

**समास samāsa in Pāṇinian grammar- I**  
**Prof. Malhar Kulkarni**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Bombay**

**Lecture - 51**  
**उपपदसमास upapadasamāsa - 8**

Welcome I welcome you all to this lecture in the course samasa in Paninian grammar. And this is the first course. We begin our lecture with the recitation of the mangala charana as is our practice.

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**मङ्गलाचरण maṅgalācaraṇa**

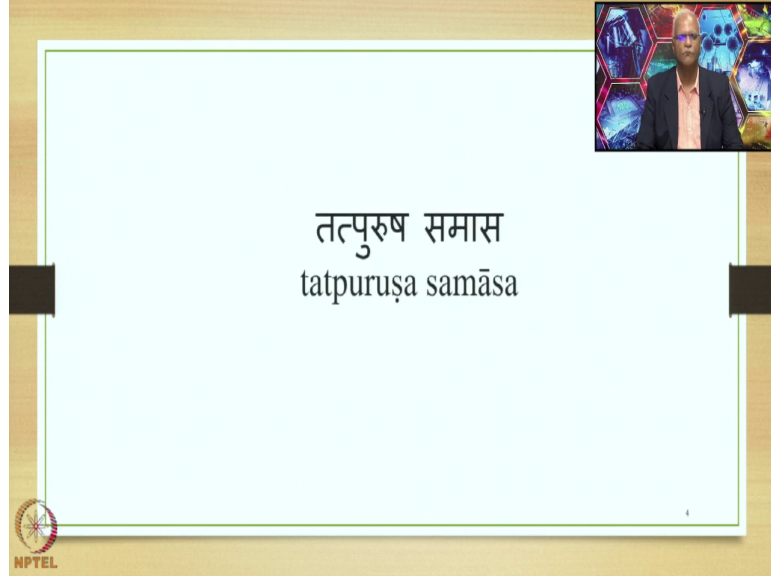
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- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṁjarīhartti līlayā ||

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[FL].

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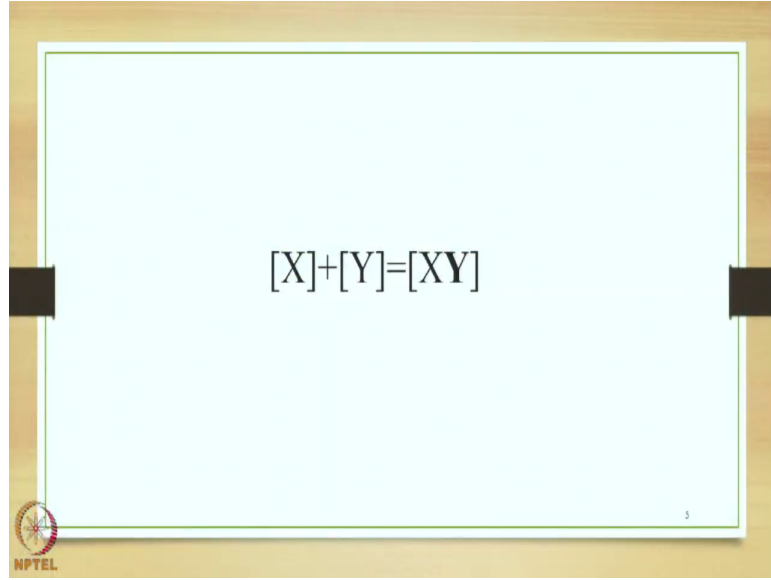


We are studying the tatpurusha samasa. We have so far studied different varieties of tatpurusha samasa. Tatpurusha samasa is a very important type of samasa in Sanskrit. There are four types of samasas we have stated avyayibhav, tatpurusha, bhahuvrihi and dvandv amongst them tatpurusha occupies a unique position.

Firstly tatpurusha samasa is stated by numerous sutras in comparison with the other samasas. Secondly, the tatpurusha samasa has got so many sub-varieties in comparison with other samasas. We also studied some of these sub-varieties we started with the vibhakti tatpurusha then we studied the karmadharaya, which is a big basket within tatpurusha then we also studied the nay tatpurusha, ekadesha, tatpurusha and also the gati tatpurusha after that we started studying upapada tatpurusha.

The features of the tatpurusha samasa can be stated in the form of an equation shown on this slide.

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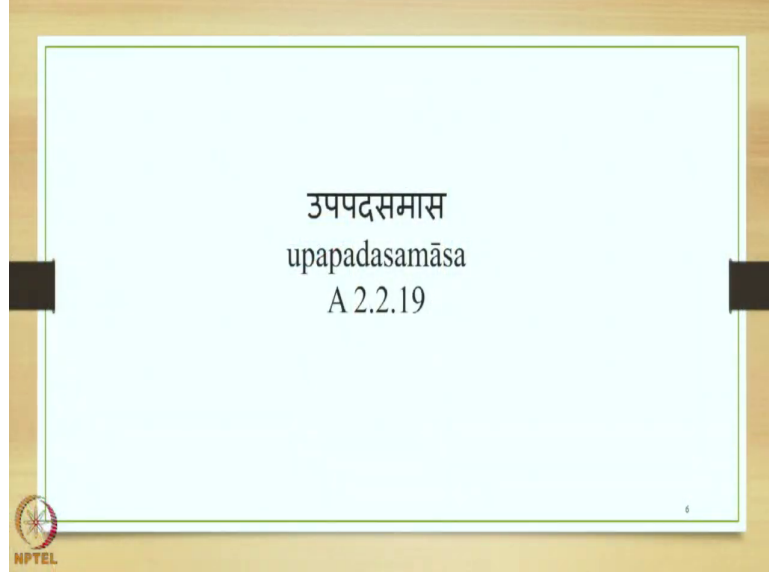

$$[X]+[Y]=[XY]$$

Where we have X and Y two different independent entities in terms of meaning word form as well as accent, but the speaker of Sanskrit has decided to merge these two elements together and generate an output in the form of X Y, which is one unit in the form of meaning as well as word form as well as the accent. So, X Y is that one unit that is generated as an output.

