verbal root si si means to sleep. So, seteh means, immediately after the verbal root si meaning to sleep words continued are dhatoḥ from 3.1.91 meaning immediately after a verbal root pratyayah 3.1.1 ac 3.2.9 tatropapadam saptamistham from 3.1.92 kṛd atin 3.1.93 kartari kṛt 3.4.67 and here it says the meaning of the suffix ac is karta.

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A 2.2.19(11/16)

- Meaning: one who sleeps in the sky
- खे शेते khe śete
- [[खkha +ङि ñi] + [शीं शि +अच्ac]]
- [[खkha +0] + [शीं शि +अच्ac]]
- [[खkha +0] + [शे शे +अच्ac]]
- [[खkha +0] + [शय् शय +अच्ac]]
- [खशय khaśaya]

- Meaning: one who sleeps in a cave
- गर्ते शेते garte śete
- [[गर्तगृगarta +ङि ñi] + [शीं शि +अच्ac]]
- [[गर्तगृगarta +0] + [शीं शि +अच्ac]]
- [[गर्तगृगarta +0] + [शे शे +अच्ac]]
- [[गर्तगृगarta +0] + [शय् शय +अच्ac]]
- [गर्तशय gartaśaya]

NPTEL

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So, now the meaning of the sutra is that immediately after the verbal root si the suffix ac is added when an upapada is related with the action of sleeping as adhikarana. So, now if we have the meaning for example, one who sleeps in the sky khe sete that is the laukika vighra.

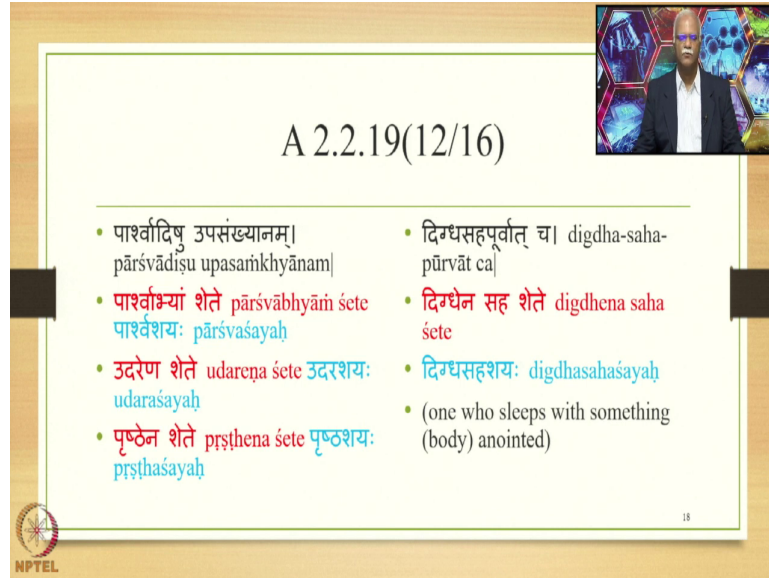
So, now, adhikarane seteh will apply and the suffix ac will be added to the verbal root si upapadam atin will have the upapada samasa and then samasa [FL] applies then pratipadika [F] applies and then sup dhatu pratipadika yoho applies and delete ni. So, we have kha plus 0 plus si plus a then we have [FL] playing a role and si is substituted by se.

So, we have kha plus 0 plus se plus a and then by the application of the sandhi rule [FL] khe is substituted by say and the finally, derived compound output is khasaya, khasaya which means the same thing as khe sete one who sleeps in the sky. Similarly, if the meaning to be

expressed is one who sleeps in a cave we have the laukika vigrah garte sete. Now adhikarane seteh applies the suffix ac is added after the verbal root si upapadam atin plays a the role.

And so, we have garta plus ni plus si plus ac as the alaukika vigrah samasa [FL] takes place pratipadika [FL] takes place supo dhatu pratipadika yoho applies. So, you get garta plus 0 plus si plus a and then you get garta plus 0 plus se plus a by the application of [FL] then you apply the sandhi rule and you get gartasaya as the finally, derived compound output khasaya as well as gartsaya.

