

# An Analytical Study Of The 'San Pratyaya' In The Charaka Samhita

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## Abstract

In the modern era, mankind is increasingly focused on extending lifespan and achieving optimal health. To this end, ayurveda was established by the great sages of ancient period, with the charaka samhita standing as the foundational and foremost treatise on the subject. As the text is composed in sanskrit, it exhibits a profound influence of grammatical structures, particularly various suffixes (pratyayas). These suffixes range in complexity; the appearance of intricate forms often leads to confusion among students. While the application and memorisation of standard verbal roots present their own challenges, the difficulty is compounded when dealing with derivative roots such as the sannadi pratyayas (suffixes). This research paper provides a comprehensive analysis of words and verbal forms derived from the san suffix as they appear in the charaka samhita. The study categorises these forms based on their usage: inherent meaning (svārtha): analyses examples such as 'bibhatsām' and 'cikitsāmāḥ'. Desiderative meaning (icchārtha): examines forms like bubhutseta and śusrūṣāmahe. The paper further distinguishes between sādhyā forms, such as cikitsati, and sādhanā, such as cikitsakaḥ, bubhukṣitaḥ, cikitsite, cikitsan, mumūrṣum, cikīrṣuḥ, vijihīrṣavaḥ, cikīrṣatā, and pipāsā. In addition to linguistic analysis, the paper discusses the theoretical definitions of svārtha, sādhyā, and sādhanā, as well as the determination of their contextual meanings. A vital contribution of this research paper is the detailed explanation of the word formation process (śabdāsiddhi) according to paninian grammatical rules, serving as a practical guide for those unfamiliar with the complexities of sanskrit morphology.

**Keywords:** San Pratyaya, Pratyaya, Aṣṭādhyāyī, Charaka Samhita, Vaiyākaraṇasiddhāntakaumudī.

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## Introduction

In the *Paspaśāhnika* of the *VyākaraṇaMahābhāṣya*, Lord *Patañjali*, regarded as an incarnation of Lord *Śeṣa*, clearly outlines the fundamental objectives of studying grammar through the statement:

**“Rakṣohāgamalaghvasandehāḥ prajoyana<sup>1</sup>”** Grammar is indispensable for attaining an accurate and authentic understanding of the Vedas. It serves as the only systematic means for deriving words through precise knowledge of *Prakṛti* (main verbs/root) and *Pratyaya* -(suffixes). As stated by *Patañjali*: **“Ekaḥ śabdaḥ samyagiññātaḥ suṣṭhuprayuktaḥ svarge loka ca kāmadhugbhavati<sup>1</sup>,**

This underscores that even a single word, when properly understood and correctly applied, becomes fruitful like a *Kāmadhuk*, yielding benefits in both the earthly and

heavenly realms. Thus, grammar refines language by eliminating incorrect (*Asādhu*) forms and establishing correct (*Sādhu*) usage.

The very term *Vyākaraṇa* is defined as: **“vyākriyante vyutpādyante (asādhuśabdebhyo vivicya sādhuśabdā niṣpādyante) yena tad vyākaraṇam<sup>1</sup>”**. that by which words are analysed and derived, distinguishing correctness from incorrectness. Following the dictum of the sage *Yāska*, **“Apadaṃ na prayuñjīta<sup>2</sup>”**, the foundational rule: **“Suptiñantam padam<sup>3</sup>”** was formulated to define what constitutes a valid Pada (word) by *Panini*. In the Nature and Classification of Suffixes in the *Samkṣiptasāra*, suffixes are defined as: **“Pratyāyayanīti pratyayāḥ<sup>4</sup>”**. Similarly, in the *LaghuSiddhāntaKaumudī*, *Varadarājācārya* explains: **“Pratīyate vidhīyate iti pratyayāḥ”**. Suffixes are

## An Analytical Study of the 'San Pratyaya' in the Charaka Samhita

numerous and broadly classified into *Laukika* (secular) and Vedic categories. In the domain of *Laukika* grammar, the primary suffixes include: *Sup* (nominal suffixes), *Tiñ* (verbal suffixes), *Kṛt* (primary derivatives from roots), *Taddhita* (secondary derivatives from nouns). Additionally, grammatical texts also discuss: *Samāsānta* suffixes, *Strīpratyaya* (feminine suffixes),<sup>1</sup> and the twelve *Sanādi* suffixes.

