

समास samāsa in Pāṇinian grammar- I
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Lecture - 50
उपपदसमास upapadasamāsa - 7

Welcome, I welcome you all to this lecture in the course samasa in Paninian grammar and this is the 1st course on samasa.

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मङ्गलाचरण maṅgalācaraṇa

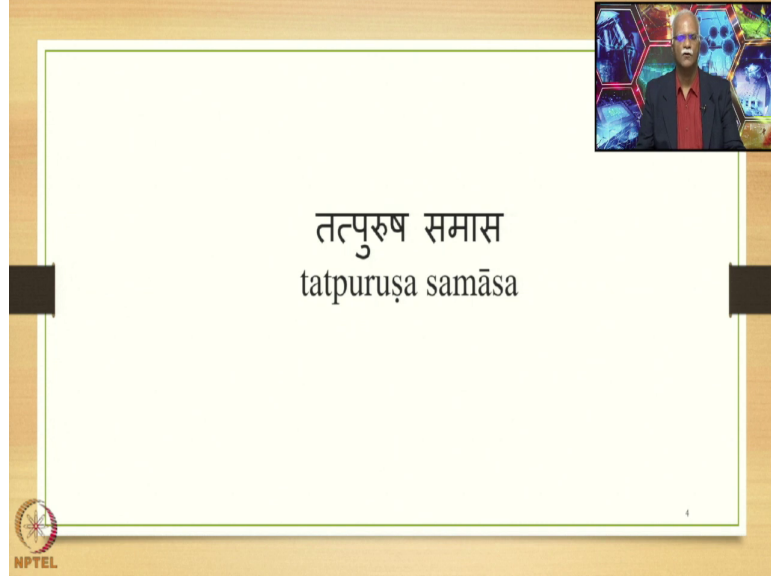
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśam saccidānandaṁ vande'ham yo'khilam jagat |
carīkartti barībhartti saṅjarīhartti līlayā ||

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

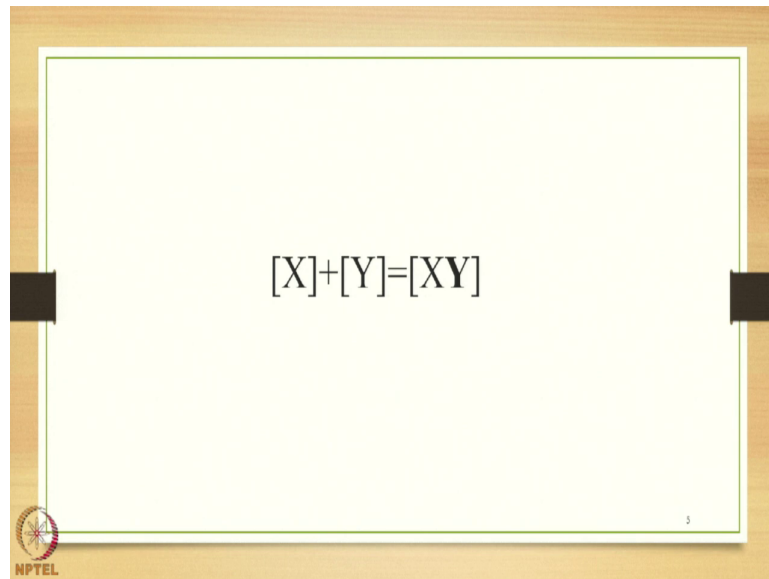
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In this course we are concentrated on the tatpurusha samasa. Tatpurusha is one of the four major types of samasas in Sanskrit avyayibhav tatpurusha bahuvrihi and dvandv are the major four types stated by Panini in his Ashtadhyayi in this particular order. Tatpurusha samasa is one of the most important samasas primarily because of the high productivity related to it.

It also has got many subtypes as compared to other samasas. So, Panini has in fact, composed number of sutras in order to explain the tatpurusha samasa in comparison with the other three types of samasas.

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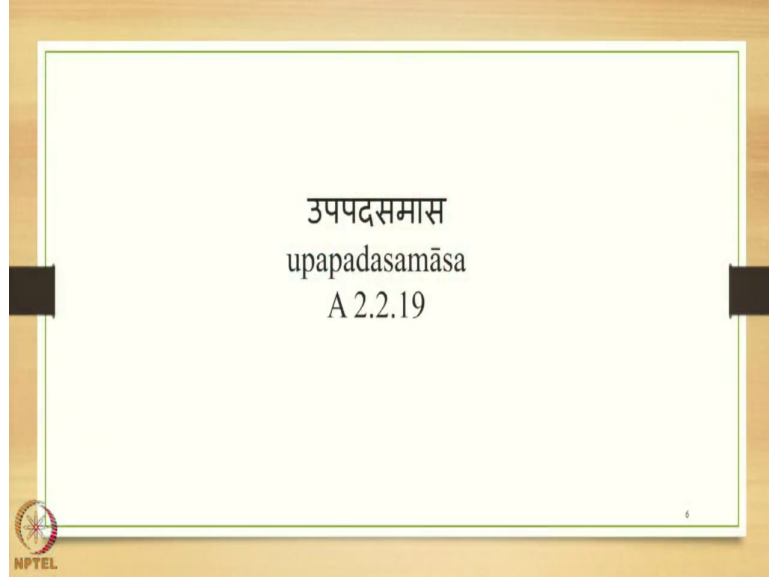


The derivation of the tatpurusha samasa can be shown in the simpler form in following way. X and Y these are the two elements we have they are independent, they are separate they are independent in terms of the meaning as well as the word form as well as accent the speaker; however, notices they are interrelated. So, the speaker then decides to merge them together in the form of one output of the nature of X Y. And so, X Y is one element and this is one element in terms of meaning as well as word form as well as accent.