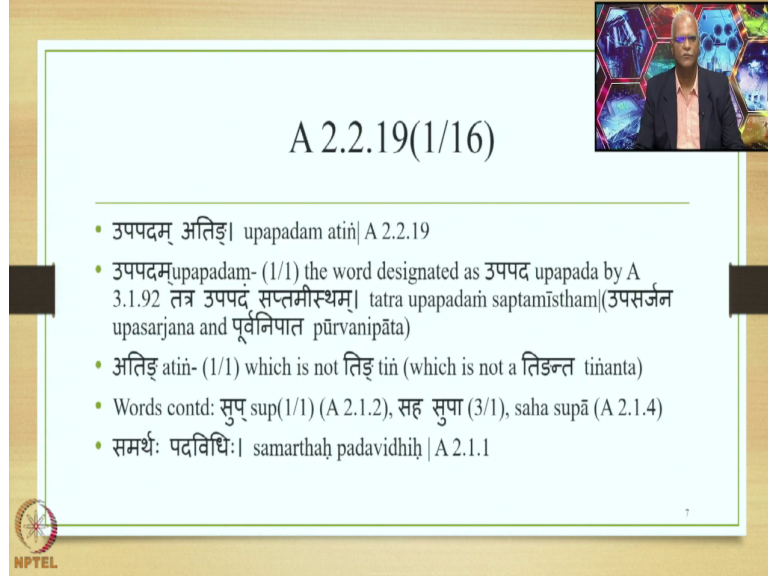
Now, in the tatpurusha samasa Y assumes the position of the head of X Y what it implies is that when X Y is to be related with any other external world. External word in the sentence that interrelation will happen only through Y which is the head and that interrelation will

never happen through X. If there are examples where such an interrelation happens through X such examples are termed as asamartha samasa right.

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A 2.2.19(1/16)

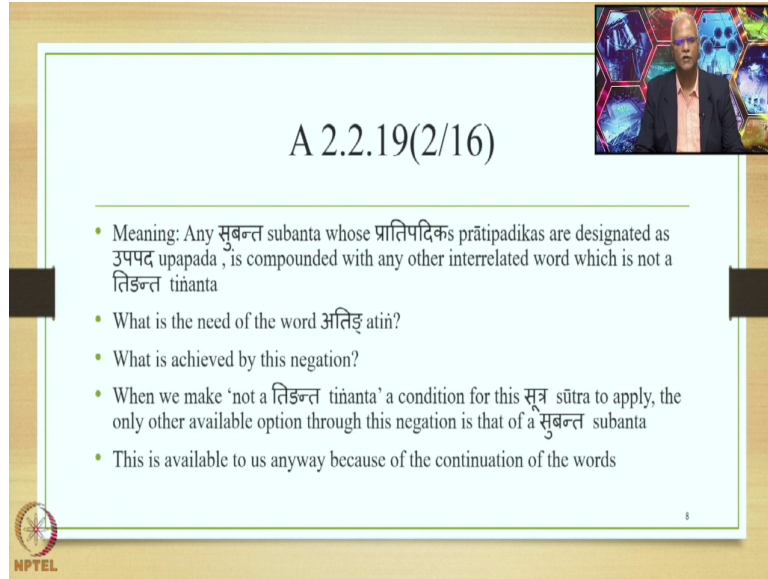
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम् upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam saptamistham|(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: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

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Now, we are studying upapada samasa stated by the sutra upapadam atin 2.2.19 this is the sutra upapadam atin and this sutra consists of two padas upapadam and atin the word upapadam is in 1 slash 1 which means the word designated as upapada by 3.1.92 tatra upapadam saptamistham.

And so, this word upapadam appears in prathama vibhakti. So, it will be now termed as upasarjana because of prathama nirdistam samasa upasarjanam and then it will have purvanipata it will occupy the initial position in the compound. The second word in the sutra is atin which is 1 slash 1 and what it means is which is not tin, what it intends to mean is that which is not a tinanta. The words continued are sup and saha supa and samarthah padavidhih of course.

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A 2.2.19(2/16)

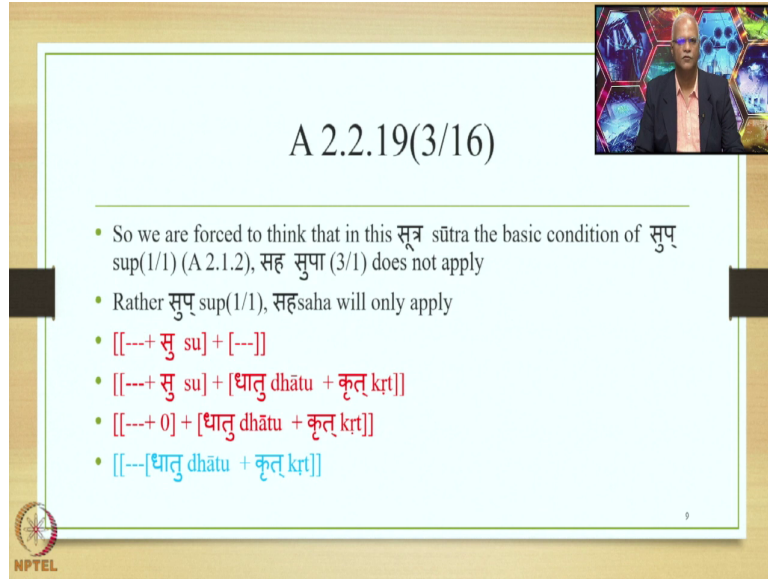
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition 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 8

So, 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. Now, there are some questions that arise on this particular meaning.

The first question is what is the need of the word atin in the sutra? The pinpointed question points to the fact that what is achieved by this negation? When we make not a tinata a condition for this particular sutra to apply the only other available option through this negation is that of a subanta. So, if an upapada is not be compounded with the tinata what it implies is that an upapada is to be compounded with the subanta, but this is available to us anyway because of the continuation of the words sup and saha supa.

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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]]

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So, we are forced to think that in this particular sutra the basic condition of sup and saha supa does not apply; otherwise, Panini would not have stated such an obvious condition again. So, now, we are forced to think that in this sutra the basic condition of sup and saha supa does not apply rather sup and saha will only apply. So, the skeleton of the derivation is the following. In the first subanta there will be pratipadika plus su plus now the second element will not be a subanta the second element will consist of a dhatu plus krt.


