

समास samāsa in Pāṇinian grammar- I
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Lecture - 38
कर्मधारय karmadhāraya-8

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

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मङ्गलाचरण maṅgalācaraṇa

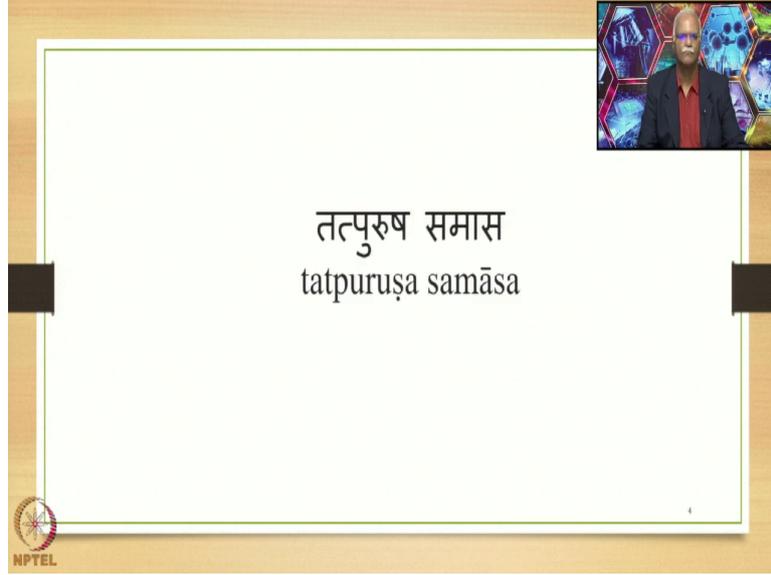
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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[FL]. [FL].

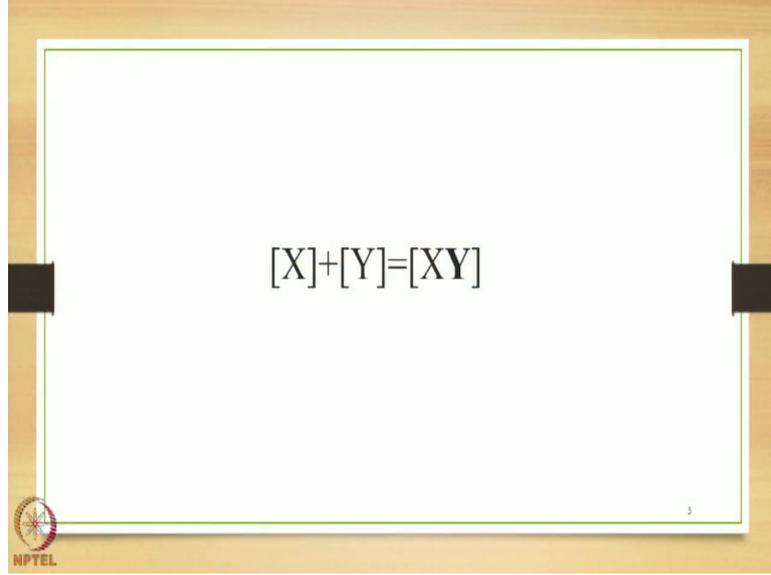
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We are studying tatpuruṣa samāsa in detail in this particular course, we have stated that tatpuruṣa samāsa is the most productive amongst all the four categories of samāsa namely avyayibhava, tatpuruṣa, bahuvrīhi and dvandva. Tatpuruṣa samāsa also has got so many varieties in comparison with other samāsas.

We also stated that tatpuruṣa samāsa is explained by Panini in his grammar in with the help of numerous sutras in comparison with the other samāsas be it samāsa vidhayaka sutras or samāsantha pratyaya vidhayaka sutras or samāsa svara vidhayak sutras. The formation of the tatpuruṣa samāsa can be explained in brief in the form of this simple equation, where we have X and Y and they are independent and separate entities having independent and separate meaning and word form and also accent.

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Now, the important point is that these two independent separate entities are interlinked semantically and so the speaker of Sanskrit decides to merge these two entities together and generate one entity as the output. So, the process of compounding happens and the output generated is X Y. Remember; this is one output one entity X Y having one meaning having one word form and also one accent this is ekarthibhava.

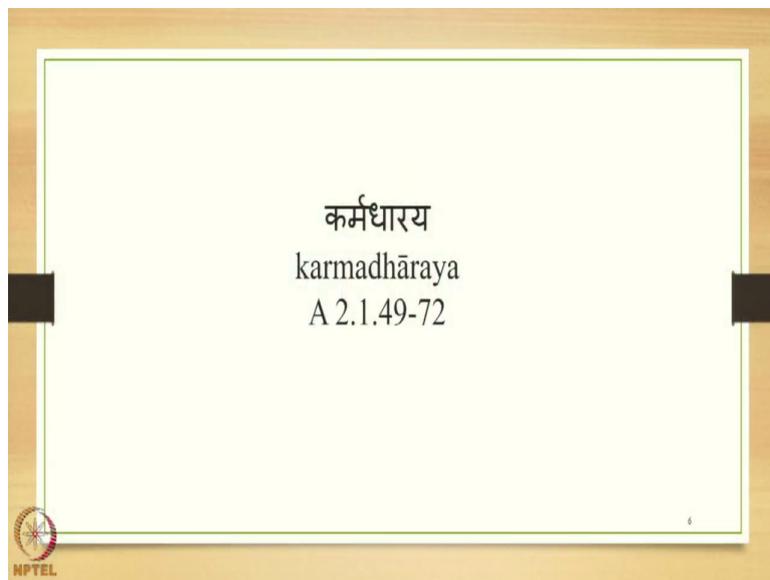
There are three features that are visible here they are aikarthyā [FL] and also [FL], as far as the tatpuruṣa samāsa is concerned Y which is highlighted in the bold characters assumes the state of the head of the compounded form.

What this implies is that when X Y becomes part of the sentence and then when X Y gets interrelated with any external word in the sentence this interrelation happens through Y and

by default X cannot be having any interrelation with any other external world word in the sentence without going through Y.

When this happens and when such compounds are found they are treated by the grammatical theory as exceptions and termed as asamartha samasas. We also studied the vibhakti tatpurush initially as one of the major sub varieties of the tatpurush compound.

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Now, we are studying the karmadharaya and we said that the karmadharaya compound is stated in the section 2 1 49 up to 72 this is governed by the adhikara samanadhikaranena.

