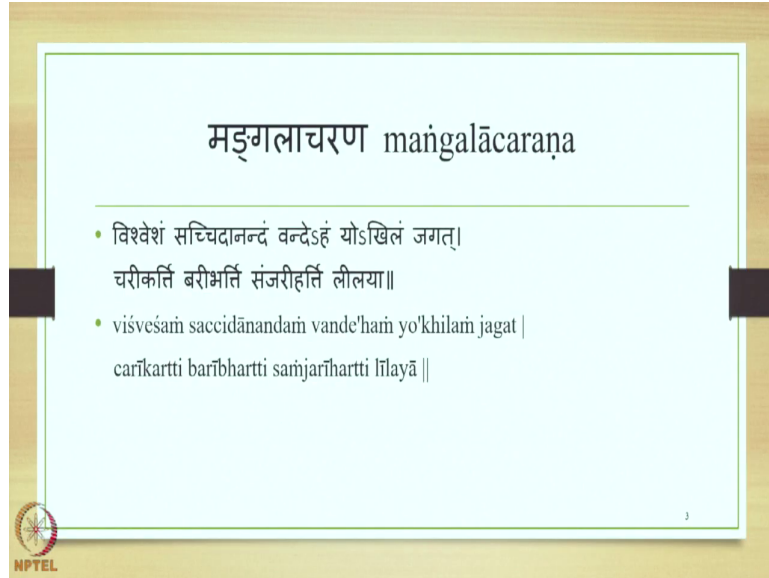


समास samāsa in Pāṇinian grammar- I
Prof. Malhar Kulkarni
Department of Humanities and Social Sciences
Indian Institute of Technology, Bombay

Lecture - 58
पूर्वपदकार्य pūrvapadakārya

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


(Refer Slide Time: 00:40)



मङ्गलाचरण mangalācaraṇa

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

3

 NPTEL

[FL]. In this course we are focused on the tatpurusha samasa. Tatpurusha is a prominent type of samasa in Sanskrit along with avyayibhav, bahuvrihi and dvandva. These samasas are

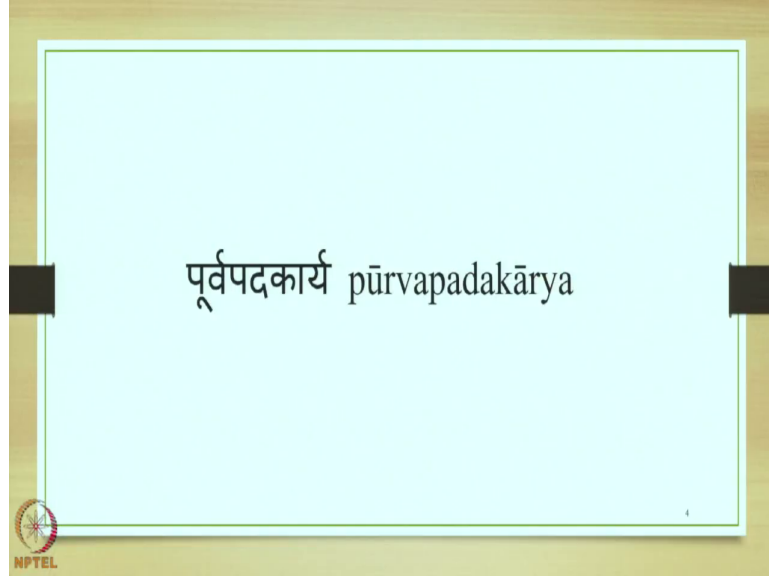
stated in the text of Ashtadhyayi in the following order avyayibhav tatpurusha bahuvrihi and dvandva.

Tatpurusha samasa is by far stated to be the most productive of the samasas be it samasa vidhayaka sutra, be it samasanta pratyaya vidhayaka sutra or be it samasa svara vidhayaka sutra. The number of sutras composed by Panini are very much in comparison with the sutras composed by Panini in order to explain other types of sutras.

There are also quite a lot of varieties within the broad umbrella of tatpurusha and we have studied them in this course we started with the vibhakti tatpurusha where we studied dwitiya vibhakti tatpurusha first, then tritiya, then chaturthi, then panchami, then saptami, and finally, shashti tatpurusha, in that order as given in the text of Ashtadhyayi the core of Paninian grammar and the Paninian grammatical tradition.

Then we studied karmadharaya after which ekadeshi samasa and also nay tatpurusha samasa. Then we studied gati tatpurusha samasa and then finally, we studied upapada tatpurusha samasa. We also studied the derivation process of a samasa in which the laukikavighraha plays a very crucial role highlighting the interrelation of padas thereby the [FL] where there is some [FL] and [FL]. Then the alaukikavighraha takes place, then we also have studied the samasanta pratyaya taking place, then sup aluk happens, then purvapadakarya happens.

(Refer Slide Time: 03:50)



And we have studied in brief some purvapadakaryas in the initial part of this course in this lecture we shall focus on some more purvapadakaryas that happen in the tatpurusha samasa. We know that the initial member of the tatpurusha samasa or for that matter any samasa is called purvapada and the operations that happen on this purvapada are referred to as purvapadakarya.

(Refer Slide Time: 04:27)

अधिकार adhikāra

- From अलुग् उत्तरपदे। alug uttarapade| A 6.3.1
- उत्तरपदे uttarapade from A 6.3.1
- Continues upto the end of A 6.3
- Immediately before the last member of the compound
- Invariably referring to the first member of the compound पूर्वपद pūrvapada
- And then operations related to the modifications in the पूर्वपद pūrvapada are stated in A 6.3

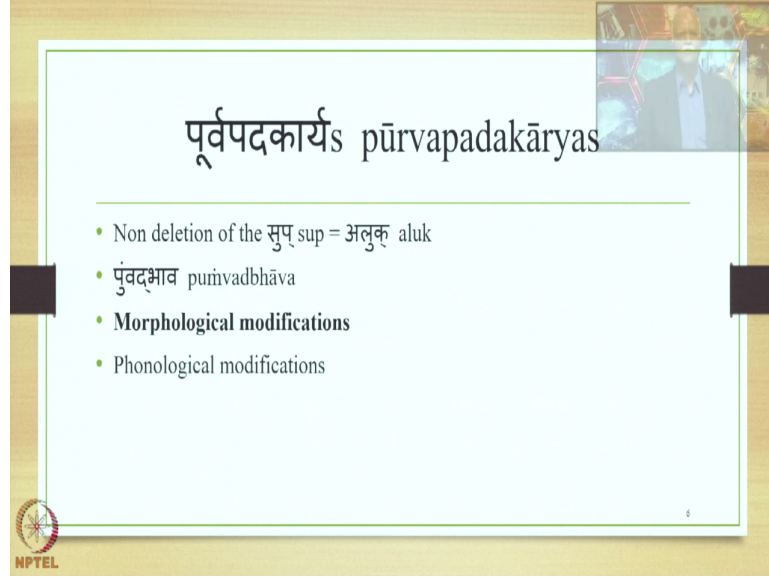
NPTEL

These are stated in an adhikara 6.3.1 the adhikara is alug uttarapade 6.3.1 and in this particular adhikara sutra there are two padas alug and uttarapade. Uttarapade is relevant from this point of view. Uttarapade continues up to the end of 6.3. So, the entire 6.3 is governed by the adhikara uttarapade uttarapade is 7 slash 1 of uttarapada and uttarapada is the technical term used for the final member of the tatpurusha samasa or for that matter any other samasa as well.