Now, after the samasa [FL] takes place the pratipadika [FL] applies and supo dhatu pratipadika yoho applies will delete the su that is available in the purvapada. Since the uttarapada does not have any sup so far there is no question of it getting deleted. And therefore, now we will get the output in the form of the purvapada pratipadika plus the uttarapada pratipadika, which is derived from a verbal root by adding the suffix krt to it.

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### A 2.2.19(4/16)

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- प्रियवशे वदः खच् | priyavaśe vadaḥ khac | A 3.2.38
- प्रियवशे priyavaśe- (7/1) when these are the उपपदs upapadas
- वदः vadaḥ- (5/1) immediately after the verbal root वद् vad to speak
- खच् khac- (1/1)
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayaḥ | A 3.1.1
- कर्मणि karmani- (7/1)- A 3.2.1

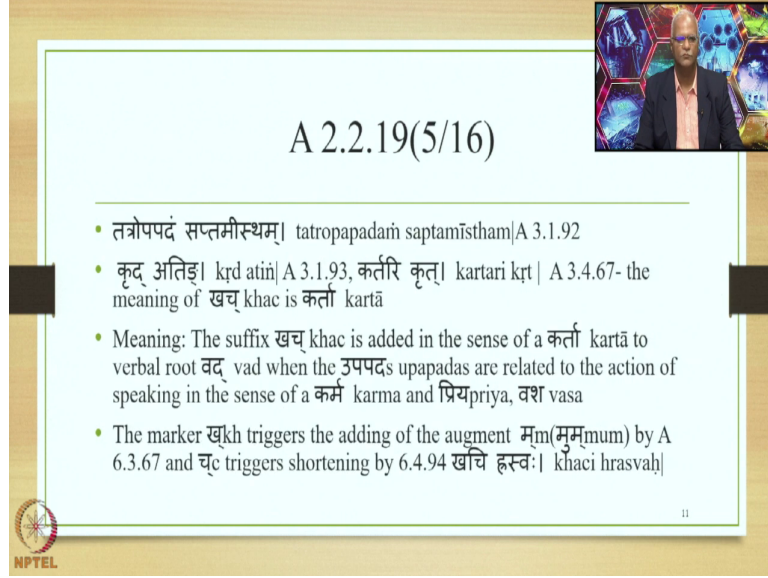
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Now, we are also studying various suffixes stated in 3.2 with reference to this upapada the one that we are studying right now is the suffix khac stated by the sutra priyavase vadah khac 3.2.38 this sutra consists of three padas priyavase 7 slash 1. Vadah 5 slash 7 and khac 1 slash 1 priyavase is 7 slash 1, which means when these are the upapadas.

Vadah is 5 slash 1, which means immediately after the verbal root vada to speak and khac is the pratyaya. Words continued are dhatoḥ 3.1.91 which means immediately after a verbal root. The other words continued are pratyayah 3.1.1 and karmani 7 1.



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A 2.2.19(5/16)

- 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 खच् khac is कर्ता kartā
- Meaning: The suffix खच् khac is added in the sense of a कर्ता kartā to verbal root वद् vad when the उपपदs upapadas are related to the action of speaking in the sense of a कर्म karma and प्रियप्रीया, वश vasa
- The marker ख्kh triggers the adding of the augment म्म(मुम्mum) by A 6.3.67 and च्c triggers shortening by 6.4.94 खचि ह्रस्वः | khaci hrasvah |

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The sutra tatropapadam saptamistham also continues and krt atin also continues. The other sutra that comes into this sutra is kartari krt 3.4.67, which states that the meaning of the suffix khac stated by this sutra is karta. So, the meaning of the sutra now is the following the suffix khac is added in the sense of a karta to the verbal root vada the when the upapadas are related to the action of speaking.

In the sense of a karma and priya vasa repeat that suffix khac is added in the sense of a karta to the verbal root vada when the upapadas are related to the action in the sense of a karma and when those upapadas are priya and vasa. The marker kha in the pratyayah khac triggers the adding of the augment ma mum to be specific by a 6.3.67 and ca triggers shortening by 6.4.94 khaci hrasvah.

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**A 2.2.19(6/16)**

• Meaning: 'one who speaks pleasant'	• Meaning: 'who speaks under control'
• प्रियं वदति priyaṃ vadati	• वशं वदति vaśaṃ vadati
• [[प्रियpriya +अम्am] + [वद्+वद+ खच्+khac]]	• [[वशivaśa +अम्am] + [वद्+वद+ खच्+khac]]
• [[प्रियpriya +0] + [वद्+वद+ अa]]	• [[वशivaśa +0] + [वद्+वद+ अa]]
• [[प्रियpriya +0म्m] + [वद्+वद+ अa]]	• [[वशivaśa +0म्m] + [वद्+वद+ अa]]
• [प्रियंवद priyaṃvada]	• [वशंवद vaśaṃvada]

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So, now here are the examples if the meaning to be denoted is one who speaks pleasant priyam vadati is the laukikavighraha. And so, we have priya plus am plus vada plus khac as the alaukikavighraha there is samasa [FL]. And so, there is pratipadika [FL] after which supo dhatu pratipadika yoho applies and deletes am. So, we have priya plus 0 plus vada plus a in khac kha is an ith and ca is also marked as ith. So, what is available is a.