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Definition

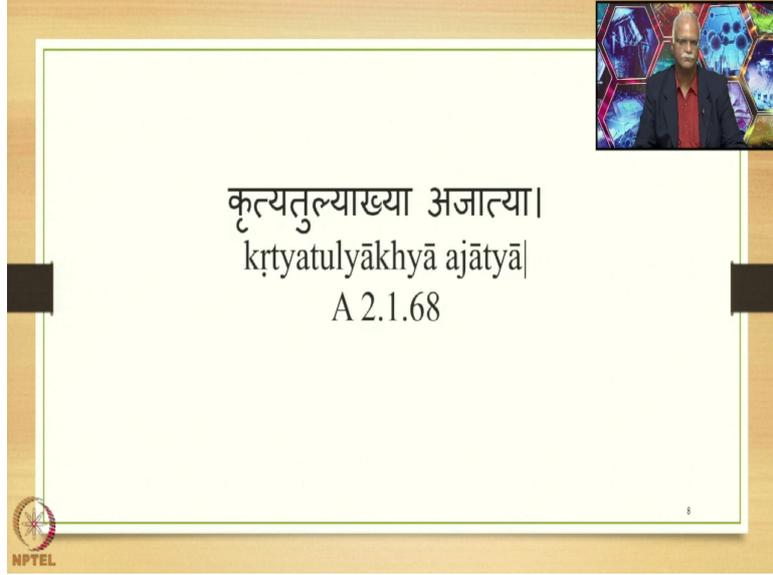
- तत्पुरुषः समानाधिकरणः कर्मधारयः। tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ| A 1.2.42
- That तत्पुरुष tatpuruṣa in which the constituents denote one and the same entity as referent is termed कर्मधारय karmadhāraya
- भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः सामानाधिकरण्यम्। bhinnapravṛttinimittasya anekasya śabdasya ekasmin arthe vṛtṭiḥ sāmānādhikaraṇyam|



Tatpurush the term karmadharaya is defined as tatpurush samanadhikaranah karmadharayah, that tatpurush in which the constituents denote one and the same entity as referent is termed karmadharaya.

The state of being samanadhikarana is samanadhikaranya which is explained in the following line bhinnapravrttinimittasya anekasya sabdasya ekasmin arthe vrttih samanadhikaranyam, when many words having different purpose of usage when they stand for one and the same entity those words are said to be co-referential samanadhikaranya being the relation.

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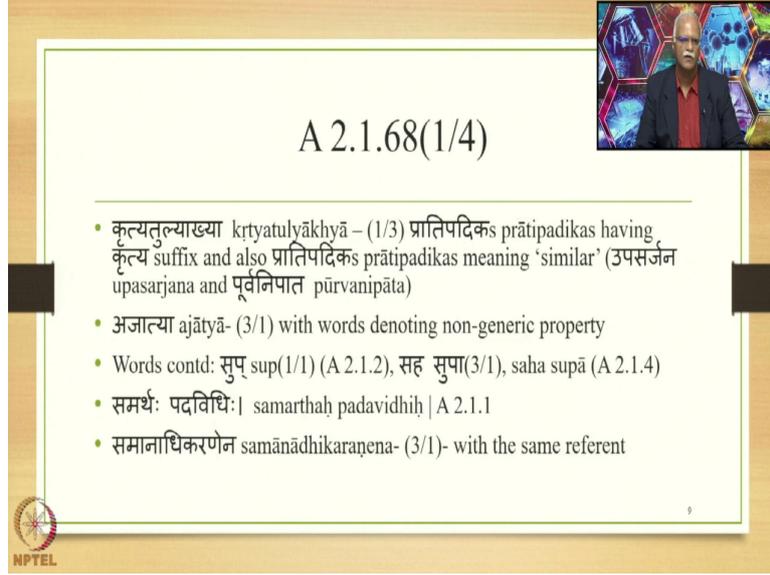
कृत्यतुल्याख्या अजात्या।
kṛtyatulyākhyā ajātyā।
A 2.1.68

NPTTEL

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Now, let us study the remaining sutras in the karmadharaya section in this particular lecture. The first one is kṛtyatulyakhyā ajatyā there are two words in the sutra this is 2 1 68 and the two words are kṛtyatulyakhyā and ajatyā.

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A 2.1.68(1/4)

- कृत्यतुल्याख्या krtyatulyākhyā – (1/3) प्रातिपदिकस्य prātipadikas having कृत्य suffix and also प्रातिपदिकस्य prātipadikas meaning 'similar' (उपसर्जन उपasarjana and पूर्वनिपात purvanipāta)
- अजात्या ajātyā- (3/1) with words denoting non-generic property
- Words contd: 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
- समानाधिकरणेन samānādhikaraneṇa- (3/1)- with the same referent

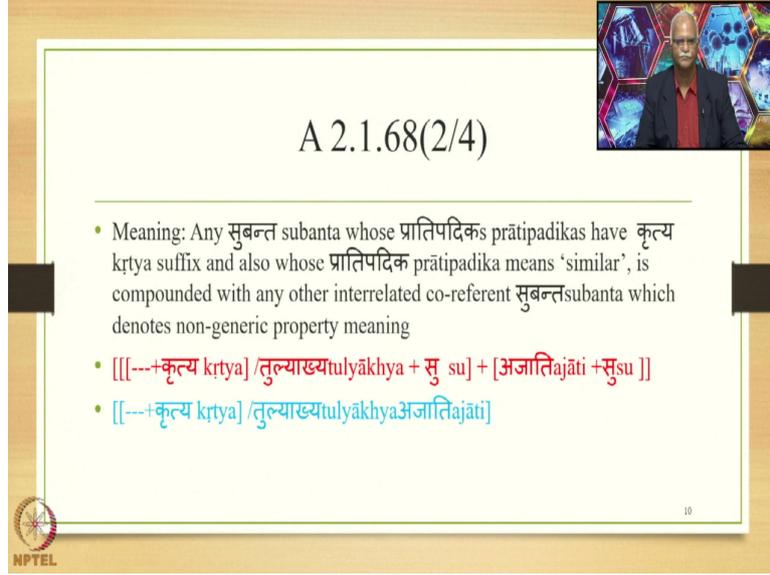
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Krtyatulyakhya is 1 slash 3 pratipadikas having krtya suffix at the end and also pratipadikas meaning similar tulya.

Now, because this word is in the prathama vibhakti the sutra [FL] will apply and assign the term upasarjana to these words and then upasarjanam purvam will ensure the purvanipata occupying the initial position of the samasa. The second pada in the sutra is ajatya which is instrumental singular which means with the words denoting non generic property ajatya non-generic property, generic property is jati and non-generic property is ajati. The word denoting non generic property is ajati shabda.

Now, the words continued are sup, saha supa and also samarthah padavidhih and also samanadhikaranena in the instrumental case meaning with the same referent.

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A 2.1.68(2/4)

- Meaning: Any सुबन्त subanta whose प्रतिपदिकs prātipadikas have कृत्य kṛtya suffix and also whose प्रतिपदिक prātipadika means 'similar', is compounded with any other interrelated co-referent सुबन्तsubanta which denotes non-generic property meaning
- [[[---+कृत्य kṛtya] /तुल्याख्यतulyākhyā + सु su] + [अजातिājāti +सुsu]]
- [[---+कृत्य kṛtya] /तुल्याख्यतulyākhyāअजातिājāti]

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So, the meaning of the sutra is any subanta whose pratapitikas have kṛtya suffix at the end and also whose pratipadika means similar is compounded with any other interrelated co-referent subanta which denotes non generic property meaning.

I repeat any subanta whose pratipadikas have kṛtya suffix at the end and also whose pratipadika means similar is compounded with any other interrelated co-referent subanta which denotes non generic property meaning. So, the overall structure is this the pratipadika in the purvapada is either ending in the kṛtya suffix or it is tulyākhyā and the uttarapada having the pratipadika which it does not denote the generic property.

If this is the input the output generated would be the kṛtya suffix ending pratipadika or the tulyākhyā pratipadika and ajati pratipadika.

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A 2.1.68(3/4)

- Meaning: food should be consumed when warm
- भोज्यम् उष्णम् bhojyam usnam
- [[भोज्यbhojya+ सुsu] +[उष्ण uṣṇa + सुsu]]
- [[[भुज् bhuj+य ya]+ सुsu] +[उष्ण uṣṇa + सुsu]]
- [[भोज्यbhojya+ 0] +[उष्ण uṣṇa + 0]]
- [भोज्य उष्ण bhojya uṣṇa]
- [भोज्योष्ण bhojyoṣṇa]

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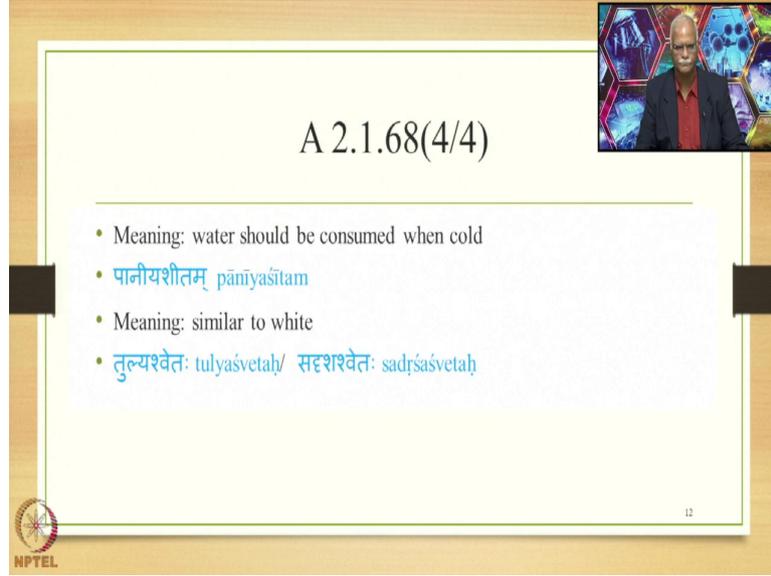
This is the example; food should be consumed when warm when this meaning is to be expressed, we have the laukik vigrah bhojyam usnam. Now, bhojya is derived by adding the suffix ya to the verbal root bhuj. So, ya is the krtya suffix. So, bhojya means something that should be eaten something that should be consumed because krtya suffix means karma over here.

So, now we have bhojyam and usnam referring to one and the same entities and so there is co-referentiality relation between them and so now, we have the semantic relatedness. So, then bhojya plus su and usna plus su this is the alaukik vigrah. So, the samasa [FL] takes place.

So, the pratipadika [FL] takes place and then supo dhatu pratipadika yoho applies and deletes both the su pratyayas which are part of this pratipadika and then finally, we apply the sandhi

rule and we get the finally, derived compound output namely bhojyosna which means the same thing as bhojyam usnam.

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A 2.1.68(4/4)

- Meaning: water should be consumed when cold
- पानीयशीतम् pāṇīyaśītam
- Meaning: similar to white
- तुल्यश्वेतः tulyaśvetah/ सदृशश्वेतः sadṛśaśvetah

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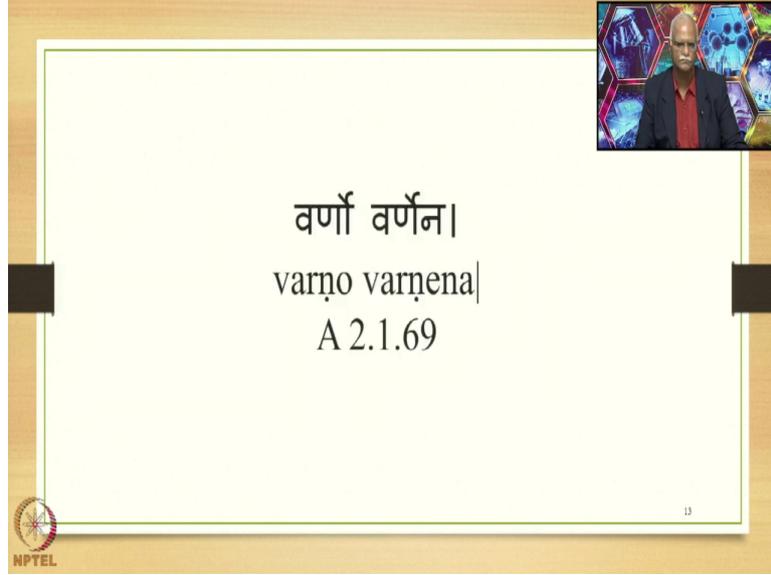
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Similarly, we will also get the meaning which is to be expressed namely water should be consumed when cold and then we get the compound output by undergoing the same procedure as paniyasitam paniyam sitam, they have co-referentiality and so the compound process happens and the output generated is paniyasitam. Paniya is the word ending in kṛtya suffix aniya added to the verbal root pa meaning to drink.

Similarly, we have the word form tulyasvetah derived when the meaning is similar to white, tulya means similar and sadrsa is also the synonym of tulya. So, when similar to white is the meaning to be expressed tulya and sveta even though they mean different things they refer to one and the same entity.

So, there is samanadhikaranya therefore, there is semantic relatedness. So, the compounding process happens and so after having done the entire derivational process we get the finally, derived compound output namely tulyasvetah similarly, sadrsasvetah.

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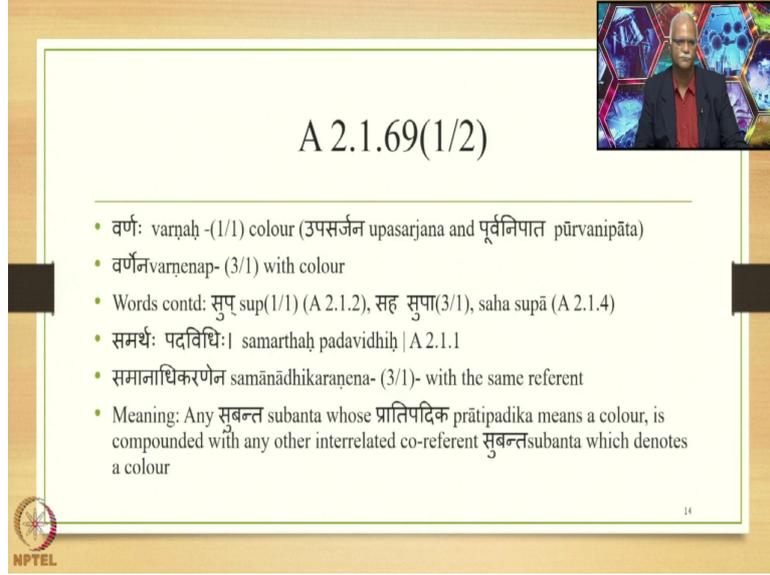


वर्णो वर्णेन।
varṇo varṇena|
A 2.1.69

NPTEL 13

Let us now go to the next sutra varṇo varṇena this is 2 1 69, here there are two padas in the sutra varṇah and varṇena.

