

not understand that this action is the cause of the desired result. Therefore the नैयायिक^s assert that this is the primary meaning of the potential suffix. The मीमांसक^s and the grammarians argue that the primary meaning of potential suffix is प्रवर्तना or प्रेरणा. From the प्रवर्तना it can be inferred that the object in question is the cause of the desired result on the basis of the knowledge of invariable concomitance between the object of प्रवर्तना and the cause of the desired result.

इष्टसिद्धि— To bring out only such results as may be desirable; Pbh. 101.

इष्टि— What is desired, desirability, as that which is desired by an authoritative teacher of grammar, specifically by पतञ्जलि.

ईषच्छ्वास— Slight aspiration; Ps.

ईषत्स्पृष्ट— Formed by slight contact of the organs of utterance applied to semi-vowels.

उक्— A grammatical abbreviation used to denote the vowels उ, ऋ, ए.

उक्तपुंस्क— cf. भाषितपुंस्क.

उक्तानुवाददोष— Objection that (a restricted rule) states that which has been already stated; Pbh. 101.

उगिद्— Having उ, ऋ, or ए as an indicatory letter; P. 7.1.70.

उग्रभूति— Author of a न्यास on बालबोधिनी of भट्ट जगद्धर.

उज्ज्वलदत्त— Author of a वृत्ति on उणादिसूत्र^s. Its date is circ. 1250 A. D.

उत्तरपदार्थप्रधान— (A तत्पुरुष compound) where the meaning denoted by the last member stands qualified in respect to that of the other member.

उत्तरविद्या— Epithet of grammar. Grammar is called उत्तरविद्या because it can be grasped only by intelligent students (उत्तर = skilful).

उदय— That which rises; then it came to mean that which follows. It is used in this sense in all प्रातिशाख्य^s; उदयशब्दः परशब्देन समानार्थः प्रातिशाख्येषु प्रसिद्धः ।

उदयचन्द्र— Author of a larger न्यास on हेमचन्द्र^s बृहद्वृत्ति. Preceptor of देवेन्द्रसूरि who has abridged the work.

उदयसौभाग्य— Author of इण्डिका on the प्राकृत chapter of हेमचन्द्र. A pupil of हर्षकुल of लघुतपागच्छ. He flourished in the reign of Bahadur Shah of Gujarat (1525-1537 A. D.). The work was written in 1533 A. D.

उदात्त— Raised sound (P. 1.2.32). The vowel that is perceived as having a high tone, in given register a syllable with high tone. In the text of the Rv.

this accent is unmarked. In German system of transliteration of Sanskrit it is shown by a vertical stroke or by putting a small 'उ' above the vowel.

उदासीन (कर्म)— It is one of the varieties of अनीप्सित-कर्म (that which is not intended by the agent). उदासीन (कर्म) is that which is attained by the agent through indifference; e. g. in ग्रामं गच्छन् तृणं स्पृशति (while going to a village he touches a straw); Here the agent has no intention in touching a straw; P. 1.4.50.

उद्देश्यता— Said of a word form being subjected to (a rule); Pbh. 35.

उच्चीच— High-low, another name of स्वरित; cf. स्वरित.

उपगीत— The phoneme attached to the other phoneme that is 'sung'; Mbh. (परस्पशा); उपगीतः समीपवर्णान्तर-गीत्यानुरक्तः । प्रदीप on Mbh.

उपग्रह— (1) The term उपग्रह is used to denote all the distinct senses conveyed by the use of परस्मैपद and आत्मनेपद, i. e. whether the action is performed for the benefit of the agent or not; the use of the आत्मनेपद shows that the benefit of the action accrues to the agent. In the case of परस्मैपद roots, the use of परस्मैपद shows that the action is being done for others (" लदेशव्यङ्ग्यः क्रियाविशेषो मुख्य उपग्रहः " शब्दकौस्तुभ ॥).

(2) It also means 'that which is seized', hence addition of sound.

उपघोषिन्— The syllable इ.

उपजन— A grammatical augment (a meaningless syllable or letter inserted in any part of the radical word); उपजनमाधिक्यम् । निरुक्त.

उपघा— That which is set or placed next to a preceding letter or word; RP. The penultimate letter (in a word or stem); P. 1.1.65.

उपध्मानीय— Blowing upon, voiceless bilabial fricative, a half विसर्ग. It is the bilabial spirant produced by the sound of विसर्जनीय before 'प' or 'फ'. The symbolic representation of the sound is 'ःप', 'ःफ'. TP., VP., SK. नोपदेव describes this sound as गजकुम्भाकृति.

उपपद— (1) The word which is determined by the general meaning of the word employed in the locative and which occurs in the 3rd Chapter of Pāṇini's अष्टाध्यायी is called उपपद. Thus in the सूत्र 'कर्मण्य्' (3.2.1) the word 'कर्मणि' is employed in the locative case which means the word in the accusative case. Therefore the word in the accusative case will be called उपपद; e. g. कुम्भं + कृ + अण् = कुम्भकार, 'a potter' where the word 'कुम्भम्' is उपपद; P. 3.1.92.

(2) A word standing near another word (उपोच्चारितं पदम् उपपदम्); in this sense the word is used by पाणिनि in 1.3.77: