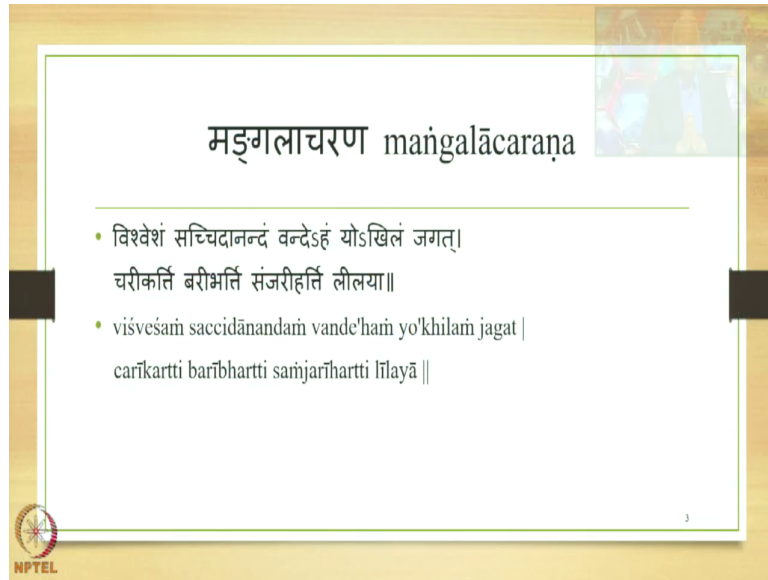


समास samāsa in Pāṇinian grammar- I
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Indian Institute of Technology, Bombay

Lecture - 55
उपपदसमास upapadasamāsa - 12

Welcome, I welcome you all to this lecture in the course samasa in Paninian grammar and this is the first course on samasa. As is our practice we begin our lecture with the recitation of the mangalacarana.

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मङ्गलाचरण mangalācaraṇa

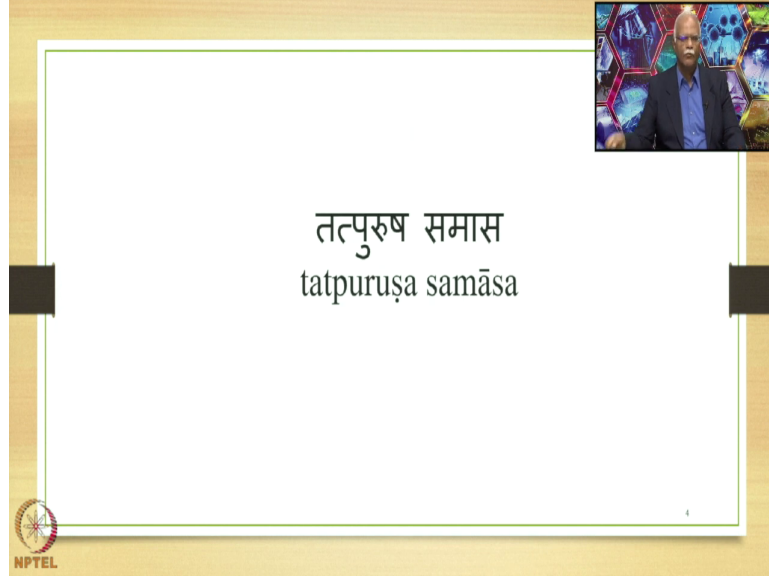
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया ॥
- viśveśaṃ saccidānandaṃ vande'haṃ yo'khilam jagat |
carīkartti barībhartti saṃjarīhartti līlayā ||

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[FL].

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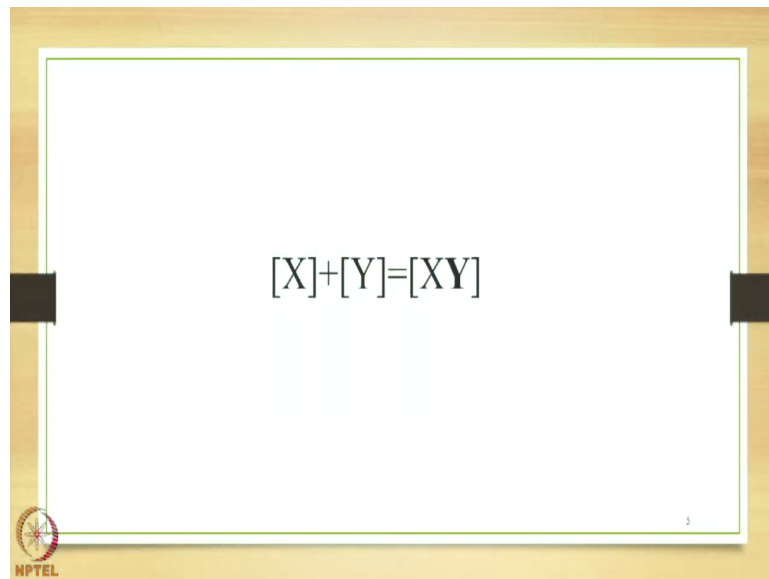
In this course we are concentrated on studying the tatpuruṣa samāsa. We have stated tatpuruṣa samāsa is by far the most productive of the types of samāsas in Sanskrit. Avyayibhava, tatpuruṣa, bahuvrīhi and dvandva in this particular order Panini has treated the samāsas in Sanskrit in his own grammar called Ashtadhyāyī. Tatpuruṣa samāsa is explained by Panini in his grammar in his text called Ashtadhyāyī by many sūtras in comparison with the other types of samāsas.

Be it samāsa vidyāyaka sūtra or samāsanta pratyāyā vidyāyaka sūtra or svara vidyāyaka sūtra the sūtras composed to explain tatpuruṣa samāsa are very many in comparison with the sūtras composed to explain features of other types of samāsas. We also noted that the tatpuruṣa samāsa has got many many varieties we have studied them in this particular course.

First we studied the vibhakti tatpuruṣa in which dvitīya, tritīya, caturthi, pañchami, saptaṃi and śaṣṭi. In this order the vibhakti tatpuruṣa samāsa are mentioned in the grammar of Paṇini they were studied. Following which the karmadhāraya samāsa was studied dvigu is also part of this particular treatment of karmadhāraya samāsa.

After which we studied nay tatpuruṣa samāsa and also the ekadēśhi tatpuruṣa samāsa. Following which we studied the gati tatpuruṣa samāsa and then we studied the upapada tatpuruṣa samāsa. These are the many varieties of tatpuruṣa samāsa that we have studied in this particular course. The features of the tatpuruṣa samāsa can be highlighted in the form of a simple equation stated in this particular slide.