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A 2.1.69(1/2)

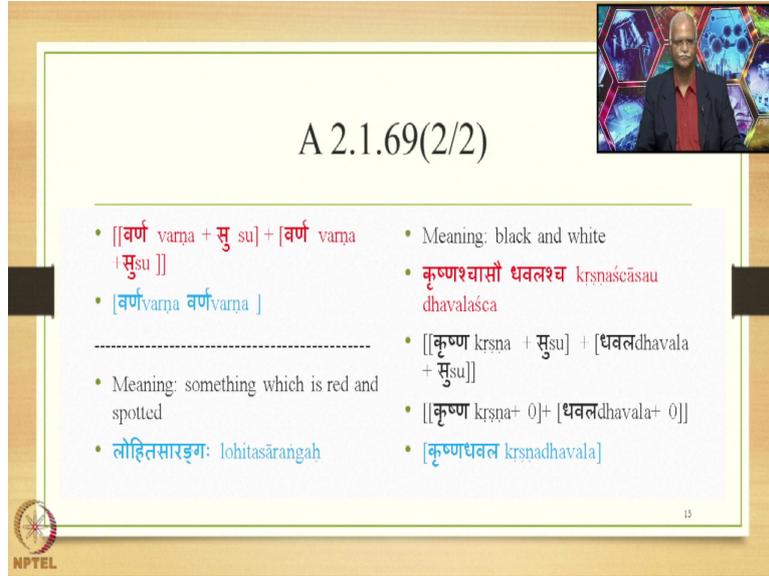
- वर्णः varṇaḥ -(1/1) colour (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- वर्णनvarṇanap- (3/1) with colour
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः | samarthaḥ padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikaraṇena- (3/1)- with the same referent
- Meaning: Any सुबन्त subanta whose प्रातिपदिक prātipadika means a colour, is compounded with any other interrelated co-referent सुबन्त subanta which denotes a colour

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Varnah is 1 slash 1 meaning color now, because this is prathama. So, [FL] will assign the term upasarjana to the word denoting color and the other pada in the sutra is varnena, but that is in trtiya, but the first var pada varnah because it is in prathama. So, upasarjanam purvam will ensure that this varna occupies the first position in the samasa.

Varnena is instrumental singular which means with color. Words continued are sup and saha supa, also samarthah padavidhih and also samanadhikaranena in the instrumental case meaning with the same referent. So, the overall meaning of the sutra is any subanta whose pratipadika means a color, is compounded with any other interrelated co-referent subanta which denotes a color. I repeat any subanta whose pratipadika means a color is compounded with any other interrelated co-referent subanta which denotes a color.

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A 2.1.69(2/2)

- [[वर्ण varṇa + सु su] + [वर्ण varṇa + सुsu]]
- [वर्णvarṇa वर्णvarṇa]
-
- Meaning: something which is red and spotted
- लोहितसारङ्गः lohita-sarangah

- Meaning: black and white
- कृष्णश्चासौ धवलश्च kṛṣṇaścāsau dhavalaśca
- [[कृष्ण kṛṣṇa + सुsu] + [धवलdhavala + सुsu]]
- [[कृष्ण kṛṣṇa+ 0]+ [धवलdhavala+ 0]]
- [कृष्णधवल kṛṣṇadhavala]

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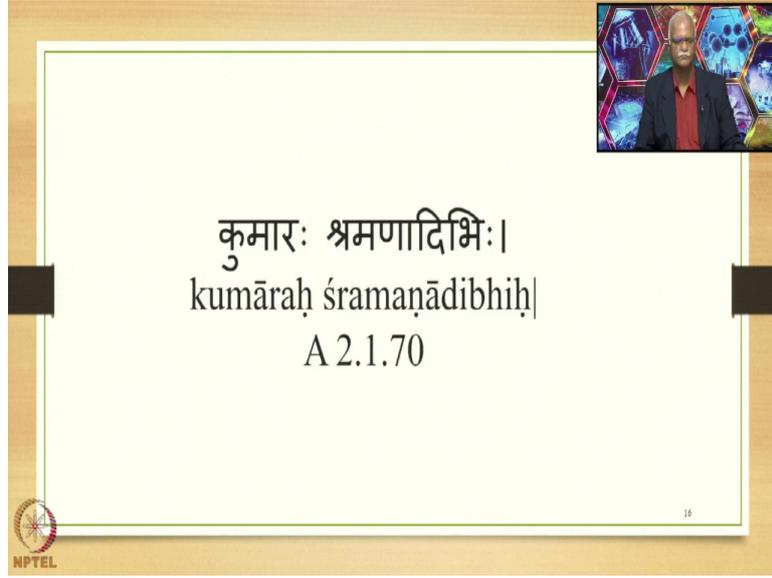
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So, the point is if you have varṇa plus su as the purva pada and varṇa plus su as the uttarapada the output that one gets is varṇa and varṇa as the compound output. So, now, if we have the meaning something which is red and spotted red and spotted namely lohita and saranga they both refer to one and the same entity even though the meanings are different. So, there is co-referentiality and so the compound process takes place and we get the form lohita sarangah.

Similarly, when we have the meaning black and white to be expressed we have kṛṣṇaścāsau dhavalaśca as the laukik vigrah and so there is samanadhikaranya because both kṛṣṇa and dhavala even though they mean something different they are referring to one and the same entity having both the colors and so there is co-referentiality. So, there is semantic relatedness.

And so they get compounded and so we have krsna plus su plus dhavala plus su as the alaukik vighrah, samasa [FL] takes place, pratipadika [FL] takes place, supo dhatu pratipadika yoho now applies and deletes both the su pratyayas which are part of the pratipadika. And so we get krsna plus 0 plus dhavala plus 0 and then we join the words together and we get krsna dhavala as the finally, derived compound output.

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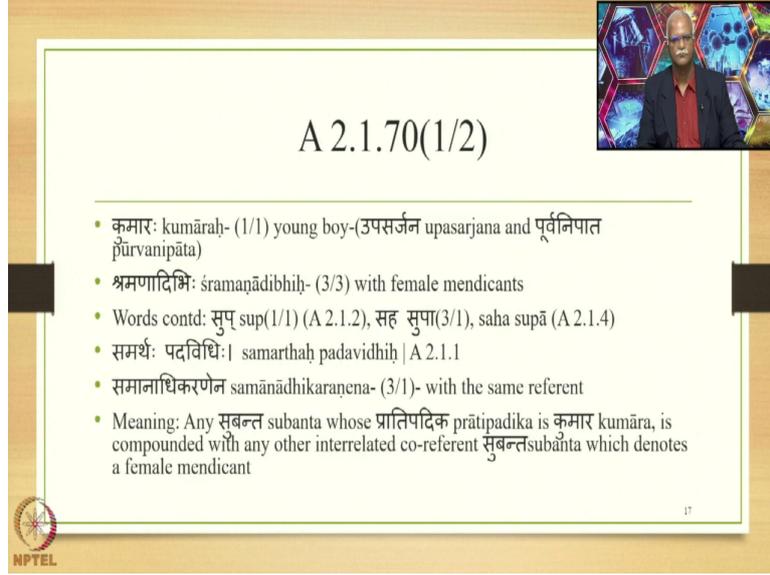


कुमारः श्रमणादिभिः।
kumārah śramaṇādibhiḥ|
A 2.1.70

NPTEL 16

Then we have the next sutra kumarah sramanadibhih 2 1 70, there are two padas in the sutra kumarah and sramanadibhih.

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A 2.1.70(1/2)

- कुमारः kumārah- (1/1) young boy-(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- श्रमणादिभिः śramaṇādibhiḥ- (3/3) with female mendicants
- Words contd: सुपु 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
- समानाधिकरणेन samānādhikaraṇena- (3/1)- with the same referent
- Meaning: Any सुबन्त subanta whose प्रातिपदिक prātipadika is कुमार kumāra, is compounded with any other interrelated co-referent सुबन्तsubānta which denotes a female mendicant

NPTEL

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Kumarah is 1 1 meaning young boy because it is in prathama, it is a sign the term upasarjana and then upasarjanam purvam applies and this will occupy the initial position of the samasa. Sramanadibhih is a reference to a group of words that begins with sramana, sramana means female mendicant and this is an instrumental plural.