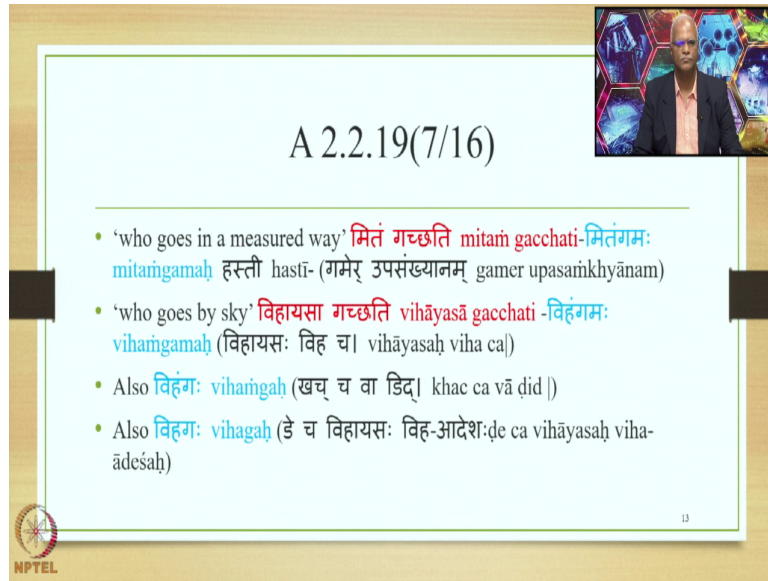
Now, when the suffix a is termed as kith it triggers the operation of adding the augment mum to the uttarapada. And so, we have priya ma plus vada plus a. And so, you get finally, priyamvada as the compound output generated from priyam vadati one who speaks pleasant.

Similarly, one who speaks under control if this meaning is to be denoted we have the laukikavighraha vasam vadati. And so, we have the alaukikavighraha vasa plus am plus vada

plus khac and then samasa [FL] takes place. And so, the pratipadika [FL] takes place. So, supo dhatu pratipadika yoho applies and deletes am. So, we have vasa plus 0 plus vada plus a.

Now, since the suffix khac is kith the operation of addition of the augment ma is triggered. And so, we have vasa plus ma plus vada plus a and finally, we get the compound output in the form of vasamvada meaning one who speaks under control priya vade vasah khac.

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A 2.2.19(7/16)

- 'who goes in a measured way' मितं गच्छति mitam gacchati-मितंगमः mitaṅgamah हस्ती hastī- (गमेर् उपसंख्यानम् gamer upasamkhyānam)
- 'who goes by sky' विहायसा गच्छति vihayasā gacchati -विहंगमः vihaṅgamah (विहायसः विह च। vihayasaḥ viha ca)
- Also विहंगः vihaṅgah (खच् च वा डिद्। khac ca vā did |)
- Also विहगः vihagah (डे च विहायसः विह-आदेशःḍe ca vihayasaḥ viha-ādeśaḥ)

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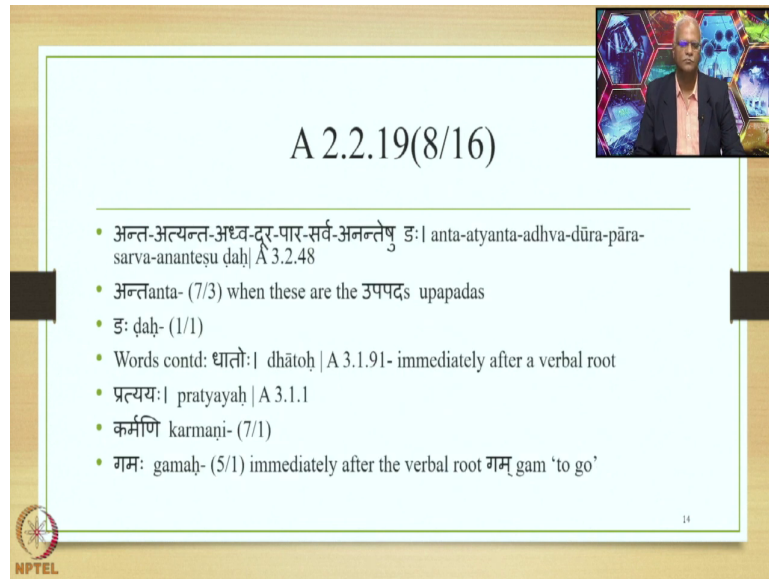
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Similarly, we have a statement gamer upasamkhyanam, which tells us that if the meaning to be conveyed is who goes in a measured way mitam gacchati is the laukikavighraha. And then we add this same suffix khac and we get the form mitamgamah mitamgamah hasti. Similarly, if the meaning to be conveyed is who goes by sky so, the laukikavighraha is vihayasa gacchati.

And so, we because of the statement of vihayasah viha ca vihayas will now be substituted by viha and we will apply the suffix khac and other operations will also take place. And so, we get the form vihamgamah. There is another statement which says khac ca va did. And so, this khac suffix is treated to be did optionally.

And so, we get the form vihamgah there is vihamgamah and also vihamgah. Similarly, de ca vihayasah vihaadesah is another statement that we have and therefore, we also get the form vihagah. So, we get we vihamgamah vihamgah and vihagah as the compound output by adding the suffix da and also the suffix khac when we add the suffix khac. And we term it as did there is the deletion of am in gama with [FL].

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A 2.2.19(8/16)

- अन्त-अत्यन्त-अध्व-दूर-पार-सर्व-अनन्तेषु डः | anta-atyanta-adhva-dūra-pāra-sarva-ananteṣu ḍaḥ | A 3.2.48
- अन्तान्ता- (7/3) when these are the उपपदs upapadas
- डः ḍaḥ- (1/1)
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayaḥ | A 3.1.1
- कर्मणि karmaṇi- (7/1)
- गमः gamaḥ- (5/1) immediately after the verbal root गम् gam 'to go'

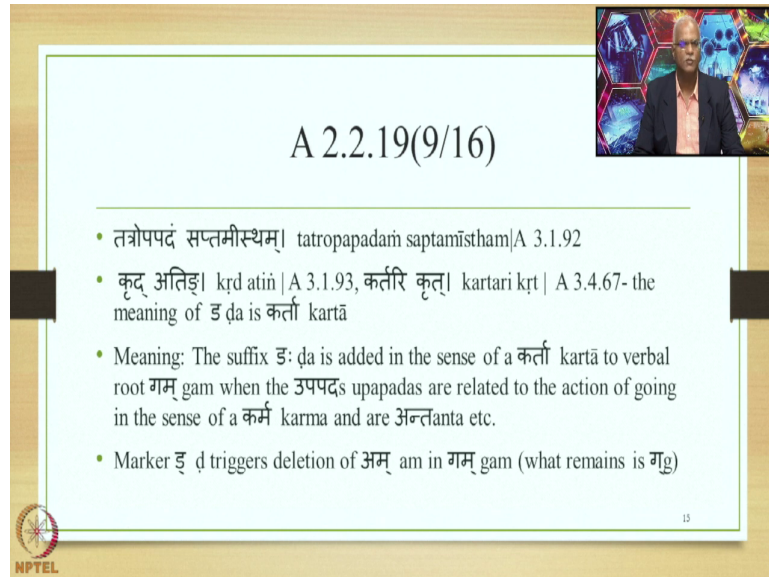
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Now, we go to the next sutra in line which is 3.2.48 anta atyanta adhva dura para sarva anantesu dah. This sutra consists of two padas anta atyanta adhva dura para sarva anantesu

this is 7 slash 3 and dah this is 1 slash 1. Now anta atyanta adhva dura para sarva anantesu this is a reference to the upapadas because they are all appearing in the 7th case dah is 1 slash 1 which is a pratyaya.

