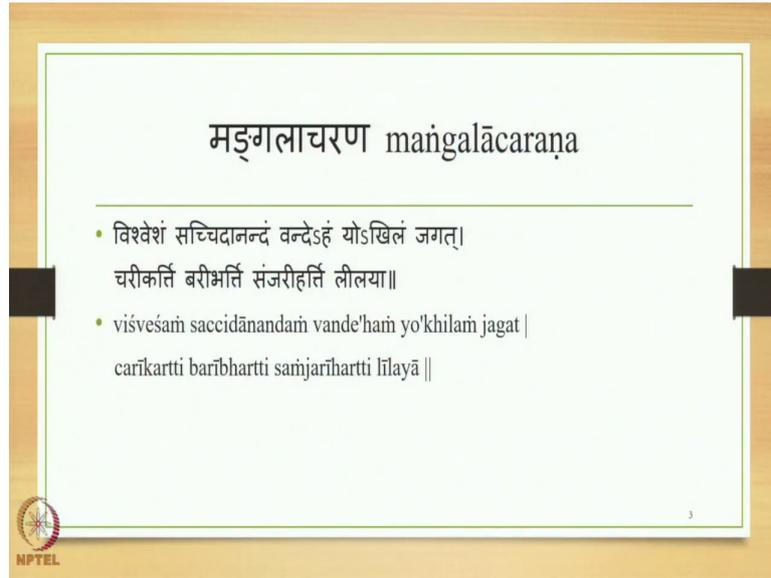


**समास samāsa in Pāṇinian grammar- I**  
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**Indian Institute of Technology, Bombay**

**Lecture - 02**  
**General features of the तत्पुरुष tatpurusa compound**

Welcome. I welcome you all to this lecture in the course Samasa in Paninian grammar. This is the first of the courses on samasa. In this particular course, we shall study the general features of samasa and then in particular we shall study the tatpurusa samasa. We begin with the mangalacarana, which is the following [FL].

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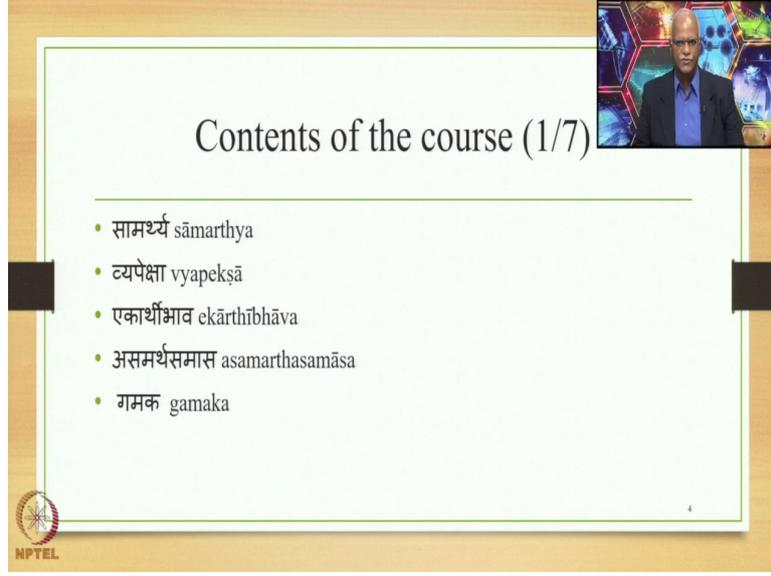
**मङ्गलाचरण maṅgalācaraṇa**

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

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## Contents of the course (1/7)

- सामर्थ्य sāmārthya
- व्यपेक्षा vyapekṣā
- एकार्थीभाव ekārthibhāva
- असमर्थसमास asamarthasamāsa
- गमक gamaka

NPTEL

We in the previous lecture saw the contents of the course in general about the theory of compounding and we studied several topics that we will be dealt with in the course of the lectures in this particular course. Now, in today's lecture, let us also get to know some other contents of the course with specific reference to the tatpuruṣa samāsa.

So, here are the overall contents of the course and the key terms that will be discussed that will be introduced and developed. The first and the foremost is related to the meaning of the samāsa, the meaning that is the input and the meaning that is the output. As we said earlier, what is the input of the samāsa and what is the output of the samāsa?

This is a very crucial question and this question is dealt with effectively in the Paninian grammar through the discussion on the following technical terms. The first one amongst them is samārthya or samārthata and the word very crucial in this context is samārtha. So, what is samārtha and how samārthya lays a very crucial role in the process of compounding.

And, as we have seen earlier we will also aim to provide insights in order to explain similar phenomena that occurs in modern Indian languages and which is also use full for the process of developing tools in the field of natural language processing. The next important term in fact, the pair of terms is vyapeksa and ekarthibhava, vyapeksa and ekarthibhava. Vyapeksa and ekarthibhava are two types of samarthyas.

Vyapeksa is the input and ekarthibhava is the output, that seems to be the relationship between these two and we shall explain both these terms and also what all does it entail what all is not avoided. And what is the difference between these two that we shall explain in the lectures in this particular course.