So, when uttarapada is used in the 7th case as an adhikara it states the environment namely immediately before the uttarapada that is the last member of the compound. Obviously, in case of tatpurusha it invariably refers to the first member of the compound namely the purvapada which undergoes certain operation in the environment of the uttarapada following.

So, immediately before the last member of the compound what comes invariably is the purvapada. And then the operations related to the modifications in the purvapada are stated in 6.3 [FL] of the Ashtadhyayi some of which we shall study in this particular lecture.

(Refer Slide Time: 06:08)



पूर्वपदकार्यs pūrvapadakāryas

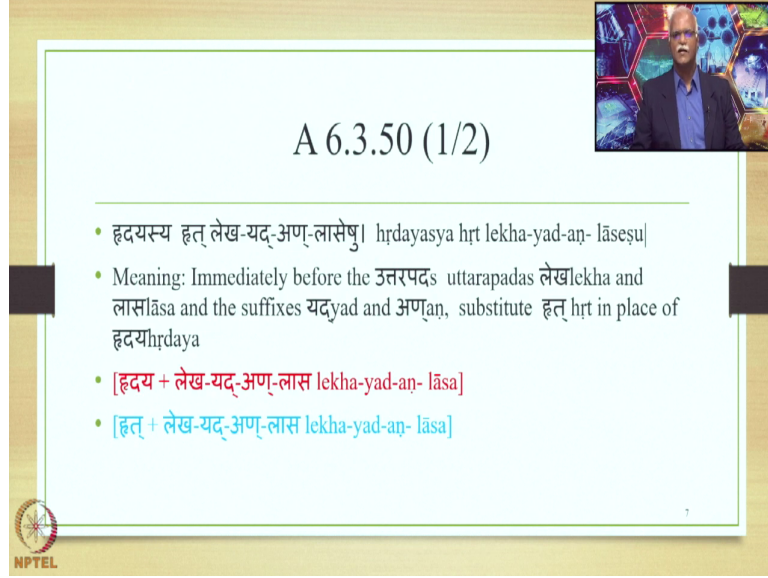
- Non deletion of the सुप् sup = अलुक् aluk
- पुंवद्भाव pumvadbhāva
- **Morphological modifications**
- Phonological modifications

NPTEL

So, some of the purvapadakaryas are non-deletion of the sup also stated as aluk they are also treated in 6.3. Pumvadbhava the going back to the pratipadika form from a feminine gender suffixed form is the pumvadbhava this is also stated in 6.3. Morphological modifications are also stated in 6.3 and phonological modifications which are stated in 8.3 and 4 and so on.

They are also the purvapadakaryas some of them we have already studied in the initial part of this course. In this lecture we shall focus on the morphological modifications that happen as far as the purvapada is concerned. So, the purvapadakarya is concerned.

(Refer Slide Time: 07:08)



A 6.3.50 (1/2)

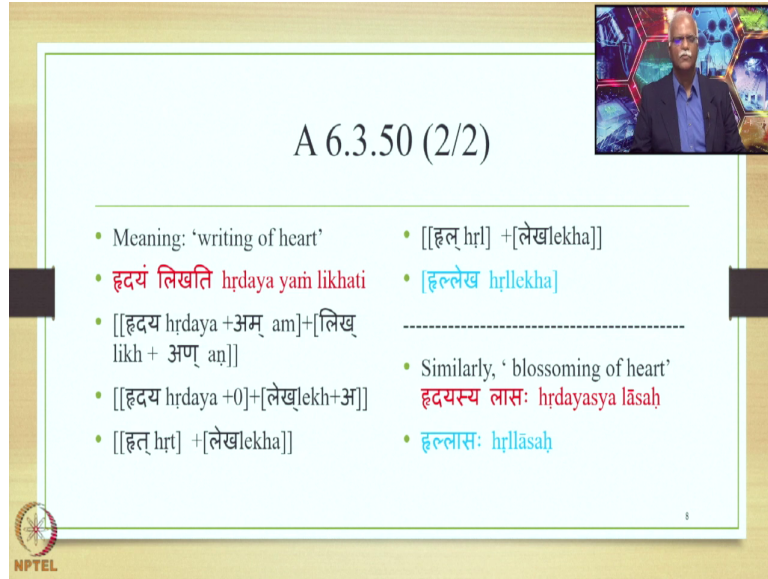
- हृदयस्य हृत् लेख-यद्-अण्-लासेषु | hrdayasya hrt lekha-yad-aṅ- lāseṣu|
- Meaning: Immediately before the उत्तरपदs uttarapadas लेखlekha and लासlāsa and the suffixes यद्-yad and अण्ṅ, substitute हृत् hrt in place of हृदयhrdaya
- [हृदय + लेख-यद्-अण्-लास lekha-yad-aṅ- lāsa]
- [हृत् + लेख-यद्-अण्-लास lekha-yad-aṅ- lāsa]

NPTEL

Let us study sutras one by one. The first sutra that we study is 6.3.50 which is hrdayasya hrt lekha yad an lasesu hrdayasya hrt lekha yad an lasesu. There are 3 padas in the sutra hrdayasya hrt and lekha yad an lasesu hrdayasya is 6 slash 1, hrt is 1 slash 1, lekha yad an lasesu is 7 slash 3.

So, what the sutra means over here is that immediately before the uttarapadas lekha la and lasa and the suffixes yad and an substitute hrt in place of hrdaya. I repeat immediately before the uttarapadas lekha and lasa and the suffixes yad and an substitute hrt in place of hrdaya. So, the structure of the application of this sutra can be shown in the following manner. So, if you have hrdaya plus lekha yad an and lasa then hrdaya is substituted by hrt plus lekha yad an and lasa.