Now, words continued in the sutra are dhatoḥ 3.1.91, which means immediately after a verbal root pratyayah 3.1.1 karmani 7 slash 1 from 3 to 1 gamaha 5 slash 1, which means immediately after the verbal root gama to go.

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A 2.2.19(9/16)

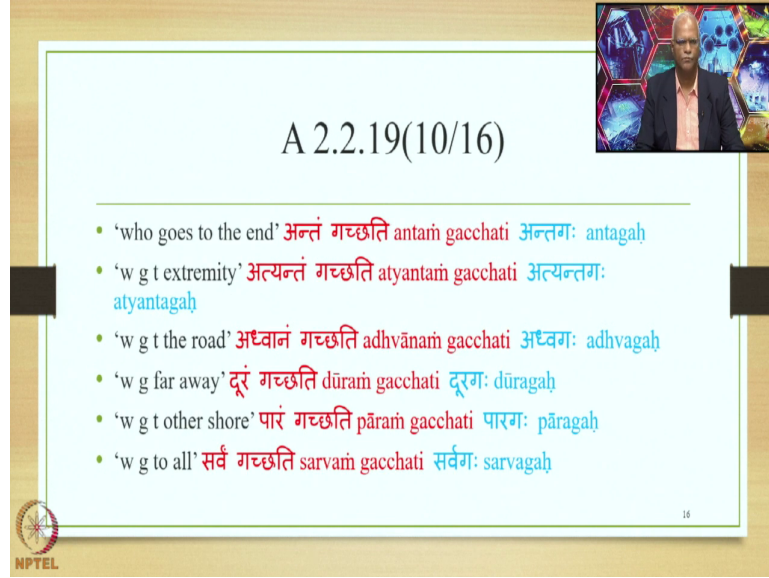
- तत्रोपपदं सप्तमीस्थम् | tatropapadam saptamīstham | A 3.1.92
- कृद् अतिङ् | kṛd atin | A 3.1.93, कर्तरि कृत् | kartari kṛt | A 3.4.67- the meaning of ङ da is कर्ता kartā
- Meaning: The suffix ङ: da is added in the sense of a कर्ता kartā to verbal root गम् gam when the उपपदs upapadas are related to the action of going in the sense of a कर्म karma and are अन्तanta etc.
- Marker इ ङ triggers deletion of अम् am in गम् gam (what remains is ग्)

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Tatropapadam saptamistham 3.1.92 krd atin from 3.1.93 and kartari krt, which is 3.4.67 which says that the meaning of the suffix da is karta. Now, the overall meaning of the sutra is the following - the suffix da is added in the sense of a karta to verbal root gama when the upapadas are related to the action of speaking in the sense of a karma and also when they are anta etcetera.

I repeat the suffix da is added in the sense of a karta to verbal root gama when the upapadas are related to the action of speaking in the sense of a karma and they are anta, atyanta etcetera. Now, marker da triggers the deletion of am in gam. And so, what remains is just ga in the verbal root gam.

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A 2.2.19(10/16)

- 'who goes to the end' अन्तं गच्छति antam gacchati अन्तगः antagah
- 'w g t extremity' अत्यन्तं गच्छति atyantam gacchati अत्यन्तगः atyantagah
- 'w g t the road' अध्वानं गच्छति adhvānam gacchati अध्वगः advagah
- 'w g far away' दूरं गच्छति dūram gacchati दूरगः dūragah
- 'w g t other shore' पारं गच्छति pārām gacchati पारगः pārāgah
- 'w g to all' सर्वं गच्छति sarvam gacchati सर्वगः sarvagah

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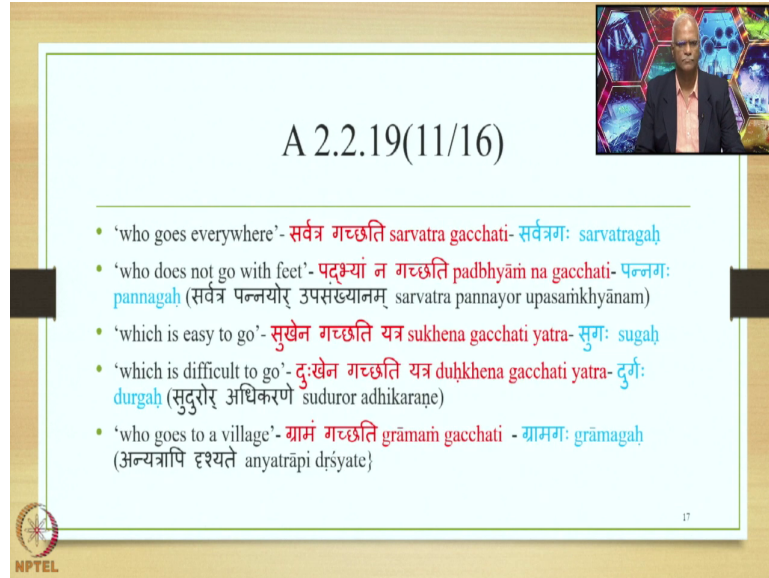
So, now when the meaning to be expressed is who goes to the end and the laukikavighraha is antam gacchati. And so, we apply the process of compounding. And so, we add the suffix da over here and we get the form antaga as the output generated and we have antagah.