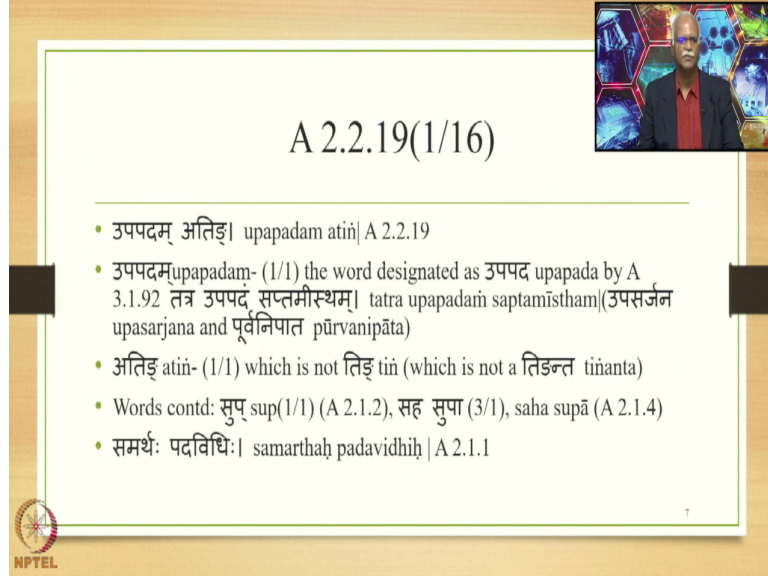
Now, the specialty of tatpurusha samasa is that in this one output Y acts as the head. What it means is when X Y as a unit is to be related in the sentence with external word that relation will happen only through Y. And if X is related to any other external word in the sentence without going through y such a samasa will be treated as an exception and the tradition will note down such samasas as asamartha samasas.

We also studied several subtypes of tatpurusha samasa. Starting from vibhakti tatpurusha we also studied karmadharaya and dvigu and also [FL] samasa followed by nay tatpurusha samasa then we studied the pradi tatpurusha and also gati tatpurusha and then finally, we are studying the upapada tatpurusha samasa.

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A 2.2.19(1/16)

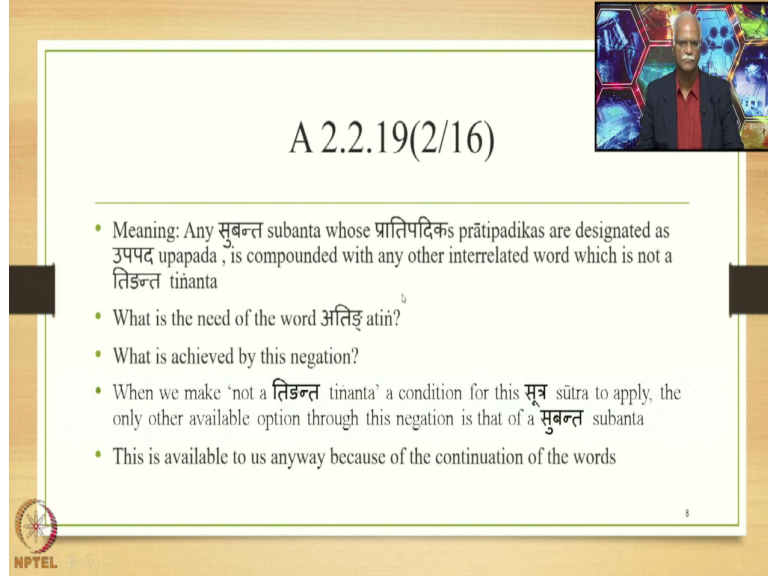
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम् upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam saptamīstham|(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: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

This is stated by the sutra upapadam atin this is 2.2.19. This sutra has got two padas; upapadam and atin upapadam is 1 slash 1 meaning the word designated as upapada by 3.1.92 tatra upapadam saptamistham. Upapada is termed as upasarjana by the sutra prathama nirdistam samasa upasarjanam and then upasarjanam purvam ensures that this upapada occupies the initial position of the samasa purvanipata.

Atin is also 1 1 which means which is not a tin that is which is not a tinanta words continued are sup and saha supa and samarthah padavidhih.

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A 2.2.19(2/16)

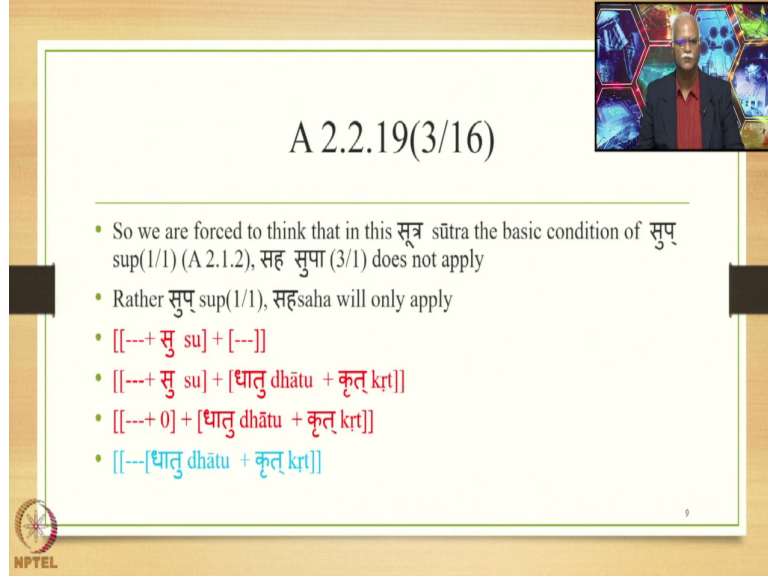
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition 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

So, the meaning of the sutra is the following any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta. I repeat any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta.

Now, what is the need of the word atin over here? What is achieved by this negation? When we make not a tinanta a condition for this sutra to apply the only other available option through this negation is that of a subanta and this is already available to us because of the continuation of the words.