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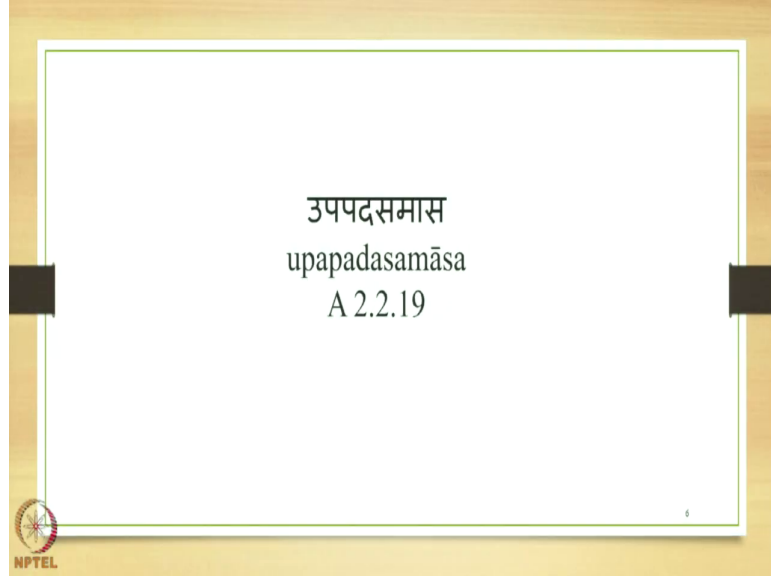

$$[X]+[Y]=[XY]$$

Where we have X plus Y where X and Y are two independent and separate entities they are independent and separate. In terms of the meaning as well as the word form as well as the accent; however, these two independent and separate units are semantically interrelated.

And so, the speaker of Sanskrit decides to merge them together and form the output in the form of one entity X Y. This one entity X Y will have three features it will be treated as one unit in terms of artha shabda and svara. So, the three features would be aikartya, aikapadya and aikasvarya one meaning, one word form and one accent these will be the features of X Y.

Amongst X and Y it is Y which will act as the head of this particular unit X Y what it means is that when X Y will be related to any other external word in the sentence. It is only through Y that this X Y will get related to this external word. X will not be related with any other external word in the sentence without going through Y. When X is related to any other external word in the sentence without going through Y such a samasa is treated as an exception and is also termed as asamartha samasa.

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Right now we are studying the upapada tatpuruṣa samāsa stated by 2.2.19.

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A 2.2.19(1/16)

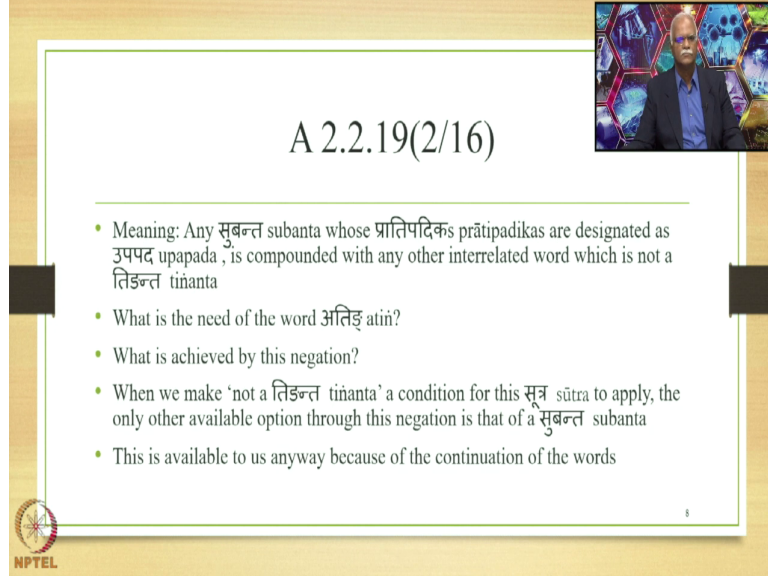
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम् upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam saptamistham|(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा (3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः। samarthaḥ padavidhiḥ | A 2.1.1



The sutra stating the upapada tatpuruṣa samasa is upapadam atin and this sutra has got two padas upapadam and atin upapadam is 1 slash 1 which means the word designated as upapada. This is stated by sutra 1.3.92 tatra upapadam saptamistham. Since the word upapada is stated in prathama vibhakti the application of the sutra prathama nirdhistam samasa upasarjanam ensures that the word upapada gets the upasarjana [FL].

And then upasarjanam purvam ensures that this upapada occupies the first position in the compound also known as purva nipata. The other word in the sutra is atin this is 1 slash 1 of atin, which means which is not a tin and; that means, which is not a tinanta eventually which does not end in a tin words continued are sup and saha supa and also samarthah padavidihih.

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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 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, this meaning gives rise to several questions the first one is the following what is the need of the word atin in the sutra? What it implies is what is achieved by this particular negation? The question arises because 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. So, tinantam padam is the sutra which defines what is a pada in Sanskrit and pada [FL] which is the input for the samasa.

So, if a tin is used there is a negation of tin; obviously, the other available option as far as pada is concerned is that of a sup or a subanta, but this is available to us anyway because of the continuation of the words sup and saha supa for which we do not need this negation and still Panini continues to use the word atin in this particular sutra.

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A 2.2.19(3/16)

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

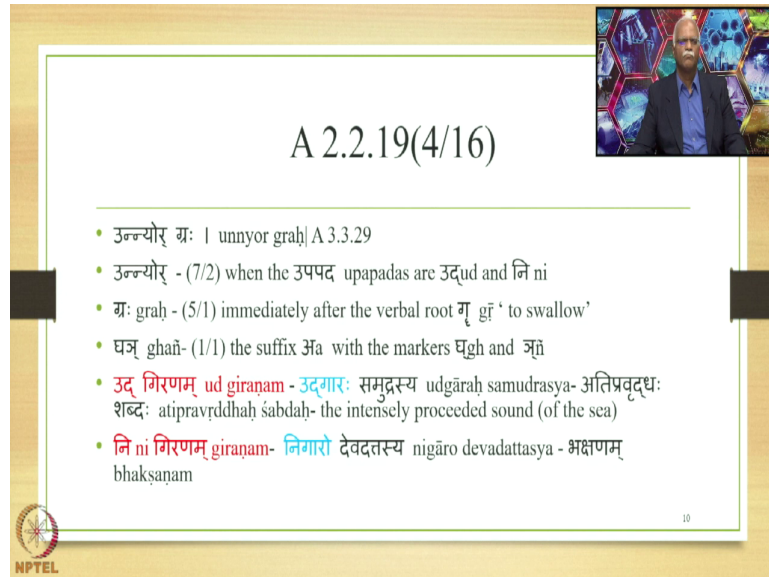
So, we are forced then to think that in this sutra the basic condition of sup and saha supa does not apply rather sup and saha only will apply. So, the basic skeleton of the compound generated by this particular sutra is the following. So, we have the purvapada ending in a sup. So, we have pratipadika plus su and uttarapada will not be a subanta. So, going by the negation of atin where, we know that tin is a suffix added after a verbal root.