These twelve *Sanādi* suffixes are enumerated in the well-known verse:

**“sankyackāmyackyañkyāṣo'thūcārakviviñjyañau tathā.**

**yagāya tyañ niñ ce te dvādaśamī sanādayaḥ.”**

### Conceptualising the San Suffix

Among these, the *San* suffix occupies a position of special importance. It is primarily affixed to verbal roots (*Dhātus*) and conveys either the sense of desire (*icchā*)<sup>1</sup> or retains the original meaning (*Svārtha*) of verbal roots (*Dhātus*). A crucial grammatical principle governing such formations is given by *Pāṇini*: **“Sanādyantā dhātavaḥ(3/1/28)”<sup>5</sup>**. According to this rule, forms ending with suffixes beginning from *San* up to *Niñ* are themselves treated as *Dhātus*. Consequently, all grammatical operations applicable to primary roots (*Dhātus*) extend equally to these derived forms. It is noteworthy that *Pāṇini's Dhātupāṭha* includes only primary roots such as *Bhū* and does not explicitly list these derived (*Sannanta*) forms. Therefore, *Bhaṭṭojī Dīkṣita*, in his *Vaiyākaraṇa Siddhānta Kaumudī*, introduces a dedicated section known as the *Sannantaprakaraṇa* to systematically explain them. Illustrative Examples. Some common examples of *San*<sup>6</sup> derived forms include: *Jugupsati* expresses aversion or avoidance. *Cikitsati* denotes treatment or healing. *Pipāsati* indicates the desire to drink.

These examples demonstrate how the *San* suffix enriches verbal expression by introducing nuanced meanings, particularly those related to intention, inclination, or desire, thereby enhancing both the precision and expressive depth of the Sanskrit language.

### Categorisation of the San Suffix

The *San* suffix can be categorised based on two primary frameworks:

#### 1. Semantic Classification (*Arthagatavibhāga*)

The semantic classification is divided into two distinct types based on the meaning conveyed: *Svārtha* (the root's own meaning) and *icchārtha* (the meaning of desire).

#### 2. Functional Classification (*Kriyāgatavibhāga*)

The functional or action-based classification is also divided into two types: *Sādhyā* (the action to be accomplished) and *Sādhanam* (the means of accomplishment).

#### Semantic Classification (*Arthagatavibhāga*)

In this classification, the "self-meaning" or the meaning of the original base (*prakṛti*) holds primary importance. Here, *Sva* refers to the original meaning of the verbal root (*dhātu*). When the *San* suffix is applied while retaining the fundamental sense of the root itself, it is known as *Svārthasan*. Conversely, when the suffix is applied specifically to express a "desire" for the action, it is known as *icchārthakan*. Thus, the semantic division is twofold.

#### *Svārthe Sanpratyayaḥ* (The San Suffix in the Sense of "Self-Meaning") (*Svārtha*)

In *Pāṇini's Aṣṭādhyāyī*, there are two primary rules (*sūtras*) that prescribe the application of the *San* suffix in the sense of *Svārtha* (retaining the original meaning of the root).

#### The Rule: *Guptīkīdbhyaḥ San* (3/1/5)<sup>6</sup>

This first rule states that the *San* suffix is applied to specific verbal roots to express their inherent meaning. These roots include: *Gup* (to hide/protect), *Tij* (to endure/sharpen), *Kit* (to dwell or to cure/heal). When *San* is added to these roots, it does not change the fundamental meaning; rather, it forms a derivative root. Example: *Jugupsati* (He loathes/censures).

#### The Rule: *Mānbadhadānsānbhyaḥ Dīrghaścābhyāsasya* (3/1/6)<sup>6</sup>

The second rule prescribes that the *San* suffix be applied to another specific set of roots in the sense of *Svārtha*, with an additional phonological requirement: the vowel 'i' in the *abhyāsa* (the reduplicated syllable) must be lengthened. The roots governed by this rule are: *Mān* (to honour/respect), *Badh* (to bind/disgust), *Dān* (to cut/straighten), *Śān* (to sharpen/whet). According to this rule, when these roots take the *San* suffix, the reduplicated syllable undergoes vowel lengthening. Examples: *Mīmānsate* (He reflects/investigates) and *Bībhatsate* (He feels disgusted).

#### Examples of the San suffix

*Cikitsāmaḥ*

## An Analytical Study of the 'San Pratyaya' in the Charaka Samhita

“*idaṃ ca naḥ pratyakṣam—yad anātureṇa bheṣajena āturaṃ cikitsāmaḥ.*”

(*Charaka Sūtrasthāna 10/6*)<sup>7</sup>

The root involved here is *Kit* (meaning "to dwell" or "to remove disease"). (Grammatical Analysis) By applying the rule *Guptjikidbhyaḥ San (3/1/5)*, the San suffix is added in the sense of *Svārtha* (the root's own meaning). Following this, the entire form is designated as a verbal root (*dhatu*) by the rule *Sanādyantā Dhātavaḥ (3/1/28)*. After performing the necessary grammatical operations such as reduplication (*abhyāsa*) and applying the present tense (*Latlakāra*), first-person plural (*Uttamapuruṣa Bahuvacana*) suffix *mas*, the form *Chikitsāmaḥ* is derived.

A doubt may arise: based on the root being an *Anudāttet* (having an *anudātta* marker), why is the *Atmanepada* form *Chikitsāmahe* not used? While some scholars hold different views, the *Parasmaipada* form is more universally accepted. Consequently, *Acharya Charaka* employed the universal usage. Note that in the sense of "dwelling," the form used is *Ketayati*.