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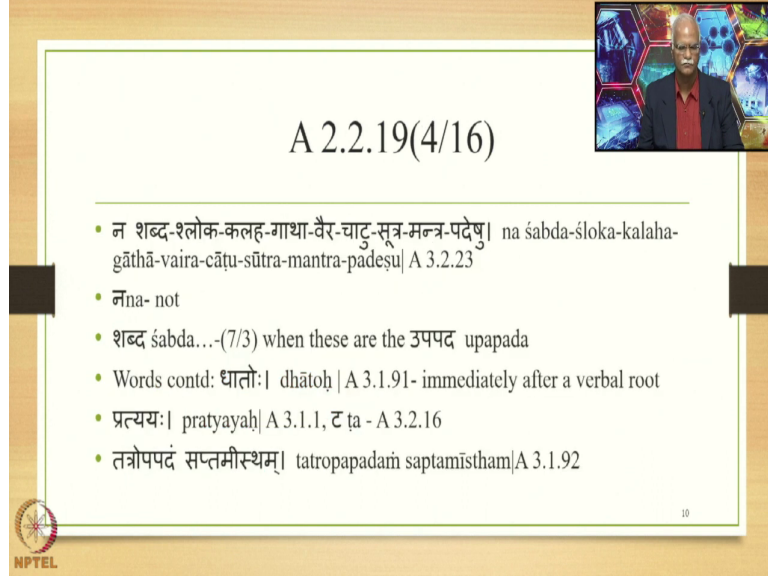
A 2.2.19(3/16)

- So we are forced to think that in this सूत्र sūtra the basic condition of सुप् sup(1/1) (A 2.1.2), सह सुपा (3/1) does not apply
- Rather सुप् sup(1/1), सहसाहा 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 in this sutra the basic condition of sup saha supa does not apply rather sup and saha will only apply. So, the structure of the output of this particular samasa will be of the following kind. We have the purvapada with the pratipadika and sup and the second member of the compound will consist of a dhatu added to it is the suffix krt. So, dhatu plus krt and the output would be the pratipadika of the purvapada and dhatu plus krt.

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A 2.2.19(4/16)

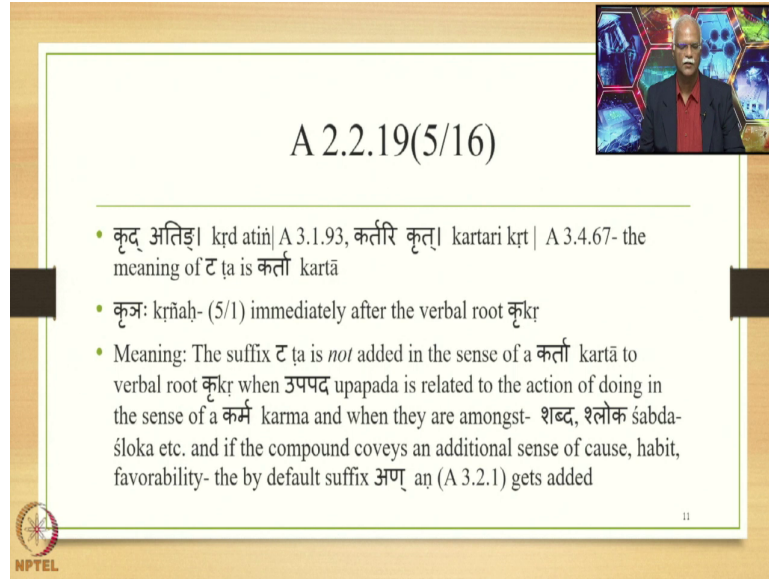
- न शब्द-श्लोक-कलह-गाथा-वैर-चाटु-सूत्र-मन्त्र-पदेषु | na śabda-śloka-kalaha-gāthā-vaira-cātu-sūtra-mantra-padeṣu | A 3.2.23
- नna- not
- शब्द śabda...-(7/3) when these are the उपपद upapada
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayah | A 3.1.1, ट ta - A 3.2.16
- तत्रोपपदं सप्तमीस्थम् | tatropapadam saptamīstham | A 3.1.92

NPTEL

Now, let us study the next sutra in the section in which krt suffixes are stated in the environment of upapada thereby leading to the derivation of the upapada samasa by the sutra upapadam atin. Now the sutra that we are studying right now is na sabda sloka kalaha gatha vaira catu sutra mantra padesu. This is the negation sutra na means not sabda sloka etcetera this is 7 slash 3 which means when these are the upapadas.

Words continued are dhatoḥ 3.1.91 which means immediately after a verbal root pratyayah this is 3.1.1 and suffix ta is continued from 3.2.16 tatropapadam saptamistham continues from 3.1.92.

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A 2.2.19(5/16)

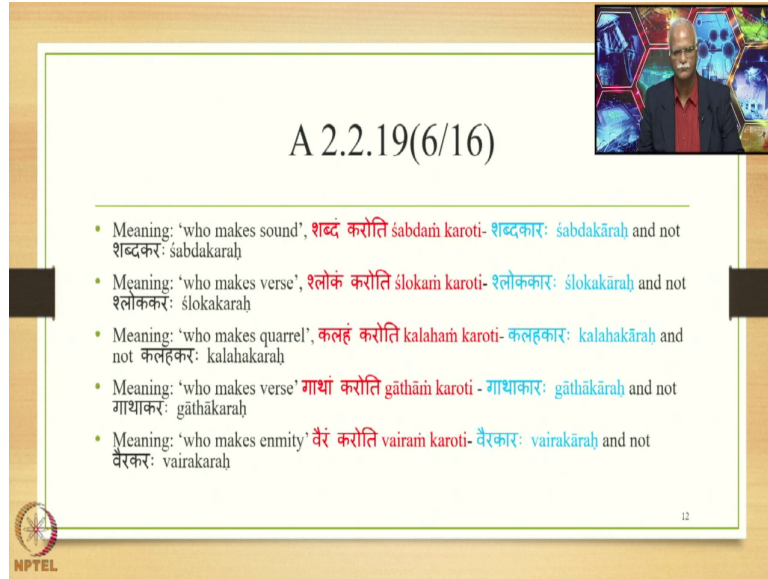
- कृद् अतिङ्। kṛd atin| A 3.1.93, कर्तरि कृत्। kartari kṛt | A 3.4.67- the meaning of ट् ta is कर्ता kartā
- कृञः kṛñah- (5/1) immediately after the verbal root कृक्ṛ
- Meaning: The suffix ट् ta is *not* added in the sense of a कर्ता kartā to verbal root कृक्ṛ when उपपद upapada is related to the action of doing in the sense of a कर्म karma and when they are amongst- शब्द, श्लोक śabda-śloka etc. and if the compound conveys an additional sense of cause, habit, favorability- the by default suffix अण् an (A 3.2.1) gets added

NPTEL

Krd atin continues and kartari krt also presents itself the sutra kartari krt states that the suffix ta denotes the meaning karta. Krnah also continues which means immediately after the verbal root kr. Now, the meaning intended over here is that the suffix ta is not added in the sense of a karta to verbal root kr, when upapada is related to the action of doing in the sense of a karma and when they are amongst sabda sloka etcetera.