Words continued are sup, saha supa, samarthah padavidhih and also samanadhikaranena. So, here the sutra assumes the relation of co-referentiality to exist between kumara which is masculine and sramana which is female mendicant and that will pose some problem and (Refer Time: 16:52) in order to solve it, we will resort to the meta rule that we have seen earlier [FL].

So, the meaning of the sutra is any subanta whose pratipadika is kumara, is compounded with any other interrelated co-referent subanta which denotes a female mendicant etcetera. So, the

meaning of the sutra is any subanta whose pratipadika is kumara is compounded with any other interrelated co-referent subanta which denotes a female mendicant.

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A 2.1.70(2/2)

- प्रतिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्। prātipadikagrahane liṅgaviśiṣṭasyāpi grahaṇam। कुमार kumara- कुमारी kumārī
- कुमारी चासौ श्रमणा च kumārī cāsau śramaṇā ca
- [[कुमारी kumārī + सुsu] + [श्रमणा śramaṇā + सुsu]]
- [[कुमारी kumārī + 0] + [श्रमणा śramaṇā + 0]]
- कुमारश्रमणा kumāraśramaṇā
- Similarly, कुमारप्रव्रजिता kumārapravrajitā, कुमारतापसी kumāratāpasī

NPTEL

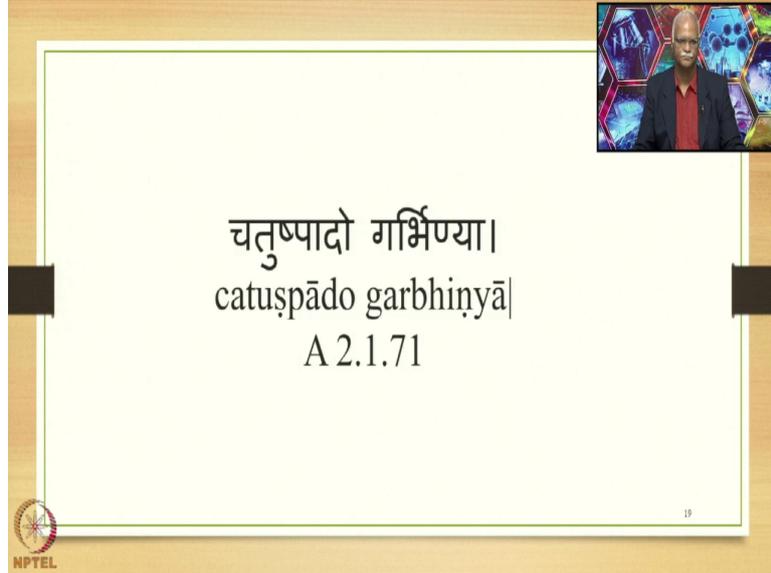
As we said earlier in order to establish the co-referentiality we will have to apply the Meta rule namely pratipadikagrahane lingavisistasyapi grahanam. So, now, we understand that the word kumara also stands for kumari the feminine form after adding I to it and so kumari is now a young girl. So, now, the laukik vigrah would be kumari casau sramana ca.

So, kumari and sramana they both are referring to one and the same entity now. So, there is semantic relatedness in the form of co-referentiality and so now, the samasa will happen. So, kumari plus su plus sramana plus su this is the alaukik vigrah, now samasa [FL] takes place pratipadika [FL] takes place then supo dhatu pratipadika yoho applies and the su gets deleted.

So, we have kumari plus 0 plus sramana plus 0 and so we have kumarisramana and then finally, we also apply the pumvadbhava where kumari is taken back to the pratipadika form. And so, we have kumarasramana because kumari and sramana are co-referential and both of them are in the feminine gender and so the conditions for [FL] apply and so the pumvadbhava operation takes place.

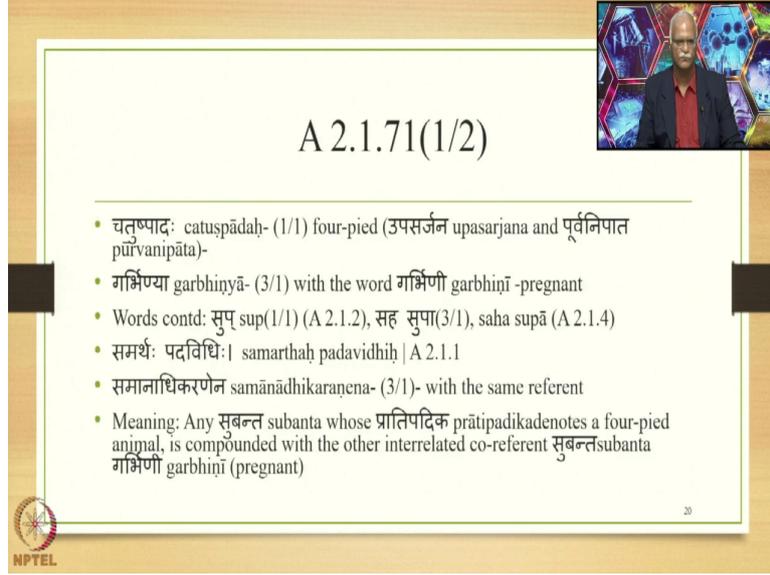
So, we get the finally, derived compound output in the form of kumarasramana. Similarly, we get kumarapravrajita and also kumaratapasi as outputs of the same sutra.

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Next, we go to catuspado garbhinya, this sutra also has got two padas this is 2 1 71.

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A 2.1.71(1/2)

- चतुष्पादः catuspādaḥ- (1/1) four-pied (उपसर्जन उपasarjana and पूर्वनिपात pūrvanipāta)-
- गर्भिण्या garbhinyā- (3/1) with the word गर्भिणी garbhīṇī -pregnant
- Words contd: सुपु 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
- समानाधिकरणेन samānādhikaraneṇa- (3/1)- with the same referent
- Meaning: Any सुबन्त subanta whose प्रतिपदिक pratipadikadenotes a four-pied animal, is compounded with the other interrelated co-referent सुबन्तsubanta गर्भिणी garbhīṇī (pregnant)

NPTEL

The first pada is catuspadah, which is 1 1 four-pied this is prathama vibhakti. So, by the sutra [FL] this will be termed as upasarjana and there will be purvanipata. So, this will occupy the initial position of the compound. Then the second word is garbhinya, which is in the instrumental singular which means with the word garbhini, garbhini means pregnant. The words continued are sup, saha supa, samarthah padavidhih and also samanadhikaranena meaning with the same referent.

So, the overall meaning of the sutra is the following; any subanta whose pratipadika denotes a four-pied animal, is compounded with the other interrelated co-referent subanta namely garbhini. I repeat any subanta whose pratipadika denotes a four-pied animal is compounded with the other interrelated co-referent subanta namely garbhini.