“*tatra buddhimān nāstikyabuddhiṃ jahyād vichikitsāṃ ca*”

(*Charaka Sūtra 11/07*)<sup>8</sup>

When the root *Kit* is preceded by the prefix *Vi*, it conveys the meaning of doubt. Several authoritative sources support this:

“*adhyāhāras tarka ūho vichikitsā tu saṃśayaḥ. sandehadvāparau cātha samau nirṇayaniścayau.*”<sup>9</sup>  
(*1/5/3/1/4 amarah*)”

*Amarakosha*: The lexicon states: "*Adhyāhāra*, tarka, and *ūha* [refer to reasoning], while *vichikitsā* refers to doubt (*saṃśaya*). *Sandeha* and *dvāpara* are also synonyms [for doubt], while *nirṇaya* and *niścaya* refer to certainty." (1.5.3.1.4)

“*Kīter vyādhipratīkāre nigrahe apanayane nāśane saṃśaye ca. vararuchiḥ (vā 1689)*”<sup>10</sup>

*Vararuchi (Vartikakara)*: The grammarian *Vararuchi* notes that the root *Kit* is used in the senses of: remedying disease, restraint, removal, destruction, and doubt (*saṃśaya*). (*Vartika 1689*)

Both *Amarasimha* (author of *Amarakosha*) and the grammarian *Katyayana* (the *Vartikakara*) explicitly demonstrate that in specific contexts, particularly with the prefix *Vi*, this derivative of the root *Kit* signifies doubt.

Second Example: Usage in the Sense of *Svārtha* in the *Charaka Samhitā*

*Bībhatsatām*

“*daurgandhyaṃ gauravaṃ tandrām kaṇḍūṃ malam arocakam.*

*svedabībhatsatām hanti śarīraparimārganam.*”<sup>11</sup>  
(*Charaka Sūtrasthāna 5/93*)

The root involved here is *Badh* (meaning “to bind”). However, in a specialised sense, the grammarian (*Vārtikakāra*) extends its meaning to denote a mental or emotional modification, as indicated by the statement: “*badheś cittavikāre (vārtika)*” Thus, the derivative *Bībhatsa* acquires meanings beyond its primary sense. In the present context, the word used is *Bībhatsatā*, which denotes the state or condition (*bhāva*) of being repulsive. Importantly, there is no essential change in meaning; *bībhatsatā* simply expresses the abstract state of *bībhatsa*.

The semantic range of *Bībhatsa* is supported by lexicographical sources such as the *Amarakosha*:

“*hāso hāsyam ca bībhatsam vikṛtam triṣṭva idam dvayam.*

*vismayo'dbhutam āścaryam citram apy atha bhairavam*”<sup>12</sup>. (*1/7/20*)”

Here, *bībhatsa* is associated with the sense of something “distorted” or “repulsive.” Similarly, as cited in the *Śabdakaustubha* from the *Medinīkośa*: “*bībhatsaḥ krūraghṛṇātmaṅvīkṛte triṣṭu iti medinī*”<sup>13</sup>

This indicates that *bībhatsa* conveys meanings such as cruelty, disgust, and distortion. Therefore, in this example, *Bībhatsatā* may be understood as a state characterised by disgust and unpleasant distortion.

“*mānbadhadānsānbhyaḥ dūrghaścābhyāsasya*” (*3/1/6*)

The *San* suffix is applied in the sense of *svārtha* to the root *Badh*, along with reduplication (*abhyāsa*) and vowel lengthening. This results in the formation of the derived root *Bībhats*. By the rule: “*sanādyantā dhātavaḥ*” (*3/1/28*), this derived form is treated as a *dhātu*. Subsequently, with the addition of the *ghañ* suffix, a nominal base (*prātipadika*) *bībhatsa* is formed. In the sense of abstract state (*bhāva*), the *tal* suffix is applied, producing *bībhatsatā*. With feminine formation (*tāp*) and proper case inflexion (*dviṭīyā vibhakti*), the final form *bībhatsatām* is derived.

*Ichchārthe Sanpratyayaḥ* (Desiderative Suffix in the Sense of Desire)

In *Pāṇini's Aṣṭādhyāyī*, there is a specific rule for expressing the meaning of "desire": “*Dhātoḥ*

## An Analytical Study of the 'San Pratyaya' in the Charaka Samhita

*karmaṇaḥ samānakartṛkādicchāyāṃ vā*<sup>14</sup> (3/1/7). The Meaning of the Rule: This means that if the object (*karma*) of the action of "desiring" and the agent/subject (*karta*) of that same action are identical, then the suffix 'San' is optionally applied to the verb root that represents the object of the desire.

In simpler terms: if the person who wants to do something is the same person who will perform the action they desire, the suffix 'San' can be added to the verb root of the action being desired.

Example: *Devadattaḥ kartumicchati* (Devadatta desires to do). This becomes: "*Devadattaścikṛṣati*" (Devadatta wishes to act/do). Because this rule is optional (indicated by the word *vā* in the *sutra*), both forms are grammatically correct: one can say "*Devadattaḥ kartumicchati*" or "*Devadattaścikṛṣati*."

### Examples in the Charaka Samhita:

There are several examples of this desiderative sense (the use of the *San* suffix) found within the *Charaka Samhita* II. [as well].