(Refer Slide Time: 08:32)



A 6.3.50 (2/2)

- Meaning: 'writing of heart'
- हृदयं लिखति hrdaya yaṁ likhati
- [[हृदय hrdaya +अम् am]+[लिख् likh + अण् an]]
- [[हृदय hrdaya +0]+[लेख्lekha+अ]]
- [[हृत् hṛt] +[लेखlekha]]
- [[हृल् hṛl] +[लेखlekha]]
- [हृल्लेख hṛllekha]

- Similarly, 'blossoming of heart'
- हृदयस्य लासः hrdayasya lāsah
- हृल्लासः hṛllāsah

NPTEL

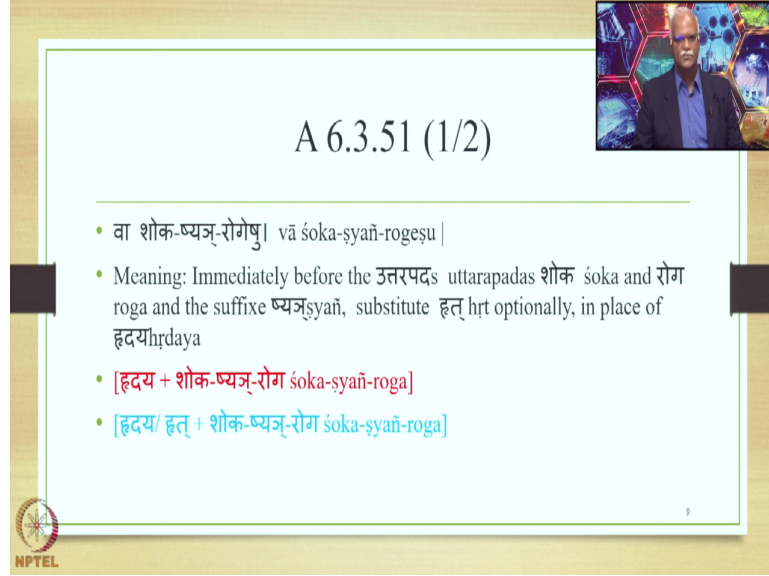
So, now when the meaning is writing of heart hrdayam likhati one who writes one's heart. So, here we have the laukikavighraha hrdayam likhati and the alaukikavighraha is hrdaya plus am plus likh plus an. Now, samasa [FL] takes place pratipadika [FL] takes place. So, supo dhatu pratipadika yoho applies and so, the next stage in the derivation is hrdaya plus 0 plus likha plus an and likha becomes lekh.

So, hrdaya plus 0 plus lekha plus a and now because lekha is the upapada hrdaya is substituted by hrt. So, we have hrt plus lekha and then this ta gets substituted by la. So, we have the hrlekha hrllekeha writing of the heart hrlekha as the finally, derived compound output.

Similarly, blossoming of heart is the meaning to be conveyed and we have the laukikavighraha hrdayasya lasah and then it undergoes the same process hrdayasya lasah and then finally,

derived compound output is hrllasa whose prathama eka vachana is hrllasah hrdayasya hrt lekha yad an lasesu.

(Refer Slide Time: 10:26)



A 6.3.51 (1/2)

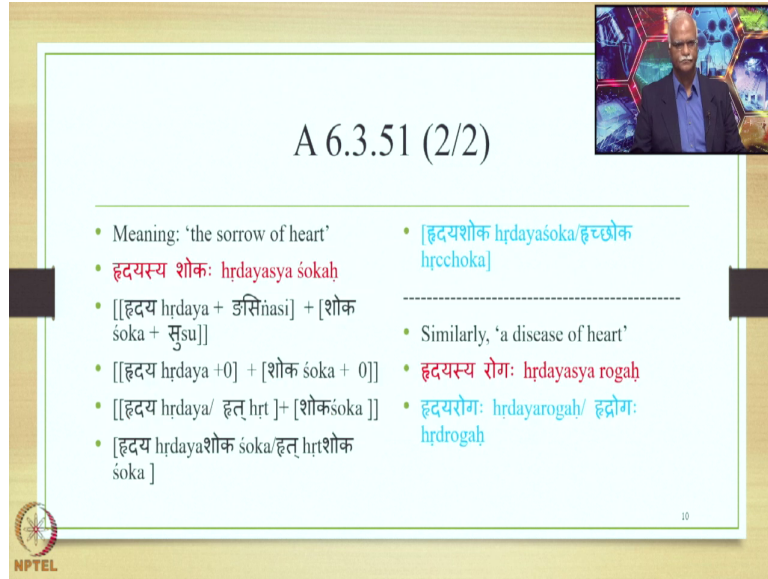
- वा शोक-ष्यञ्-रोगेषु | vā śoka-ṣyañ-rogeṣu |
- Meaning: Immediately before the उत्तरपदs uttarapadas शोक śoka and रोग roga and the suffixे ष्यञ्ṣyañ, substitute हृत् hrt optionally, in place of हृदयhrdaya
- [हृदय + शोक-ष्यञ्-रोग śoka-ṣyañ-roga]
- [हृदय/ हृत् + शोक-ष्यञ्-रोग śoka-ṣyañ-roga]

NPTEL

The next sutra is va soka syan rogesu in this sutra there are two padas va as well as soka syan rogesu. Now, the meaning of the sutra is the following immediately before the uttarapadas soka and roga and the suffix syan substitute hrt optionally in place of hrdaya. I repeat immediately before the uttarapadas soka and roga and the suffix syan substitute hrt optionally in place of hrdaya.

So, when we have hrdaya plus soka syan roga following hrdaya is substituted optionally by hrt when soka syan and roga follow.

(Refer Slide Time: 11:21)



A 6.3.51 (2/2)

- Meaning: 'the sorrow of heart'
- हृदयस्य शोकः hrdayasya śokaḥ
- [[हृदय hrdaya + उसिनasi] + [शोक śoka + सुsu]]
- [[हृदय hrdaya + 0] + [शोक śoka + 0]]
- [[हृदय hrdaya/ हृत् hrt]+ [शोकśoka]]
- [हृदय hrdayaशोक śoka/हृत् hrtशोक śoka]

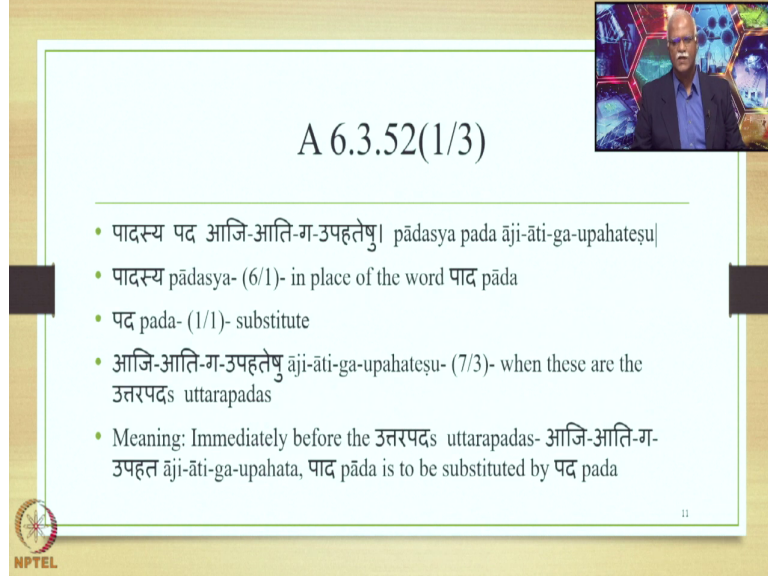
- [हृदयशोक hrdayaśoka/हृच्छोक hr̥cchoka]
- Similarly, 'a disease of heart'
- हृदयस्य रोगः hrdayasya rogaḥ
- हृदयरोगः hrdayarogaḥ/ हृद्रोगः hr̥drogaḥ

10

So, the meaning to be conveyed is the sorrow of heart hrdayasya sokah. This is the laukikavighraha and then the alaukikavighraha is hrdaya plus nasi plus soka plus su samasa [FL] takes place pratipadika [FL] takes place supo dhatu pratipadika yoho applies and so, we have hrdaya plus 0 plus soka plus 0. And now in this particular stage hrdaya is substituted optionally by hrt.