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A 2.1.71(2/2)

- Meaning: a cow who is pregnant
- गौश्चासौ गर्भिणी च gauścaśau garbhini ca
- [[गोgo+ सुsu]+[गर्भिणीgarbhini+ सुsu]]
- [[गोgo +0] + [गर्भिणी garbhini + 0]]
- [गोगर्भिणी gogarbhini]
- Similarly अजागर्भिणी ajāgarbhini
- चतुष्पात् जातिर् इति वक्तव्यम्। catuspāt jātir iti vaktavyam|
- It should be said that चतुष्पात् catuspāt should refer to a species only

NPTEL

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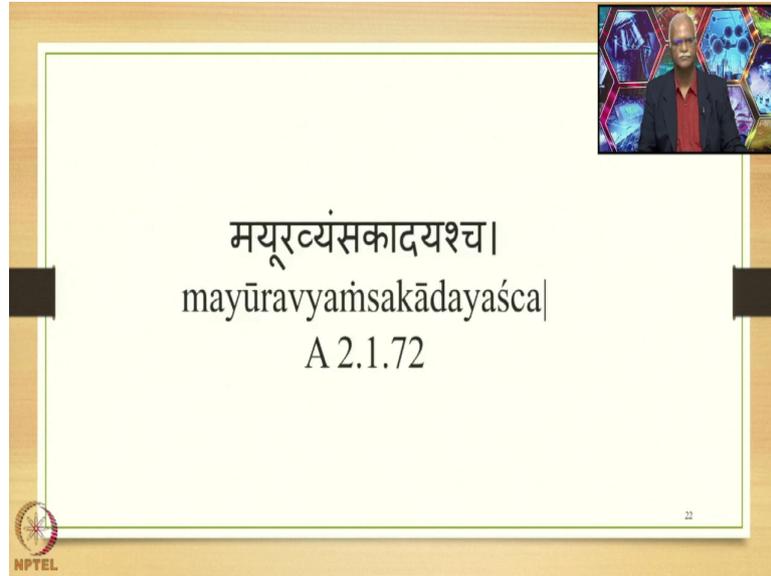
So, when the meaning is to be expressed in the following manner, a cow who is pregnant. So, in order to express this, we have gauścaśau garbhini ca. Now, go and garbhini both these words they even though mean differently different things refer to one and the same entity over here. So, they are related as co-reference and therefore, there is semantic relatedness therefore, compounding can happen and so the speaker of Sanskrit compounds them the process of the compounding begins.

So, we have go plus su plus garbhini plus su as the alaukik vighrah and then samasa [FL] happens. So, then pratipadika [FL] takes place and then supo dhatu pratipadika yoho applies and deletes both the sup pratyayas. So, we have go plus 0 plus garbhini plus 0 as the output and then when we join these two words together we get go garbhini as the compound output

finally, derived compound output gogarbhini and which means the same thing as gauscasau garbhini ca.

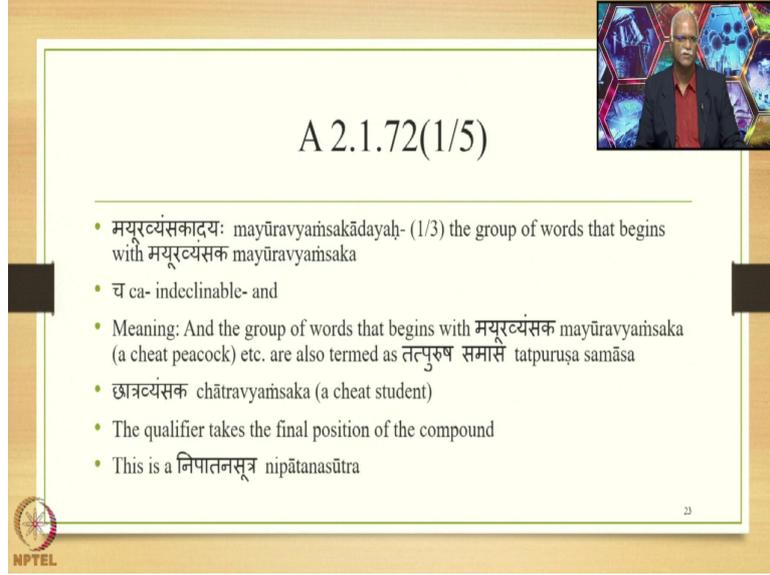
Similarly, we also can generate ajagarbhini and some other compounds of this kind. The statement in the traditional commentators on this sutra is catuspat jatir iti vaktavyam what it means is it should be said that chatuspat should refer to a species only and not do anything else. So, that is why go and aja these are the species that are referred to and therefore, this compound is possible in accordance with this particular statement [FL].

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Now, we come to the last sutra of this particular section dealing with the karmadharaya samasas and this is mayuravyamsakadayasca 2 1 72 and there are two padas in the sutra mayuravyamsakadayah.

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A 2.1.72(1/5)

- मयूरव्यंसकादयः mayūrvyaṁsakādayaḥ- (1/3) the group of words that begins with मयूरव्यंसक mayūrvyaṁsaka
- च ca- indeclinable- and
- Meaning: And the group of words that begins with मयूरव्यंसक mayūrvyaṁsaka (a cheat peacock) etc. are also termed as तत्पुरुष समासे tatpuruṣa samāsa
- छात्रव्यंसक chātravyaṁsaka (a cheat student)
- The qualifier takes the final position of the compound
- This is a निपातनसूत्र nipātanasūtra

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This is prathama bahuvacana and ca, what this means is that the group of words that begins with mayuravyamsaka, this is the meaning of mayuravyamsakadayah. Ca means and, and ca is an indeclinable avyaya.

What this sutra means is that and the group of words that begins with mayuravyamsaka, mayuravyamsaka means a cheat peacock, vyamsaka means a cheat mayura is a peacock. So, mayuravyamsaka stands for a cheat peacock etcetera they are also termed as tatpuruṣa samāsa.

The other example of this kind is chatravvyamsaka a cheat student. Now, the point is that in mayura vyamsaka and chaturvyamsaka, mayura and vyamsaka they both are referring to one

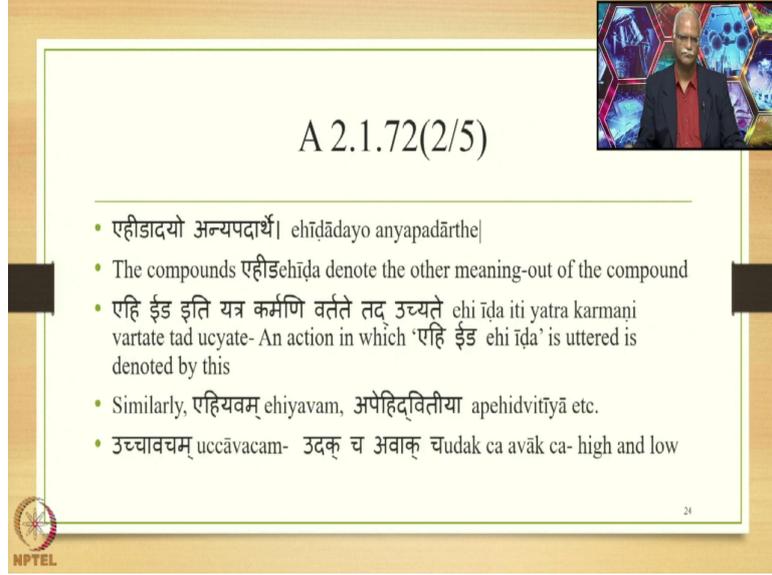
and the same entity also in chatravayamsaka even though mayura and vyamsaka mean something different they are referring to one and the same entity.