#### Bubhutseta

"*eṣāṃ viśeṣāḥ śubhāśubhaphalāḥ parasparopakārakā bhavanti; tān bubhutseta, buddhvā ca hitepsur eva syāt; na ca mohāt pramāḍād vā priyam ahitam asukhodarkam upasevyam āhārajātam anyad vā kiñcit.*<sup>15</sup>" (Charaka Vimānasthāna 1/23)

"*nityāḥ prāṇabhṛtām dehe vātapittakaphās trayāḥ. vikṛtāḥ prakṛtiṣṭhā vā tān bubhutseta paṇḍītaḥ.*<sup>16</sup>" (Charaka Sūtrasthāna 18/48)

The root here is *Budh* (to know/perceive). The form *Bubhutseta* signifies "one should desire to know". The *San* suffix is applied in the sense of desire (*icchārtha*) via the rule *dhātoḥ karmaṇaḥ samānakartṛkādicchāyāṃ vā* (3/1/7). It is designated as a verbal root (*dhatu*) by *Sanādyantā Dhātavaḥ* (3/1/28). After reduplication (*abhyāsa*) and other internal operations, the *VidhiLiñ* (potential mood) is applied. In the first-person singular (*Atmanepada*), with the suffix *ta*, the form *Bubhutseta* is derived.

#### śuśrūṣāmahe

"*āsavadravayāṇām idānīm anapavādaṃ lakṣaṇam II. atisañkṣepeṇopadiśyamānaṃ śuśrūṣāmahe iti*<sup>17</sup>" (Charaka Sūtrasthāna 25/48)

The term *śuśrūṣāmahe* means "we desire to hear." It originates from the root *Śru* (to hear) of the *Bhvādi* class. The *San* suffix is added for "*dhātoḥ karmaṇaḥ samānakartṛkādicchāyāṃ vā* (3/1/7)", and

it gains the dhatu "*Sanādyantā Dhātavaḥ* (3/1/28)". In the present tense (*Latlakāra*), first-person plural (*Uttamapuruṣa Bahuvacana*), the suffix *mas* is applied.

A technical point of grammar arises here: Generally, the rule *Pūrvavatsanaḥ* (1/3/62)<sup>18</sup> dictates that a root carries the same voice (*Atmanepada* or *Parasmaipada*) after the *San* suffix as it did before. Since *Śru* is typically *Parasmaipada*, one might expect a *Parasmaipada* ending. However, the specific rule *Jñāśrusmṛḍṛśmṣṇaḥ sanaḥ* (1/3/57)<sup>19</sup> mandates the use of *Atmanepada* for the roots *Jñā* (know), *Śru* (hear), *Smṛ* (remember), and *Drś* (see) when the *San* suffix is applied. Thus, the form correctly results in *śuśrūṣāmahe*.

### 2. Functional Classification (*Kriyāgatavibhāga*)

This classification can also be divided into two types: *Sādhyasannantakriyā* (Action as a process) and *Sādhanasannantakriyā* (Action as a substance/means).

#### Sādhyakriyā

##### Sādhanakriyā

"*ākhyātaśabde bhāgābhyāṃ sādhyasādhanarūpatā. prakalpitā yathā śāstre sa ghañādiṣv api kramaḥ .14*"

"*sādhyatvena kriyā tatra dhāturūpanibandhanā.*

*siddhabhāvas tu yastasyāḥ sa ghañādinibandhanaḥ .15*"

(*Dhātvarthaprakaraṇam, Vaiyākaraṇabhūṣaṇakārikā 14–15*)<sup>20</sup>

#### I. Sādhyakriyā (Action as a Process)

##### Sādhyatvam

("sādhyatvaṃ")

*kriyāntarākāṅkṣānutthāpakatāvachchedakarūpavattva m*"). According to the *Dhātvarthaprakaraṇa* of the *Vaiyākaraṇabhūṣaṇasāra*. The state of being *sādhyā* is characterised by a form that does not give rise to the expectation (*ākāṅkṣā*) of another verb to complete its meaning. An action is called *sādhyā* when it does not require an additional verb for the sentence to be concluded. Example: *Devadattaḥ cikitsati* (Devadatta treats/heals). In this usage, the sentence reaches completion with the word *cikitsati*.

#### Sādhanakriyā (Action as a Substance/Means)

##### Sādhanatvam

("sādhanatvaṃ")

*kāratvenānvayitvam*"). The state of being *sādhanā* involves joining the sentence as a factor (*kāra*) or noun. According to the *Dhātvarthaprakaraṇa* of the *Vaiyākaraṇabhūṣaṇasāra*. An action is called *sādhanā* when its utterance creates a desire or expectation for

## An Analytical Study of the 'San Pratyaya' in the Charaka Samhita

another verb to complete the sentence, or when its utterance requires a functional role (*kāraakatva*). Example: *Devadattaḥ cikitsakaḥ* (*Devadatta* is a physician). Here, after saying "*Devadatta* is a physician," an expectation arises to complete the sense specifically, "What about him?" One expects a verb like *asti* (is), *āsīt* (was) to finalise the thought.

**Examples in the Charaka Samhita:**

### I. *Sādhyasannantakriyāprayogaḥ* (Usage of Sanderived Verbal Forms as Action to be Accomplished)

*Chikitset*

*“gurūn upadravāṃs tvaramāṇas cikitsej jaghanyam itarān. (Charaka Nidānasthāna 3/16.)<sup>21</sup>”*

The root here is *Kit* (meaning "to dwell" or "to remove disease"). By the rule *Guptjikidbhyaḥ San* (3/1/5), the *San* suffix is applied in the sense of *Svārtha* (the root's own meaning). The form is then designated as a verbal root (*dhatu*) via *Sanādyantā Dhātavaḥ* (3/1/28). After performing operations like reduplication (*abhyāsa*) and expressing the potential mood (*Vidhiliṅ*) in the first-person singular with the suffix *tip*, the form *Chikitset* is derived.

### II. *Sādhanasannantakriyāprayogaḥ* (Usage of Sanderived Forms as Accomplished/Derived States)

*“vahnau tu kvathitaṃ dravyaṃ śrtam āhuś cikitsakāḥ. dravyād āpotthitāt toye pratapte niśi samsthitāt. (Charaka Sūtrasthāna 4/7)<sup>22</sup>”*

The root here is *Kit* (meaning "to dwell" or "to remove disease"). By the rule *Guptjikidbhyaḥ San* (3/1/5), the *San* suffix is applied in the sense of *Svārtha* (the root's own meaning). The form is then designated as a verbal root (*dhatu*) via *Sanādyantā Dhātavaḥ* (3/1/28). After reduplication and other internal processes, the derived root becomes *Chikitsa*. To express the agent (*karṭṛ*), the suffix *ṅvul* (*aka aka*) is applied, resulting in the nominal stem (*prātipadika*) *Chikitsaka*. Following the rules of nominal inflexion (*svādiutpatti*) in the nominative case plural, the form *Chikitsakāḥ* is established.

#### a.) *The Suffix Kta* (Past Passive Participle)

The suffix *Kta* is used here to denote an action in the past tense, often in a passive or stative sense.

*Chikitsite*

*“cikitsite trayah pādā yasmād vaidyavyapāśrayah. tasmāt prayatnam ātiṣṭhed bhiṣak svaguṇasampadi. (Charaka Sūtrasthāna 9/25)<sup>23</sup>”*

The root here is *Kit* (meaning "to dwell" or "to remove disease"). By the rule *Guptjikidbhyaḥ San*

(3/1/5), the *San* suffix is applied in the sense of *Svārtha* (the root's own meaning). The form is then designated as a verbal root (*dhatu*) via *Sanādyantā Dhātavaḥ* (3/1/28). After reduplication and other internal processes, the derived root becomes *Chikitsa*. Adding the suffix *Kta* and applying the locative singular (*Saptamīvibhaktau ekavacane*) case results in *Chikitsite*.

#### b.) *The Suffix ṅvul*

*cikitsakāḥ*

*“vahnau tu kvathitaṃ dravyaṃ śrtam āhuś cikitsakāḥ. dravyād āpotthitāt toye pratapte niśi samsthitāt. (Charaka Sūtrasthāna 4/7)”*

The root here is *Kit* (meaning "to dwell" or "to remove disease"). By the rule *Guptjikidbhyaḥ San* (3/1/5), the *San* suffix is applied in the sense of *Svārtha* (the root's own meaning). The form is then designated as a verbal root (*dhatu*) via *Sanādyantā Dhātavaḥ* (3/1/28). After reduplication and other internal processes, the derived root becomes *Chikitsa*. To express the agent (*karṭṛ*), the suffix *ṅvul* (*aka aka*) is applied, resulting in the nominal stem (*prātipadika*)

*“sādhyāsādhyavibhāgajño jñānapūrvaṃ cikitsakaḥ. kāle cārabhate karma yat tat sādhayati dhruvam. (Charaka Sūtrasthāna 10/7)<sup>24</sup>”*

From the derived root *Chikitsa*, the suffix *ṅvul* is added to denote the agent ("the one who treats").

#### *The Suffix Śatṛ* (Present Active Participle)

*cikitsann*

*“śāstraṃ jyotiḥ prakāśārthaṃ darśanaṃ buddhir ātmanaḥ.*

*tābhyāṃ bhiṣak suyuktābhyāṃ cikitsann nāparādhyati. (Charaka Sūtrasthāna 9/24)<sup>25</sup>”*

The verbal root occurs here in the senses of "*kita nivāse*" and "*rogāpanayane*". In this context, by the rule "*guptjikidbhyaḥ san* (3/1/5)", the *san* suffix is applied in the reflexive sense. Thereafter, by the rule "*Sanādyantā Dhātavaḥ* (3/1/28)", the designation of a verbal root is assigned, and after the operations of reduplication and related processes, the root "*cikitsa*" is obtained. Subsequently, by the rule "*laṭah śatṛsānacāv aprathamāsamānādhikaraṇe* (3/2/106)<sup>26</sup>", the *śatṛ* suffix is applied. Following the operations of *śap* and the treatment of markers, the form "*cikitsat*" attains the status of a nominal base, and with the addition of sup endings, the nominative singular form "*cikitsann*" is established.