(Refer Slide Time: 23:15)



A 2.2.19(12/16)

- पार्श्वदिषु उपसंख्यानम्।  
pārsvādiṣu upasaṁkhyānam|
- पार्श्वान्यां शेते pārsvābhyāṁ śete  
पार्श्वशयः pārsvaśayaḥ
- उदरेण शेते udareṇa śete उदरशयः  
udaraśayaḥ
- पृष्ठेन शेते pṛṣṭhena śete पृष्ठशयः  
pṛṣṭhaśayaḥ
- दिग्धसहपूर्वात् च। digdha-saha-  
pūrvāt ca|
- दिग्धेन सह शेते digdhena saha  
śete
- दिग्धसहशयः digdhasahaśayaḥ
- (one who sleeps with something  
(body) anointed)

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There are statements on this particular sutra for example, parsvadisū upasamkhyānam. So, when parsva etcetera are also the upapadas the suffix ac is to be added after the verbal root si that is the meaning of this particular sutra this particular statement. So, when we have the laukika vigrah parsvabhyam sete one who sleeps by sides.




The compound output generated would be parsvasayah by undergoing the similar process stated earlier. Similarly udarena sete if this is the laukika vighra one who sleeps by belly or stomach the compound output generated would be udarasayah here also we apply the same process that we saw earlier. So, prsthena sete if this is the laukika vighra the compound output generated would be prsthasayah one who sleeps by the back.

The next statement available is digdha saha purvat ca digdhenā saha sete one who sleeps with something that is body anointed digdhenā saha sete. Now digdha saha is the purva pada and then si is the verbal root digdha saha is the upapada and si is the verbal root to which the suffix ac is added and so, we get the finally, derived compound output as digdhasahasayah.

(Refer Slide Time: 25:12)

### A 2.2.19(13/16)

<ul style="list-style-type: none"> <li>• उत्तानादिषु कर्तृषु uttānādiṣu kartṛṣu</li> <li>• उत्तानः शेतौ uttānaḥ śete उत्तानशयः uttānaśayaḥ</li> <li>• अवमूर्द्धा शेतौ avamūrdhā śete अवमूर्द्धशयः avamūrdhāśayaḥ</li> </ul> <hr style="border-top: 1px dashed black;"/> <ul style="list-style-type: none"> <li>• कर्ता kartā is उपपद upapada</li> <li>• डित्वसामर्थ्याद् अभस्यापि टेर् लोपः। ḍitvasāmarthyād abhasyāpi ṭer lopah</li> </ul>	<ul style="list-style-type: none"> <li>• गिरौ डः छन्दसि girau ḍaḥ chandasi</li> <li>• 'one who sleeps in the mountain' गिरौ girau शेतौ śete</li> <li>• [[गिरिgiri+ डि ṇi]+[शी śi + डḍa]]</li> <li>• [[गिरिgiri+ 0]+[शी śi +अa]]</li> <li>• [[गिरिgiri+ 0]+[श् ś +अa]]</li> <li>• [गिरिश girīśa]</li> </ul>
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19

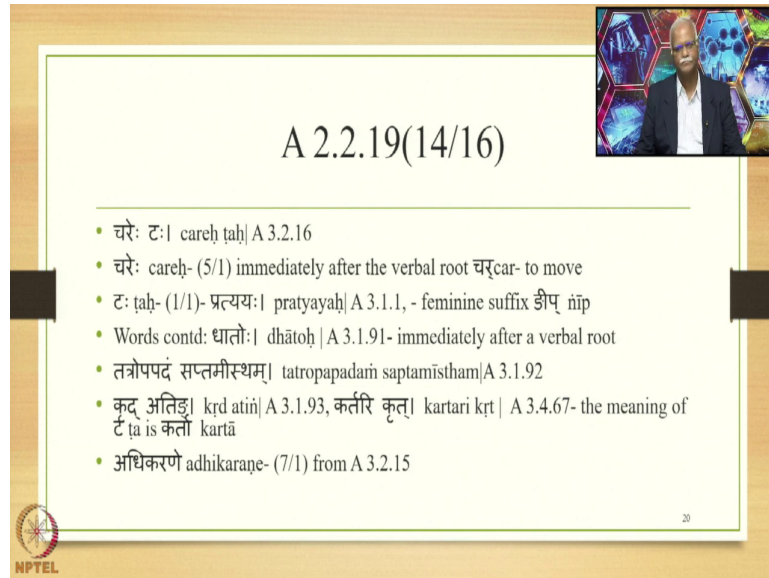
Also we have another statement uttanadisū kartsu uttanadisū kartsu. So, uttanah sete and we have uttana sayah similarly avamuruddha sete and the compound output generated is

avamurddhasayah. So, uttanah is the karta of the action of see sleeping avamuruddha is not the adhikarana is the karta of the action of sleeping. So, karta is the upapada similarly we have a statement girau dah chandasi.

So, when the upapada is giri the mountain the suffix da is added after the verbal root si and because of da the final e of si is deleted. So, if the laukika vigrah is girau sete we have giri plus ni plus si plus da as the alaukika vigrah. So, we have giri plus ni plus si plus da as the alaukika vigrah then the samasa [FL] happens pratipadika [FL] happens supo dhatu pratipadika yoho applies and we have giri plus 0 plus si plus a.

Then the statement ditvasamarthyad abhasyapi ter lopah applies deletes the final e of si and finally, we get the output girisa when we have girisa with long e in between that is a different word and compound altogether.

(Refer Slide Time: 27:11)



A 2.2.19(14/16)

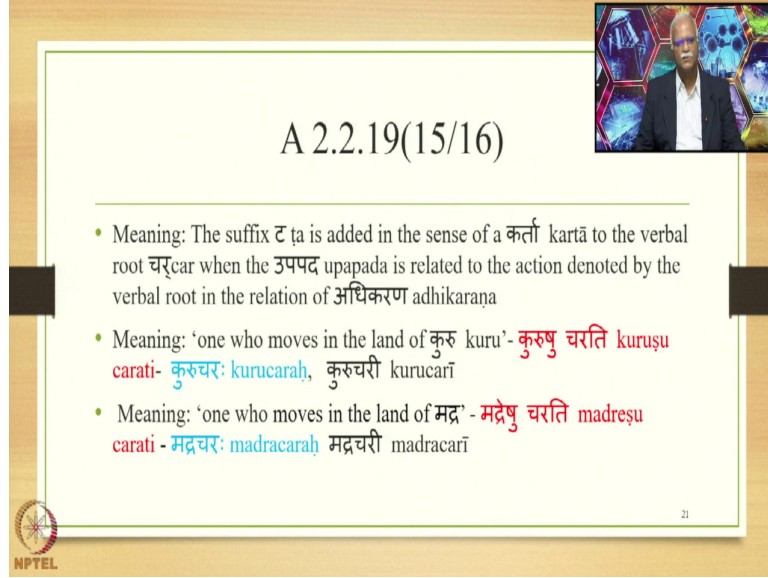
- चरेः टः| careḥ ṭaḥ| A 3.2.16
- चरेः careḥ- (5/1) immediately after the verbal root चर्car- to move
- टः ṭaḥ- (1/1)- प्रत्ययः| pratyayah| A 3.1.1, - feminine suffix डीप् ṇīp
- Words contd: धातोः| dhātoḥ| A 3.1.91- immediately after a verbal root
- तत्रोपपदं सप्तमीस्थम्| tatropapadam saptamīsthām| A 3.1.92
- कृद् अतिङ्| kṛd atīṅ| A 3.1.93, कर्तरि कृत्| kartari kṛt| A 3.4.67- the meaning of ट ṭa is कर्ता kartā
- अधिकरणे adhikarāṇe- (7/1) from A 3.2.15

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The next sutra is careh tah careh tah 3.2.16 careh is 5 1 which means immediately after the verbal root car to move tah is 1 1 pratyayah 3.1.1 also feminine suffix nip is added because of the marker ta. Words continued are dhatoh tatropapadam saptamistham krd atin and adhikarane adhikarane from 3.2.15.

(Refer Slide Time: 27:53)



A 2.2.19(15/16)

- Meaning: The suffix ट ता is added in the sense of a कर्ता kartā to the verbal root चर् car when the उपपद upapada is related to the action denoted by the verbal root in the relation of अधिकरण adhikaraṇa
- Meaning: 'one who moves in the land of कुरु kuru' - कुरुषु चरति kuruṣu carati - कुरुचरः kurucarah, कुरुचरी kurucarī
- Meaning: 'one who moves in the land of मद्र madra' - मद्रेषु चरति madreṣu carati - मद्रचरः madracarah, मद्रचरी madracarī

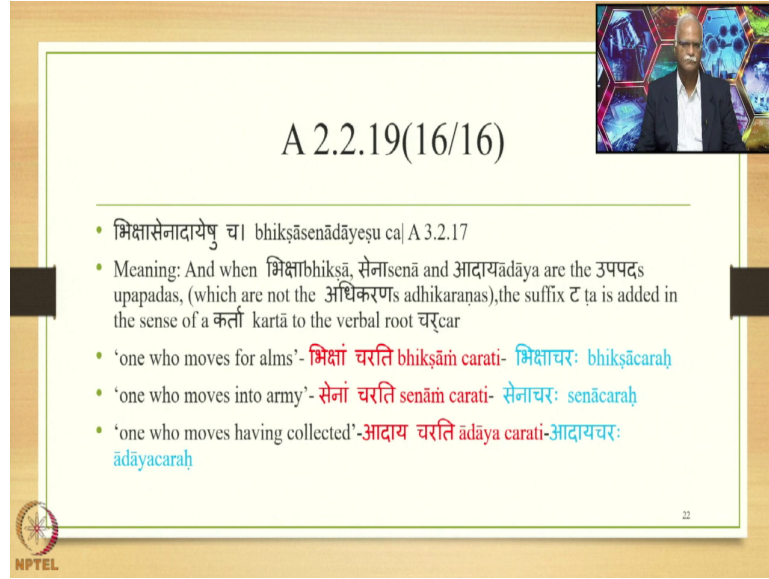
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So, the meaning of the sutra is that the suffix ta is added in the sense of a karta to the verbal root car when the upapada is related to the action denoted by the verbal root in the relation of adhikarana. I repeat the suffix ta is added in the sense of a karta to the verbal root car when the upapada is related to the action denoted by the verbal root in the relation of adhikarana.

So, if the meaning to be expressed is one who moves in the land of kuru kuruṣu carati as the laukika vigraha then we add the suffix ta and we derive the finally, derived compound output kuru carah and the feminine of this would be kuru cari. Similarly, one who moves in the land

of madra we have the laukika vigrah as madresu carati and so, we add the suffixed ta to the verbal root car. And now we get the finally, derived compound output as madracarah and the feminine of it would be madracari.