So, we have hrdaya or hrt plus soka and so, we have either hrdaya soka or hrt soka and finally, derived output is hrdayasoka or hrtsoka after applying the necessary sandhi rules hrdayasoka or hrtsoka hrdaya is substituted by hrt optionally. Similarly, when the meaning to be denoted is a disease of heart hrdayasya rogah and so, hrdaya will be substituted optionally by hrt and so, you will get two outputs hrdayaroga hrdroga and the pratama eka vachana would hrdayarogha hrdrogah meaning the same thing as hrdayasya rogah a disease of heart.

(Refer Slide Time: 13:00)



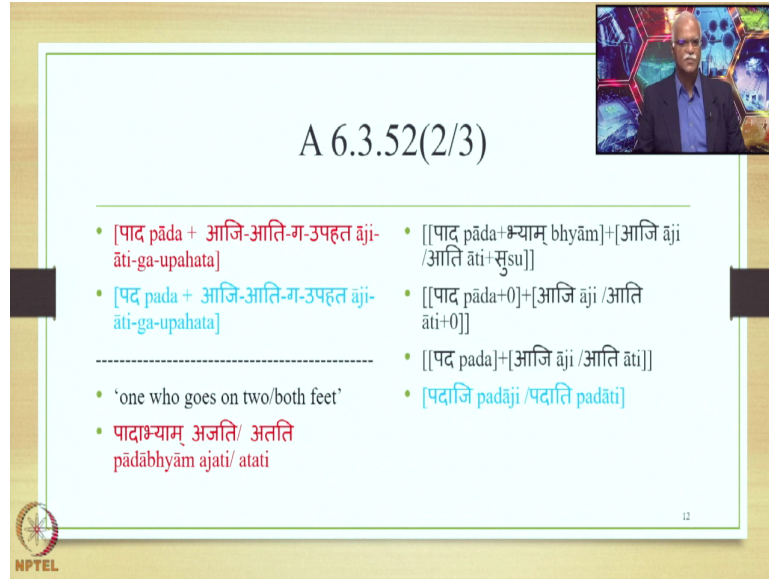
A 6.3.52(1/3)

- पादस्य पद आजि-आति-ग-उपहतेषु। pādasya pada āji-āti-ga-upahateṣu।
- पादस्य pādasya- (6/1)- in place of the word पाद pāda
- पद pada- (1/1)- substitute
- आजि-आति-ग-उपहतेषु āji-āti-ga-upahateṣu- (7/3)- when these are the उत्तरपदs uttarapadas
- Meaning: Immediately before the उत्तरपदs uttarapadas- आजि-आति-ग-उपहत āji-āti-ga-upahata, पाद pāda is to be substituted by पद pada

11

Let us now go to the next sutra padasya pada aji ati ga upahatesu 6.3.52 padasya pada aji ati ga upahatesu padasya is 6 slash 1 which means in place of the word pada pada is 1 slash 1 substitute pada aji ati ga upahatesu this is 7 slash 3 when these are the uttarapadas. So, the meaning of the sutra is the following immediately before the uttarapadas aji ati ga and upahata pada is to be substituted by pada. I repeat immediately before the uttarapadas aji ati ga and upahata pada is to be substituted by pada.

(Refer Slide Time: 13:56)



A 6.3.52(2/3)

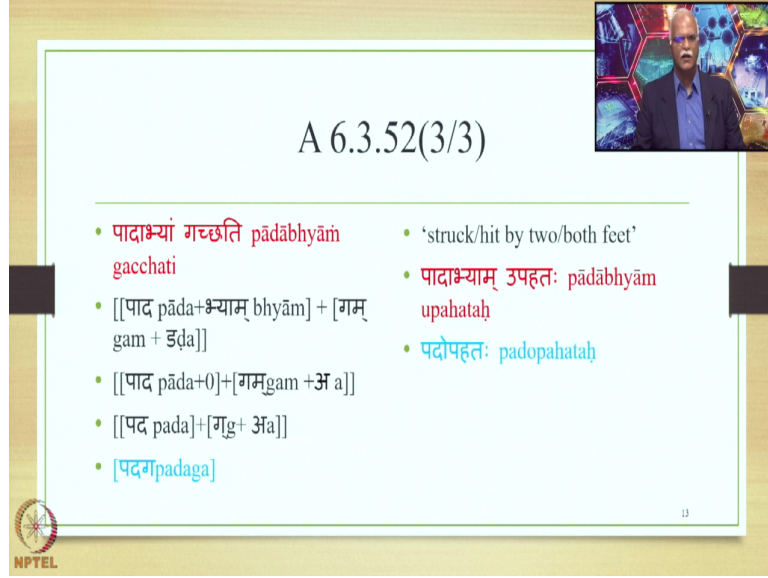
- [पाद pāda + आजि-आति-ग-उपहत ऎji-
āti-ga-upahata]
- [पाद pāda + आजि-आति-ग-उपहत ऎji-
āti-ga-upahata]
-
- 'one who goes on two/both feet'
- पादाभ्याम् अजति/ अतति
pādābhyām ajati/ atati
- [[पाद pāda+भ्याम् bhyām]+[आजि ऎji
/आति āti+सुsu]]
- [[पाद pāda+0]+[आजि ऎji /आति
āti+0]]
- [[पाद pāda]+[आजि ऎji /आति āti]]
- [पदाजि padāji /पदाति padāti]

12

So, the structure of the sutra and the output can be shown in this particular manner when we have pada plus aji ati ga upahata as the input, the output is pada plus aji ati ga and upahata. So, when the meaning to be conveyed is one who goes on two feet or both feet padambhyam ajati or padambhyam atati. This is the laukikavighraha and here we have the suffix I added to aja and ata. So, we have pada plus bhyam plus aji or ati plus su.

And so, samasa [FL] takes place and pratipadika [FL] takes place. So, supo dhatu pratipadika yoho applies and so, we have pada plus 0 plus aji or ati plus 0 and then pada is substituted by pada because aji and ati are the uttarapadas and so, we have pada plus aji or ati as the next stage of derivation and we when we join them together, we get padaji or padati as the finally, derived compound output meaning one who goes on two feet padaji or padati.