- d.) *The Suffix Śānac (Present Passive/Middle Participle)*  
**Cikitsyamān**  
 “sādhyāni hi ṣaṭ kākaṇakavyāṇy acikitsyamānāny apacārato vā  
 doṣair abhiṣyandamānāny asādhyatām upayānti”.  
 (Charaka Nidānasthāna 5/9)<sup>27</sup>

Here again, the verbal root occurs in the senses of “kita nivāse” and “rogāpanayane”. By the rule “*guptīkīdbhyaḥ san (3/1/5)*”, the *san* suffix is applied in the reflexive sense, and by “*Sanādyantā Dhātavaḥf. (3/1/28)*”, it is designated as a verbal root. After the operations of reduplication, the root “*cikitsā*” is formed. Then, by the rule “*sārvadhātuke yak (3/1/67)*”, the *yak* affix is applied in the passive sense (*karmaṇi*). Further, by “*laṭaḥ śatṛśānacāv aprathamāsamānādhikaraṇe (3/2/106)*”, the *śānac* suffix is introduced. After performing the operations related to *śap* and markers, the form “*Cikitsyamān*” becomes a nominal base, and with the addition of *sup* endings, the nominative singular form “*Cikitsyamān*” is thus derived.

- e.) *The Suffix 'U' (Desiderative Agent)*

**cikīrṣur**  
 “atha jentākaṃ cikīrṣur bhūmiṃ parikṣeta  
 prāṇmukhaṃ udānmuḥkaṃ vā'bhimukhatūrthaṃ  
 kūṭāgāraṃ kārayet”. (Charaka Sūtrasthāna 14/46)<sup>28</sup>

In the statement, the root is “*ḍukṛṇ karaṇe*” (to do). The expression “*cikīrṣatīti cikīrṣuḥ kartum icchur iti*” conveys the meaning “one who desires to act”. Here, by the rule “*dhātoḥ karmaṇaḥ samānakartṛkāḍ icchāyām vā (3/1/7)*”, the *san* suffix is applied in the desiderative sense. Further, by “*Sanādyantā Dhātavaḥ (3/1/28)*”, it is assigned the designation of a verbal root, and after reduplication and related processes, the root “*cikīrṣa*” is formed. Subsequently, by the rule “*sanāśamsabhikṣa uḥ (3/2/168)*”<sup>29</sup>, the suffix “*u*” is applied, resulting in “*cikīrṣuḥ*” as a nominal base. With the addition of *sup* endings, the nominative singular form “*cikīrṣuḥ*” is established.

**mumūrṣum**  
 “na hy alaṃ jñānavān bhiṣaṇ mumūrṣum āturam  
 utthāpayitum; parikṣyakāriṇo hi kuśalā bhavanti”.  
 (Charaka Sūtrasthāna 10/5)<sup>30</sup>

The expressions “*martum icchuḥ mumūrṣuḥ tam mumūrṣum iti*” and “*āsannamṛtyur iti*” are noted in the *Śabdakalpadruma*. The verbal root here is “*mṛṇ prāṇatyāge*” (to abandon life).

#### *vijihṛṣavaḥ*

“ete śrutavayovṛddhā jītātmāno maharṣayaḥ .  
 vane caitrarathe rāmye samīyur vijihṛṣavaḥ”.  
 (Charaka Sūtrasthāna 26/6)<sup>31</sup>

The expression “*vihartum icchavaḥ vijihṛṣavaḥ*” denotes “those who desire to wander”. The verbal root here is “*hrñ harane*” (to take away), used with the prefix “*vi*”. With the prefix, the meaning becomes “*viharana*” or wandering (*bhramaṇa*).

#### *The Suffixes Ghañ (Abstract Nouns)*

##### *Bībhatsa*

“*daurgandhyaṃ gauravaṃ tandrām kaṇḍūṃ malam arocakam.*

*svedabībhatsatām hanti śarīraparimārjanam*”.  
 (Charaka Sūtrasthāna 5/93)<sup>32</sup>

“*tataḥ śirasī saṅkledāt krimayaḥ pāpakarmaṇaḥ .  
 janayanti śīrorogaṃ jātā bībhatsalakṣaṇam*”.  
 (Charaka Sūtrasthāna 17/28)<sup>33</sup>

The verbal root here is “*badh*” in the sense of binding (*bandhane*). For expressing its specific meaning, the grammarian, through a *vārttika*, states “*badheś cittavikāre (vā)*”, indicating the sense of mental disturbance (*cittavikāra*). By the rule, the semantic range of *Bībhatsa* is supported by lexicographical sources such as the *Amarakosha*: “*hāso hāsyam ca bībhatsam vikṛtam triṣv idaṃ dvayam. vismayo'dbhutam āścaryam citram apy atha bhairavam. (1/7/20)*” Here, *bībhatsa* is associated with the sense of something “distorted” or “repulsive.” Similarly, as cited in the *Śabdakaustubha* from the *Medinīkośa*: “*bībhatsaḥ krūrāghṛṇātmavikṛte triṣu iti medinī*”. This indicates that *bībhatsa* conveys meanings such as cruelty, disgust, and distortion. Therefore, in this example, *Bībhatsatā* may be understood as a state characterised by disgust and unpleasant distortion.