The next important term which is also a contrastive term in this regard is asamartha samasa. So, it is the process of compounding is very productive in sanskrit also in modern Indian languages. We also notice the train that of asamartha samasas being developed being produced and used many times by many speakers in many texts and this is a very very interesting phenomenon where the theory of compounding fails to explain the compounds of this particular kind.

And then these are to be accepted as compounds even though there is not proper correlation that can be displayed. For example, in the initial verses of the Shrimadbhagvadgita appears one compound. This is in the statement of Arjuna, when he says [FL], let me see who all I am going to face and I have to be at war with. So, he says [FL]. So, the word [FL] is a compound and this particular compound can be said to be an example of asamarthasamasa.

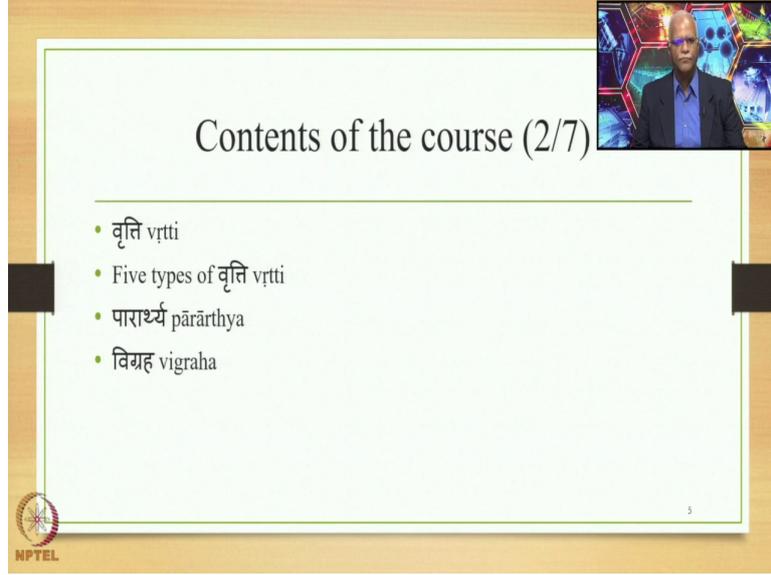
Why? [FL]. So, [FL] is the pratipadhika over here and [FL] is somebody who is desire us to do good, that is the meaning and good off somebody that is dhritarashtra. So, here dhartarashtrasya is semantically associated with priya and priya is compounded with chikirshuhu. If we consider the process of compounding where priyachirshu has got two components, the second component assumes the predominance and pradhanya.

And therefore, any other element in the sentence if at all has to get connected with this compound it has to be through this main or the head of the compound which is chikirshu which is not happening here. So, the element which is subordinate or qualifier that is becoming the locations of the connection of the external element of the compound and that is probably why this can be considered as an example of asamartha samasa.

We shall explain this and some other examples and discuss the concept of asamartha samasa. In the same context, the concept of gamaka is very crucial. This is available through the mahabhashya of patanjali on ashtadhyayi 2.1.1 samarthah padavidhih. So, the great Patanjali, who composed the mahabhashya on the ashtadhyayi thus discuss this particular concept.

[FL] is a statement that we keep on recursively getting in the literature which says that it is gamaka which is the basic criterion for compounding process. So, we shall study this important process as well.

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Contents of the course (2/7)

- वृत्ति vṛtti
- Five types of वृत्ति vṛtti
- पारार्थ्य pāārthya
- विग्रह vighraha

NPTEL

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So, far it was about the overall theory of the compounding and compounding in particular. And now also about the overall structure the concept of vṛtti will be discussed. Vṛtti is a very important concept in Paninian grammar dealing with formations like samasa and also some other formations. The word vṛtti is also used in many senses across disciplines.

For example, the word vṛtti when used in the yoga shastra right at the beginning [FL]. The word vṛtti over there has a completely different technical meaning which is not what is available in the vyakarana shastra. Similarly, the word vṛtti is also employed in the economic sense where it means the means of sustenance Upajivika and so on. Vṛtti also means pravṛtti also stated in the great mahabhashya of the great patanjali where he says [FL] and vṛtitihi means shastra pravṛtitihi and so on.

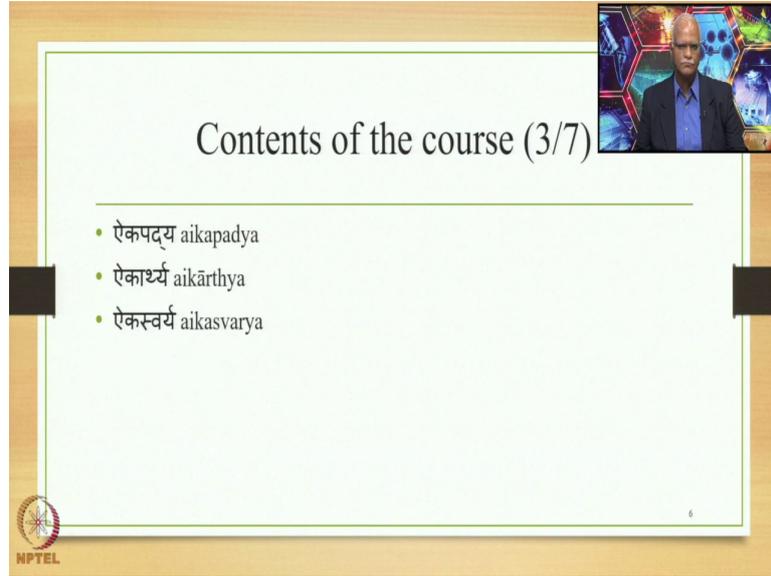
But these are different meanings of vrtti and we will not deal with most of them, we will try to know what is the important denotation of the word vrtti in vyakaranashastra. In fact, we will also come to know that there are five types of vrttis. What are they and how do samasa and how does samasa fit in and what are the other features of other vrttis which match with samasa that we shall study in this particular module.