So, there is co-referentiality between the two, so there is semantic relatedness. Now mayura is the visheshya and vyamsaka is the visheshan, but now in accordance with the previously studied sutra [FL] vyamsaka should occupy the initial position in the compound whereas, in this case we see that it is occupying the second position in the compound.

And so, this is clearly an exception and that is the reason why a group of words having this kind of behavior which is not in conformity with the rules laid down earlier. They are all collected together and put into one bag put into one gana so to speak and stated that these words are also used these words are also to be considered as grammatical words.

So, the qualifier here takes the final position of the compound and yet these words are declared to be the words in the usage and such a sutra then is called nipatana sutra which brings into the grammatical system elements which otherwise do not conform with the rule based system.

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A 2.1.72(2/5)

- एहीडादयो अन्यपदार्थे | ehīdādayo anyapadārthe|
- The compounds एहीडेhiḍa denote the other meaning-out of the compound
- एहि ईड इति यत्र कर्मणि वर्तते तद् उच्यते ehi īḍa iti yatra karmani vartate tad ucyate- An action in which 'एहि ईड ehi īḍa' is uttered is denoted by this
- Similarly, एहियवम् ehiyavam, अपेहिद्वितीया apehidvīṭyā etc.
- उच्चावचम् uccāvacam- उदक् च अवाक् chudak ca avāk ca- high and low

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Now, this particular bag as we have studied before is primarily to account for usages like mayura vyamsaka and chatravvyamsaka, but in this are added several other elements for example, ehidadayo anyapadarthe. So, the words are ehi and ida primarily these are both of them the [FL] and so they are not fit to be compounded because they violate the basic condition of the compounding and yet we see these exceptions happening both the words are merged together by the speakers of Sanskrit and also the meaning is peculiar.

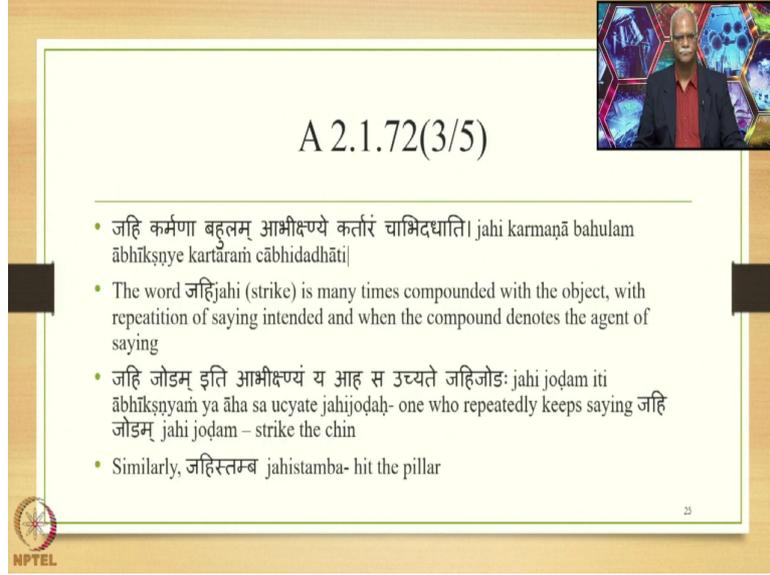
Because they mean something else which resembles the way bahurvihi compound denotes the meaning, but still they are termed as tatpurush for the purpose of the accent and so on. So, ehidadayo anyapadarthe is a statement which brings together ehida. So, the compounds ehida denote the other meaning out of the compound what it means is the following; ehi ida iti karmani vartate.

So, an action in which these words are constantly uttered ehi come ida etcetera. So, this action will be called ehida what it actually amounts to mean is that ehi is not referring to any action, ida is not particularly referring to any action, but to the word ehi and to the word ida which refers to an action.

So, at the outset these words seem to refer to an action, but rather they rather the close scrutiny reveals the fact that these words are referring to the word form as the meaning which is a very basic and fundamental principle accepted in Paninian grammar.

Nonetheless ehi and ida otherwise are [FL] and are not supposed to be compounded, but here they are compounded and they are therefore, clubbed together in this particular bag of words. Similarly, we have ehiyavam, apehidvitiya etcetera which are also clubbed in this particular bag, also uccavacam udak ca avak ca high and low and the output generated is uccavacam.

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A 2.1.72(3/5)

- जहि कर्मणा बहुलम् आभीक्ष्ण्ये कर्तारं चाभिदधाति। jahi karmaṇā bahulam ābhikṣṇye kartāraṁ cābhidadhāti
- The word जहि(jahi (strike) is many times compounded with the object, with repetition of saying intended and when the compound denotes the agent of saying
- जहि जोडम् इति आभीक्ष्ण्यं य आह स उच्यते जहijोडः jahi joḍam iti ābhikṣṇyam ya āha sa ucyate jahijodaḥ- one who repeatedly keeps saying जहि जोडम् jahi joḍam – strike the chin
- Similarly, जहिस्तम्ब jahistamba- hit the pillar

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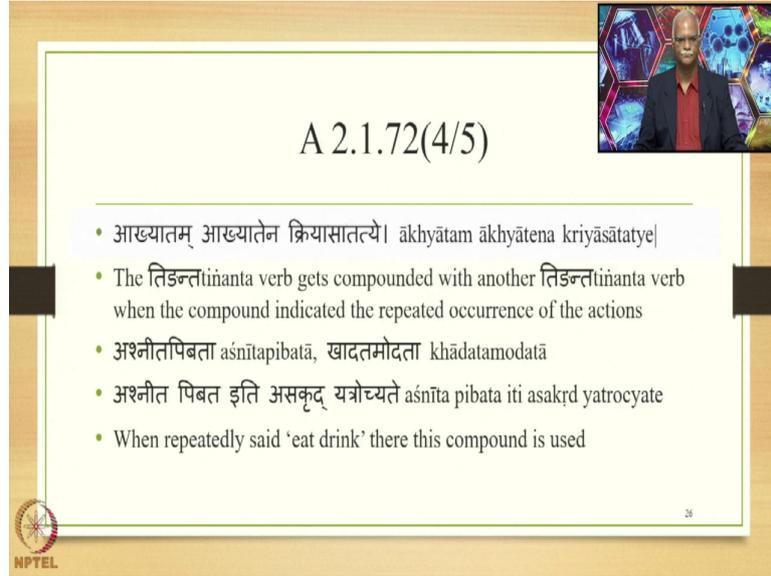
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Then there is another statement which says jahi karmana bahulam abhiksnye kartaram cabhidadhati what this means is that the word jahi meaning strike this is a word [FL] this is many times compounded with the object. So, strike something that something gets compounded with jahi, with repetition of saying intended abhiksnye and when the compound denotes the agent of saying someone who says this for example, jahi jodam iti abhiksnyam ya aha sa ucyate jahijodah joda is chin.

So, one who keeps on constantly saying strike the chin, strike the chin that fellow that person is called jahi joda. Here again the word jahi and joda are primarily referring to the word form and so they are grouped together as forming compound and they are listed in this particular group of words called mayuravyamsakadi.

So, one who keeps repeatedly saying jahi jodam strike the chin is called jahi joda similarly one who keeps on repeatedly saying hit the pillar is referred to as jahistamba.