(Refer Slide Time: 15:27)



A 6.3.52(3/3)

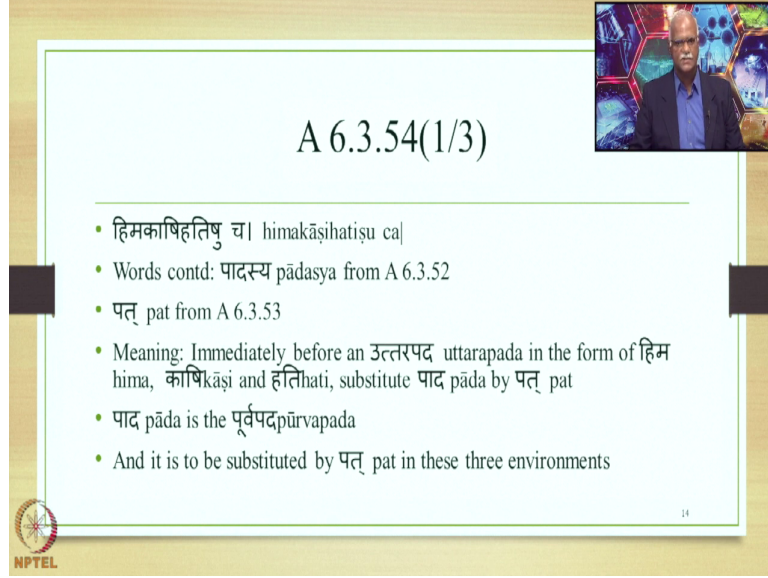
- पादाभ्यां गच्छति pādābhyām gacchati
- [[पाद pāda+भ्याम् bhyām] + [गम् gam + डda]]
- [[पाद pāda+0]+[गम्gam +अ a]]
- [[पद pada]+[ग[ङ्+ अa]]
- [पदगpadaga]
- 'struck/hit by two/both feet'
- पादाभ्याम् उपहतः pādābhyām upahataḥ
- पदोपहतः padopahataḥ

13

Similarly, when the meaning to be conveyed is the same and we have padabhyam gacchati. Now, we are using the verbal root differently padabhyam gacchati and here we have the alaukikavigraha pada plus bhyam plus gam plus da and samasa [FL] takes place pratipadika [FL] also takes place supo dhatu pratipadika yoho applies. So, we have pada plus 0 plus gam plus a in the suffix da dis a marker. So, a is the suffix which remains.

So, pada plus 0 plus gam plus a and then pada is substituted by pada and then am in ga gam gets deleted because of the marker da. So, we have pada plus g plus a and finally, we get the form padaga, which means the same thing as padabhyam gacchati padaga. Similarly, when the meaning to be conveyed is struck or hit by two feet padabhyam upahatah, the meaning is conveyed by the finally, compound output padopahat whose prathama eka vachana is padopahatah.

(Refer Slide Time: 17:00)



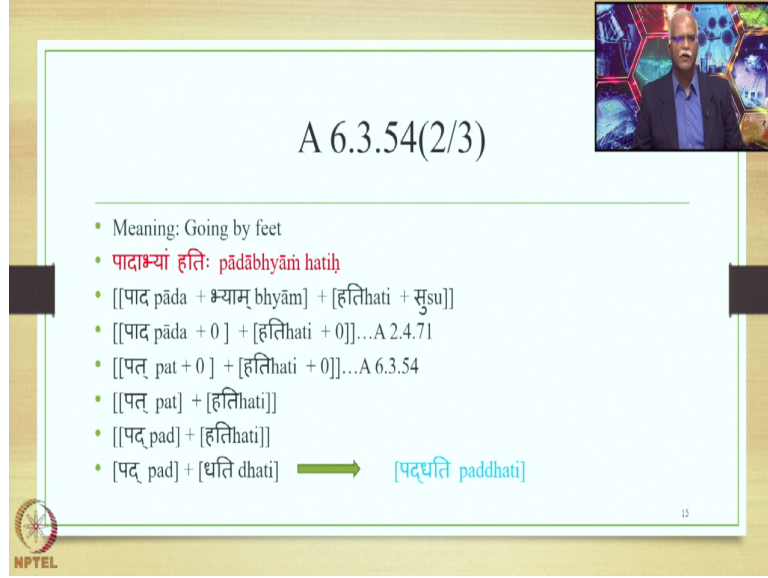
A 6.3.54(1/3)

- हिमकाषिहतिषु च। himakāṣihatiṣu ca।
- Words contd: पादस्य pādasya from A 6.3.52
- पत् pat from A 6.3.53
- Meaning: Immediately before an उत्तरपद uttarapada in the form of हिम hima, काषिकāṣi and हतिhati, substitute पाद pāda by पत् pat
- पाद pāda is the पूर्वपदpūrvapada
- And it is to be substituted by पत् pat in these three environments

NPTEL

Next is 6.3.54 which is himakasihatisu ca. Words continued are padasya from 6.3.52 and pat from 6.3.53 and what this sutra means is that immediately before an uttarapada in the form of hima kasi and hati substitute pada by pat. I repeat immediately before an uttarapada in the form of hima kasi and hati substitute pada by pat. So, pada is the purvapada which is to be substituted by pat in these three uttarapadas these three environments.

(Refer Slide Time: 17:56)



A 6.3.54(2/3)

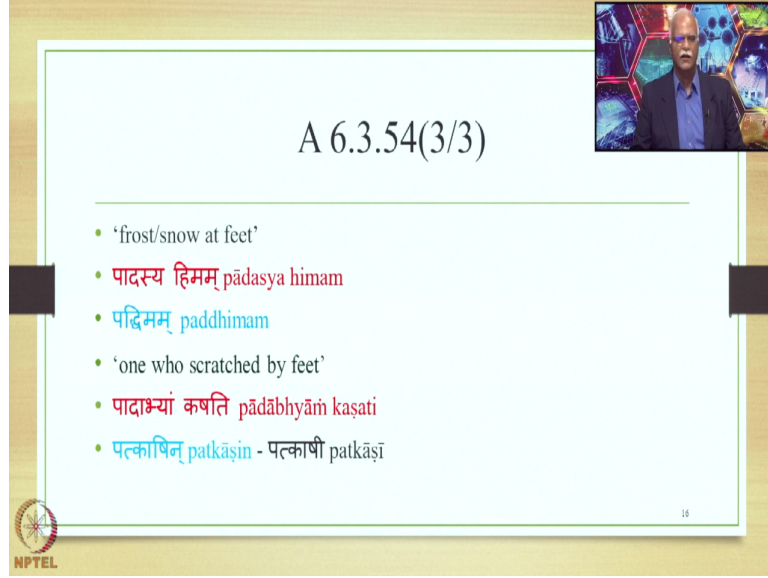
- Meaning: Going by feet
- पादाभ्यां हतिः pādābhyāṃ hatih
- [[पाद् pāda + भ्याम् bhyām] + [हतिhati + सुsu]]
- [[पाद् pāda + 0] + [हतिhati + 0]]...A 2.4.71
- [[पत् pat + 0] + [हतिhati + 0]]...A 6.3.54
- [[पत् pat] + [हतिhati]]
- [[पद् pad] + [हतिhati]]
- [पद् pad] + [धति dhati] → [पद्घति paddhati]

NPTEL 15

So, here we have the meaning going by feet and the laukikavighraha is padabhyam hatih. So, we have the alaukikavighraha pada plus bhyam plus hati plus su and then samasa [FL] takes place pratipadika [FL] also takes place. So, supo dhatu pratipadika yoho applies and so, we have pada plus 0 plus hati plus 0 and then pada is substituted by pat by this particular sutra 6.3.54 and so, we have pat plus 0 plus hati plus 0.