And if the compound conveys an additional sense of cause habit and favorability the by default suffix an gets added. I repeat, the suffix ta is not added in the sense of a karta to the verbal root kr when upapada is related to the action of doing in the sense of a karma and when they are amongst sabda sloka etcetera. And if the compound conveys an additional sense of cause habit and favorability the by default suffix an stated by 3.2.1 karmanyan gets added.

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A 2.2.19(6/16)

- Meaning: 'who makes sound', शब्दं करोति śabdāṁ karoti- शब्दकारः śabdakārah and not शब्दकरः śabdakaraha
- Meaning: 'who makes verse', श्लोकं करोति ślokaṁ karoti- श्लोककारः ślokakārah and not श्लोककरः ślokakaraha
- Meaning: 'who makes quarrel', कलहं करोति kalahaṁ karoti- कलहकारः kalahakārah and not कलहकरः kalahakaraha
- Meaning: 'who makes verse' गाथां करोति gāthāṁ karoti - गाथाकारः gāthākārah and not गाथाकरः gāthakaraha
- Meaning: 'who makes enmity' वैरं करोति vairāṁ karoti- वैरकारः vairakārah and not वैरकरः vairakaraha

NPTEL 12


So, now if the meaning is one who makes sound and the laukika vigraha is sabdam karoti sabdam karoti. And so, here the meaning intended is one who makes sound sabda is related to the action of doing as karma and so, this negation would apply and the other suffixes would not apply we go to the by default suffix an and generate the compound output in the form of sabdakarah.

Similarly, if the meaning to be expressed is who makes a verse and slokam karothi is the laukika vigraha and slokakaraha will be the finally, derived compound output when we add the suffix an to the verbal root kr and this an is stated by 3.2.1. Similarly, one who makes quarrel and this meaning is expressed by the laukika vigraha kalaham karoti where kalaha is linked to the action of doing as karma.

And so we add the suffix an by karmanyan 3.2.1 the by default suffix and derive the finally, derived compound output kalahakarah. In all these examples the suffix ta would have generated sabdakarah slokakarāh and kalahkarāh that is not generated. Similarly, when we have the meaning one who makes verse we also have gatham karoti as the laukika vigraha and by adding the suffix an by 3.2.1 in the effect of the negation provided by this sutra we get the compound output as gathakarāh and not gathakarāh which would have been the case by adding the suffix ta.


Also one who makes enmity if this is the meaning to be expressed vairam karoti is the laukika vigraha and we do the processing by adding the suffix an and we get the compound output as vairakarāh and not vairakarāh which would have been the output had we added the suffix ta.

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A 2.2.19(7/16)

- Meaning: 'who makes flattery' चाटुं करोति cāṭuṁ karoti चाटुकारः cāṭukārah and not चाटुकरः cāṭukarah
- Meaning: 'who makes thread' सूत्रं करोति sūtram karoti सूत्रकारः sūtrakārah and not सूत्रकरः sūtrakarah
- Meaning: 'who makes the chant' मन्त्रं करोति mantram karoti मन्त्रकारः mantrakārah and not मन्त्रकरः mantrakarah
- Meaning: 'who makes word' पदं करोति padam karoti पदकारः padakārah and not पदकरः padakarah

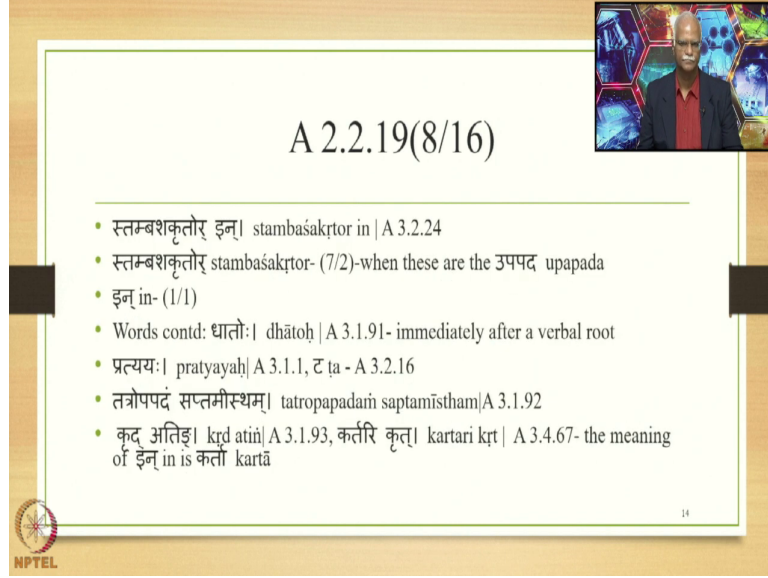

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Then when the meaning is who makes flattery *catum karoti* the compound output generated is *catukarah* by adding the suffix *an* to the verbal root *kr* and not *catu karah* which would have been the output by adding the suffix *ta*. Similarly who makes thread is the meaning to be expressed and the *laukika vighraha* is *sutram karoti* and then the compound process happens and the output generated is *sutrakarah* and not *sutrakarah* if the suffix *ta* would have been added over here.

Now, when the meaning is one who makes the chant the *laukika vighraha* to express it is *matram karoti*, now *na sabda sloka etcetera* this negation happens and so, *ta* suffix is not added. So, we do not get the form *mantrakarah* we rather add the by default suffix *an* so, we get the form *mantrakarah* as the derived output.