“*mānbadhadānsānbhyo dīrghaś cābhyāsasya (3/1/6)*”, the *san* suffix is applied to the root in the reflexive sense, and simultaneously the vowel of the reduplicative syllable undergoes lengthening, thus accomplishing these two operations together. Further, by the rule “*Sanādyantā Dhātavaḥ (3/1/28)*”, the resulting form is assigned the designation of a verbal root, and after the processes of reduplication and related operations, the root “*bībhatsa*” is obtained. Thereafter, with the application of the *ghaṇ* suffix, the form “*bībhatsa*” attains the status of a nominal base (*prātipadika*). In expressing the abstract sense (*bhāva*), the *tal* suffix is applied, and subsequently, since it is used in the feminine

## An Analytical Study of the 'San Pratyaya' in the Charaka Samhita

sense, the feminine affix (*tāp*) is introduced. With the addition of sup endings and the formation of the accusative singular, the final form “*bībhatsatām*” is thus derived.

### g.) The Suffix A (Nouns and Adjectives)

#### *cikīrṣatā*

“*tasmād ātmahitaṃ cikīrṣatā sarveṇa sarvaṃ sarvadā smṛtīm āsthāya sadvyūttam anuṣṭheyam*”. (Charaka Sūtrasthāna 8/17)<sup>34</sup>

The verbal root here is “*ḍukṛñ karaṇe*” (to do). From this, with the application of the *san* suffix, and by the rule “*apratyayāt (3/3/102)*”, the suffix “*a*” is added in the feminine sense. Further, in expressing the abstract state (*bhāva*), by the rule “*tasya bhāvas tvatalau (5/1/119)*”<sup>35</sup>, the *tal* suffix is applied. Thereafter, by the rule “*ajādyataṣṭāp (4/1/4)*”, the feminine affix *tāp* is introduced, resulting in the final form “*cikīrṣatā*”.

#### *vicikītsām*

“*tatra buddhimān nāstikyabuddhiṃ jahyād vicikītsām ca. kasmāt? pratyakṣaṃ hy alpam; analpam apratyakṣam asti, yad āgamānumānayuktibhir upalabhyate; yair eva tāvad indriyaiḥ pratyakṣam upalabhyate, tāny eva santi cāpratyakṣāṇi*.” (Charaka Sūtrasthāna 11/7)

The root occurs with the prefix *vi*, namely “*kita nivāse rogāpanayane ca*”. From this, with the application of the *san* suffix, and by the rule “*apratyayāt (3/3/102)*”, the suffix “*a*” is added in the feminine sense. Subsequently, by the rule “*ajādyataṣṭāp (4/1/4)*”, the *tāp* suffix is applied, and the form “*vicikītsām*” is thus derived.

#### *pipāsā*

“*prabhūtasnehanityā ye kṣutpipāsāsahā narāḥ. pāvakaś cottamabalo yeṣāṃ ye cottamā bale*.” (Charaka Sūtrasthāna 13/31)<sup>36</sup>

“*mūtrakṣaye mūtrakṣcchraṃ mūtravaivarṇyam eva ca. pipāsā bādhathe cāsya mukhaṃ ca pariśuṣyati*.” (Charaka Sūtrasthāna 17/71)<sup>37</sup>

The expression “*pātum icchā pipāsā*” denotes the desire to drink. The verbal root here is “*pā*” in the sense of drinking (*pāne*). By the rule “*Sanādyantā Dhātavaḥ (3/1/28)*”, the form obtains the designation of a verbal root, and after the processes of reduplication and related operations, the root “*pipās*” is derived. Thereafter, with the addition of the suffix “*a*”, the form “*pipāsā*” attains the status of a nominal base (*prātipadika*). Since it is used in the feminine sense, the feminine affix (*tāp*) is applied. With the addition of *sup* endings and the

formation of the nominative singular, the final form “*pipāsā*” is established.

### h.) The Suffix Lyuṭ (Gerund/Action Noun)

#### *Bībhatsana*

“*atiśliṣṭātiviprakṣṭaraudrabhairavādbhutadviṣṭabībhatsanavikṛtavitṛāsanādirūpadarśanaṃ mithyāyogaḥ*”. (Charaka Sūtrasthāna 11/37)<sup>38</sup>

The verbal root here is “*badh*” in the sense of binding (*bandhane*). For specifying its particular meaning, the grammarian, through a *vārttika*, states “*badheś cittavikāre (vā)*”, indicating the sense of mental disturbance (*cittavikāra*). By the rule “*mānbadhadānsānbhryo dīrghaś cābhyāsasya (3/1/6)*”, the *san* suffix is applied to the root in the reflexive sense, and simultaneously, the vowel of the reduplicative syllable (*abhyāsa*) undergoes lengthening. Thus, these two operations take place together. Further, by the rule “*Sanādyantā Dhātavaḥ (3/1/28)*”, the resulting form is assigned the designation of a verbal root, and after the processes of reduplication and related operations, the root “*bībhatsa*” is obtained. Thereafter, with the application of the *lyuṭ* suffix, the form “*bībhatsana*” attains the status of a nominal base (*prātipadika*). With the addition of *sup* endings and subsequent operations such as case inflexion and compounding, the final form “*bībhatsana*” is established.