(Refer Slide Time: 29:11)



A 2.2.19(16/16)

- भिक्षासेनादायेषु च। bhikṣāsenādāyeṣu ca | A 3.2.17
- Meaning: And when भिक्षाbhikṣā, सेनाsenā and आदायādāya are the उपपदs upapadas, (which are not the अधिकरणs adhikaranas), the suffix ट् ta is added in the sense of a कर्ता kartā to the verbal root चर् car
- 'one who moves for alms'- भिक्षां चरति bhikṣām carati- भिक्षाचरः bhikṣācaraḥ
- 'one who moves into army'- सेनां चरति senām carati- सेनाचरः senācaraḥ
- 'one who moves having collected'-आदाय चरति ādāya carati-आदायचरः ādāyacaraḥ

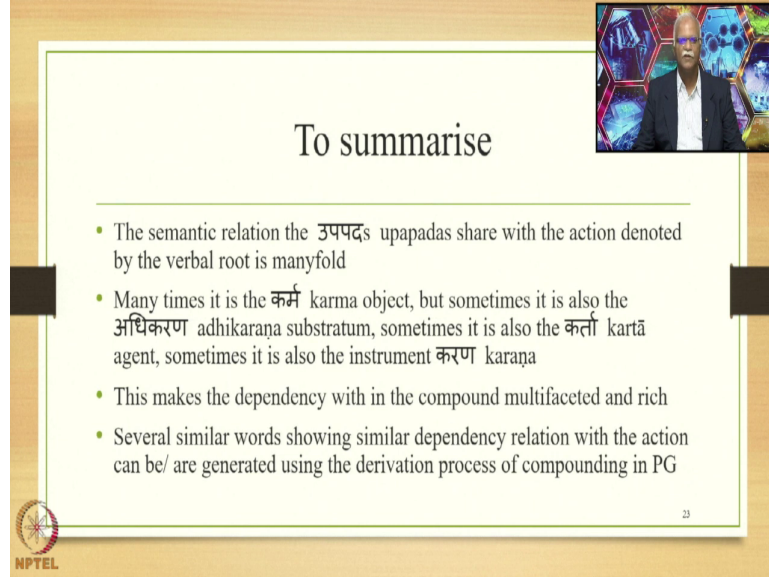
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The next sutra is bhikhsasenadayesu ca 3.2.17 this is very simple this means and when biksha sena and adaya are the upapadas which are not the adhikaranas the suffix ta is added in the sense of a karta to the verbal root car. Repeat and when biksha sena and adaya are the upapadas and they are not the adhikaranas the suffix ta is added in the sense of a karta to the verbal root car. So, if you have the meaning one who moves for alms.

So, bhiksam carati then we have the suffix ta added and we derive the output as bhiksacarah similarly one who moves into army senam carati and the output derived is senacarah. Similarly, one who moves having collected when this meaning is to be expressed we have

adaya carati charity as the input laukika vigrah and the finally, derived compound output is adayacarah adayacara.

(Refer Slide Time: 30:27)



The slide is titled "To summarise" and contains a list of four bullet points. In the top right corner, there is a small portrait of a man with glasses and a white shirt. The slide also features the NPTEL logo in the bottom left corner and the number 23 in the bottom right corner.

To summarise

- The semantic relation the उपपदs upapadas share with the action denoted by the verbal root is manyfold
- Many times it is the कर्म karma object, but sometimes it is also the अधिकरण adhikarāṇa substratum, sometimes it is also the कर्ता kartā agent, sometimes it is also the instrument करण karāṇa
- This makes the dependency with in the compound multifaceted and rich
- Several similar words showing similar dependency relation with the action can be/ are generated using the derivation process of compounding in PG

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To summarize the semantic relation the upapadas share with the action denoted by the verbal root is manyfold many times it is the karma or object, but sometimes it is also the adhikarana substratum sometimes it is also the karta agent sometimes it is also the instrument karana.

This makes the dependency within the compound multifaceted and also rich several similar words showing similar dependency relation with the action can be or are generated using the derivation process of compounding as stated in the Paninian grammar. We study some more upapada tatpurusha deriving suffixes in the coming lecture.

(Refer Slide Time: 31:18)

## Referred Texts

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



(Refer Slide Time: 31:24)

अनुगृहीतो'स्मि

- मीळव्यां ढुळंणी.
- अनेक धन्यवाद.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- धूध धूध आभार.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

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These are the texts referred to.

Thank you very much.