Similarly, one who goes to extremity atyantam gacchati. And we will have the derived output in the form of atyantagah. Similarly one who goes to the road adhvānam gacchati that will be

the laukikavighraha and by the compounding process by the addition of the suffix eda we will get the form adhvaga adhvagah.

When the meaning to be denoted is who goes far away duram gacchati and we will get the compound output in the form of durahgah. Similarly one who goes to the other shore param gacchati and the output generated would be paragah. And finally, one who goes to all if this is the meaning to be conveyed sarvam gacchati is the laukikavighraha. And then we get the compound generated output namely sarvagah.

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A 2.2.19(11/16)

- 'who goes everywhere' - सर्वत्र गच्छति sarvatra gacchati - सर्वत्रगः sarvatragah
- 'who does not go with feet' - पदभ्यां न गच्छति padbhyām na gacchati - पन्नगः pannagah (सर्वत्र पन्नयोर् उपसंख्यानम् sarvatra pannayor upasankhyānam)
- 'which is easy to go' - सुखेन गच्छति यत्र sukhena gacchati yatra - सुगः sugah
- 'which is difficult to go' - दुःखेन गच्छति यत्र duḥkhena gacchati yatra - दुर्गः durgah (सुदुरोर् अधिकरणे suduror adhikaraṇe)
- 'who goes to a village' - ग्रामं गच्छति grāmaṁ gacchati - ग्रामगः grāmagah (अन्यत्रापि दृश्यते anyatrāpi dr̥śyate)

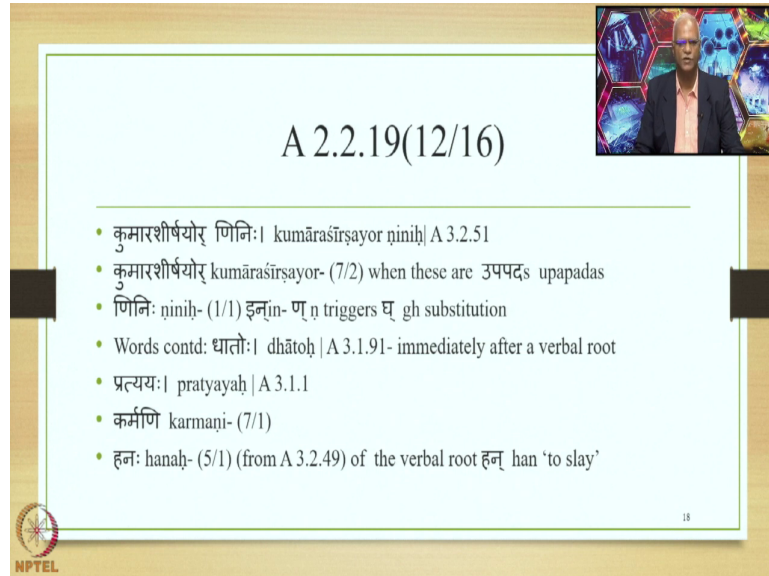
NPTEL

There are some more statements one who goes everywhere and we will have the form sarvatra gacchati as the laukikavighraha and sarvatragah as the samasa generated output. Now, we have sarvatra pannayor upasankhyānam as a statement and following this statement we derived sarvatragah by adding the suffix da.

Similarly, when we say padbhyam na gacchati padbhyam na gacchati who does not go with feet and we will have panna and gama and da and the finally, derived output would be pannagah which means a snake pannagah. Similarly suduror adhikarane is another statement because of which we shall now derive the two other forms when the meaning to be conveyed is which is easy to go sukhena gacchati yatra.

Yatra indicates the adhikarana the meaning of the suffix. And so, we will get the form suga sugah and which is difficult to go and the sukhena gacchati yatra; yatra indicates the adhikarana. And we will derive the form durga or durgah. Similarly by applying another sutra anyatrapī drsyate we will also get gramagah as the output from gramam gacchati, which means who goes to a village. This is how the forms will be generated by adding the suffix da.

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A 2.2.19(12/16)

- कुमारशीर्षयोर् णिनिः। kumāraśīrṣayor ṇiniḥ | A 3.2.51
- कुमारशीर्षयोर् kumāraśīrṣayor- (7/2) when these are उपपदs upapadas
- णिनिः ṇiniḥ- (1/1) इन्in- ण् ṇ triggers घ् gh substitution
- Words contd: धातोः। dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः। pratyayaḥ | A 3.1.1
- कर्मणि karmṇi- (7/1)
- हनः hanaḥ- (5/1) (from A 3.2.49) of the verbal root हन्् han 'to slay'

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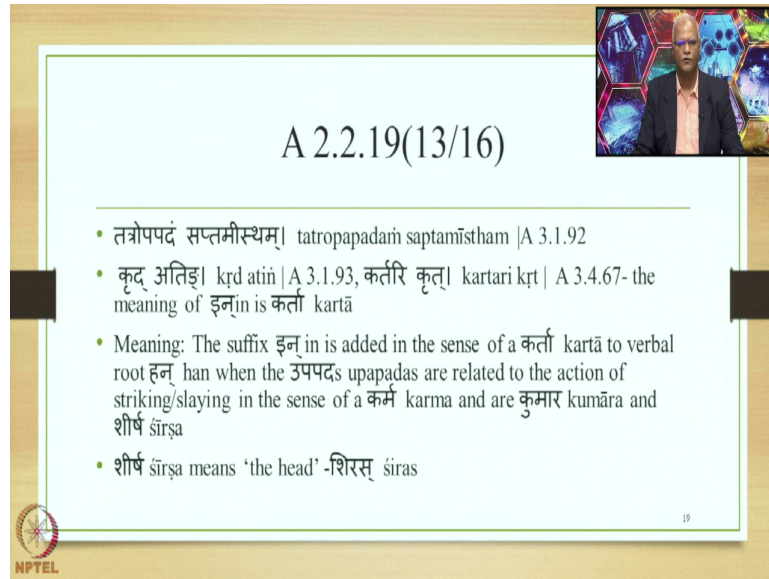
18



Now, we go to the next sutra kumarasirsayor ninih. In this sutra the suffix nini is stated kumarasirsayor ninih this sutra has got two padas kumarasirsayoho and ninih. Kumarasirsayoho is 7 slash 2 indicating that these two are the upapadas and ninih is 1 slash 1 of nini indicating the pratayayah in with marker na. And the pratayayah which is found in the usage is in and na triggers gh substitution as we shall see in a while.