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A 2.1.72(4/5)

- आख्यातम् आख्यातेन क्रियासातत्ये। ākhyātam ākhyātena kriyāsātatyē|
- The तिङन्त(tinanta) verb gets compounded with another तिङन्त(tinanta) verb when the compound indicated the repeated occurrence of the actions
- अशनीतपिबता aśnītapibatā, खादतमोदता khādatamodatā
- अशनीत पिबत इति असकृद् यत्रोच्यते aśnīta pibata iti asakṛd yatrocya-te
- When repeatedly said 'eat drink' there this compound is used

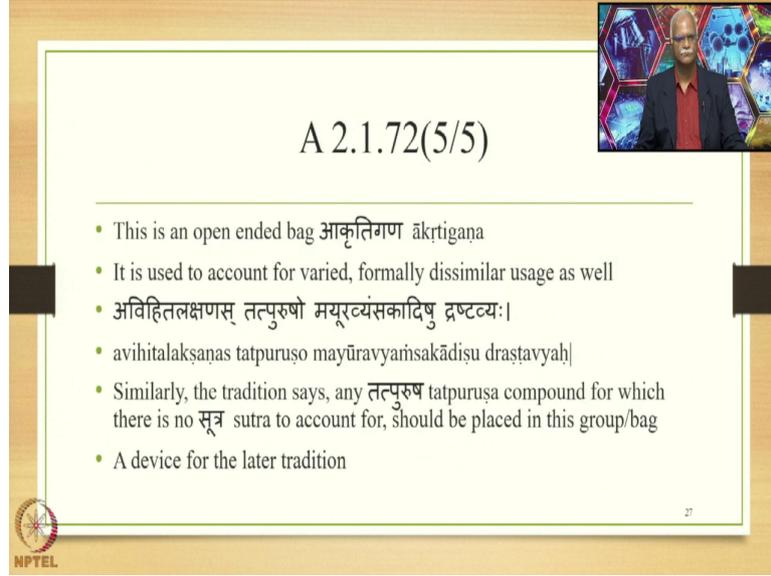
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Similarly, we have another statement part of this group akhyatam akhyatena kriyasatatyē, akhyatam akhyatena kriyasatatyē what this means is that, the tinanta verb gets compounded with another tinanta verb when the compound indicated the repeated occurrence of the actions.

So, asnitapibata and khadatamodata are the examples of this statement, what this means is once again asnita pibata iti asakṛd yatrocya-te a place where repeatedly eat and drink is what is uttered towards eat and drink, they are uttered. Somebody is constantly saying eat drink that place is called eat drink or asnitapibata and this is a compound that is formed similarly

khadatamodata will refer to a place where the words khadata and modata are continuously repeated.

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A 2.1.72(5/5)

- This is an open ended bag आकृतिगण ākṛtigaṇa
- It is used to account for varied, formally dissimilar usage as well
- अविहितलक्षणस् तत्पुरुषो मयूरव्यंसकादिषु द्रष्टव्यः।
- avihitalakṣaṇas tatpuruṣo mayūravyaṃsakādiṣu draṣṭavyah|
- Similarly, the tradition says, any तत्पुरुष tatpuruṣa compound for which there is no सूत्र sūtra to account for, should be placed in this group/bag
- A device for the later tradition

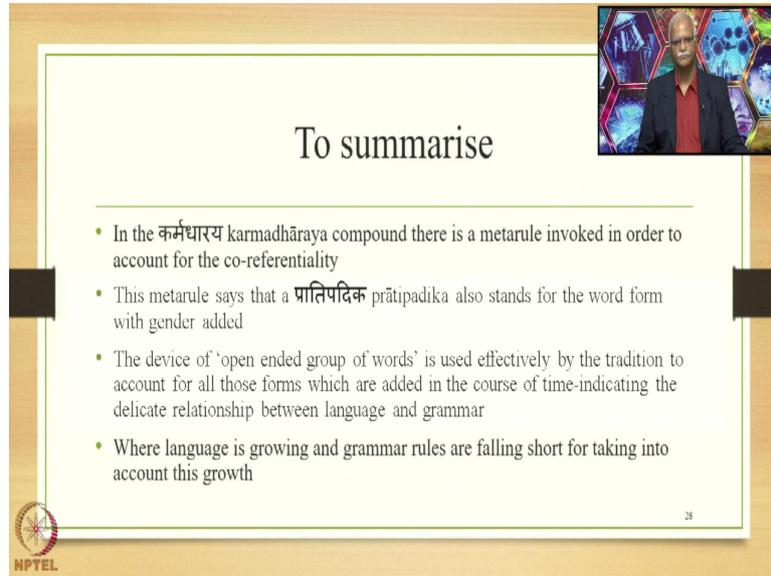
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This is an open ended bag also known as akrtigana, it is used to account for varied and formally dissimilar usage as well and so, we have a statement in the later tradition [FL]. So, the tradition says that any tatpurush compound for which there is no sutra to account for should be placed in this group or in this bag. This happens to be a very good device for the later tradition to account for the compounds which grow in number in the course of time.

This is the importance of mayura vyamsakadigana and this particular sutra [FL].

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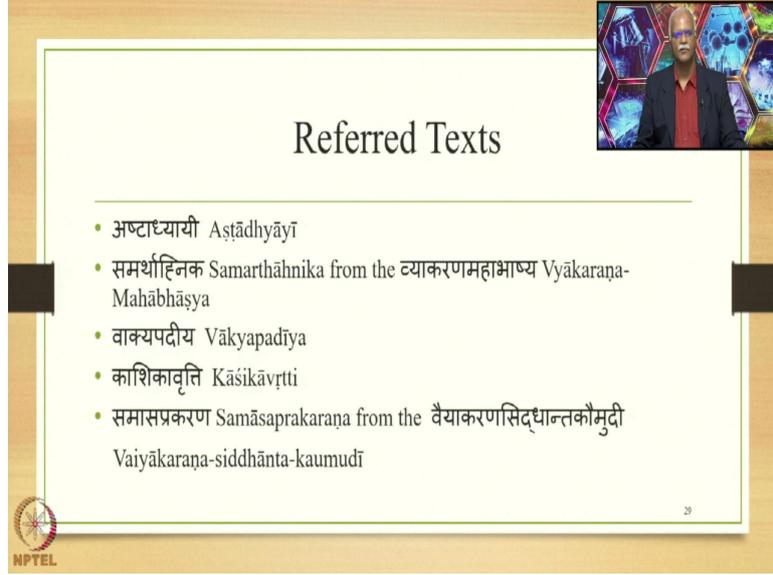
- In the कर्मधारय karmadhāraya compound there is a metarule invoked in order to account for the co-referentiality
- This metarule says that a प्रातिपदिक prātipadika also stands for the word form with gender added
- The device of 'open ended group of words' is used effectively by the tradition to account for all those forms which are added in the course of time-indicating the delicate relationship between language and grammar
- Where language is growing and grammar rules are falling short for taking into account this growth

To summarize in the karmadharaya compound there is a metarule invoked in order to account for the co-referentiality which says that a pratipadika also stands for the word form with the gender information added.

The device of 'open ended group of words' is used effectively by the tradition to account for all those forms which are added in the course of time indicating the delicate relationship between language and grammar. Where language is growing and grammar rules are falling short for taking into account this particular growth.

So, now we come to the end of the karmadharaya samasa which is part of the tatpurush, then we take up the next type of subtype of tatpurush samasa for study in the next lecture.

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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 the texts referred to.

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अनुगृहीतो'स्मि

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



Thank you very much.