Similarly, when the meaning to be expressed is who makes word the *laukika vighraha* is *padam karoti* and the compound output is *padakarah* by adding the suffix *an* and not *padakarah* which would have been generated by adding the suffix *ta*, but this particular *sutra* negates it and so, the by default suffix is added and *padakarah* is derived.

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A 2.2.19(8/16)

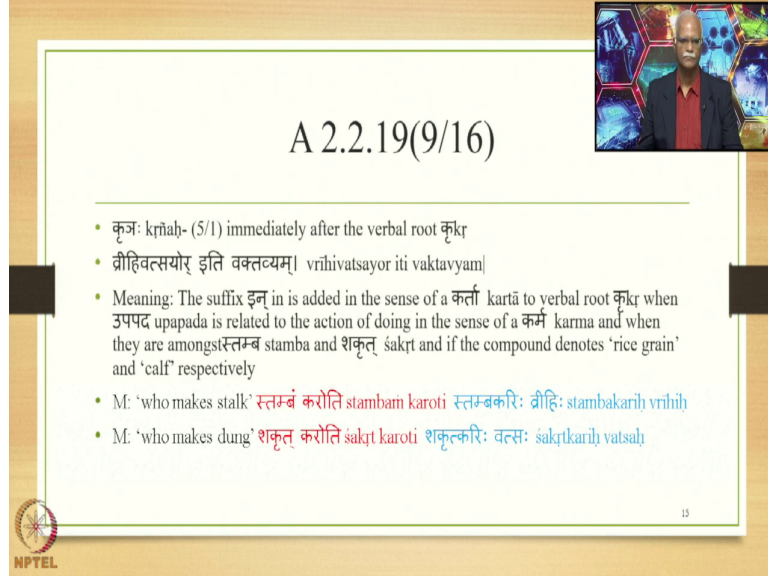
- स्तम्बशकृत् इन् | stambaśakṛtor in | A 3.2.24
- स्तम्बशकृत् stambaśakṛtor- (7/2)-when these are the उपपद upapada
- इन् in- (1/1)
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayah | A 3.1.1, टा - A 3.2.16
- तत्रोपपदं सप्तमीस्थम् | tatropapadam saptamīsthām | A 3.1.92
- कृद् अतिङ् | kṛd atin | A 3.1.93, कर्तरि कृत् | kartari kṛt | A 3.4.67- the meaning of इन् in is कर्ता kartā

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NPTEL

Let us now proceed to the next sutra which is stambasakrtor in 3.2.24. There are two padas in the sutra stambasakrtor which is in 7 2 and in which is in 1 1. Stambasakrtor is 7 2 which means when these are upapadas stamba and sakrtor in is 1 1 so, it is a pratyayah. So, the words continued are dhatoḥ from 3.1.91 which means immediately after a verbal root pratyayah is continued from 3.1.1 tatropapadam saptamistham from 3.1.92 krd atin from 3.1.93 kartari krt is also present which says that the meaning of the suffix in is karta.

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A 2.2.19(9/16)

- कृञः कृनाह- (5/1) immediately after the verbal root कृक्
- व्रीहिवत्सयोर् इति वक्तव्यम्। vrihivatsayor iti vaktavyam।
- Meaning: The suffix इन् in is added in the sense of a कर्ता kartā to verbal root कृक् when उपपद upapada is related to the action of doing in the sense of a कर्म karma and when they are amongst स्तम्ब stamba and शकृत् śakṛt and if the compound denotes 'rice grain' and 'calf' respectively
- M: 'who makes stalk' स्तम्बं करोति stambam karoti स्तम्बकरिः व्रीहिः stambakarīḥ vrihiḥ
- M: 'who makes dung' शकृत् करोति śakṛt karoti शकृत्करिः वत्सः śakṛtkarīḥ vatsaḥ

NPTEL 15

Kṛnah is continued which means immediately after the verbal root kr. Now the tradition has added a statement vrihivatsayor iti vaktavyam. Now stamba sakrtorh this unit has got two upapadas and vrihi vatsayorh also has got two elements. So, there is [FL] and 7 stamba is compounded with kr and in the meaning denoted is vrihi and when sakrt is compounded with kr plus in the meaning denoted is vastah.

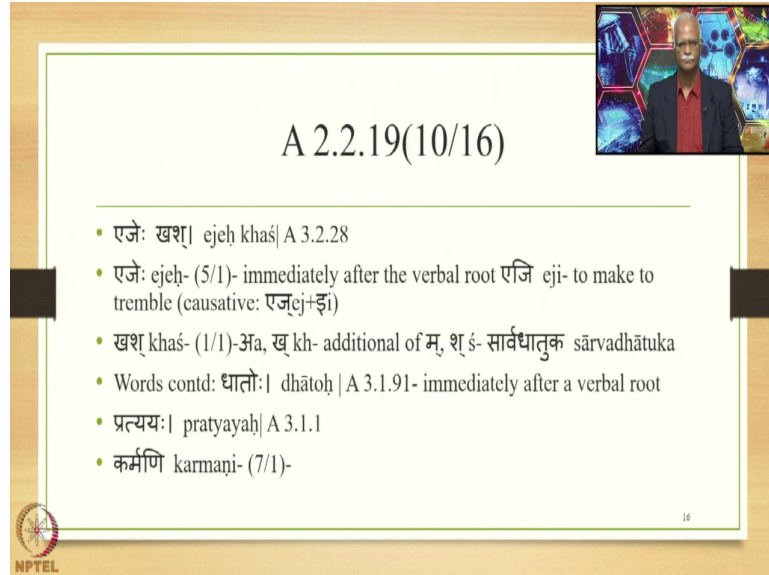
So, the overall meaning of the sutra is the following. The suffix in is added in the sense of a karta to the verbal root kr when the upapada is related to the action of doing in the sense of a karma and when they are amongst the two stamba as well as sakrt and if the compound denotes rice grain and calf respectively.