One of the features of the vrtti is pararthyā or [FL], this is a very crucial very important concept when two elements get compounded those two elements; obviously, had their own independent meaning. Now, when those meanings are joined; obviously, it is producing some additional amount of meaning. What is that additional amount of meaning? What is it called?

Now, what is the purpose of the compounding? Does the compounding process generate this additional meaning as a regulation? What about the concept of [FL] and akhanda samasa? These will be dealt with when we deal with pararthyā and finally, the concept of vighraha. Vighraha is the dissolution of the compound. So, given a compound word one has to think about how it can be dissolved in this course we shall study how it can be dissolved in accordance with the Paninian grammar.

What conditions does a given compound set, which match with the conditions stated in the respective sutras of Panini and which sutra allows the dissolution of a compound in a particular manner and then how that compounded compound can be and how that compound can be dissolved in a particular manner. We shall also study the cognitive aspect involved in the concept of vighraha and posit the opposite of this particular concept as well which we term as samgraha.

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Contents of the course (3/7)

- ऐकपदय् aikapadya
- ऐकार्थ्य् aikārthya
- ऐकस्वर्य् aikasvarya

NPTEL

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We shall also study these three important features aikapadya, aikarthyā, and aikasvarya. Given a particular sentence, which is the input of the samasa there are multiple padas and we had taken in the previous lecture the example of [FL] as a sentence from which raja purusho gacchathi another sentence in which raja purusha as a compound is derived that example we had studied in the previous lecture.

Now, if we notice what happened there is that there were two padas as input and finally, the output return is one pada. So, two padas becoming one, this seems to be the major feature of this particular compound compounding process, that is what is termed as aikapadya this is an essential feature the other feature is aikarthyā; that means, eka artha tha in other words.

Similarly, we also have two meanings of two independent words and when they get joined together they are producing one meaning unit interrelated interconnected meaning unit which

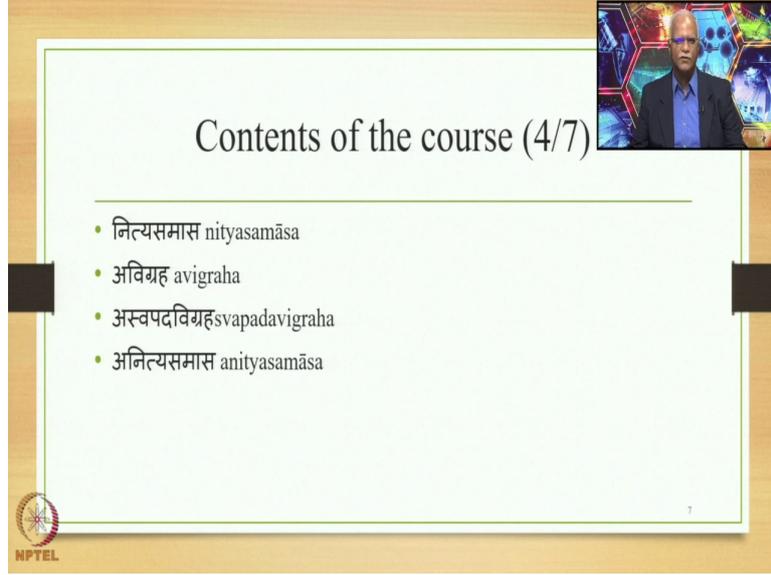
forms the backbone of aikapadya. And finally, the most important feature is aikasvarya just as there are two padas in the sentence as an input both the padas do have independent swara or accent also noted down by Panini in his swara sutras.

And then when we derive a compound out of it then those two swaras of two different padas, they get merged and then they generate only one swara only one accent on the one pada which denotes one meaning. In this way aikapadya aikarthyā and aikasvarya happen to be the three essential features of any compound.

Now, when we deal with the modern related and similar phenomena like multi word expressions and so on; we notice that amongst these three aikarthyā is what is the essential condition that remains visible in those phenomena. Aikapadya and aikasvarya, that seems to be non-existent and so there could be this similarity that can be used to process these items and the theory can be also used to process those items in a particular manner.

Now, in sanskrit itself, there are some other elements which also need closer attention from these three points of views.