So, the other type of suffix which is also added after a verbal root is krt. So, atin which is a negation becomes fruitful or purposeful when we understand krt as the meaning of atin and

that is what is understood over here. So, the compound input is pratipadika plus su plus dhatu plus krt this will be the alaukika vigraha and then supo dhatu pratipadika yoho will apply and will delete su.

And so, the compound output generated would be pratipadika of the purva pada plus dhatu plus krt which is part of the compound as the second part. This will be the structure of the compound output.

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A 2.2.19(4/16)

- उन्नयोर् ग्राः | unnyor graḥ| A 3.3.29
- उन्नयोर् - (7/2) when the उपपद upapadas are उद्ud and नि ni
- ग्राः graḥ - (5/1) immediately after the verbal root गृ गृ ' to swallow'
- घञ् ghañ- (1/1) the suffix अा with the markers घृgh and ञ्णे
- उद् गिरणम् ud giraṇam - उद्गारः समुद्रस्य udgāraḥ samudrasya- अतिप्रवृद्धः शब्दः atipravṛddhaḥ śabdah- the intensely proceeded sound (of the sea)
- नि ni गिरणम् giraṇam- निगारो देवदत्तस्य nigāro devadattasya - भक्षणम् bhakṣaṇam

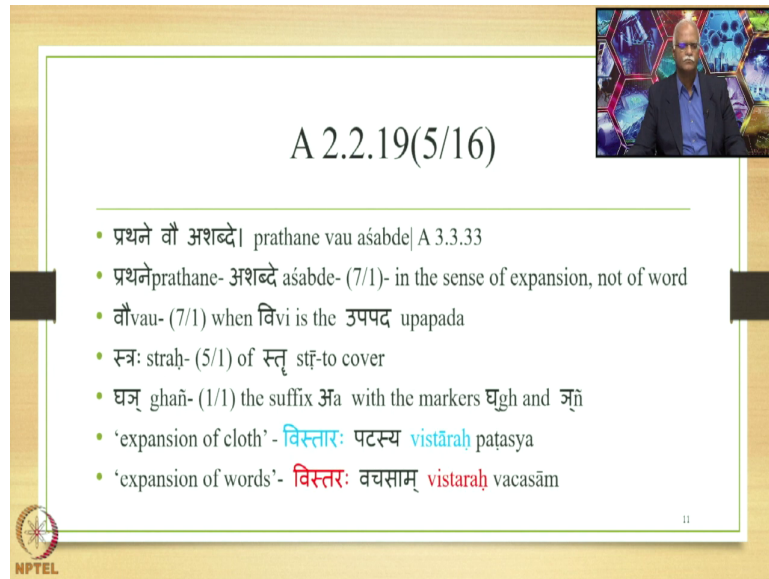
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After having studied the upapadas stated in 3.2 there are some more upapadas stated also in 3.3 and 3.4. We will focus here on the upapadas stated in 3.3 and here are some examples first we go to the sutra 3.3.29 unnyor grah. The word unnyor is in 7 slash 2 which means when the upapadas are ud and ni grah is 5 slash 1 immediately after the verbal root gr to swallow.

The suffix ghan continues which is 1 slash 1 ghan means to suffix a with the markers gh as well as n. Now we have ud giranam as the laukika vighraha from which by adding the suffix ghan prescribed by this particular sutra we get the compound output udgara. So, udgarah samudrasya what it means is atipravrdhah sabdah the intensely proceeded sound of the sea that is the meaning of udgara.

Similarly, when the laukika vighraha is ni giranam we get the compound output as nigarah devadattasya. And here the word nigara means bhaksana bhaksanam devadattasya this is how udgara and nigari are the compound words, which are formed by adding the suffix ghan to the verbal root gr when the upa upapadas are ud and ni.

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A 2.2.19(5/16)

- प्रथने वौ अशब्दे। prathane vau aśabde| A 3.3.33
- प्रथनेprathane- अशब्दे aśabde- (7/1)- in the sense of expansion, not of word
- वौvau- (7/1) when विvi is the उपपद upapada
- स्त्रः strah- (5/1) of स्तृ stṛ-to cover
- घञ् ghañ- (1/1) the suffix अfa with the markers घृgh and ञ्ñ
- 'expansion of cloth' - विस्तारः पटस्य vistārah paṭasya
- 'expansion of words' - विस्तरः वचसाम् vistarah vacasām

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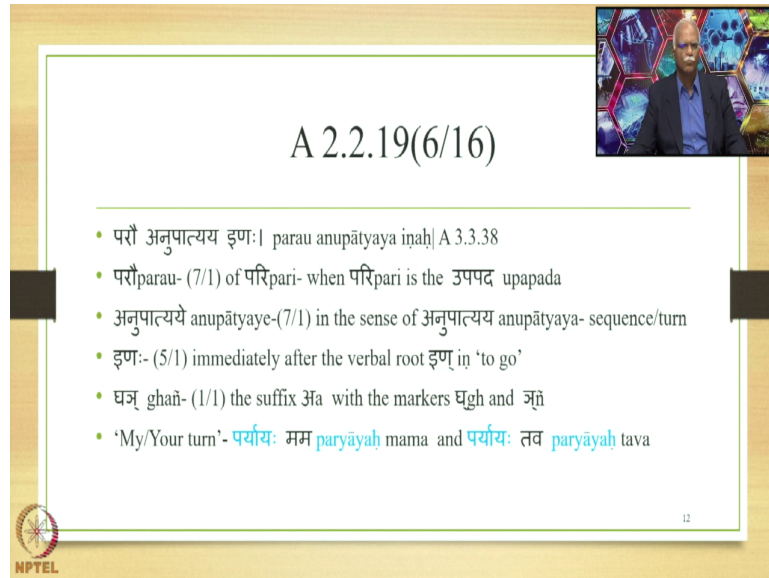
Then we study the next sutra 3.3.33 and the sutra is prathane vau asabde there are three padas in the sutra prathane vau and asabde prathane and asabde both these words are in 7 slash 1

meaning in the sense of expansion, but not that of a word; vau is another word in the sutra which is also in 7 slash 1 and in this case it is mean meaning the upapada.

So, when vi is the upapada, strah continues strah is in 5 slash 1 this is of str verbal root meaning to cover the suffix ghan continues, ghan is 1 slash 1 which is the suffix a with the markers gh as well as n. So, now, when the meaning to be conveyed is expansion of cloth vistarah patasya that would be the samasa output generated vistarah patasya.

When the meaning to be conveyed is that of expansion of words we do not add the suffix ghan and therefore, we will get the form vistarah vacasam. So, vistara and vistara these are contrastive vistara is derived by adding the suffix ghan which means expansion of cloth other than shabda, but when the expansion of shabdas are intended then we get the word form vistara.

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A 2.2.19(6/16)

- परौ अनुपात्यय इणः| parau anupātyaya iṅaḥ| A 3.3.38
- परौparau- (7/1) of परिpari- when परिpari is the उपपद upapada
- अनुपात्यये anupātyaye-(7/1) in the sense of अनुपात्यय anupātyaya- sequence/turn
- इणः- (5/1) immediately after the verbal root इण् iṅ 'to go'
- घञ् ghañ- (1/1) the suffix अfa with the markers घृgh and ञ्ñ
- 'My/Your turn'- पर्यायः मम paryāyah mama and पर्यायः तव paryāyah tava

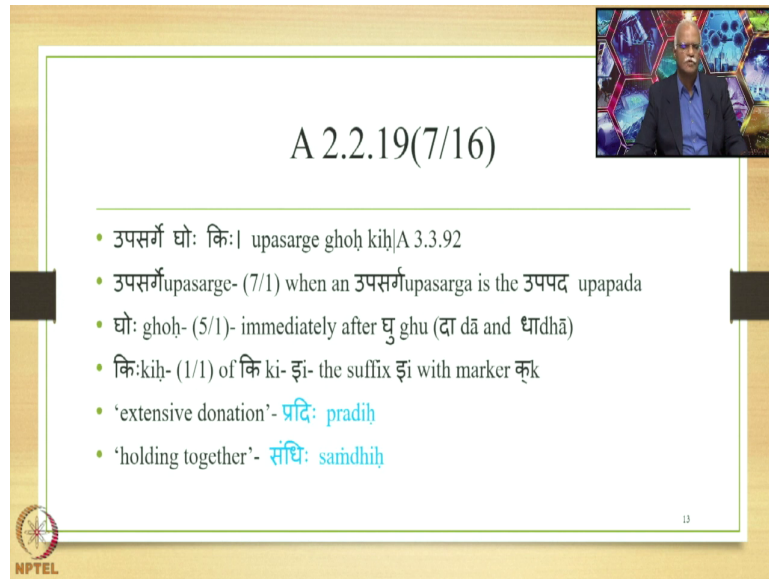
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The next sutra is parau anupatyaya inah 3.3.38 in this particular sutra there are three padas parau anupatyaya and inah, parau 7 slash 1 meaning when pari is the upapada anupatyaye is 7 slash 1 of anupatyaya and anupatyaya means sequence. So, anupatyaye means in the sense of sequence or turn.

In 5 slash 1 which means immediately after the verbal root in, which means to go ghan is continued ghan is 1 slash 1 of the suffix ghan which is a with the markers gh as well as n. So, when the meaning to be conveyed is my or your turn the compound output generated is paryayah mama and paryayah tava. So, paryaya is the compound output generated by adding the suffix ghan to the verbal root n (Refer Time: 15:31).

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A 2.2.19(7/16)

- उपसर्गे घोः किः। upasarge ghoh kih|A 3.3.92
- उपसर्गupasarge- (7/1) when an उपसर्गupasarga is the उपपद upapada
- घोः ghoh- (5/1)- immediately after घृ ghu (दा dā and धा dhā)
- किःkih- (1/1) of कि ki- इि- the suffix इि with marker क्क
- 'extensive donation'- प्रदिः pradih
- 'holding together'- संधिः sandhih

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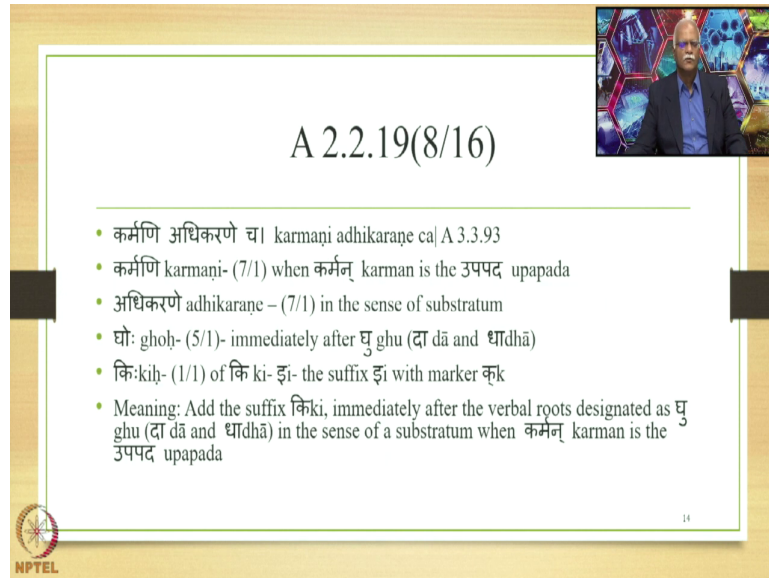
Similarly, the next sutra is 3.3.92 upasarge ghoh kih upasarge ghoh kih. Now, in this sutra there are three padas upasarge ghoh and kih upasarge is 7 slash 1 meaning when an upasarga is the

upapada ghoh is 5 slash 1 which means immediately after ghu and means da and dha da dha
ghuhada kih is 1 slash 1 of ki meaning i the suffix i with the marker k.

So, now when upasarga is the upapada immediately after the verbal root ghu the suffix i is added in the sense of bhava. So, now, when the meaning is extensive donation so, pra is the upasarga da is the variable root ki is the suffix in the sense of bhava. And so, we get the da the a at the end of da deleted because of the marker k. And so, we have prad i and pradi, pradi means extensive donation.

Similarly, when we have the meaning to be conveyed namely holding together. So, sam is the upasarga da is the verbal root designated as ghu to which we add the suffix i and then we get the compound output generated as samdhi samdhih. Similarly we will get many other words of this kind namely vidhi and so on.

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A 2.2.19(8/16)

- कर्मणि अधिकरणे च। karmṇi adhikaraṇe ca| A 3.3.93
- कर्मणि karmṇi- (7/1) when कर्मन् karmān is the उपपद upapada
- अधिकरणे adhikaraṇe – (7/1) in the sense of substratum
- घोः ghoḥ- (5/1)- immediately after घृ ghu (दा dā and धा dhā)
- किःkiḥ- (1/1) of कि-इ- the suffix इ- with marker क्
- Meaning: Add the suffix कि, immediately after the verbal roots designated as घृ ghu (दा dā and धा dhā) in the sense of a substratum when कर्मन् karmān is the उपपद upapada

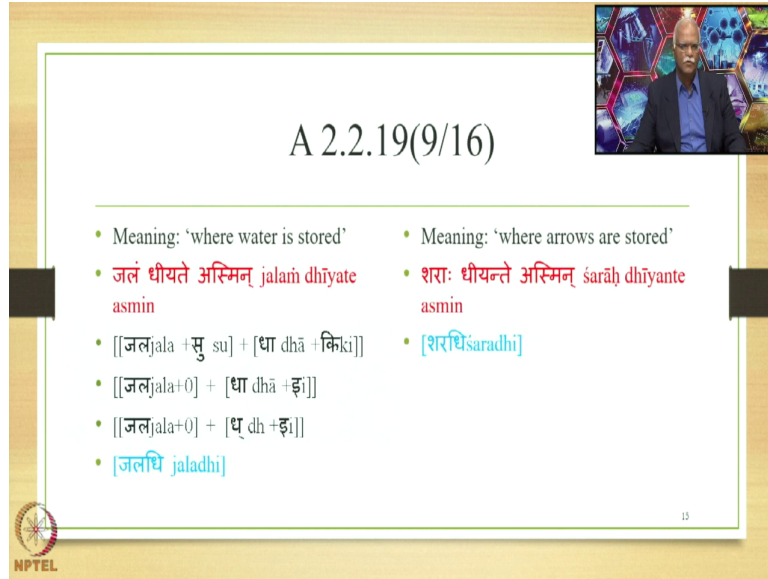
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Next we go to the to the next sutra 3.3.93 which means karmani adhikarane ca this is a very peculiar sutra and this sutra has got two padas, this sutra has got three padas karmani adhikarane and ca. Karmani is 7 slash 1 when karman is the upapada adhikarane is also 7 slash 1 which means in the sense of a substratum.

Ghoh is continued ghoh is 5 slash 1 which means immediately after ghu and ghu means da and dha kih is 1 slash 1 of ki which means i the suffix i with the marker k. So, now, the meaning of the sutra upa karmani adhikarane ca is the following add the suffix ki immediately after the verbal roots designated as ghu namely da and dha.

In the sense of a substratum when karman is the upapada. I repeat add the suffix ki immediately after the verbal roots designated as ghu namely da and dha in the sense of a substratum when karman is the upapada.

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A 2.2.19(9/16)

- Meaning: 'where water is stored'
- जलं धीयते अस्मिन् जलम् धीयते अस्मिन्
- [[जल|jala + सु su] + [धा dhā + कि ki]]
- [[जल|jala+0] + [धा dhā + इ i]]
- [[जल|jala+0] + [ध् dh + इ i]]
- [जलधि jaladhi]

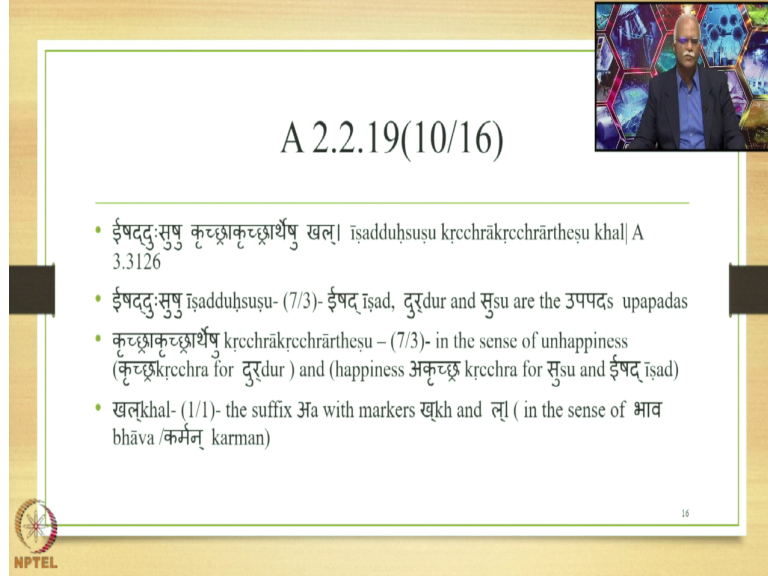
- Meaning: 'where arrows are stored'
- शराः धीयन्ते अस्मिन् शरम् धीयन्ते अस्मिन्
- [शरधि saradhi]

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So, we have the meaning to be conveyed as 'where water is stored' the substratum where water is stored *jalam dhiyate asmin* this is the *laukika vighraha*. So, here the *alaukika vighraha* is *jala* plus *su* plus *dha* plus *ki*. And then *samasa [FL]* takes place. So, *pratipadika [FL]* takes place. And so, then *supo dhatu pratipadika yoho* applies. And so, we have *jala* plus *0* plus *dha* plus *i*.

And then because of this marker *k a* in *dha* gets deleted. So, we have *jala* plus *0* plus *dha* plus *i*. And so, finally, we get the form *jaladhi*, which means *jalam dhiyate asmin* a substratum where water is stored. Similarly where arrows are stored and the *laukika vighraha* is *sarah dhiyante asmin* and the compound output generated is *sara dhi*.

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A 2.2.19(10/16)

- ईषददुःसुषु कृच्छ्राकृच्छ्रार्थेषु खल | īṣadduḥsuṣu kṛcchrākṛcchrārtheṣu khal | A 3.3.126
- ईषददुःसुषु īṣadduḥsuṣu- (7/3)- ईषद् īṣad, दुरdur and सुsu are the उपपदs upapadas
- कृच्छ्राकृच्छ्रार्थेषु kṛcchrākṛcchrārtheṣu – (7/3)- in the sense of unhappiness (कृच्छ्राkṛcchra for दुरdur) and (happiness अकृच्छ्रे kṛcchra for सुsu and ईषद् īṣad)
- खलkhal- (1/1)- the suffix आ with markers खkh and लl (in the sense of भाव bhāva /कर्मन् karman)

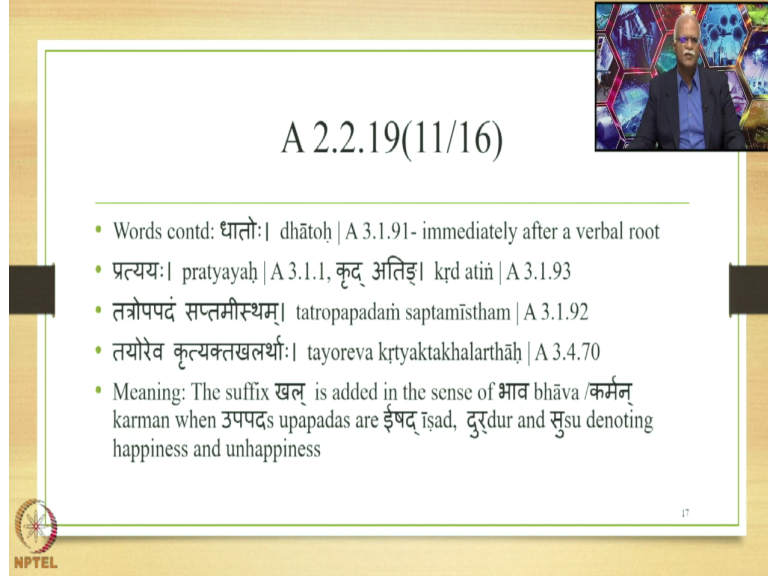
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And in the similar fashion many words they can be generated. Now, let us proceed further this is a very important sutra is isadduhsusu krcchrakrcchrarthesu khal 3.3.126 isadduhsusu krcchrakrcchrarthesu khal. There are three padas in the sutra isadduhsusu 7 slash 3 isad dur and su these are the upapadas that is the meaning krcchrakrcchrarthesu is 7 slash 3 - in the sense of unhappiness krcchra for dur and happiness a krcchra for su and isad.