I repeat, the suffix in is added in the sense of a karta to the verbal root kr when the upapada is related to the action of doing in the sense of a karma and when they are amongst stamba and

sakrt and if the compound denotes rice grain and calf respectively. So, if the meaning is who makes stalk stambam karoti and here we add the suffix in to the verbal root kr. So, we get the form stambakari as the finally, derived compound output stambakari stambakarih vrihih.

Similarly, one who makes dung if that is the meaning to be expressed we get the laukika vighraha as sakrt karoti and we add the suffix into the verbal root kr and we get the forms sakrtkari as the compound output sakrtkarih vatsah the calf. These are the specific meanings to be conveyed by the compound.

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A 2.2.19(10/16)

- एजेः खश्| ejeh khaś| A 3.2.28
- एजेः ejeh- (5/1)- immediately after the verbal root एजि eji- to make to tremble (causative: एज्+इ)
- खश् khaś- (1/1)-अ, ख् kh- additional of म्, श् ś- सार्वधातुक सार्वधातुका
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1
- कर्मणि karmani- (7/1)-

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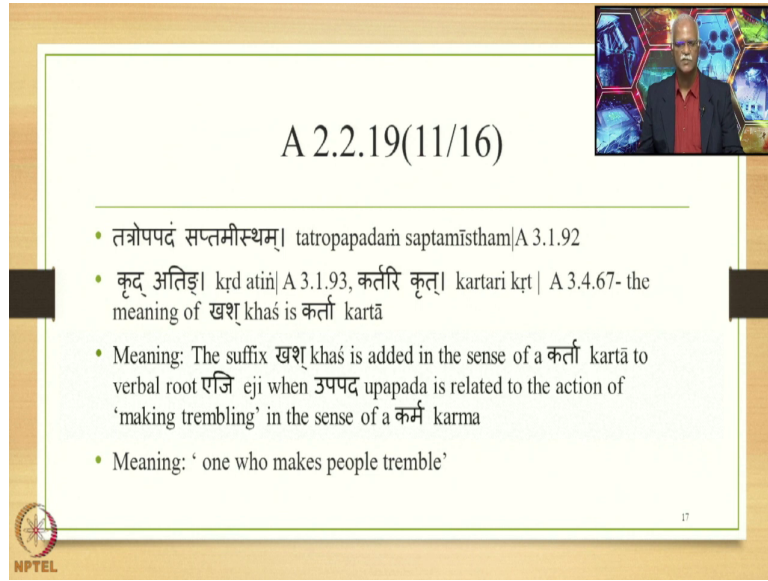
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Next we go to one more important suffix khas the sutra is ejeh khas 3.2.28. There are two padas in the sutra ejeh and khas ejeh is 5 slash 1 of ejeh which means immediately after the verbal root eji which means to make to tremble eji is a causative reference which is ej plus I

khas is 1 slash 1 khas means a kh is the marker which brings in an addition of ma and sha brings in the term sarvadhātuka and so, the suffixes get added.

The words continued are dhatoḥ from 3.1.91 which means immediately after a verbal root pratyayah from 3.1.1 karmani 7 slash 1 from karmanyān karma as the upapada.

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A 2.2.19(11/16)

- 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 खश् khas is कर्ता kartā
- Meaning: The suffix खश् khas is added in the sense of a कर्ता kartā to verbal root एजि eji when उपपद upapada is related to the action of 'making trembling' in the sense of a कर्म karma
- Meaning: 'one who makes people tremble'

NPTEL

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Tatropapadam saptamīstham from 3.1.92 kṛd atin from 3.1.93 kartari kṛt is present from 3.4.67. So, this says that the meaning of the suffix khas is karta. So, the overall meaning of the sutra is the suffix khas is added in the sense of a karta to the verbal root eji when upapada is related to the action of doing in the sense of a karma I repeat, the suffix khas is added in the sense of a karta to the verbal root eji when the upapada is related to the action of doing in the sense of a karma.

So, the meaning to be conveyed is one who makes people tremble.

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A 2.2.19(12/16)

• जनम् एजयति janam ejayati	• [[जन]janam]+[एजे eje+अa+ अa]]
• [[जन]jana+अमam]+[एजिेji+खश् khas]]	• [[जन]janam]+[एजय् ejay+अa+ अa]]
• [[जन]jana +0] +[एजिेji+अa]]	• [जनमेजय]janamejaya
• [[जन]jana+0] +[एजिेji+अa+ अa]]	-----
• [[जन]janam]+[एजिेji+अa+ अa]]	• Similarly, अङ्गमेजय aṅgamejaya

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In this meaning now we have janam ejayati as the laukika vigraha janam ejayati. Now jana is related to the verbal root eji as karma. So, now, eji khas applies and adds the suffix khas to eji. So, upapadam atin applies upapada samasa takes place. So, samasa [FL] takes place. So, pratipadika [FL] takes place supo dhatu pratipadika yoho applies and am is deleted. So, you have jana plus 0 plus eji plus khas that is a.


Now, because khas has got sha as a marker. So, it is termed as sarvadhataka and therefore, another internal suffix is added. So, we have jana plus 0 plus eji plus a plus a and then we have jana getting an addition in the form of ma because of the marker ka. So, we get jana ma plus eji plus a plus a.

Now, this eji is substituted by eje because of the sarvadhatuka [FL]. So, we have janam eje a plus a and then the sandhi rule applies and eje is substituted by ejay. So, janam plus ejay plus a plus a and another sandhi rule takes place and the pararoopa sandhi happens and both the akaras are merged together. And so now, we get the form janamejaya janamejaya means one who makes people tremble. And similarly you can also derive the form angamejaya.