And then this ta is substituted by da. So, we have pad plus hati and then ha in hati is substituted by dha [FL]. So, we have pad plus dhati and finally, we have paddhati as the finally, derived compound output meaning the same thing as padabhyam hatih going by feet paddhati.

(Refer Slide Time: 19:10)



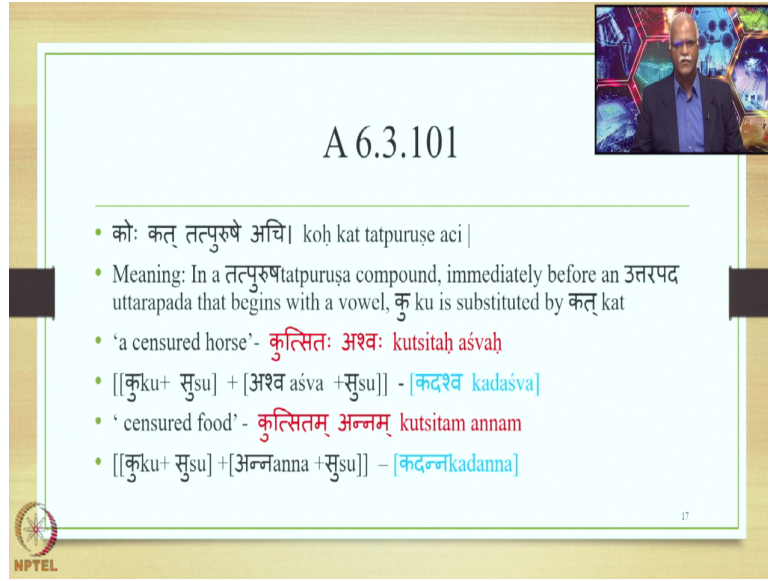
A 6.3.54(3/3)

- 'frost/snow at feet'
- पादस्य हिमम् pādasya himam
- पद्धिमम् paddhimam
- 'one who scratched by feet'
- पादाभ्यां कषति pādābhyāṁ kaṣati
- पत्काषिन् patkāṣin - पत्कापी patkāṣī

NPTEL 16

Similarly, when the meaning to be conveyed is frost at feet or snow at feet we have pādasya himam as the laukikavighraha and paddhimam as the finally, derived compound output and the prathama eka vachana. Similarly, when the meaning to be conveyed is to scratch by both feet one who scratches by both feet. So, pādābhyāṁ kaṣati this is the laukikavighraha and the finally, derived compound output is patkāṣin where, pada is substituted by pat and patkāṣi is the prathama eka vachana of patkāṣin.

(Refer Slide Time: 20:10)



A 6.3.101

- कोः कत् तत्पुरुषे अचि। koh kat tatpuruse aci |
- Meaning: In a तत्पुरुषtatpuruṣa compound, immediately before an उत्तरपद uttarapada that begins with a vowel, कु ku is substituted by कत् kat
- 'a censured horse'- कुत्सितः अश्वः kutsitaḥ aśvaḥ
- [[कुku+ सुsu] + [अश्व aśva +सुsu]] - [कदश्व kadaśva]
- 'censured food' - कुत्सितम् अन्नम् kutsitam annam
- [[कुku+ सुsu] + [अन्नanna +सुsu]] - [कदन्नkadanna]

NPTEL

Next, we go to 6.3.101 the sutra is koh kat tatpuruse aci. What this sutra means is in a tatpuruṣa compound immediately before an uttarapada that begins with the vowel ku is substituted by kat. In this sutra there are four padas koh kat tatpuruse and aci tatpuruse is 7 slash 1 in the tatpuruṣa compound aci is 7 slash 1 qualifying uttarapade and therefore, aci means, ajadi, koh is 6 slash 1 kat is 1 slash 1.

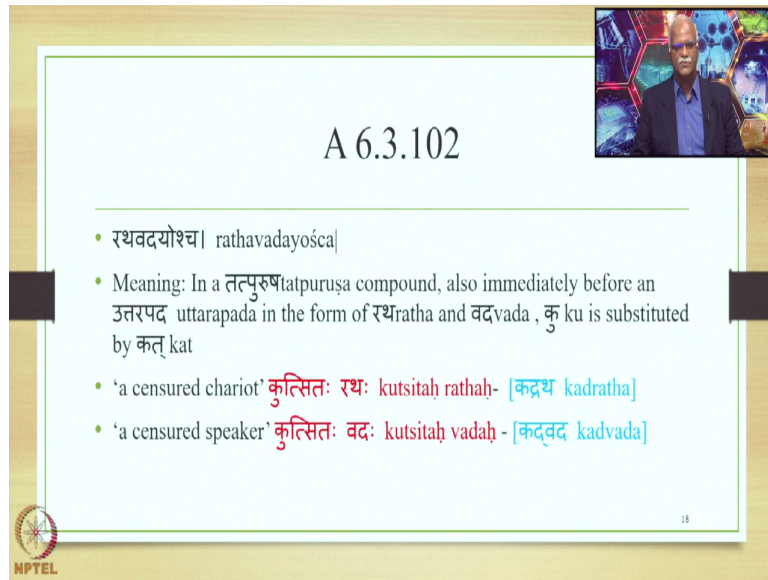
So, the meaning of the sutra I repeat is the following. In a tatpuruṣa compound immediately before an uttarapada that begins with the vowel ku is substituted by kat. So, when the meaning to be conveyed is a censured horse kutsitaḥ aśvaḥ we have ku plus su plus asva plus su.

As the laukikavigraha and so, ku gets substituted by kat samasa [FL] takes place pratipadika [FL] takes place supo dhatu pratipadika yoho applies and we have kad plus 0 plus asva plus 0

and when we join them together, we get the finally, derived compound output in the form of kadasva meaning kutsitah asvah.

Similarly, when the meaning to be conveyed is censured food and the laukikavighraha is kutsitam annam we have the alaukikavighraha in the form of ku plus su plus anna plus su and ku here and ku here is substituted by kat and so, we have kat plus su plus anna plus su samasa [FL] takes place pratipadika [FL] takes place and supo dhatu pratipadika yoho applies. So, we have ku plus anna and ku is substituted by kat and so, we have kadanna as the finally, derived compound output of this particular sutra.