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Contents of the course (4/7)

- नित्यसमास nityasamāsa
- अविग्रह avigraha
- अस्वपदविग्रहsvapadavigraha
- अनित्यसमास anityasamāsa

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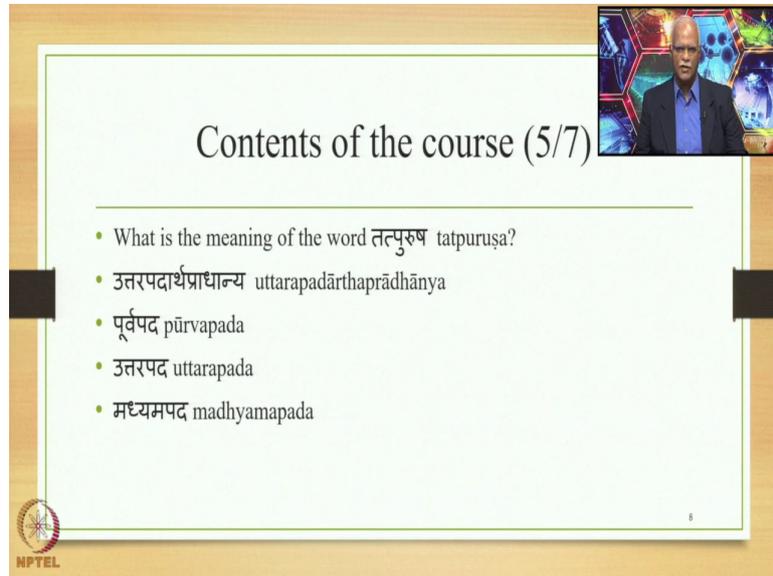
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Then we shall study the concept of nityasamasa. There are some samasas which are considered as nitya and some considered as anitya. In the sense, that there is a possibility of the compound and also the non compound elements to denote the same meaning. And nityasamasa is explained as avigraha or a svapadavigraha; this particular process is very complex and must have taken quite a lot of time to come to its state..

So, what is avigraha and what is a svapadavigraha, these are the elements that we shall study in detail when we talk about nitya samasa. All avyayibhava samasas or most of the avyayibhava samasas, they can be considered as nitya samasas and also some others can be considered as nitya samasas within tatpurusas also some samasas are nitya samasas and some other samasas are not nitya samasas.

Those other samasas they are governed by the adhikarasutra vibhasha which is part of two one and that says that those other samasas they have both options the meaning denoted by the samasa can also be denoted by the dissolution of the samasa. In case of nitya samasa either the dissolution is not possible or in order to dis dissolve the samasa we need to take help of other extra elements from within the sentence without which this resolution is not possible and that is why they are called nitya samasas. We shall study this concept in detail in this particular course.

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Contents of the course (5/7)

- What is the meaning of the word तत्पुरुष tatpuruṣa?
- उत्तरपदार्थप्राधान्य uttarapadārthaprādhānya
- पूर्वपद pūrvapada
- उत्तरपद uttarapada
- मध्यमपद madhyamapada

NPTEL

8

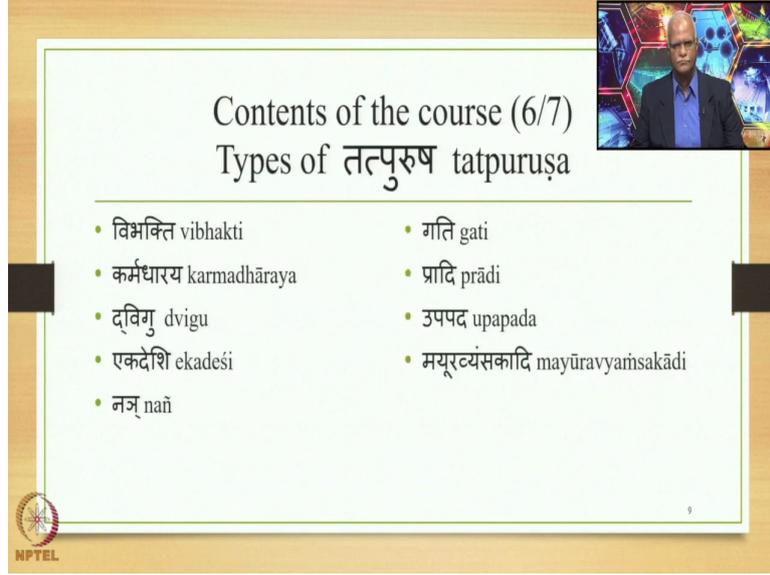
Coming specifically to the tatpuruṣa samasa, we shall study what is the meaning of the word tatpuruṣa, what does it signify and what are the essential features of tatpuruṣa compound. Uttarapadārthaprādhānya is stated to be an important semantic feature of tatpuruṣa compound. What is uttarapadārthaprādhānya?

And that throws up another question namely what is uttarapada primarily in relation to uttarapada, what is the purvapada in Panini's grammar in 6.3 which is which has the first sutra aluguttarapade. So, 6 3 1 has got uttarapade as the pada which is an adhikara and this adhikara governs the entire 6.3 almost 138 sutras.

So, all these sutras they are governed by the adhikara uttarapade. So, we need to know what is uttarapada, similarly what is a purvapada. These are technical terms these are also well defined in Panini's grammar and we need to study what those are. Similarly, we also keep hearing the concept of madhyamapada, in some curricula, in some states when I studied samasas in the school which followed the curriculum of the state board of maharashtra we had this category of madhyama pada lopi tatpurusa and we did learn what is madhyamapada.

So, we will examine what is the madhyamapada in this particular context in the tradition of Paninian grammar.

