

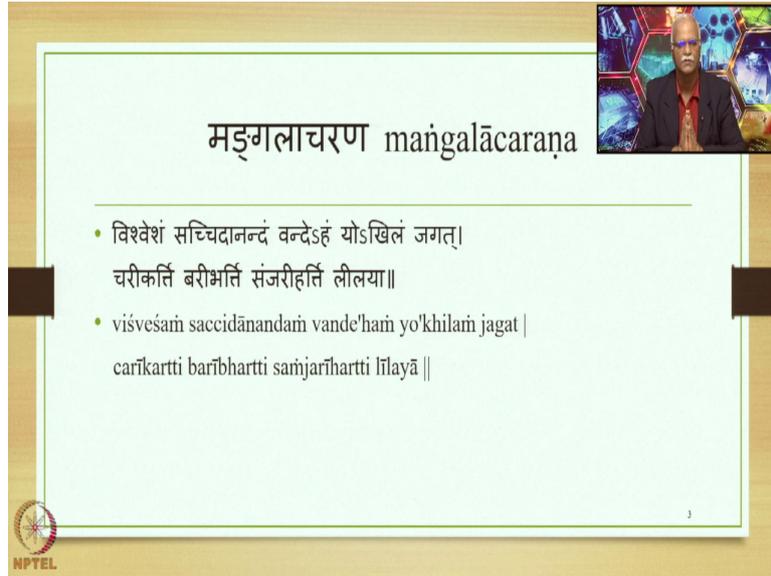
समास samāsa in Pāṇinian grammar- I
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Lecture - 21

तत्पुरुष समास tatpuruṣa samāsa- द्वितीया dvitīya vibhakti-तत्पुरुष vibhakti-tatpuruṣa

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

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मङ्गलाचरण mangalācaraṇa

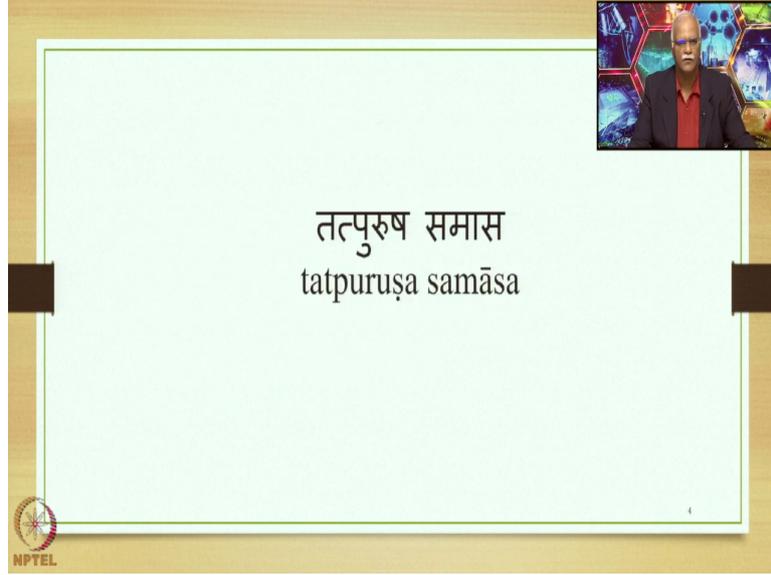
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṃ saccidānandaṃ vande'haṃ yo'khilam jagat |
carīkartti barībhartti saṃjarīhartti līlayā ||

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[FL].

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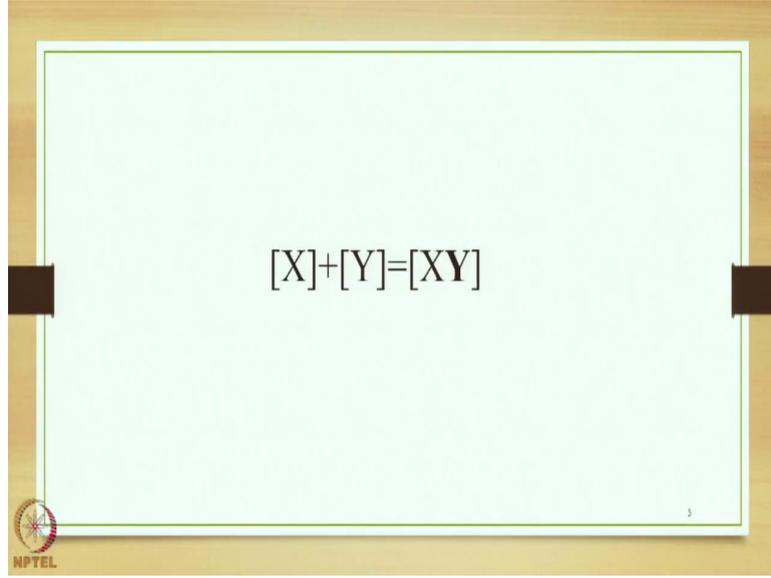


So, far we have seen the theoretical background of the process of compounding, we have studied several related aspects. Right from the significance of the term samasa and what it denotes and how it applies to the overall process of compounding up to the sequence in which the samasa gets derived. What is the input and what is the output? It is the sentence which is the input and the pratipadika which is the output.

When we say the sentence is the input what we mean is, that the padas as part of the sentence they are the inputs. And what is derived is a pratipadika which becomes an input for another sentence or the same sentence. From now on, we shall be studying and we shall be focusing on the tatpuruṣa samasa and we shall be devoting this entire course from here onwards in trying to understand the features, the details, the derivation procedure of the tatpuruṣa samasa as stated in the Paninian grammar.

Tatpuruṣa samāsa is extremely important in Sanskrit and elsewhere as well. We have already seen that in Sanskrit there are four types of samāsas avyayibhava, tatpuruṣa, bahuvrīhi, and dvandva. Amongst these four we will be focusing on tatpuruṣa and we shall be dealing with the other three types namely avyayibhava, bahuvrīhi, and dvandva in the second part of such a course in future.

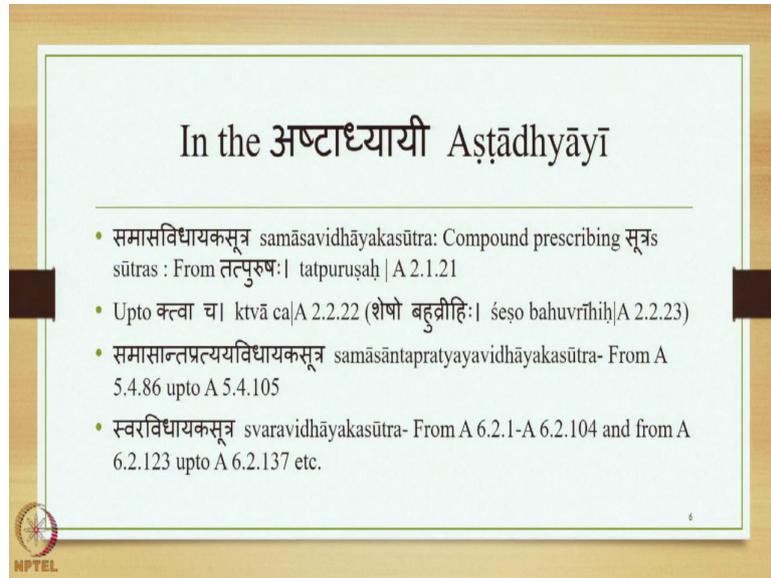
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$$[X]+[Y]=[XY]$$

The tatpuruṣa samāsa can be shown in the form of an equation in this particular manner. Where you have X and Y 2 constituents they are joined together and you get X Y as the newly generated compounded output one unit. X and Y are 2 different units, independent units, separate units marked with square brackets to each one of them. But when they are compounded by the procedures laid down in the grammar of Panini, you will get X Y as one unit, 2 square brackets for both of them together.

So, X Y is one unit and Y is highlighted made bold primarily to indicate that in the tatpuruṣa compound by default Y that is the second member of the compound or the uttarapada of the compound assumes the position of the head. Semantically and also otherwise that is why this is a simple equation X plus Y and you get X Y, Y is the head this is the tatpuruṣa compound equation. Now, where all the tatpuruṣa samasa is treated in the Astadhyayi the core of the Paninian grammar and the grammatical tradition.

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In the अष्टाध्यायी Aṣṭādhyāyī

- समासविधायकसूत्र samāsavidhāyakasūtra: Compound prescribing सूत्रs
sūtras : From तत्पुरुषः| tatpuruṣaḥ | A 2.1.21
- Upto क्त्वा च| ktvā ca|A 2.2.22 (शेषो बहुव्रीहिः| śeṣo bahuvrīhiḥ|A 2.2.23)
- समासान्तप्रत्ययविधायकसूत्र samāsāntapratyayavidhāyakasūtra- From A 5.4.86 upto A 5.4.105
- स्वरविधायकसूत्र svaravidhāyakasūtra- From A 6.2.1-A 6.2.104 and from A 6.2.123 upto A 6.2.137 etc.

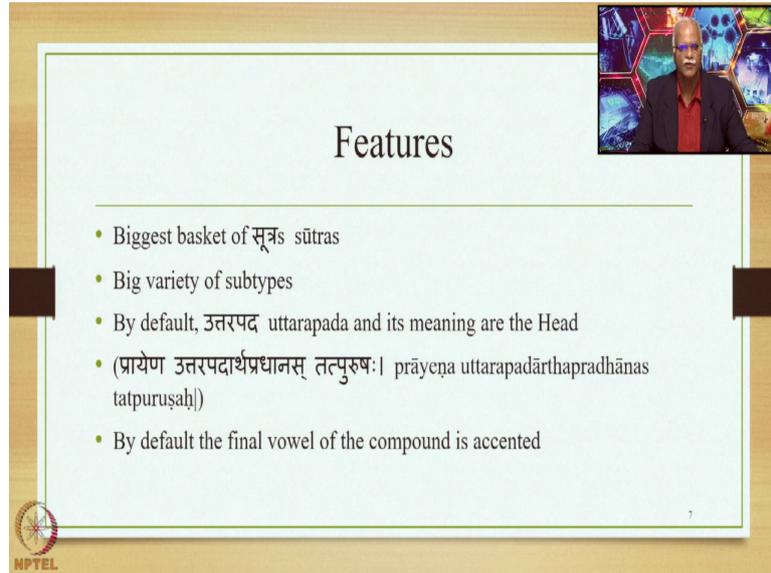
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So, the samasa vidhayaka sutra namely the compound prescribing sutras for the tatpuruṣa samasa are stated in 2.1, 2.1.21 is tatpuruṣaḥ. And this continues up to 2.2.22 ktva ca, 2.2.23 is seso bahuvrihih and what this means is that from 2.2.23 onwards the bahuvrihi samasa is explained. So, from 2.1.21 up to 2.2.22 we have the sutras prescribing the tatpuruṣa samasa.

These are approximately 70 sutras omitting a few which are the technical terms. Then the samasantapratyaya vidhayaka sutra, the sutras which prescribe the suffix to be added at the end of the samasa. They are stated from 5.4.86 onwards up to 5.4.105 almost 20 sutras. And finally, the svara vidhayaka sutras they are stated from 6.2.1 to 6.2.104 and also from 6.2.123 up to 6.2.137.

So, this is how the tatpuruṣa samasa is treated in the Astadhyayi and there are some other sutras scattered here and there in the Astadhyayi . And they will be mentioned and studied in the course of the study of these main sutras. We shall be focusing primarily on the samasa vidhayaka sutras and we shall be dealing with the selective sutras from the samasanta section as well as the svara section in this particular course.

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The slide is titled "Features" and lists five bullet points. In the top right corner, there is a small video inset showing a man with glasses and a red shirt. The NPTEL logo is in the bottom left corner.

Features

- Biggest basket of सूत्रs sūtras
- Big variety of subtypes
- By default, उत्तरपद uttarapada and its meaning are the Head
- (प्रायेण उत्तरपदार्थप्रधानस् तत्पुरुषः। prāyēṇa uttarapadārthapradhānas tatpuruṣaḥ|)
- By default the final vowel of the compound is accented

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What are the features of the tatpuruṣa samasa? Tatpuruṣa samasa can be said to be treated in Paninian grammar with the biggest basket of sutras. The avyayibhav samasa is treated in 2 1 up to 2 1 20 starting with avyayibhav that is 2 1 5, almost 15 sutras for avyayibhav, for dvandva there is only one sutra charti dvandva 2 2 29. And for bahuvrihi you have from 2 2 23 up to 2 2 28, 6 sutras and compare that with the tatpuruṣa samasa where you have almost 70 sutras prescribing the tatpuruṣa samasa.

We can easily say that this is the biggest basket of sutras dealing with the tatpuruṣa samasa. And the reason why we have this biggest basket is also because there are variety of subtypes of tatpuruṣa available, we shall study them in a while. By default, uttarapada and its meaning are the head prayena uttarapadarthapradhanas tatpuruṣah. Also, by default the final vowel of the compound is accented these are some of the features of the tatpuruṣa samasa.

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Types of तत्पुरुषः tatpuruṣa

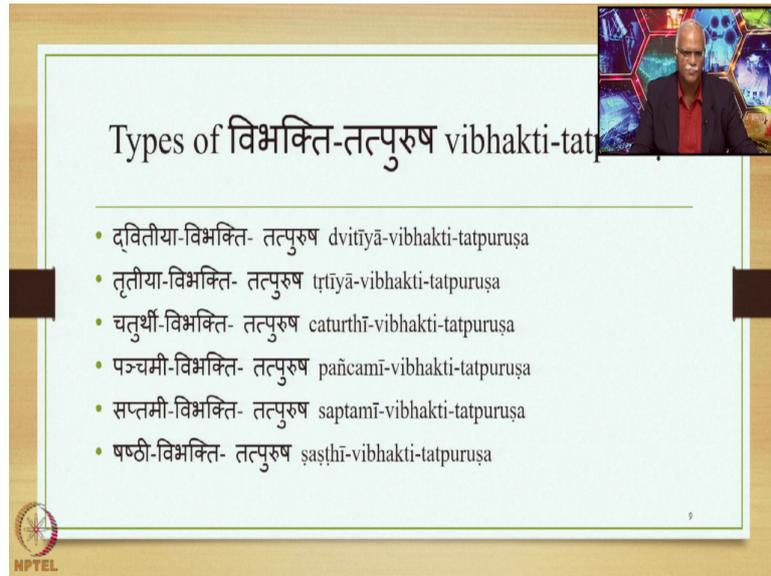
- विभक्ति-तत्पुरुष vibhakti-tatpuruṣa
- कर्मधारय (तत्पुरुष) karmadhāraya (tatpuruṣa)
- द्विगु (तत्पुरुष) dvigu (tatpuruṣa)
- नञ्-तत्पुरुष nañ-tatpuruṣa
- प्रादि-तत्पुरुष prādi-tatpuruṣa
- गति-तत्पुरुष gati-tatpuruṣa
- उपपद-तत्पुरुष upapada-tatpuruṣa

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Here are the types of tatpuruṣa samāsa; vibhakti tatpuruṣa, karmadharaya; karmadharaya is never mentioned as karmadharaya tatpuruṣa, karmadharaya is mentioned as karmadharaya, but it is part of tatpuruṣa (Refer Time: 10:20) In fact, Panini defines karmadharaya as tatpuruṣah samanadhikaranah karmadharayah.

Similarly, dvigu is also never mentioned dvigu tatpuruṣa, but that is just a convention. Dvigu is mentioned in the Astadhyayi under the adhikaran tatpuruṣah, sankhya purv dviguh that is how dvigu is defined, Nan tatpuruṣa pradi tatpuruṣa gati tatpuruṣa and upapada tatpuruṣa and we shall be studying sutras which describe and prescribe all these types of tatpuruṣa samāsa.

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The slide is titled "Types of विभक्ति-तत्पुरुष vibhakti-tatpuruṣa". It features a list of six types of vibhakti-tatpuruṣa, each with its Sanskrit name and a corresponding English transliteration. The list is as follows:

- द्वितीया-विभक्ति- तत्पुरुष dvitīyā-vibhakti-tatpuruṣa
- तृतीया-विभक्ति- तत्पुरुष tṛtīyā-vibhakti-tatpuruṣa
- चतुर्थी-विभक्ति- तत्पुरुष caturthī-vibhakti-tatpuruṣa
- पञ्चमी-विभक्ति- तत्पुरुष pañcamī-vibhakti-tatpuruṣa
- सप्तमी-विभक्ति- तत्पुरुष saptamī-vibhakti-tatpuruṣa
- षष्ठी-विभक्ति- तत्पुरुष ṣaṣṭhī-vibhakti-tatpuruṣa

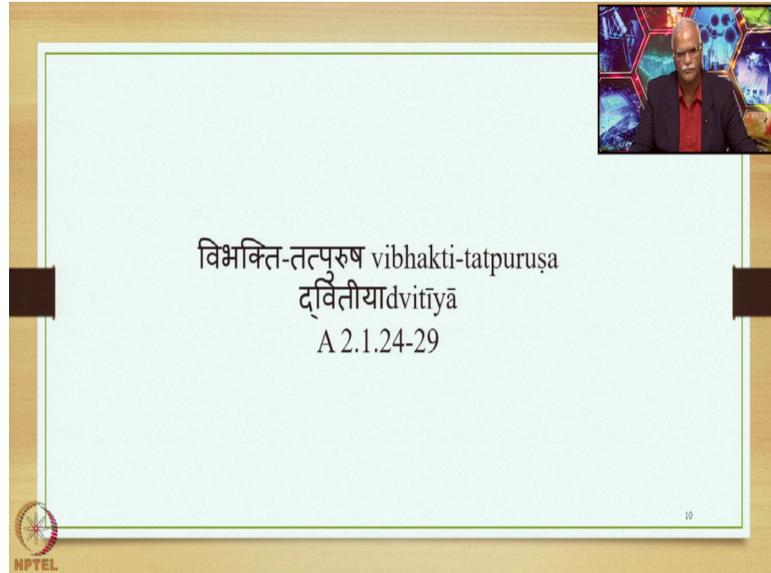
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First, we shall focus on the vibhakti tatpuruṣa and we note that there are these types of vibhakti tatpuruṣa stated in this particular order in the Astadhyayi in 2.1. First comes dvitīyā

vibhakti tatpuruṣa, then tritīya vibhakti tatpuruṣa, then caturthi vibhakti tatpuruṣa, then pañcamī vibhakti tatpuruṣa.

Then strangely enough saptamī vibhakti tatpuruṣa comes in the Astadhyayī; and finally, it is śasthī vibhakti tatpuruṣa which is treated. So, why śasthī vibhakti tatpuruṣa is stated at the end missing the or obvious order, 6 should come after 5 this is not the case, 6 comes after 7. And there is some reason which we shall study when we study these different subtypes in detail.

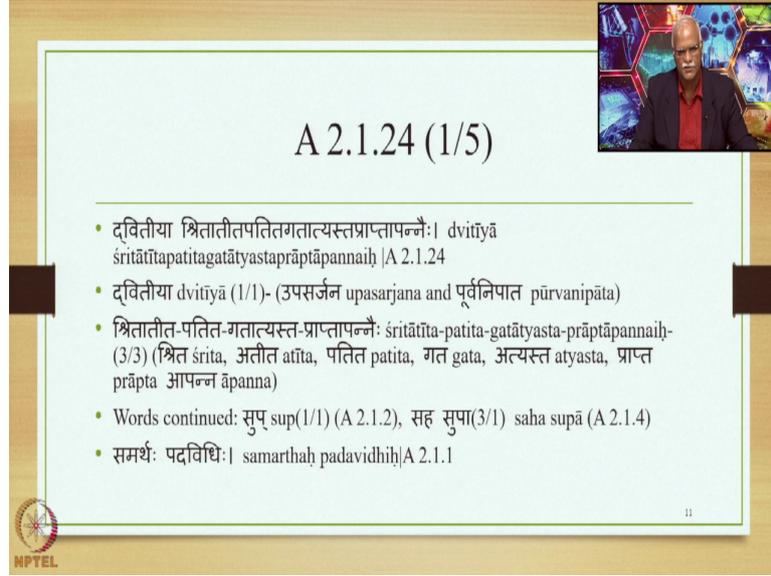
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Let us now focus on the vibhakti tatpuruṣa and the first one is the dvitīya vibhakti tatpuruṣa. Let us study the sūtras which state the dvitīya vibhakti tatpuruṣa. There are these sūtras 2 1 24 to 29 which primarily deal with the dvitīya vibhakti tatpuruṣa. We shall not be dealing with

each and every sutra because there are a couple of sutras which are not relevant to the dvitiya vibhakti tatpuruṣa, we shall be omitting them.

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A 2.1.24 (1/5)

- द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नैः। dvitīyā śritātītapatitagatātyastapṛāptāpannāiḥ |A 2.1.24
- द्वितीया dvitīyā (1/1)- (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- श्रितातीत-पतित-गतात्यस्त-प्राप्तापन्नैः śritātīta-patita-gatātyasta-pṛāptāpannāiḥ- (3/3) (श्रित śrita, अतीत atīta, पतित patita, गत gata, अत्यस्त atyasta, प्राप्त pṛāpta आपन्न āpanna)
- Words continued: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1) saha supā (A 2.1.4)
- समर्थः पदविधिः। samarthah padavidhiḥ|A 2.1.1

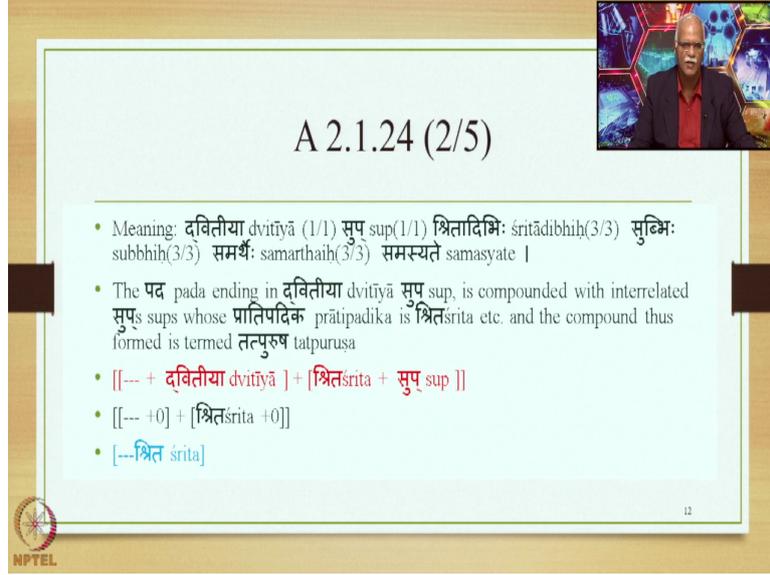
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First the sutra is this, divitiya sritatitapatitagatatyastaprapannaiḥ, divitiya sritatitapatitagatatyastaprapannaiḥ as we see there are two padas over here. First one is dvitiya and this word dvitiya happens to be in the pratama vibhakti, ekavacana. And therefore, [FL] applies and the word in the dvitiya vibhakti is termed as upasarjana and; therefore, upasarjanam purvam applies and there is a purvanipata of the dvitiyanta word.

This is followed by the second word in the sutra sritatitapatitagatatyastaprapannaiḥ, this is the instrumental plural 3 3. And there are these constituents of this big compound srita, atita, patita, gata, atyasta, prapta, and apanna words continued in the sutra are sup from 2 1 2, saha supa from 2 1 4, samarthah padavidhiḥ from 2 1 1.

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A 2.1.24 (2/5)

- Meaning: द्वितीया द्वितीयā (1/1) सुप् sup(1/1) श्रितादिभिः śritādibhiḥ(3/3) सुब्धिः subbhiḥ(3/3) समर्थैः samarthaiḥ(3/3) समस्यते samasyate ।
- The पद pada ending in द्वितीया द्वितीयā सुप् sup, is compounded with interrelated सुप्s sups whose प्रातिपदिक प्रातिपदिका is श्रितsrita etc. and the compound thus formed is termed तत्पुरुष tatpuruṣa
- [[--- + द्वितीया द्वितीयā] + [श्रितsrita + सुप् sup]]
- [[--- +0] + [श्रितsrita +0]]
- [---श्रित śrita]

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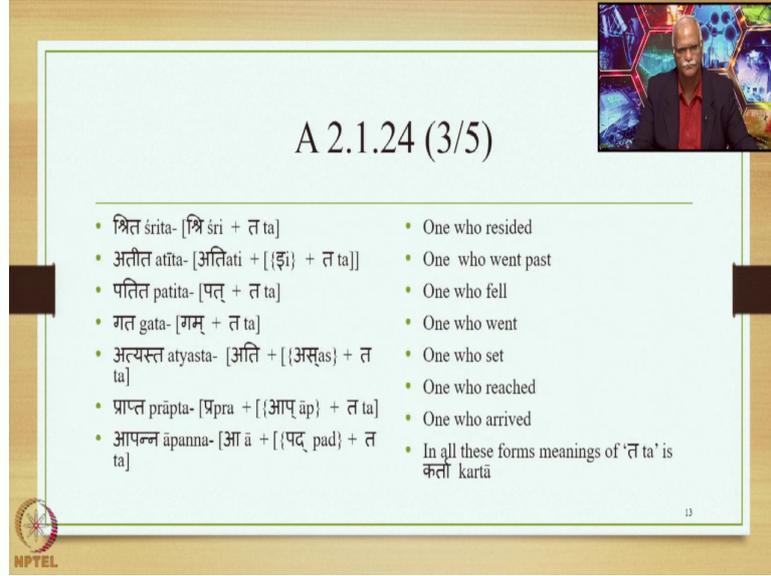
And so, the meaning of the sutra is the following; dvitiya sup, sritadibhih subhiih, samarthaiih samasyate this is the meaning. What it means is, the pada ending in dvitiya vibhakti (Refer Time: 14:41) is compounded with interrelated sups, whose pratipadika is srita etcetera.

And the compound thus formed is termed tatpuruṣa, repeat the pada ending in dvitiya, dvitiya sup is compounded with the interrelated sups, samartha and sup, saha supa whose pratipadika is srita, sritadibhih, sritatita etcetera and the compound this formed is termed tatpuruṣa.

So, the nomenclature the structure of the that tatpuruṣa stated by this particular sutra is the following. So, we have this subanta followed by this other subanta and then this has to be dvitiya and this has to be srita and then; obviously, the sup is dropped. And what you get is

the pratipadika in the first subanta, and sriita which is the second pratipadika in the second subanta, this would be the output of the derived compound.

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A 2.1.24 (3/5)

• श्रित śrita- [श्रि śri + त ta]	• One who resided
• अतीत atita- [अतिati + [इi] + त ta]	• One who went past
• पतित patita- [पत् + त ta]	• One who fell
• गत gata- [गम् + त ta]	• One who went
• अत्यस्त atyasta- [अति + [अस्as] + त ta]	• One who set
• प्राप्त prāpta- [प्रpra + [आप् āp] + त ta]	• One who reached
• आपन्न āpanna- [आ ā + [पद् pad] + त ta]	• One who arrived
	• In all these forms meanings of 'त ta' is कर्ता kartā

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So, here is an example, first let us look at the formation of the words srita, atita etcetera and what their meaning is. The word srita is derived from the verbal root sri to reside and ta stands for the karta; atita is derived from the verbal root i with the preverb ati and the suffix ta.

Now, this verbal root i is put in curly brackets primarily because, this i has got interrelations with both the preverb and the suffix. It is ati i which means, to go beyond to go past and i and ta is interrelated because of the internal structure; so, this complexity is captured because of these brackets.

Patita has got the verbal root pata and the suffix ta, gata has the verbal root gama and the suffix ta, atyasta has the verbal root as with the preverb ati and also the suffix ta. Once again, the root as is put in the curly brackets primarily to show the interrelation it has with ati as well as ta.

Similar is the case with prapta and apanna, prapta is derived from pra plus ap with the suffix ta added to it and apanna is derived from the verbal root pad with the preverb a with the suffix ta added to it. Srita means one who resided, atita means one who went past, patita means one who fell, gata means one who went, atyasta means one who set, prapta means one who reached, apanna means one who arrived in all these forms meanings of ta are karta.

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A 2.1.24 (4/5)

- So meaning of the interrelated सुबन्तं subanta has to be such that it is related to the action denoted by these verbal roots as कर्म karma
- Since it is not denoted by त ta
- द्वितीया dvitīyā will be used to denote it
- Meaning: One who resided in the hardship
- कष्टं श्रितः kaṣṭam śritaḥ
- [[कष्टkaṣṭa+अम्am]+[श्रित śrita+सुsu]]
- [[कष्टkaṣṭa+0]+[श्रित śrita+ 0]]
- [[कष्टश्रित kaṣṭaśrita]]



So, meaning of the interrelated subanta has to be such that it is related to the action denoted by these verbal roots as karma since it is not denoted by ta, this is the structural and

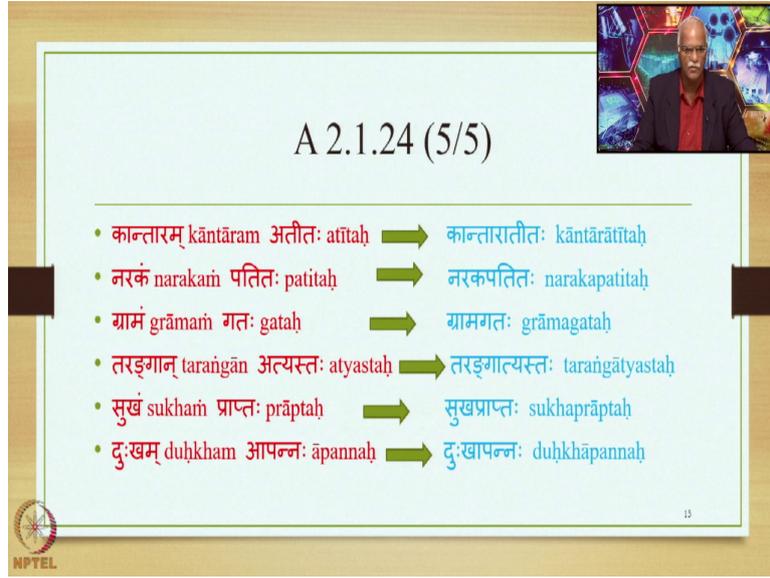
theoretical application of the karaka theory. Now, dvitiya vibhakti will be used to denote the karma, and so if we have this particular meaning to be conveyed one who resided in the hardship; so, we will have kastam sritah, kastam sritah.

So, here we have kastam which has got kasta and am and srita plus su this is the alaukik vigrah, kastam sritah is the laukik vigrah. Now, we note that this am indicates the interrelation of kasta with the action denoted by the verbal root sri as karma. So, kasta is related to the action denoted by sri through this am, this is how the interrelation has taken place and then there is samarthyā.

And now, we are going to start the process of compounding, this is the alaukik vigrah. So, this gets the [FL] and after that; obviously, we apply supo dhatu pratipadika (Refer Time: 20:04) and delete am as well as su and we get kasta and srita and when we join them together, we get kasta srita.

So, kasta srita is one output and kastam sritah is the laukik vigrah of kasta srita. So, kasta srita is one pada where as kastam sritah were two padas, kasta srita conveys one meaning; whereas, kastam sritah were two meanings. And also, there will be one accent on kasta srita; whereas, kastam and sritah will have two accents.

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A 2.1.24 (5/5)

- कान्तारम् kāntāram अतीतः atītaḥ → कान्तारातीतः kāntārātītaḥ
- नरकं narakaṁ पतितः patitaḥ → नरकपतितः narakapatitaḥ
- ग्रामं grāmaṁ गतः gataḥ → ग्रामगतः grāmagataḥ
- तरङ्गान् taraṅgān अत्यस्तः atyastāḥ → तरङ्गात्यस्तः taraṅgātyastāḥ
- सुखं sukhaṁ प्राप्तः prāptaḥ → सुखप्राप्तः sukhaprāptaḥ
- दुःखम् duḥkham आपन्नः āpannaḥ → दुःखापन्नः duḥkhāpannaḥ

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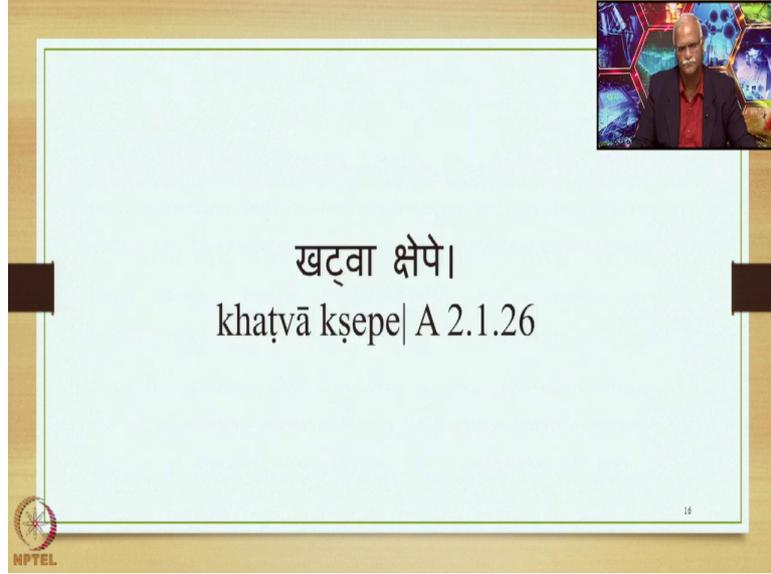
Similarly, we will have kantaramatitah and this will be processed and we will get the final output kantaratitah and then there will be sup added and we get kantaratitah. Similarly, narakampatitah is the input and narakapatitah is the output of compounding and narakapatitah is the pratama ekavacana, this is how it will be used in the sentence.

Gramamgatah will be the input and gramagata will be the compound, gramagatah is the pratama ekavacana. Turang tarangan atyastah is the input and taranga atyasta would be the output and taranga atyastah would be the pratama ekavacana. Sukham praptah is the input and sukha prapta is the output, sukhapraptah would be the pratama ekavacana.

Duhkham appannah is the input and dukkha appana is the output compound and dukkha appannah is the pratama ekavacana of the pratipadika dukkha appannah. The process of derivation of all these compounds would be the same as that of kastam sritah. And the

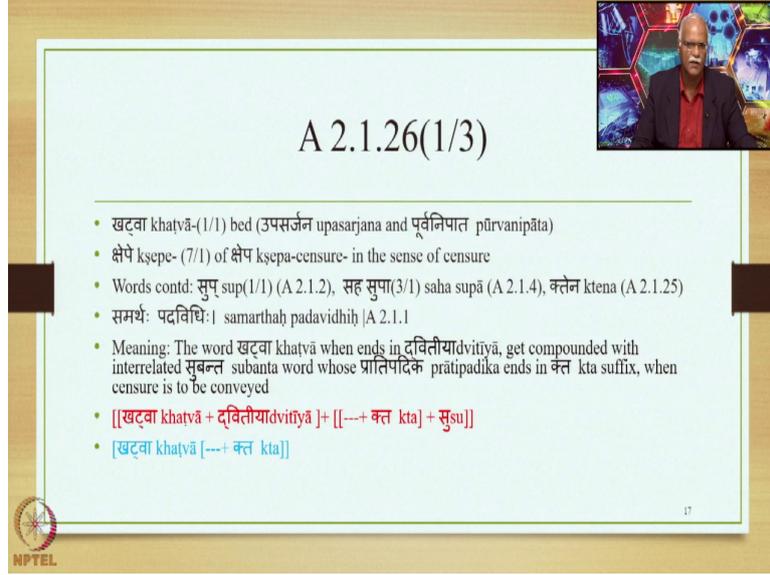
semantic relation would also be the same; this is how the first sutra in the dvitiya vibhakti tatpurasu generates these compound outputs.

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Now, we proceed to the next sutra namely khatva ksepe, this is 2.1.26.

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A 2.1.26(1/3)

- खट्वा khatvā-(1/1) bed (उपसर्जनं upasarjana and पूर्वनिपातं pūrvanipāta)
- क्षेपे kṣepe- (7/1) of क्षेप क्षेपा-censure- in the sense of censure
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1) saha supā (A 2.1.4), क्तेन ktēna (A 2.1.25)
- समर्थः पदविधिः। samarthah padavidhiḥ |A 2.1.1
- Meaning: The word खट्वा khatvā when ends in द्वितीयाdvitīyā, get compounded with interrelated सुबन्तं subanta word whose प्रातिपदिके prātipadika ends in क्त kta suffix, when censure is to be conveyed
- [[खट्वा khatvā + द्वितीयाdvitīyā]+ [---+ क्त kta] + सुप् su]
- [खट्वा khatvā [---+ क्त kta]]

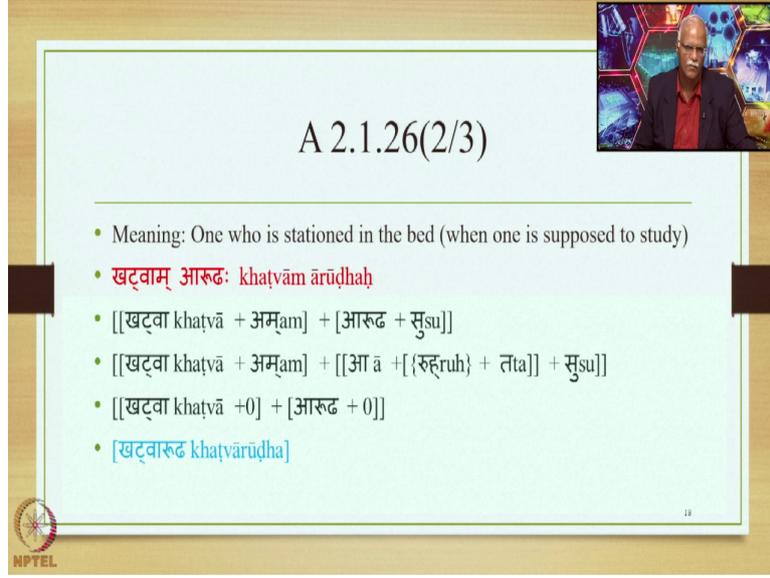
17

Here there are two padas; khatva and ksepe, katva means bed. Now, because this is in the pratama vibhakti, this becomes upasarjana because of pratama niradistam, samasa upasarjanam. And because of the upasarjana [FL] upasarjanam purvam applies and this will occupy the initial position of the samasa; so, there will be purvanipata. Ksepe is 7 1 of ksepa that is censure in the sense of censure.

Now, censure is conveyed by the compound, words continued are sup saha supa as well ktēna from 2 1 25, samartha padavidhiḥ is always there and so the meaning of the sutra is the following. The word khatva when ends in dvitīyā gets compounded with interrelated subanta word whose pratipadika ends in kta suffix when censure is to be conveyed by the overall compound.

So, here we have khatva; the word khatva with the dvitiya vibhakti, this is one subanta followed by another pratipadika at the end of which there is kta. And this is followed by su and so these sups gets get deleted and you get the form khatva and the second pratipadika with kta suffix at the end will be the part of the output.

(Refer Slide Time: 24:49)



A 2.1.26(2/3)

- Meaning: One who is stationed in the bed (when one is supposed to study)
- खट्वाम् आरूढः khatvām ārūḍhaḥ
- [[खट्वा khatvā + अम्am] + [आरूढ + सुsu]]
- [[खट्वा khatvā + अम्am] + [[आ ā + {रुहruh} + ताta] + सुsu]]
- [[खट्वा khatvā + 0] + [आरूढ + 0]]
- [खट्वारूढ khatvārūḍha]

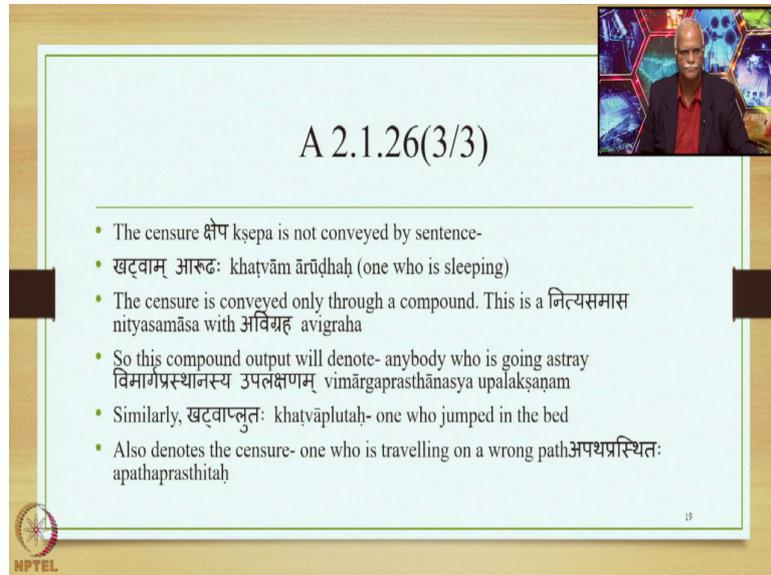
So, let us look at the derivation meaning is one who is stationed in the bed, when one is supposed to study; that means, one is careless, one is lazy and so on one is not studying. So, khatvam arudhah this is the laukik vigrah and we will have khatva plus am arudha plus su this is the alaukik vigrah this is where the compounding starts. Now, this gets the term samasa and then it gets the term pratipadika and then we have this su and am getting deleted.

But, before that we first confirm that this word arudha is ktanta; that means, it has got the suffix ta at the end; so, we have a plus ruh plus ta. So, it is confirmed now that the word

arudha indeed is ending in the suffix ta. So, the conditions of the sutra apply; so, we then apply the sutras first of all supo dhatu pratipadika [FL] and delete both the sus.

And now, we have khatva arudhah, then the sandhi rule applies and finally, we get the output khatvarudha that is the output khatvarudha. Khatvarudha and khatvam arudhah they both convey one and the same meaning; so, we ensure that there is samartha principle applying and followed over here.

(Refer Slide Time: 26:30)



A 2.1.26(3/3)

- The censure क्षेप kṣepa is not conveyed by sentence-
- खट्वाम् आरूढः khatvām ārūḍhaḥ (one who is sleeping)
- The censure is conveyed only through a compound. This is a नित्यसमास nityasamāsa with अविग्रह avigraha
- So this compound output will denote- anybody who is going astray विमार्गप्रस्थानस्य उपलक्षणम् vimārgaprasthānasya upalakṣaṇam
- Similarly, खट्वाप्लुतः khatvāplutaḥ- one who jumped in the bed
- Also denotes the censure- one who is travelling on a wrong path अपथप्रस्थितः apathaprasthitaḥ

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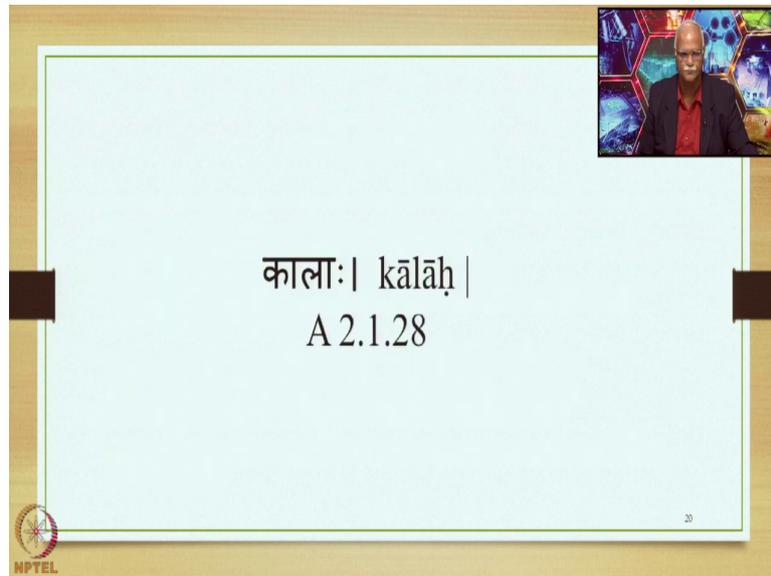
19

Now, the censure that is kṣepa meaning is not conveyed by the sentence. When you say khatvam arudhah one who is sleeping there is no censure that is available in the sentence itself. The censure is conveyed only through a compound, this is the purpose of doing the compound over here and that is why this is considered as a nitya samasa with avigraha as the feature.

So, this compound output will denote anybody who is going astray not just the one who is sleeping, but anybody who is doing anything else, but study and; obviously, going astray vimargaprasthanasya upalaksanam as the traditional commentators have put it nicely.

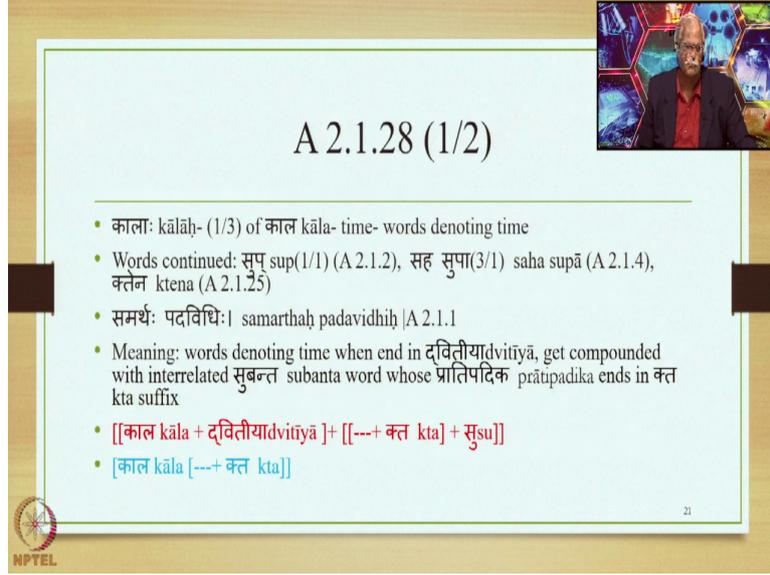
Similarly, khatvaplutah will be another example where one who jumped in the bed also will denote the censure. That means, one who is traveling on the wrong path apathaprasthitah as the traditional commentators have rendered it. This is how ksepa is denoted by the compound or rather compound is made in order to denote the ksepa.

(Refer Slide Time: 27:57)



Now, we have the next sutra kalah.

(Refer Slide Time: 28:03)



A 2.1.28 (1/2)

- कालाः kālāḥ- (1/3) of काल kāla- time- words denoting time
- Words continued: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1) saha supā (A 2.1.4), क्तेन ktena (A 2.1.25)
- समर्थः पदविधिः| samarthah padavidhiḥ |A 2.1.1
- Meaning: words denoting time when end in द्वितीयाdvitīyā, get compounded with interrelated सुबन्त subanta word whose प्रातिपदिक prātipadika ends in क्त kta suffix
- [[काल kāla + द्वितीयाdvitīyā]+ [[--+ क्त kta] + सुsu]]
- [काल kāla [--+ क्त kta]]

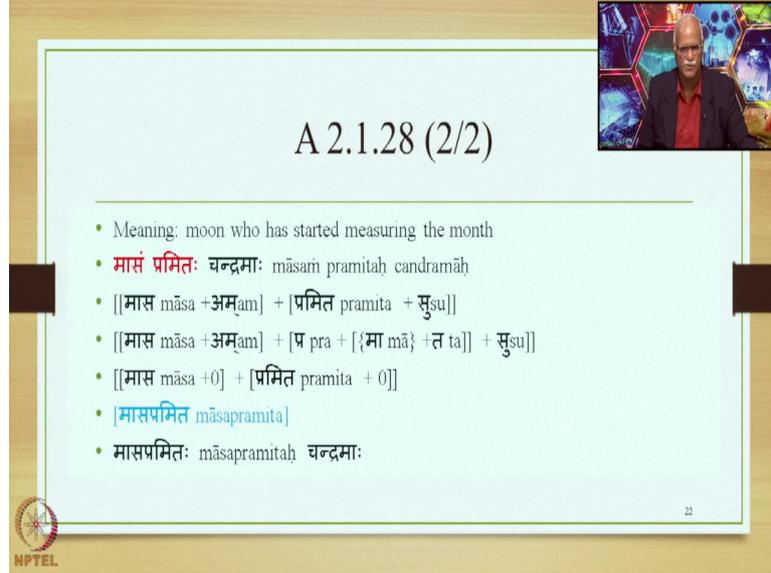
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So, there are there is only one word in the sutra kalah which is 1 slash 3 of kala, kala means time that is words denoting time, words continued are sup saha supa and ktena samarthah padavidhih is; obviously, there. The meaning of the sutra is that the words denoting time when end in dvitiya get compounded with interrelated subanta words whose pratipadika ends in kta suffix.

Repeat words denoting time when end in dvitiya get compounded with interrelated subanta word whose pratipadika ends in kta suffix. So, we have here kala as the pratipadika followed by dvitiya plus this subanta in which there is kta at the end of the pratipadika.

And the output generator would be the term denoting kala and the pratipadika having kta at the end. Since, kalah appears in the first case it becomes upasarjana and then it occupies the initial position of the compound, this is an example.

(Refer Slide Time: 29:24)



A 2.1.28 (2/2)

- Meaning: moon who has started measuring the month
- मासं प्रमितः चन्द्रमाः māsam pramitaḥ candramāḥ
- [[मास māsa +अम्am] + [प्रमित pramita + सुsu]]
- [[मास māsa +अम्am] + [प्र pra + [मा mā} + त ta]] + सुsu]]
- [[मास māsa +0] + [प्रमित pramita + 0]]
- मासप्रमित māsapramita
- मासप्रमितः māsapramitaḥ चन्द्रमाः

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The meaning to be conveyed is moon who has started measuring the month, masam pramitah candramah. In pramitah the suffix ta indicates one who does; that means, an agent or the karta and that is why it is co referential with candramah who is the karta of this action of measuring. So, we have the alaukik vighrah in this form, masa plus am pramita plus su.

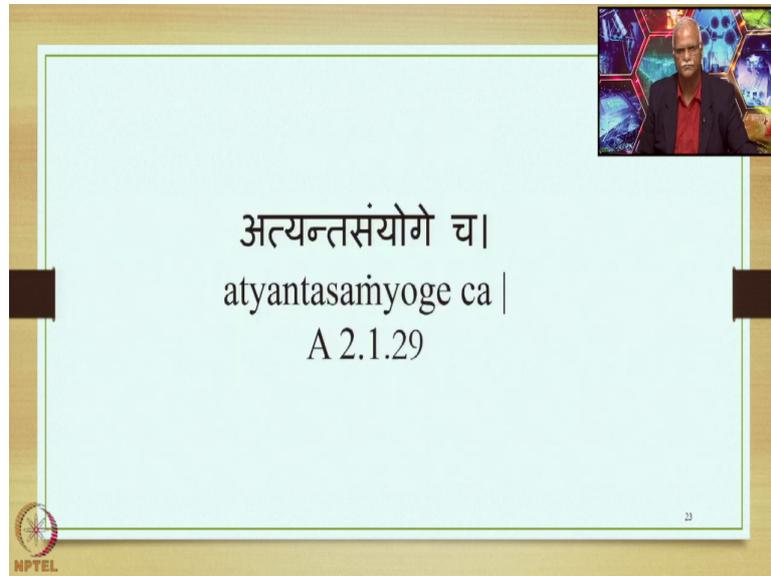
Now, we check whether this pramita has got kta at the end or not and we find that indeed this word and its derivation gives us the information that there is ta suffix at the end. Because,

pramita is derived from the preverb pra plus (Refer Time: 30:17) root ma followed by the suffix ta; so, this is a ktanta.

So, now, this compound process begins and we note that this becomes a samasa [FL] and therefore, pratipadika [FL] element and so supo dhatu pratipadika [FL] applies and deletes both the subantas both the sups. And so, we have masa plus 0 plus pramita plus 0 and finally, we have masapramita as the finally, derived output, this is used in the sentence as masa pramitah candramah.

So, masam pramitah candramah is a sentence, but masa pramitah candramah this is also a sentence. But, one word is reduced and there is a process of compounding, masa is related to the word pramita more specifically with the action denoted by the verbal root ma with the preverb pra.

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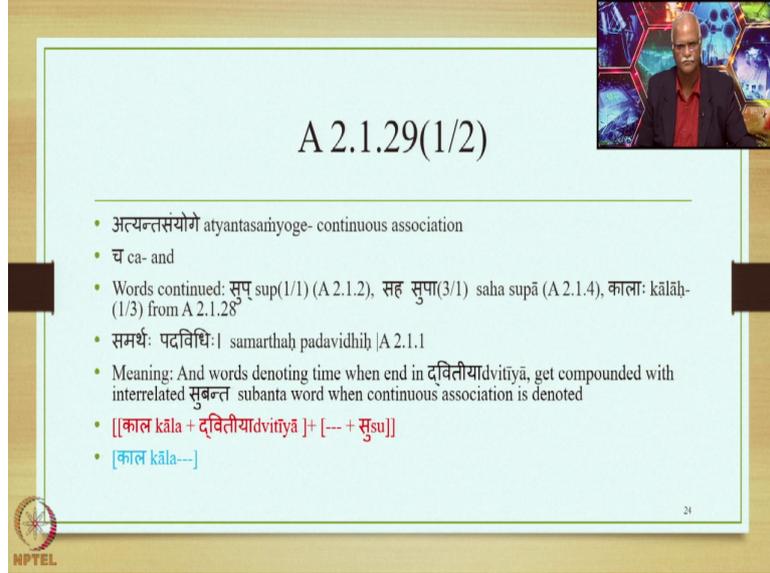


अत्यन्तसंयोगे च।
atyantasamyoge ca |
A 2.1.29

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The next sutra is atyantasamyoge ca 2 1 29.

(Refer Slide Time: 31:24)



A 2.1.29(1/2)

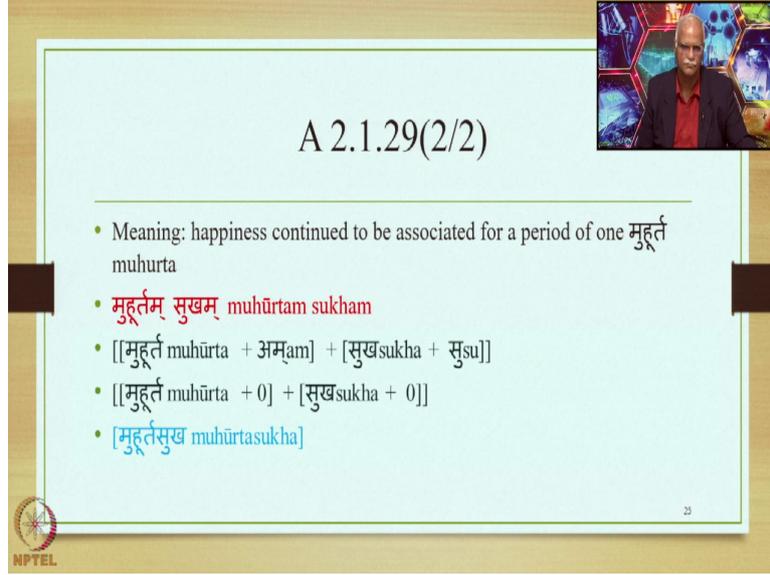
- अत्यन्तसंयोगे atyantasamyoge- continuous association
- च ca- and
- Words continued: सप् sup(1/1) (A 2.1.2), सह सुपा(3/1) saha supā (A 2.1.4), कालः kālāḥ- (1/3) from A 2.1.28
- समर्थः पदविधिः | samarthaḥ padavidhiḥ | A 2.1.1
- Meaning: And words denoting time when end in द्वितीयाdvitīyā, get compounded with interrelated सुबन्त subanta word when continuous association is denoted
- [[काल kāla + द्वितीयाdvitīyā]+ [--- + सुsu]]
- [काल kāla---]

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Atyantasamyoge means continue in continuous association, ca means and. The words continued are sup, saha supa also kalah from 2 1 28. Samartha padavidhih is continued and the meaning of the sutra is and words denoting time will end in dvitiya get compounded with interrelated subanta word when continuous association of the time is denoted.

So, we have kala plus dvitiya plus any pratipadika plus su and the output generated is kala plus that pratipadika, when the continuous association with time is denoted by the compound.

(Refer Slide Time: 32:15)



A 2.1.29(2/2)

- Meaning: happiness continued to be associated for a period of one मुहूर्त muhurta
- मुहूर्तम् सुखम् muhūrtam sukham
- [[मुहूर्त muhūrta + अम्am] + [सुखsukha + सुsu]]
- [[मुहूर्त muhūrta + 0] + [सुखsukha + 0]]
- [मुहूर्तसुख muhūrtasukha]

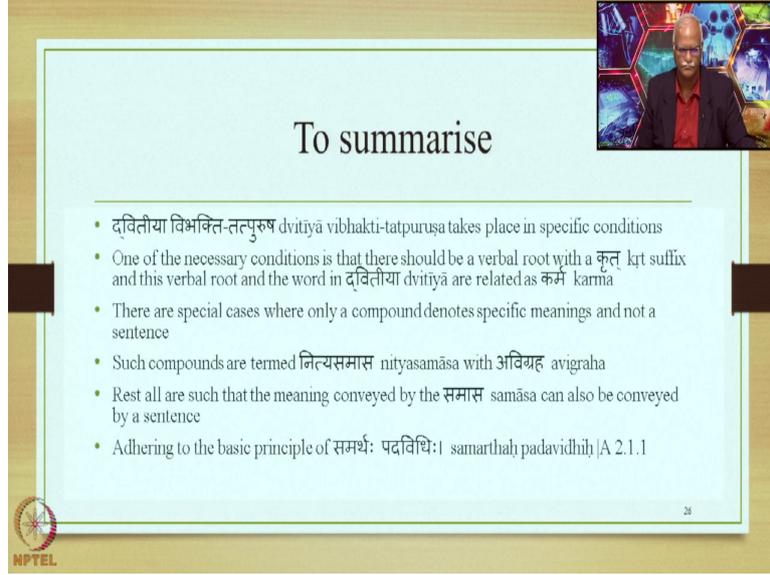
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For example, happiness continued to be associated for a period of one muhurta. If this is the meaning to be conveyed, we have laukik vighrah namely muhurtam sukham and then this is converted into an alaukik vighrah where the process of compounding begins. So, we have muhurta plus am and sukha plus su supo dhatu pratipadika [FL] applies and deletes the two sups.

So, we have muhurta plus sukha and finally, we get muhurtasukha as the derived output. Here, sukha and muhurta have got a continuous association, muhurta indicates the time period and sukha is associated with this time period in a continuous manner that is what the compound indicates.

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To summarise

- द्वितीया विभक्ति-तत्पुरुष द्वितीया विभक्ति-तत्पुरुषा takes place in specific conditions
- One of the necessary conditions is that there should be a verbal root with a कृत् krt suffix and this verbal root and the word in द्वितीया द्वितीया are related as कर्म karma
- There are special cases where only a compound denotes specific meanings and not a sentence
- Such compounds are termed नित्यसमास nityasamāsa with अविग्रह avigraha
- Rest all are such that the meaning conveyed by the समास samāsa can also be conveyed by a sentence
- Adhering to the basic principle of समर्थः पदविधिः। samarthah padavidhiḥ |A 2.1.1

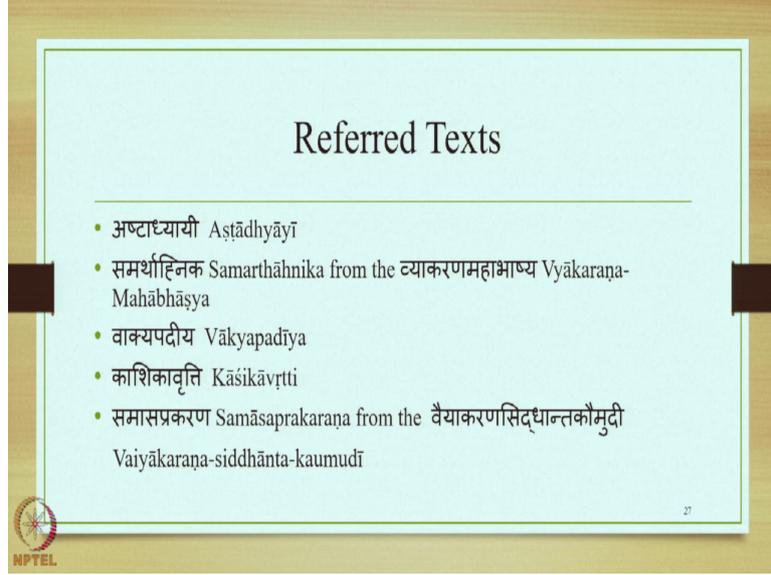

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To summarize dvitiya vibhakti tatpuruṣa takes place in specific conditions. One of the necessary conditions is that there should be a verbal root with the krt suffix and this verbal root and the word in dvitiya are related as karma.

There are special cases where only a compound denotes specific meanings and not a sentence like censure, such compounds are termed nitya samasa with avigrah as their feature. Rest all are such that the meaning conveyed by the samasa can also be conveyed by a sentence adhering to the basic principle of samarthah padavidhiḥ 2 1 1.

(Refer Slide Time: 34:03)



Referred Texts

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

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These are our references.

Thank you for your patience.

(Refer Slide Time: 34:08)

अनुगृहीतो'स्मि

- मीळवणं नुसंणी.
- अनेक धन्यवाद.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- ખૂબ ખૂબ આભાર.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