(Refer Slide Time: 22:44)



A 6.3.102

- रथवदयोश्च | rathavadayośca|
- Meaning: In a तत्पुरुषतत्पुरुषा compound, also immediately before an उत्तरपद uttarapada in the form of रथratha and वदvada , कु ku is substituted by कत् kat
- 'a censured chariot' कुत्सितः रथः kutsitah rathah- [कद्रथ kadratha]
- 'a censured speaker' कुत्सितः वदः kutsitah vadah- [कद्वद kadvada]

NPTEL

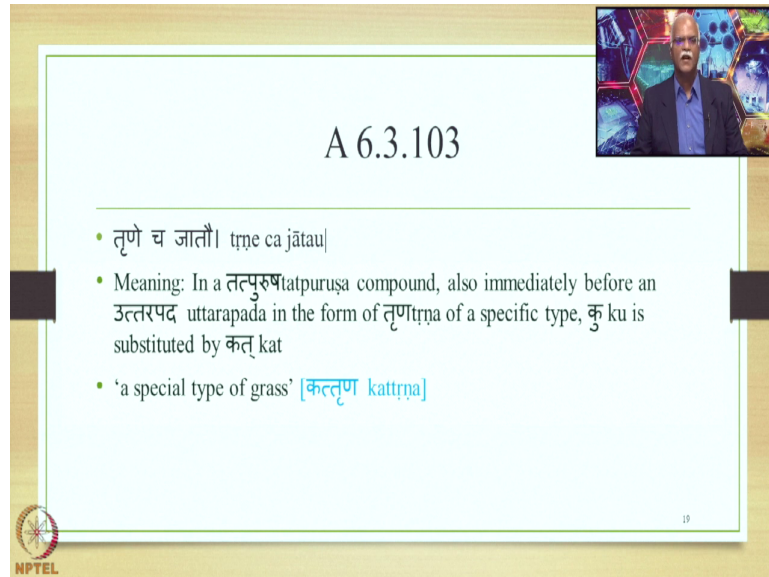
18

The next sutra is 6.3.102 rathavadayosca this means, in a tatpurusha compound also immediately before an uttarapada in the form of ratha and vada ku is substituted by kat. I

repeat in a tatpuruṣa compound also immediately before an uttarapada in the form of ratha and vada ku is substituted by kat.

So, when the meaning to be denoted is a censured chariot the laukikavighraha is kutsitah rathah and the finally, derived compound output is kadratha. Similarly, when the meaning to be denoted is a censured speaker and the laukikavighraha is kutsitah vadah and the finally, derived compound output is kadvada. So, kadratha and kadvada these are the compound outputs generated by substituting ku by kat in accordance with 6.3.102 rathavadayosca.

(Refer Slide Time: 23:59)



A 6.3.103

- तृणे च जातौ। tṛṇe ca jātau|
- Meaning: In a तत्पुरुषtatpuruṣa compound, also immediately before an उत्तरपद uttarapada in the form of तृणitṛṇa of a specific type, कु ku is substituted by कत् kat
- 'a special type of grass' [कत्तृण katṛṇa]

NPTEL


Similarly, 6.3.103 is tṛṇe ca jātau what it means is in a tatpuruṣa compound also immediately before an uttarapada in the form of tṛṇa which means a grass of a specific type ku is substituted by kat. I repeat in a tatpuruṣa compound also immediately before an uttarapada in the form of tṛṇa of a specific type ku is substituted by kat. So, when the meaning

to be conveyed is a special type of grass the final the finally, derived compound output is kattrna a special type of grass kattrna.

(Refer Slide Time: 24:56)

A 6.3.104

- का पथ्यक्षयोः। kā pathyakṣayoh|
- Meaning: In a तत्पुरुषतत्पुरुषा compound, also immediately before an उत्तरपद uttarapada in the form of पथिन् pathin and अक्ष akṣa, कु ku is substituted by का kā
- 'a censured path' कुत्सितः पन्थाः kutsitaḥ panthāḥ- [कापथ kāpatha]
कापथम् kāpatham
- 'a censured eye' कुत्सितम् अक्षम् kutsitam akṣam- [काक्ष kākṣa]

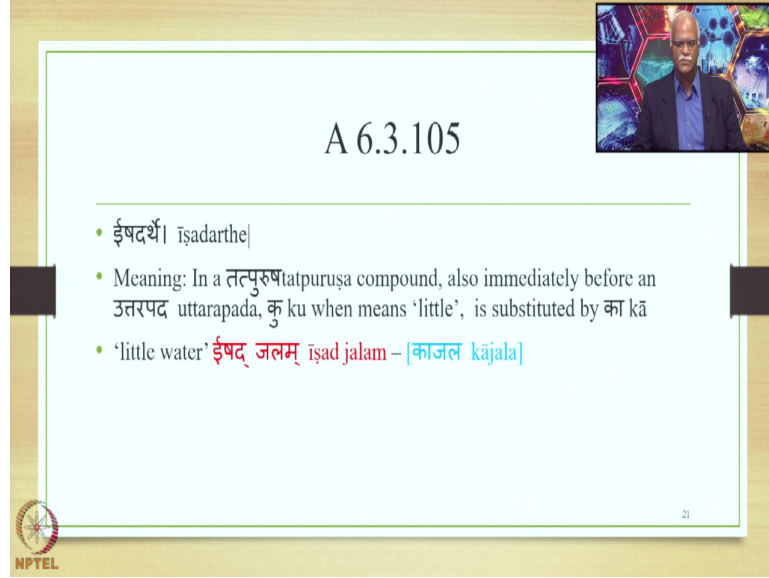
20

Next we go to 6.3.104 ka pathyaksayoh ka pathyaksayoh. The meaning of the sutra is in a tatpurusha compound also immediately before an uttarapada in the form of pathin and aksa ku is substituted by ka. I repeat in a tatpurusha compound also immediately before an uttarapada in the form of pathin and aksa ku is substituted by ka.

So, the meaning to be conveyed is a censured path and the laukikavighraha is kutsitah panthah and now ku is substituted by ka and so, we get the finally, derived compound output in the form of kapatha and it is pratham eka vachana would be kapatham. Similarly, when the meaning to be conveyed is a censured eye the laukikavighraha would be kusitham aksam and

ku being replaced by ka and we get the finally, derived compound output namely kaksa ka pratyaksa yoho.