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Contents of the course (6/7)  
Types of तत्पुरुष tatpuruṣa

- विभक्ति vibhakti
- कर्मधारय karmadhāraya
- द्विगु dvigu
- एकदेशि ekadeśi
- नञ् nañ
- गति gati
- प्रादि prādi
- उपपद upapada
- मयूरव्यंसकादि mayūravyaṁsakādi

NPTEL

Well, these are some of the types of tatpuruṣa compound. This is just for your information and we will study each one of them in details. For example, we will deal with the vibhakti tatpuruṣa; a very big umbrella where we have further sub classes of 6 vibhaktis. So, we have dwitiya tatpuruṣa, tritiya tatpuruṣa, chaturthi tatpuruṣa, panchami tatpuruṣa, shasti tatpuruṣa, and saptami tatpuruṣa.

We shall study them in detail using the sources in the form of the sutras of Panini primarily stated in 2.1. We did not mention about prathama tatpuruṣa, there is a specific reason why that is not the case. Because there is one more big umbrella within the tatpuruṣa which is supposed to cover this particular point and that is called karmadhāraya.

Panini defines karmadhāraya as [FL]. And so, karmadhāraya is a very important important type of tatpuruṣa compound it undergoes quite a lot of different formations we shall study

karmadharaya in detail. Along with karmadharaya comes dvigu compound in which sankhya occupies the first position of the compound purvapada. Then there is ekadeshi samasa, part and whole is indicated and this we shall study when we study the types of tatpuruṣa compound.

This is stated in 2.2, the sum initial sutras. Then we have nan tatpuruṣa very important samasa nan tatpuruṣa. Then we have gati tatpuruṣa, then pradi tatpuruṣa and upapada tatpuruṣa; these three very important categories. Upapada tatpuruṣa is prescribed in 2.2 and the suffixes that are employed in the formation of the upapada tatpuruṣa compound are stated in 3.2.

So, upapada tatpuruṣa compound also involves an interface of the kruth suffixes. Pradi and gati tatpuruṣa compounds have the avyayas occupying the initial position of the compound but this compound is not called avyayibhava, it is rather called the gati tatpuruṣa as well as the pradi tatpuruṣa compound.

Then there is an interesting group of compounds termed as mayuravyamsakadi compounds; this is the very big bag in which all compounds which do not find a particular prescribing statement in the grammar of Panini are clubbed we shall study this set of words as well.

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Contents of the course (7/7)  
other features of तत्पुरुष tatpuruṣa

- समासान्त samāsānta
- पूर्वपदादेश pūrvapadādeśa
- पुंवद्भाव puṁvadbhāva
- लिङ्ग liṅga
- वचन vacana
- समासस्वर samāsasvara
- उपसर्जन upasarjana
- पदक्रम padakrama
- तदन्तविधि tadantavidhi

NPTEL 10

Then there are other features of the tatpuruṣa compound that we shall study in detail; notable amongst them are samasanta suffixes as far as the tatpuruṣa samasa is concerned. There are several words like maharaja or saptah, these are all very famous words in many Indian languages. These are formed with a particular samasanta suffix.

And there are many more words which are formed using such samasanta suffixes which is a very productive phenomenon. Then, we have purvapadadesa the substitutions to the purvapada which is very crucial, in the context of in the environment of uttarapada and as we said earlier uttarapada is an adhikara in 6.3. So, notable sutras from 6.3, we will study under this purvapadadesa.

The other important point is puṁvadbhava, a very important feature of tatpuruṣa compound. This feature is also found in bahuvrihi, but we shall study the puṁvadbhava as far as the

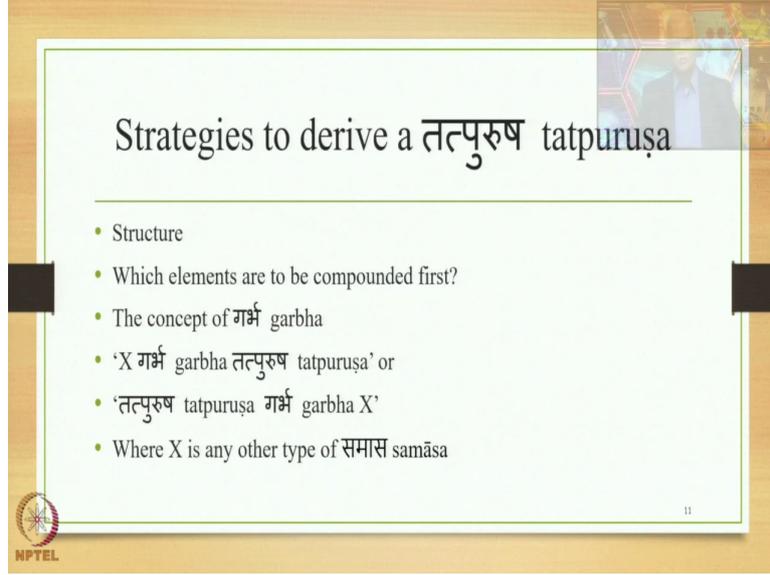
tatpuruṣa compound is concerned. And this feature is available to karmadhāraya which is part of tatpuruṣa. What is the gender and number of tatpuruṣa compound? And how do we determine? This is the very important question.