### Discussion (Vimarsaḥ)-

“*śaiṣikān matubarthīyāc chaiṣiko matubarthikaḥ . sarūpapratyayo neṣṭaḥ sannantān na saniṣyate*.”<sup>39</sup>

“*śaiṣikān matubarthīyāc chaiṣiko matubarthikaḥ, sarūpapratyayo neṣṭaḥ sannantān na saniṣyate*” is cited as a *śloka-vārttika* under the grammatical rule “*dhātoḥ karmaṇaḥ samānakartṛkād icchāyāṃ vā*”. This statement establishes an important grammatical principle: a suffix of identical form (*sarūpapratyaya*) is not applied again to a base that has already taken such a suffix. To elaborate, a *śaiṣika* suffix cannot be reapplied to a word already formed with a *śaiṣika* suffix, and similarly, a *matubarthīya* suffix cannot be reapplied to a base already containing a *matubarthīya* suffix. The term *śaiṣika* is derived under the *adhikāra* (scope) of the rule “*śeṣe adhikāra* for example, in the sense of “existing in a hall (*śālāyām bhavaḥ*)”, the suffix *cha* is added by the rule “*vṛddhāc chaḥ*”, producing the form *śālīya*. However, once this form is derived, the same suffix cannot be applied again

## An Analytical Study of the 'San Pratyaya' in the Charaka Samhita

to *śālīya* to express the same meaning. In such cases, one must resort to a syntactic expression (i.e., a full sentence) rather than further derivation.

Similarly, in the expression “*dhanam asyāsti*” (he possesses wealth), the word *dhanī* is formed using a *matubarthīya* suffix. Once this derivation is complete, the same type of suffix (*ini*) cannot be reapplied to *dhanī* to convey possession again. Here too, sentence construction becomes the only valid alternative.

**The same principle applies to the san suffix. A word already ending in san (sannanta) does not ordinarily take the san suffix again, as this would result in an undesirable repetition of identical suffixes. The intended meaning must instead be conveyed through a periphrastic expression, such as “jigamīṣitum icchati” (he desires to go), rather than attempting a double san formation.**

**However, an important exception is noted. When san is used in the reflexive sense (svārtha), it may again take san in the desiderative sense (icchārtha). Thus, forms like jugupsisate and mīmāṃsisate are considered valid, as they reflect a layered semantic function rather than mere repetition.**

In conclusion, this discussion highlights a key restriction in Sanskrit grammar regarding the *nonrepetition* of identical suffixes, while also acknowledging specific exceptions where semantic distinction justifies such formations.

### Conclusion-

At the outset, we explored the purpose and derivation of grammar (*vyākaraṇa*). Thereafter, a general understanding of the term *pratyaya* (suffix) was established. Building on this foundation, we examined

the class of *sanādipratyayas*, with particular emphasis on the *san* suffix. In the course of this discussion, related topics such as the determination of *parasmaipada* and *ātmanepada* forms were also addressed. Additionally, the procedural formation (*prakriyā*) of words derived using the *san* suffix was explained.

The *san* suffix has been classified in two ways: based on meaning (*arthagatavibhāga*) and based on function or action (*kriyāgatavibhāga*). From the semantic perspective, the *san* suffix conveys two primary senses: reflexive (*svārtha*) and desiderative (*icchārtha*) meanings. From the functional perspective, it is understood through verbal (*tiñ*) and nominal (*kṛt*) forms, representing actions as either objective (*sādhyā*) or instrumental (*sādhana*).

Further, the semantic division itself is twofold. In the *svārtha* sense, usages such as *bībhatsatām cikitsāmaḥ* are observed in the *Charaka Samhitā*. In the *icchārtha* (desiderative) sense, examples like *bubhutsatam* and *śuśrūṣāmahe* are found.

Similarly, the functional classification is also twofold: *sādhyā* (that which is to be accomplished) and *sādhana* (the means of accomplishment). Examples of *sādhyā* include forms like *cikitsēt*, while *sādhana* is illustrated through forms such as *cikitsakah*, *bubhukṣitah*, *cikitsita*, *cikitsan*, *mumūrṣum*, *cikīrṣuḥ*, *vijihīrṣavaḥ*, *cikīrṣatā*, *pipāsā*, and others.

Thus, through the occurrences and applications of the *san* suffix in the *Charaka Samhitā*, both its structural formation and semantic significance can be clearly and systematically understood with the help of this study.

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