(Refer Slide Time: 26:33)



A 6.3.105

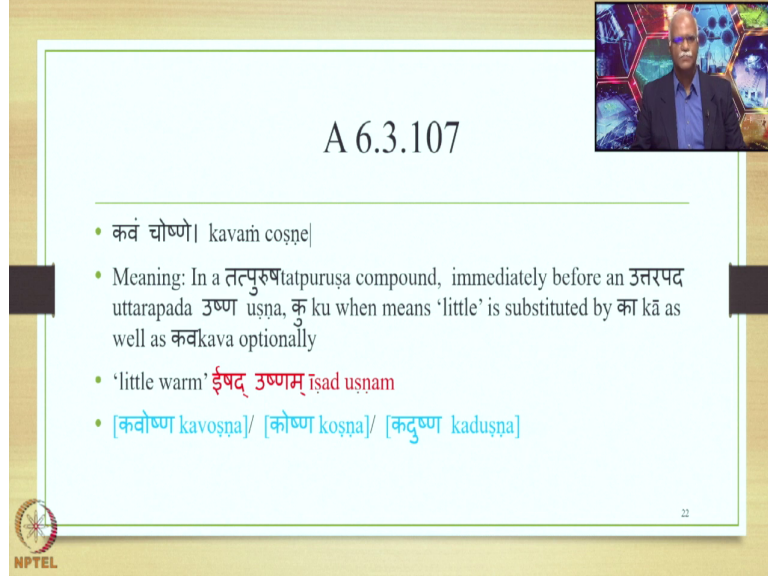
- ईषदर्थे | īṣadārthe|
- Meaning: In a तत्पुरुषtatpuruṣa compound, also immediately before an उत्तरपद uttarapada, कु ku when means 'little', is substituted by का kā
- 'little water' ईषद् जलम् īṣad jalam – [काजल kājala]

NPTEL

21

Now, let us go to 6.3.105 isadarthe the meaning of the sutra is in a tatpuruṣa compound also immediately before an uttarapada ku when means little is substituted by ka. I repeat in a tatpuruṣa compound also immediately before an uttarapada ku when means little is substituted by ka. So, when the meaning to be conveyed is little water ishād jalam is the laukikavighraha. So, ku means isad here little here and so, this ku is substituted by ka and so, the finally, derived compound output is kajala kajala meaning little water.

(Refer Slide Time: 27:40)



A 6.3.107

- कवं चोष्णे। kavam coṣṇe।
- Meaning: In a तत्पुरुषतत्पुरुषा compound, immediately before an उत्तरपद uttarapada उष्ण uṣṇa, कु ku when means 'little' is substituted by का kā as well as कवकava optionally
- 'little warm' ईषद् उष्णम् iṣad uṣṇam
- [कवोष्ण kavosṇa]/ [कोष्ण koṣṇa]/ [कदुष्ण kaduṣṇa]

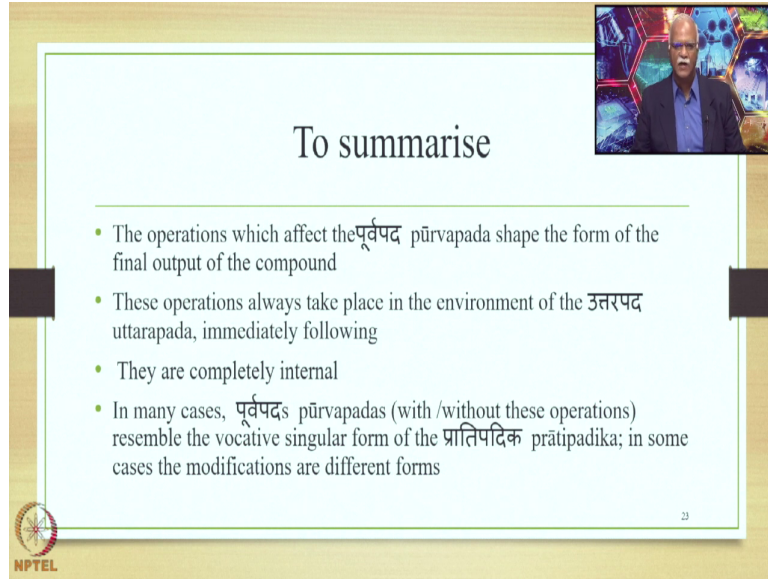
NPTEL

22

Next, we go to 6.3.107 kavam cosne this sutra means in a tatpurusha compound immediately before an uttarapada usna ku when means little is substituted by ka as well as kava optionally. I repeat in a tatpurusha compound immediately before an uttarapada usna ku when means little is substituted by ka as well as kava optionally.

So, when you so, when the meaning to be conveyed is little warm, isad usnam is the laukikavighraha and finally, we get the derived output optionally as kavosna with kava as the substitute kosna with ka as the substitute and kadusna with kat as the substitute of ku. So, we have three forms kavosna, kosna and kadusna meaning isad usna little warm.

(Refer Slide Time: 28:57)



To summarise

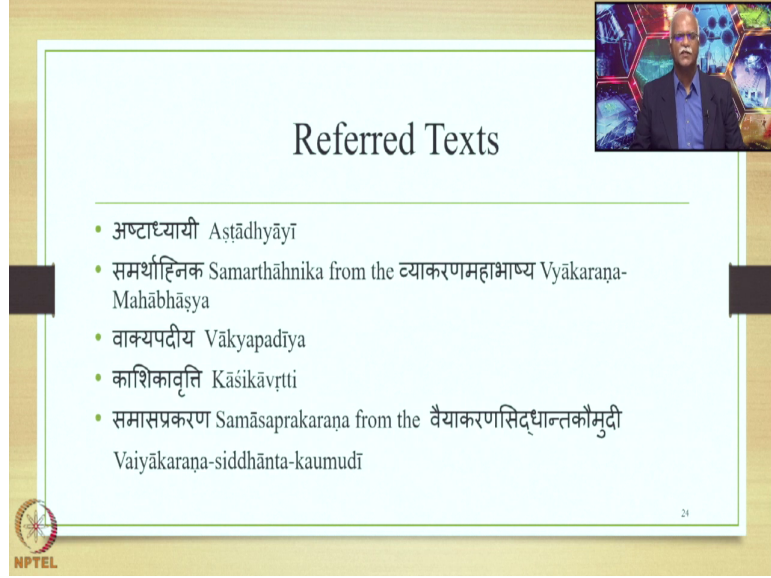
- The operations which affect the पूर्वपद pūrvapada shape the form of the final output of the compound
- These operations always take place in the environment of the उत्तरपद uttarapada, immediately following
- They are completely internal
- In many cases, पूर्वपदs pūrvapadas (with /without these operations) resemble the vocative singular form of the प्रातिपदिक prātipadika; in some cases the modifications are different forms

23

NPTEL

To summarize the operations which affect the purvapada shape the form of the final output of the compound. These operations always take place in the environment of the uttarapada immediately following. These operations are completely internal in many cases purvapadas with or without these operations resemble the vocative singular form of the pratipadika in some cases the modifications are different forms.

(Refer Slide Time: 29:39)



Referred Texts

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

NPTEL 24

These are the texts referred to.

(Refer Slide Time: 29:43)

अनुगृहीतो'स्मि

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



NPTEL

Thank you very much.