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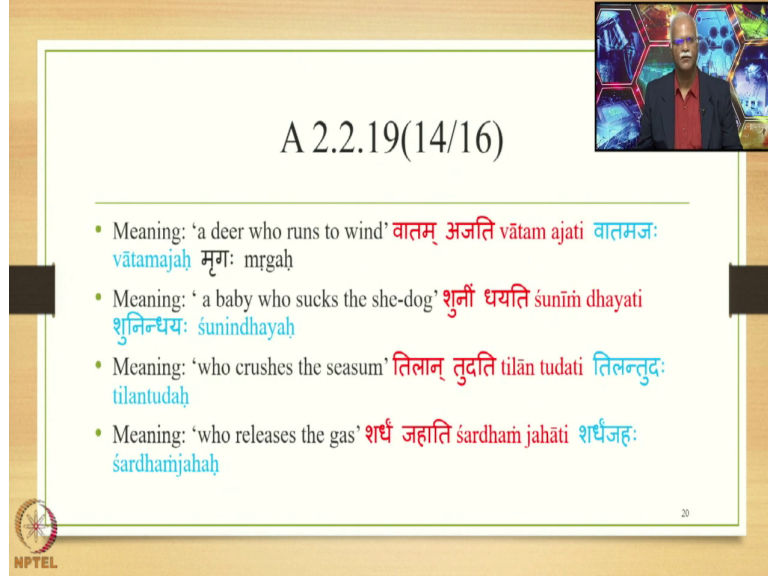
A 2.2.19(13/16)

- खशप्रकरणे वात-शुनी-तिल-शर्धेषु अज-धेट-तुद-जहातीनाम् उपसंख्यानम्।
- khaśprakaraṇe vāta-śunī-tila-śardheṣu aja-dheṭ-tuda-jahātīnām upasamkhyānam|
- In this section of suffix खश् khaś, the verbal roots अज् aj, धेट् dhet, तुद् tud and हा hä are to be added with the respective उपपदs upapadas वात vāta-शुनी śunī-तिल tila-शर्ध śardha
- Immediately after these verbal roots, when these are the उपपदs upapadas, suffix खश् khaś is added

19

Now, there are some statements made by the tradition on this particular sutra adding some more examples and some usages. Khasprakarane vata suni tila sardhesu aja dhet tuda jahatinam upasamkhyanam. So, this statement says that in this section of suffix khas the verbal roots aj dhet tud and ha are to be added with the respective upapadas being vata suni tila and sardha. So, what it means is that immediately after these verbal roots when these are the upapadas suffix khas is added.

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A 2.2.19(14/16)

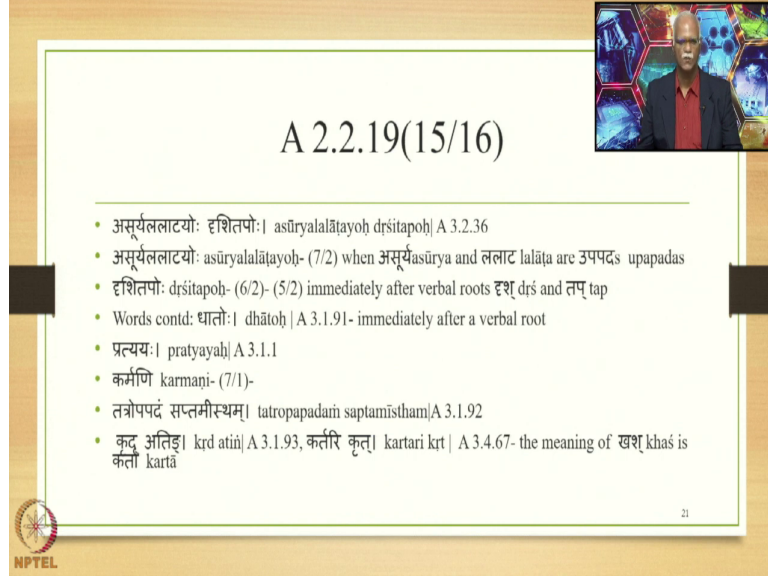
- Meaning: 'a deer who runs to wind' वातम् अजति vātam ajati वातमजः vātamajah मृगः mṛgaḥ
- Meaning: 'a baby who sucks the she-dog' शुनीं धयति śunīm dhayati शुनिन्धयः śunindhayah
- Meaning: 'who crushes the seasm' तिलान् तुदति tilān tudati तिलन्तुदः tilantudah
- Meaning: 'who releases the gas' शर्धं जहाति śardham jahāti शर्धजहः śardhamjahah

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So, when the meaning is a deer who runs to wind who is very fast. So, we have vatam ajati as the laukika vigraha and so now, the suffix khas will be added to the verbal root aja and then we derive the final compound output as vatamaja. So, vatamajah mrgah a deer who runs to wind. Then when the meaning is a baby who sucks the she dog and so, sunim dhayati that is the laukika vigraha.

And so we have the suffix added khas added to the verbal root dhet and we get the form sunindhaya in vatamaja and sunindhaya the augment ma is added because of the marker ka. Similarly, one who crushes this seasm and we have tilan tudati as the laukika vigraha and the finally, derived compound output is tilantuda then we add then we have the meaning who releases the gas sardham jahati in this particular meaning we have the compound output sardhamjaha.

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A 2.2.19(15/16)

- असूर्यललाटयोः दृशितपोः। asūryalalāṭayoḥ dṛśitapoḥ| A 3.2.36
- असूर्यललाटयोः asūryalalāṭayoḥ- (7/2) when असूर्यasūrya and ललाट lalāṭa are उपपदs upapadas
- दृशितपोः dṛśitapoḥ- (6/2)- (5/2) immediately after verbal roots दृश् drś and तप् tap
- Words contd: धातोः। dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः। pratyayah| A 3.1.1
- कर्मणि karmani- (7/1)-
- तत्रोपपदं सप्तमीस्थम्। tatropapadam sapṭamīstham|A 3.1.92
- कृद् अतिङ्। kṛd atii| A 3.1.93, कर्तरि कृत्। kartari kṛt | A 3.4.67- the meaning of खश् khas is कर्ता kartā

21


Now, we go to the next sutra this we have already discussed in the initial lectures of this course when we talked about asamarath samasa the sutra is asuryalalatayoh drsitapoh there are two padas in the sutra this is 3.2.36. So, asuryalalatayoh is 7 slash 2 when asurya and lalata are the upapadas.

Drsitapoh is 6 slash 2 which is a way of mentioning 5 slash 2 which means immediately after the verbal roots drs and tap, but words continued are dhatoḥ pratyayah and karmani also tatropapadam sapṭamīstham as well as kṛd atin. The suffix khas is stated over here and kartari kṛt says that the meaning of the khas is karta.