Because there are two members of the compound and each one of them also has a particular gender and also can stand in some particular number when they are joined together which is the gender that can be assigned to the compounded element that is a very crucial question dealt with in 2.4 in the aṣṭadhyāyī and we shall study this also in detail.

Aṣṭadhyāyī 6.2 deals with the accent of samasas and so we shall deal with this section as well. Amongst, this 6.2 there are sūtras that are devoted to explaining the accent of the tatpuruṣa samasa and we will study them. Then there is the concept of upasarjana which plays another crucial role as far as some modifications that undergo in the uttara-pada.

Then we also study the sequencing within the tatpuruṣa compound which elements are noted to occupy the purva-pada and which elements cannot occupy this purva-pada. And then, there is an important concept of tadantavidhi. So, if a particular element is called a pronoun for example, sarva can a compound of tatpuruṣa kind which has sarva occurring at the end of the compound be called a pronoun that is the question and that can be answered in a certain manner and we shall study this in the course.

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Strategies to derive a तत्पुरुष tatpuruṣa

- Structure
- Which elements are to be compounded first?
- The concept of गर्भ garbha
- 'X गर्भ garbha तत्पुरुष tatpuruṣa' or
- 'तत्पुरुष tatpuruṣa गर्भ garbha X'
- Where X is any other type of समास samāsa

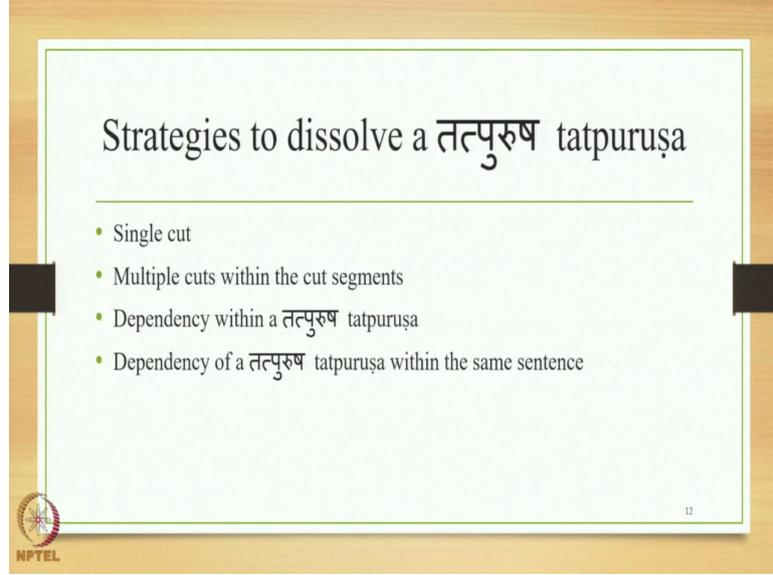
NPTEL

What are the strategies to derive a tatpuruṣa compound from a given sentence. So, what is the structure of a tatpuruṣa compound which elements are to be compounded first; that means, that if you have more than two elements, when you have more than two elements either three or four or whatever number then which elements are to be compounded first that is the crucial question and then there is the concept of garbha that is used.

And so, we have sentences like X garbha tatpuruṣa or sometimes also tatpuruṣa garbha X where X is any other type of samāsa. So, dvandva garbha tatpuruṣa or tatpuruṣa garbha dvandva and things of that kind that is a very complex way of deriving a samāsa, but these are possible these are there in sanskrit and these elements are formed in a particular structure.

So, we shall study this particular theme in detail. For example, there is a discussion in the tatpuruṣa vyakarana Siddhant Kaumudi to derive a tatpuruṣa compound of three elements and then what happens. So, we shall study that discussion when we study this theme.

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Strategies to dissolve a तत्पुरुष tatpuruṣa

- Single cut
- Multiple cuts within the cut segments
- Dependency within a तत्पुरुष tatpuruṣa
- Dependency of a तत्पुरुष tatpuruṣa within the same sentence

NPTEL 12

What are the strategies to dissolve a tatpuruṣa compound? So, if the tatpuruṣa compound has only two elements; obviously, there is not much effort that needed that is needed to dissolve the compound, but still there is some effort that is needed and what is that we shall study, but if the compound has more than two elements then we have to start dissolving it by giving one cut and then you have to give the multiple cuts within the cut segments.

So, what is the strategy employed and then in fact, this is an important feature of the compound tatpuruṣa and within the lexicon, within the printed dictionaries, this single cut or multiple cuts is an adopted practice in order to indicate the most nearer or most prominent

components within the compound. So, how to dissolve a tatpuruṣa compound, we shall study in this particular module.

Then there are dependencies within a tatpuruṣa compound this is another important feature in Sanskrit language dependency within a tatpuruṣa compound. So, tatpuruṣa compound may contain a word which is derived from a verbal root indicating an action and the other element in the tatpuruṣa compound can be the argument of the action denoted in this particular word, for example, naka binnaha here the action of tearing denoted by the verbal root (Refer Time: 32:32) has got an argument in the form of naka and there is a dependency within this tatpuruṣa compound.