Khal is 1 slash 1 which refers to the suffix a with markers kh and l and the meaning of this suffix khal is bhava or karman.

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A 2.2.19(11/16)

- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayah | A 3.1.1, कृद् अतिङ् | kṛd atin | A 3.1.93
- तत्रोपपदं सप्तमीस्थम् | tatropapadaṁ saptamīstham | A 3.1.92
- तयोरेव कृत्यक्तखलार्थाः | tayoreva kṛtyaktakhalarthāḥ | A 3.4.70
- Meaning: The suffix खल् is added in the sense of भाव bhāva /कर्मन् karman when उपपदs upapadas are ईषद् iṣad, दुर्dur and सुsu denoting happiness and unhappiness

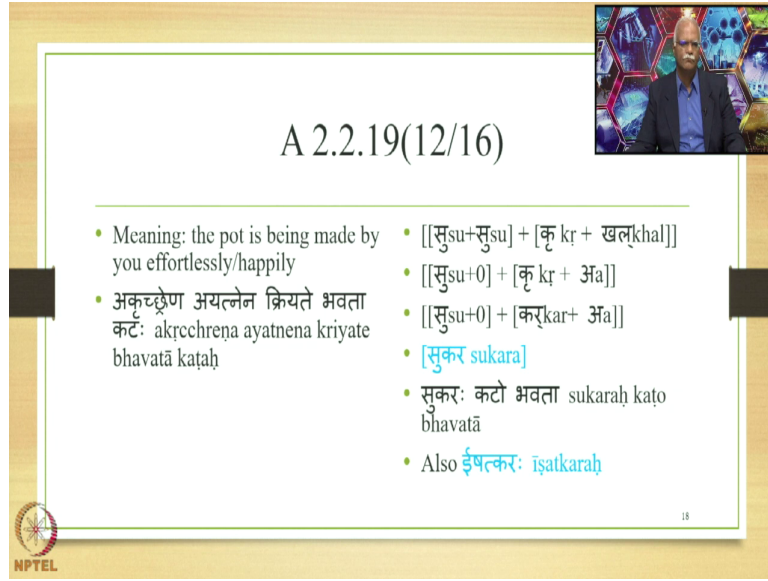
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Words continued are dhatoḥ from 3.1.91 meaning immediately after a verbal root pratyayah 3.1.1 kṛd atin 3.1.93 tatropapadam saptamistham 3.1.92 the meaning of the suffix khal is stated by the sutra tayoreva kṛtyaktakhalarthah tayoreva refers to bhava karman [FL] and that is why the suffix khal means bhava as well as karma.

So, the overall meaning of the sutra is the following the suffix khal is added in the sense of bhava or karman when upapadas are isad dur and su denoting happiness and unhappiness isad and su denoting happiness dur denoting unhappiness. I repeat the suffix khal is added in the sense of bhava or karman when upapadas are isad dur and su denoting happiness and unhappiness isad and su denoting happiness dur denoting unhappiness.

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A 2.2.19(12/16)

- Meaning: the pot is being made by you effortlessly/happily
- अकृच्छ्रेण अयत्नेन क्रियते भवता कर्तः akrcchreṇa ayatnena kriyate bhavatā kataḥ
- [[सुsu+सुsu] + [कृ kr + खलkhal]]
- [[सुsu+0] + [कृ kr + अa]]
- [[सुsu+0] + [कर्kar+ अa]]
- [सुकर sukara]
- सुकरः कटो भवता sukarah kato bhavatā
- Also ईषत्करः iṣatkarah

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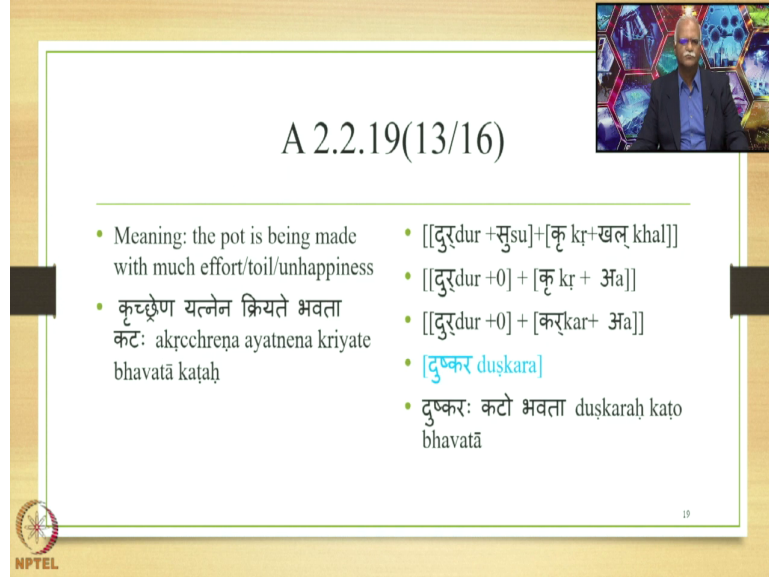
So, when the meaning to be conveyed is the pot is being made by you effortlessly when this meaning is to be conveyed where akrcchreṇa ayatnena kriyate bhavata kataḥ this is the laukika vakya expressing this particular sense and here akrcchreṇa kriyate. These two words they get expressed by the compound formation where we have su referring to akrcch and the second su referring to su pratyaya plus kr plus khal.

Khal referring to the karma and so, samasa [FL] takes place and so, the pratipadika [FL] also takes place and therefore, now supo dhatu pratipadika yoḥo applies. And so, we have su plus 0 plus kr plus a, and because of a now kr gets the guna substitution and so, we have su plus 0 plus kar plus a.

And finally, we get the form sukara sukarah kato bhavata, which means akrcchreṇa ayatnena kriyate bhavata kataḥ the pot is being made by you happily akrcchreṇa effortlessly ayatnena.

The same meaning will be conveyed by also isatkara. So, isatkarah kato bhavata this will be the other expression available to us.

(Refer Slide Time: 24:28)



A 2.2.19(13/16)

- Meaning: the pot is being made with much effort/toil/unhappiness
- कृच्छ्रेण यत्नेन क्रियते भवता
कटः akṛcchreṇa ayatnena kriyate
bhavatā kṛtaḥ
- [[दुर्dur +सुsu]+[कृ kr+खल् khal]]
- [[दुर्dur +0] + [कृ kr + अa]]
- [[दुर्dur +0] + [कर्kar+ अa]]
- [दुष्कर duṣkara]
- दुष्करः कटो भवता duṣkaraḥ kato
bhavatā

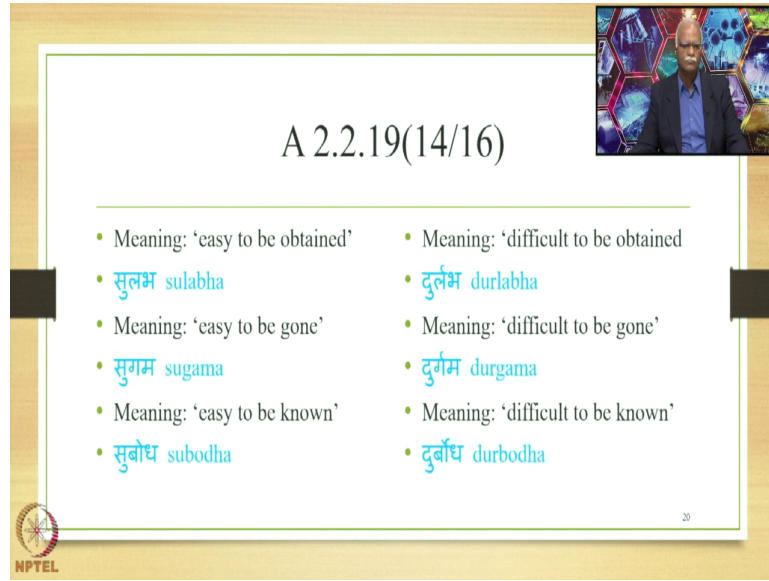
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Now, when the meaning is the pot is being made with much effort or much toil and unhappiness then kṛcchreṇa ayatnena kriyate bhavata kṛtaḥ this would be the laukika meaning. And then kṛcchreṇa kriyate this will get compound expression in the form of the following process.

So, we have dur plus su dur referring kṛcch su is the pratyaya. So, dur plus su plus kr plus khal and the samasa [FL] takes place and the pratipadika [FL] takes place. So, supo dhatu pratipadika yoho applies. And so, we have dur plus 0 plus kr plus a and now because of a kr gets the guna substitution. So, we have dur plus 0 plus kr plus a and now because of a kr gets the guna substitution.

So, we have dur plus 0 plus kar plus a, and finally, we will get the compound output duskara. Duskarah kato bhavata this means same thing as krcchrena ayatnena kriyate bhavata katah which means the pot is being made with much effort or much toil or much unhappiness by you.

(Refer Slide Time: 25:52)



A 2.2.19(14/16)

• Meaning: 'easy to be obtained'	• Meaning: 'difficult to be obtained'
• सुलभ sulabha	• दुर्लभ durlabha
• Meaning: 'easy to be gone'	• Meaning: 'difficult to be gone'
• सुगम sugama	• दुर्गम durgama
• Meaning: 'easy to be known'	• Meaning: 'difficult to be known'
• सुबोध subodha	• दुर्बोध durbodha

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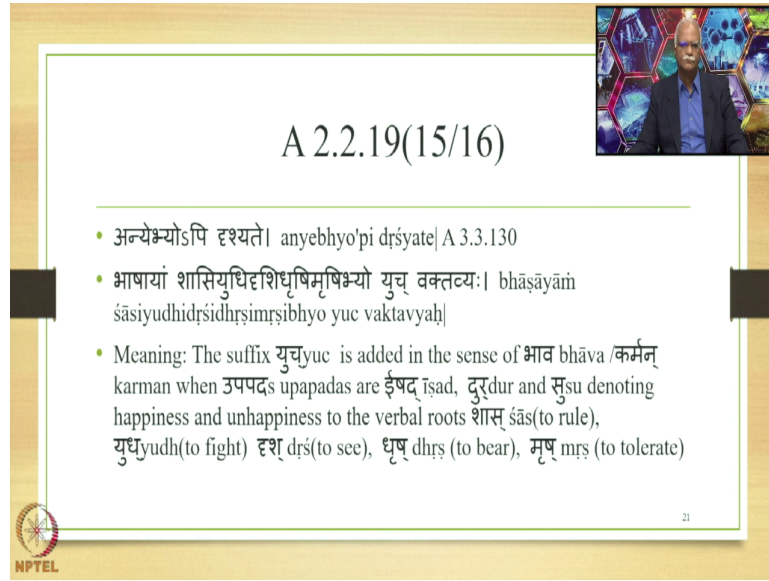
In the same fashion when the meanings are to be expressed in the following way easy to be obtained we will get the form sulabha labha is the verbal root which means to obtain. And sulabha means something which is very easy to be obtained as opposed to durlabha which means difficult to be obtained.

Sugama meaning easy to be gone and durgama as opposed to it rate meaning difficult to be gone. Similarly subodha meaning easy to be known and durbodha difficult to be known as

opposed to subodha. So, happiness and unhappiness krcc and akrcc these are the meaning conveyed by dur and su respectively in these words and words of the same kind.

There are so many words of this particular kind and this process is highly productive. We use so many words of so many words derived from this particular process.

(Refer Slide Time: 27:04)



A 2.2.19(15/16)

- अन्येभ्योऽपि दृश्यते। anyebhyo'pi drśyate| A 3.3.130
- भाषायां शासियुधिदृशिधृषिमृषिभ्यो युच् वक्तव्यः। bhāṣāyāṃ śāsiyudhidrśidhṛṣimṛṣibhyo yuc vaktavyaḥ|
- Meaning: The suffix युच्yuc is added in the sense of भाव bhāva /कर्मन् karmān when उपपदs upapadas are ईषद् iṣad, दुरdur and सुsu denoting happiness and unhappiness to the verbal roots शास् śās(to rule), युध्यudh(to fight) दृश् drś(to see), धृष् dhṛṣ (to bear), मृष् mṛṣ (to tolerate)

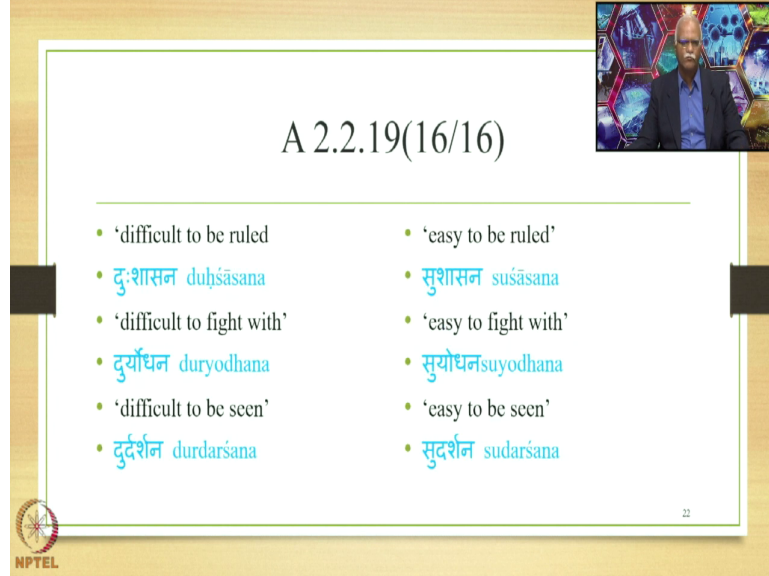
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Lastly we study a particular varthika which is stated on the sutra anyebhyopi drsyate 3.3.130 and this varthika is bhasayam sasiyudhidrsidhrsimsibhyo yuc vaktavyah bhasayam sasiyudhidrsidhrsimsibhyo yuc vaktavyah. This means the suffix yuc is to be added in the sense of bhava or karman when upapadas are isad dur and su denoting happiness and unhappiness to the verbal roots sas to rule, yudh to fight, drs to see, dhrs to bear and mrs to tolerate.