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A 2.2.19(16/16)

- Meaning: The suffix खश् khas is added in the sense of a कर्ता kartā to verbal roots दृश् drś and तप् tap when उपपद upapada is related to the action of doing in the sense of a कर्म karma and when it is असूर्य asūrya and ललाट lalāta
- Meaning: 'one who does not see Sun'- सूर्य न पश्यति sūryam na paśyati
असूर्यपश्याः asūryaṁpaśyāḥ राजदाराः rājadārāḥ
- Meaning: 'one who heats up the forehead' ललाटं तापयति lalāṭam tāpayati
ललाटन्तपः lalāṭantapaḥ सूर्यः sūryaḥ

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So, now the meaning of this sutra is the following the suffix khas is added in the sense of a karta two verbal roots drs and tap when the upapada is related to the action of doing in the sense of karma and when it is asurya and lalata. I repeat the suffix khas is added in the sense of a karta two verbal roots drs and tap is related to the action of doing in the sense of karma and when that is asurya and the lalata.

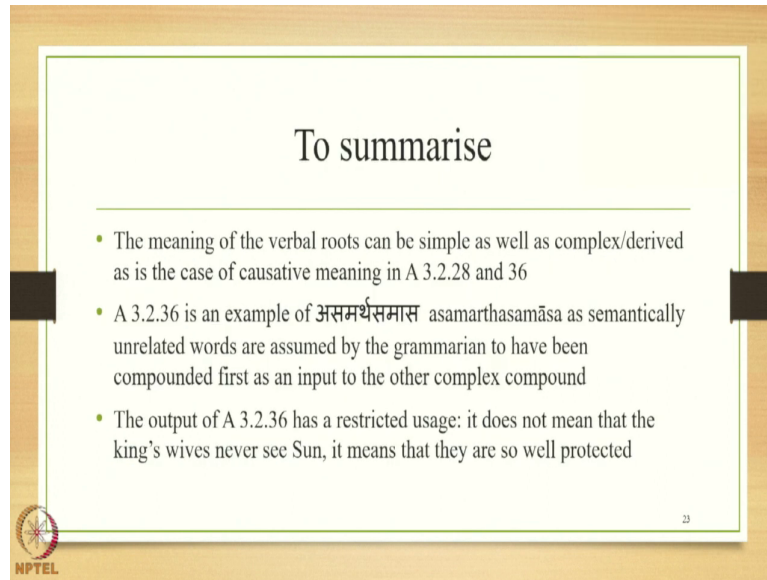
So, when we have the meaning one who does not see sun suryam na pasyati rajadarah the wives of the king they are so well protected that they do not see even the sun suryam na pasyati and then in this particular laukika vigraha the word asurya is compounded with the verbal root drs when the suffix khas is added because of the marker sha in the suffix khas.

The middle pratyayah is added then drs is substituted by pasya and so, we have then the augment ma added to asurya because of the marker ka and finally, we get the compound

output asuryampasya we have said suryam na pasyati is the laukika vigraha in which na is not linked with surya na is linked with pasyati. And so now, in asurya a is an element which is not linked to an external element through the head and that is why this is called asamartha samasa. So, we get the finally, derived output as asuryampasya.

Similarly, one who heats up the forehead when this is the meaning to be expressed lalata tapayati is the laukika vigraha and we add the suffix khas and then there is the other process that happens and we get the final form lalantapa lalantapah suryah. So, lalantapa is the finally, derived compound output in accordance with this sutra asuralatayoh drsitapoh.

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To summarise

- The meaning of the verbal roots can be simple as well as complex/derived as is the case of causative meaning in A 3.2.28 and 36
- A 3.2.36 is an example of असमर्थसमास asamarthasamāsa as semantically unrelated words are assumed by the grammarian to have been compounded first as an input to the other complex compound
- The output of A 3.2.36 has a restricted usage: it does not mean that the king's wives never see Sun, it means that they are so well protected

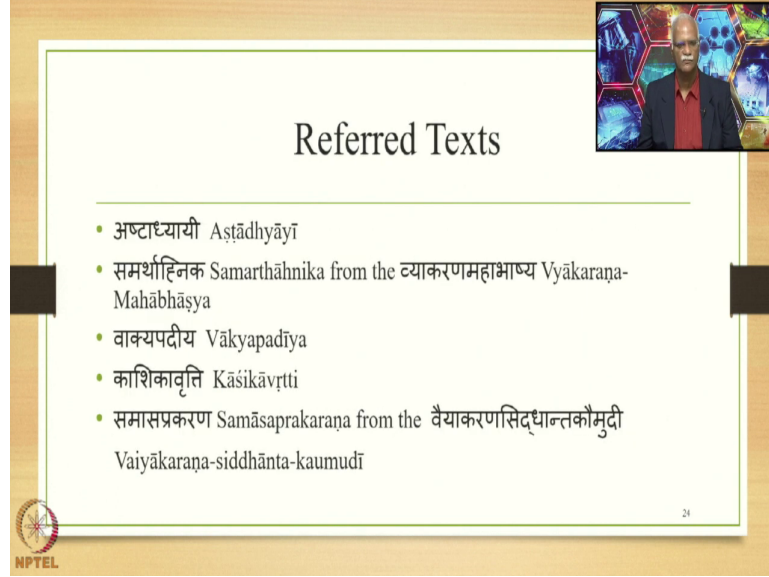
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To summarize the meaning of the verbal roots can be simple as well as complex or derived as is the case of causative meaning in 3.2.28 and 36 8 2 3.2.36 is an example of a sutra stating asamarthasamasa as semantically unrelated words are assumed by the grammarian to have

been compounded first as an input to the other complex compound. The output of 3.2.36 has a restricted usage it does not mean that the king's wives never see sun it means that they are so well protected.

(Refer Slide Time: 27:24)



Referred Texts

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

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अनुगृहीतो'स्मि

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



These are the texts referred to we continue studying the upapada tatpurusha samasa with some more suffixes stated in 3 2 in the coming lecture.

Thank you for your patience.