So, this is dealt with where we shall study in when we shall study the tatpuruṣa compounds later on in this particular course. Also the dependency of a tatpuruṣa compound within the same sentence is crucial and we shall study this as well.

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तत्पुरुष tatpuruṣa as a part of the sentence

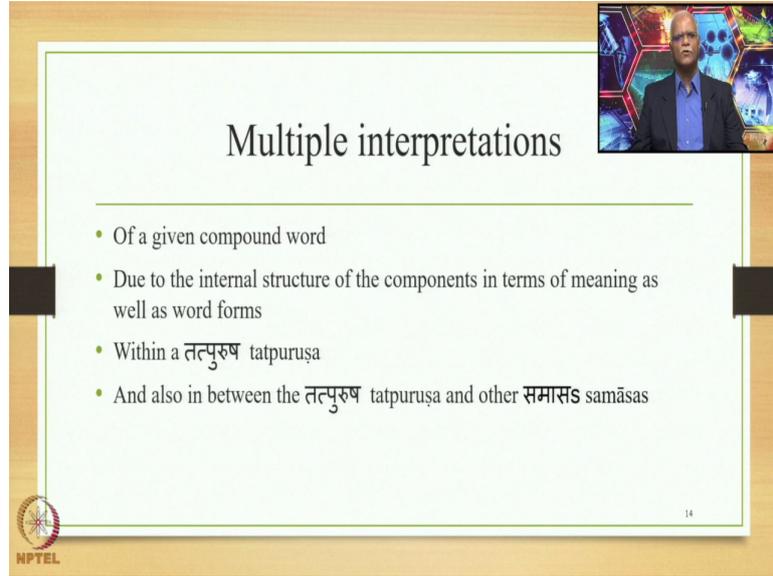
- Derivation as well as dissolution of the compound as a part of the sentence
- Parts-of-speech of the तत्पुरुष tatpuruṣa compound

NPTEL 13

How does tatpuruṣa compound behave in the sentence as a part of the sentence. So, how do we derive a tatpuruṣa compound right from scratch; that means, when do we decide first of all to do the tatpuruṣa compound. And when do we assign the level of the compound and then what do we do and how do we derive step by step, how do we delete the suffixes and add certain things and other suffixes and do the purvapadadesa and the uttarapadadesa and pumvadbhava etcetera etcetera.

How do we decide the sequence of the purvapada and the uttarapada etcetera; all that is part of the derivation as well as dissolution of the compound and what is the parts of speech that is assigned to the tatpuruṣa compound depending on the different contexts this will be also studied in this particular course.

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The slide is titled "Multiple interpretations" and features a list of four bullet points. In the top right corner, there is a small video inset showing a man in a blue shirt and dark jacket speaking. The slide is framed by a light green border and a dark green background. The NPTEL logo is visible in the bottom left corner, and the number "14" is in the bottom right corner.

## Multiple interpretations

- Of a given compound word
- Due to the internal structure of the components in terms of meaning as well as word forms
- Within a तत्पुरुष tatpuruṣa
- And also in between the तत्पुरुष tatpuruṣa and other समासs samāsas

NPTEL 14

It is also observed that the same tatpuruṣa compound can be subjected to multiple interpretations. Due to the internal structure of the components in terms of meaning as well as word forms within a tatpuruṣa compound and also in between the tatpuruṣa and other samāsas that are part of the sentence.

So, how these multiple interpretations are possible and which serve as a beauty from one point of view and also a stumbling block as far as the artificial intelligence is concerned we shall study later on.

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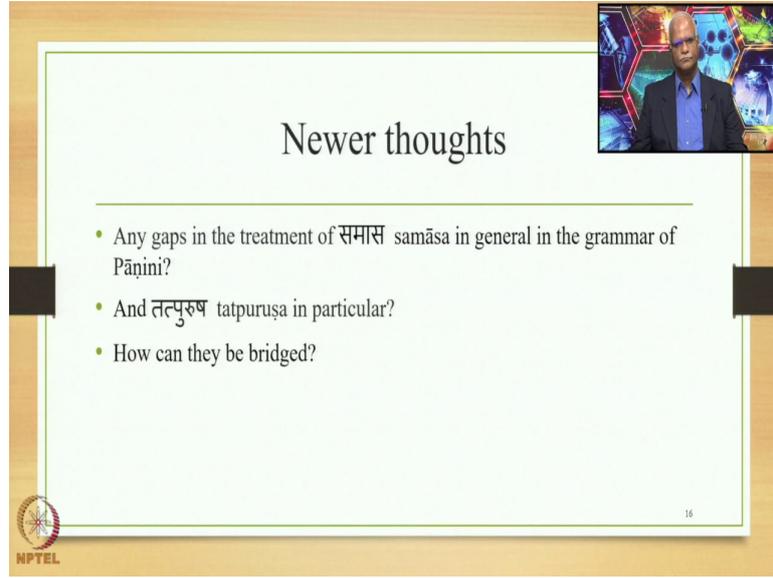
Cognition of a तत्पुरुष tatpuruṣa

- How does one cognize the तत्पुरुष tatpuruṣa compound ?
- How does one cognize the dissolution of the तत्पुरुष tatpuruṣa compound?