I repeat the suffix yac is added in the sense of bhava or karman when upapadas are isad dur and su denoting happiness and unhappiness to the verbal roots sas to rule, yudh to fight, drs to see, dhars to bear and also mrs to tolerate.

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A 2.2.19(16/16)

• 'difficult to be ruled'	• 'easy to be ruled'
• दुःशासन duḥśāsana	• सुशासन suśāsana
• 'difficult to fight with'	• 'easy to fight with'
• दुर्योधन duryodhana	• सुयोधन suyodhana
• 'difficult to be seen'	• 'easy to be seen'
• दुर्दर्शन durdarśana	• सुदर्शन sudarśana

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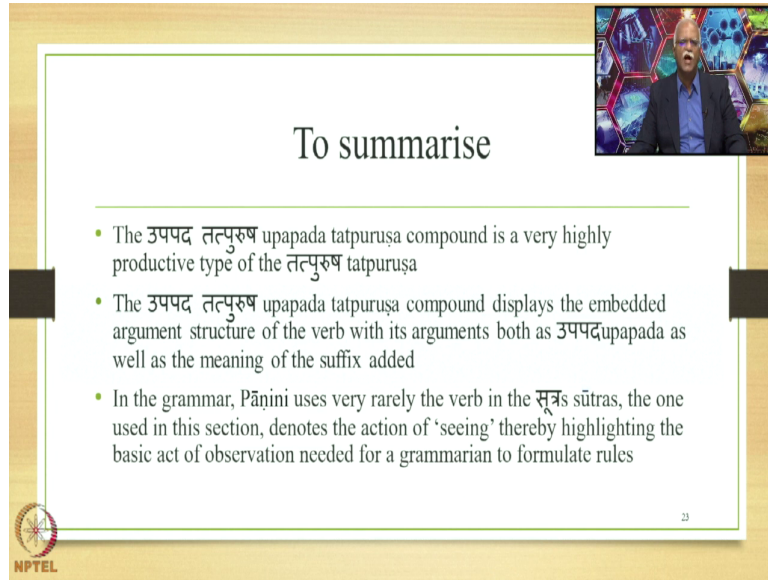
So, now when we have the meaning difficult to be ruled we will add the suffix yac after the verbal root sas when the upapada is dur and the compound output derived will be duhsasana. Similarly, difficult to fight with when this meaning is to be conveyed we add the suffix yac after the verbal root yudh when the upapada is dur.

And the compound output generated is duryodhana. Similarly when the meaning to be conveyed is difficult to be seen we add the suffix yuc after the verbal root drs when the upapada is dur and we get the form durdarsana as the finally, derived compound output as

opposed to susasana, which means easy to be ruled suyodhana easy to fight with and also sudarsana easy to be seen.

No wonder that bhimasena refers to duryodhana as suyodhana and not as duryodhana in various classical Sanskrit plays and also in the literature.

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To summarise

- The उपपद तत्पुरुष upapada tatpuruṣa compound is a very highly productive type of the तत्पुरुष tatpuruṣa
- The उपपद तत्पुरुष upapada tatpuruṣa compound displays the embedded argument structure of the verb with its arguments both as उपपदupapada as well as the meaning of the suffix added
- In the grammar, Pāṇini uses very rarely the verb in the सूत्रs sūtras, the one used in this section, denotes the action of 'seeing' thereby highlighting the basic act of observation needed for a grammarian to formulate rules

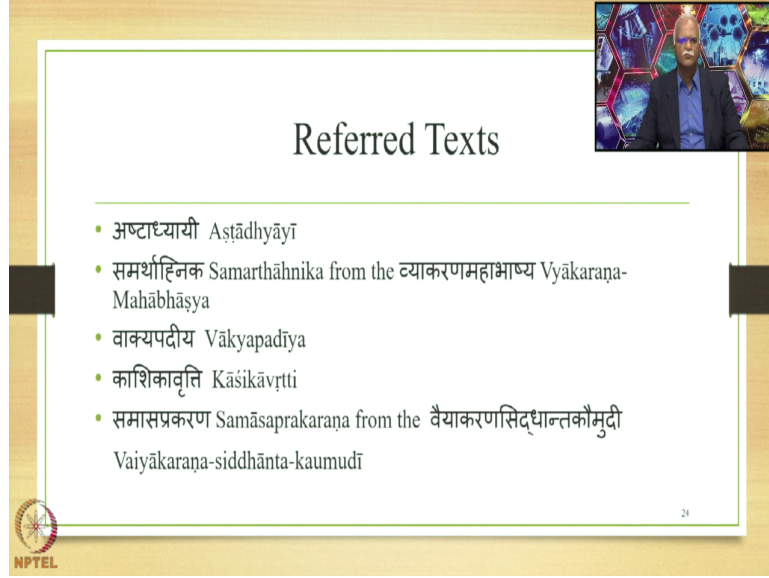
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To summarize the upapada tatpuruṣa compound is a very highly summary productive type of the tatpuruṣa. The upapada tatpuruṣa compound displays the embedded argument structure of the verb with its arguments both as upapada as well as the meaning of the suffix added to the verbal root.

In the grammar Panini uses very rarely the verb in the sutras the one used in this section denotes the action of seeing thereby highlighting the basic act of observation needed for a grammarian to formulate rules.

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The slide is titled "Referred Texts" and features a list of five Sanskrit texts. In the top right corner, there is a small video inset showing a man with glasses and a blue shirt. The NPTEL logo is visible in the bottom left corner of the slide.

Referred Texts

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


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These are the texts referred to.

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अनुगृहीतो'स्मि

• ढीकडडडं ढुणंढुी.	• Muchas gracias.
• अनेक धनडडड.	• Merci beaucoup.
• डडुत डडुत धनडडड.	• Danke.
• आडडरी आहे.	• Grazie mille.
• डूड डूड आडडर.	• Thank you.



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Thank you very much.