Words continued words continued are dhatoh from 3.1.91, which means immediately after a verbal root. Pratayayah 3.1.1 karmani 7 slash 1 and hanah from 5 slash 1 from 3.2.49 and hanah means of the verbal root hana to slay immediately after the verbal root hana.

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A 2.2.19(13/16)

- तत्रोपपदं सप्तमीस्थम् | tatropapadam̐ saptamīstham | A 3.1.92
- कृद् अतिङ् | kṛd atin̐ | A 3.1.93, कर्तरि कृत् | kartari kṛt | A 3.4.67- the meaning of इन् in is कर्ता kartā
- Meaning: The suffix इन् in is added in the sense of a कर्ता kartā to verbal root हन् hān when the उपपदs upapadas are related to the action of striking/slaying in the sense of a कर्म karma and are कुमार kumāra and शीर्ष śīrṣa
- शीर्ष śīrṣa means 'the head' -शिरस् śiras

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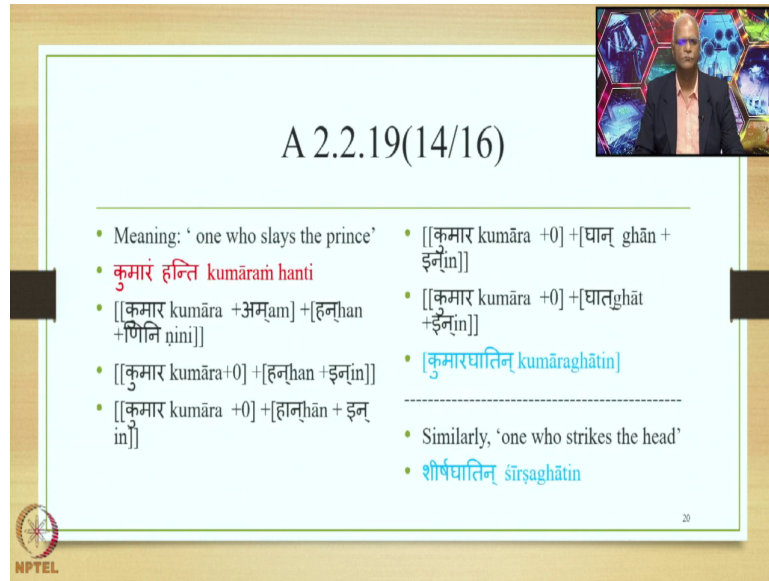
19

Tatropapadam saptamistham is also continued, krd atin is also continued and kartari krt is present to indicate that the meaning of the suffix in is karta. So, the overall meaning of the sutra is the following - the suffix in is added in the sense of a karta to verbal root hana when

the upapadas are related to the action of slaying in the sense of karma and are kumara and sirsa.

I repeat the suffix in is added in the sense of karta to verbal root hana when the upapadas are related to the action of striking in the sense of a karma and are kumara and sirsa. Sirsa means the head the other word for this is siras.

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A 2.2.19(14/16)

- Meaning: 'one who slays the prince'
- कुमारं हन्ति *kumāraṃ hanti*
- [[कुमार kumāra +अम्am] +[हन्han +णिनि nini]]
- [[कुमार kumāra+0] +[हन्han +इन्in]]
- [[कुमार kumāra +0] +[हान्हान +इन् in]]
- [[कुमार kumāra +0] +[घान् ghān +इन्in]]
- [[कुमार kumāra +0] +[घातघात +इन्in]]
- [कुमारघातिन् *kumāraghātin*]
- Similarly, 'one who strikes the head'
- शीर्षघातिन् *śīrṣaghātin*

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So, here are the examples when the meaning to be denoted is one who slays the prince kumaram hanti. Now, here we have the laukikavighraha kumara plus am plus han plus nini. Now this becomes a samasa therefore, it becomes a pratipadika and then supo dhatu pratipadika yoho applies and deletes am. So, we have kumara plus 0 plus han plus in. Now because of the marker na in nini han becomes han. So, we have kumara plus 0 plus han plus in.


And then because of the na marker again ha becomes ga [FL] and then kumara plus 0 plus ghan plus in. And then now kumara plus 0 plus ghat plus in na in ghan is substituted by ta [FL]. And we have kumara plus 0 plus hat plus in and finally, we will derive the output in the form of kumaraghatin, which means one who slays the prince kumaraghatin. Similarly we will also derive the forms like sirsaghatin, which means one who strikes the head sirsaghatin in the same procedure.

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## A 2.2.19(15/16)

- लक्षणे जायापत्योः टक् | lakṣaṇe jāyāpatyoh tak | A 3.2.51
- लक्षणे lakṣaṇe- (7/1) in the sense of 'a mark'
- जायापत्योः jāyāpatyoh- (7/2) when these are उपपदs upapadas
- टक् tak- (1/1) अा
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root

- प्रत्ययः | pratyayaḥ | A 3.1.1
- कर्मणि karmani- (7/1)
- हन्ः hanah- (5/1) (from A 3.2.49) of the verbal root हन्् han 'to slay'
- तत्रोपपदं सप्तमीस्थम् | tatropapadam saptamistham | A 3.1.92
- कृद् अतिङ् | krd atin | A 3.1.93, कर्तरि कृत् | kartari krt | A 3.4.67- the meaning of टक् tak is कर्ता kartā


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Then we have the next sutra lakshane jayapatyoh tak. There are three padas in the sutra lakshane jayapatyoh and tak. Lakshane is 7 slash 1 meaning in the sense of a mark jayapatyoh is 7 slash 2 meaning thereby that these are the upapadas and tak is 1 slash 1 tak literally means a where ta and ka both are markers.

Words continued are dhatoho from 3.1.91 which means immediately after a verbal root pratyayah 3.1.1, karmani 7 slash 1, hanah 5 slash 1 and tatropapadam saptamistham as well as krt atin and also kartari krt 3.4.67 which says that the meaning of tak is karta.

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### A 2.2.19(16/16)

- Meaning: The suffix, टक् tak is added in the sense of a कर्ता kartā to verbal root हन् han when the उपपदs upapadas are related to the action of striking in the sense of a कर्म karma and are जाया jāyā and पति pati
- 'who beats wife' जायां हन्ति jāyam hanti
- [[जाया + अम्am] + [हन्han + टक् tak]]
- [[जायाjāyā + 0] + [हन्han + अa]]
- [[जायाjāyā + 0] + [घन्ghan + अa]]
- [[जायाjāyā + 0] + [घघ n+ अa]]
- [जायाघ्न jāyāghna]
- Similarly, 'who beats husband' पतिघ्न patighna

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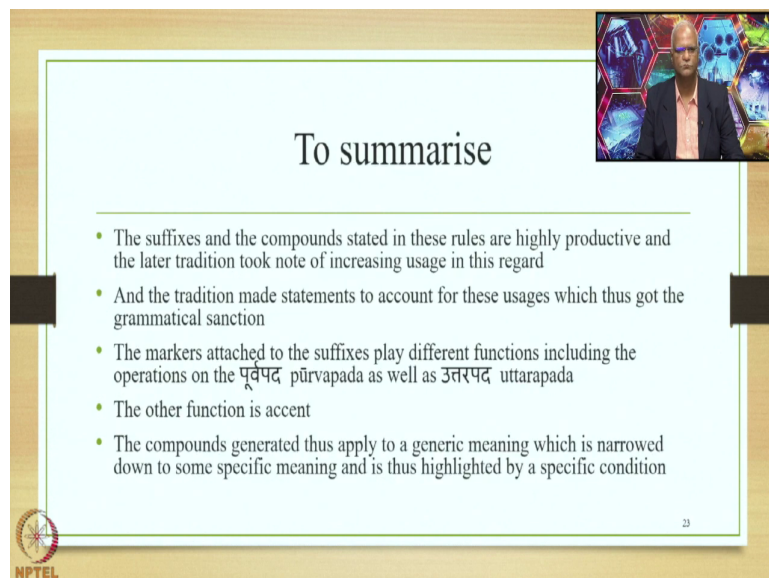
So, the meaning of the sutra is the suffix tak is added in the sense of a karta to verbal root hana when the upapadas are related to the action of slaying in the sense of a karma. And they are jaya and pati. Repeat the suffix tak is added in the sense of a karta two verbal root hana when the upapadas are related to the action of slaying or striking in the sense of a karma and are jaya and pati.

So, when the meaning to be conveyed is one who beats wife jayam hanta now this is to be conveyed. And so, now, the alaukikavighraha is jaya plus am plus hana plus tak. And so, we have now samasa [FL] applying. And so, pratipadika applying and so, supo dhatu pratipadika

yoho applies. And so, we have jaya plus 0 plus hana plus a and then hana has got ha which is substituted by gha.

So, we have jaya plus 0 plus ghan plus a and then finally, a in ghana gets deleted. So, we have jaya plus 0 plus gha na plus a and finally, we get the form jayaghna. Meaning one who beats wife similarly one who beats husband is called patighna that is the mark of the meaning of the compound.

(Refer Slide Time: 27:07)



The slide is titled "To summarise" and contains a list of four bullet points. In the top right corner, there is a small video inset showing a man in a suit speaking. The slide also features the NPTEL logo in the bottom left corner and the number 23 in the bottom right corner.

To summarise

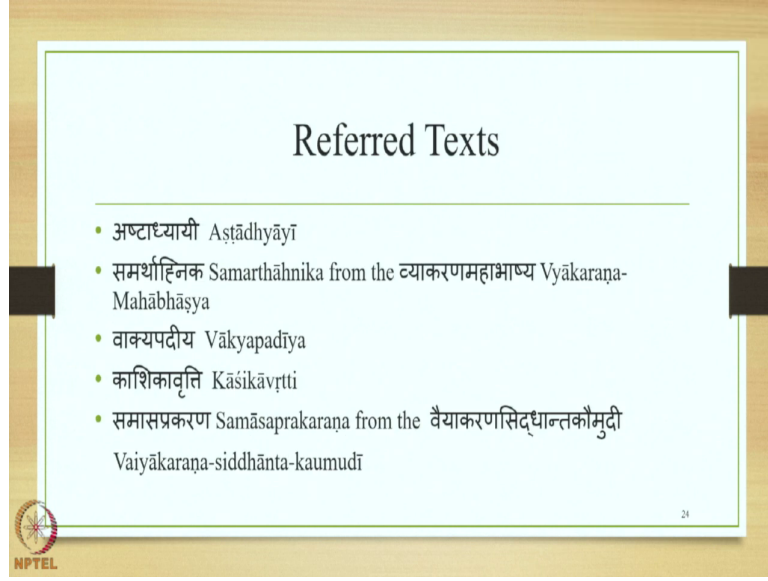
- The suffixes and the compounds stated in these rules are highly productive and the later tradition took note of increasing usage in this regard
- And the tradition made statements to account for these usages which thus got the grammatical sanction
- The markers attached to the suffixes play different functions including the operations on the पूर्वपद pūrvapada as well as उत्तरपद uttarapada
- The other function is accent
- The compounds generated thus apply to a generic meaning which is narrowed down to some specific meaning and is thus highlighted by a specific condition

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To summarize the suffixes and the compounds stated in these rules are highly productive and the latter tradition took note of increasing usage in this particular regard. And the tradition made statements to account for these usages which thus got the grammatical sanction.


The markers attached to the suffixes play different functions including the operations on the purvapada as well as on the uttarapada. And the other function of these markers is accent. The compounds generated thus apply to a generic meaning, which is narrowed down to some specific meaning and is thus highlighted by a specific condition.

(Refer Slide Time: 28:00)



**Referred Texts**

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

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These are the texts referred to the traditional sources.

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## अनुगृहीतोऽस्मि

- மிகவும் நன்றி.
- অনেক ধন্যবাদ.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- ખૂબ ખૂબ આભાર.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.



Thank you for your patience.