NPTEL 15

Cognition of a tatpuruṣa compound is another theme in this particular course, an important theme. The questions that will be dealt with are how does one cognize the tatpuruṣa compound, how does one recognize that this particular compound is a tatpuruṣa compound and not something else, how does one cognize the dissolution of the tatpuruṣa compound that is also very crucial.

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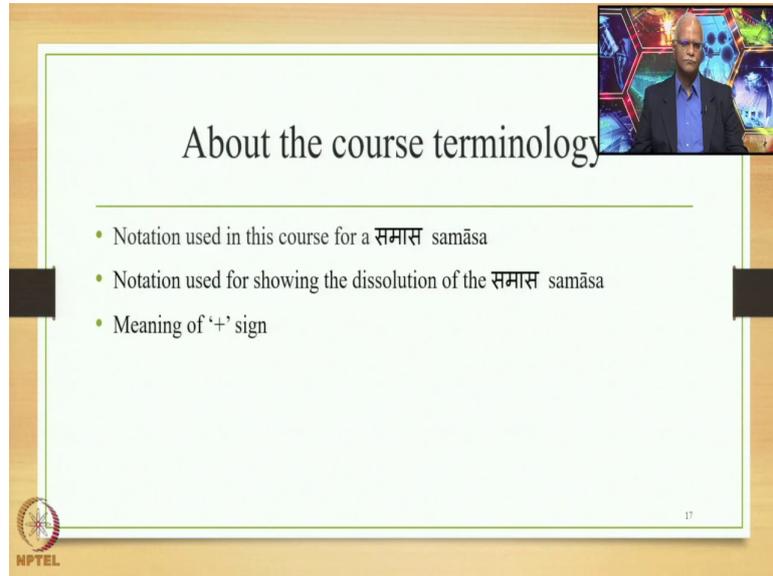
## Newer thoughts

- Any gaps in the treatment of समास samāsa in general in the grammar of Pāṇini?
- And तत्पुरुष tatpuruṣa in particular?
- How can they be bridged?

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We shall also think about some new thoughts, we shall think about these questions, any gaps in the treatment of samasa in general in the grammar of Panini, anything that closely resembles the process of compounding and yet is not brought under the purview of compounding or such similar processes we shall study and in tatpuruṣa in particular is there anything of that kind. And then; obviously, how can that gap be bridged that is another important question that we shall deal with.

(Refer Slide Time: 36:01)



Slide titled "About the course terminology" with a small video inset of a speaker in the top right corner. The slide content is as follows:

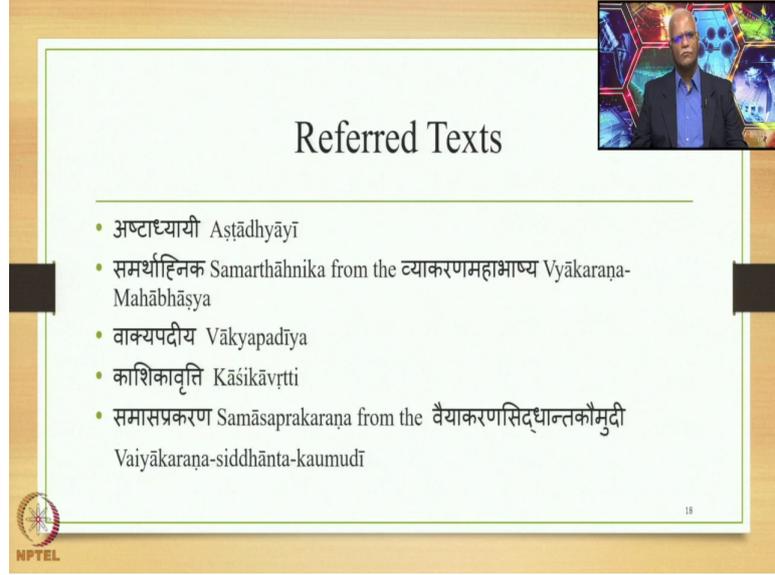
### About the course terminology

- Notation used in this course for a समास samāsa
- Notation used for showing the dissolution of the समास samāsa
- Meaning of '+' sign

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We shall also get informed about the notation that is used in this course for samasa. Notation used for showing the dissolution of the samasa and also the meaning of the plus sign this applies to the theory of compounding in general and also to tatpuruṣa compound in particular.

(Refer Slide Time: 36:28)



**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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We will refer to these texts and we have also discussed in some detail about these texts in the previous lecture, I will just repeat the names of the text ashtadhyayi of Panini which is the source fountain head for all the discussions samarthahnika from the great mahabhasya the vyakarana mahabhasya composed by the great Patanjali.

Vakyapadiya which is the composition of Bhartṛhari, kasikavritti one of the oldest complete commentaries available today on the ashtadhyayi of Panini and samasaprakarana from the vyakarana siddhanta kaumudi which is composed by the great Bhattoji Dikshita.

Referring to these texts we shall study the tatpuruṣa compound in particular in this particular course. In the next lecture, we start with the theme of understanding the process of compounding and the theory of compounding in general as stated in the Paninian grammar.

Thank you very much for your patience [FL].

(Refer Slide Time: 37:49)



अनुगृहीतोऽस्मि

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

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