

समास samāsa in Pāṇinian grammar- I
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Lecture - 39

एक देशसिमास ekadesisamasa + नञ् तत्पुरुष समास nan tatpurusa samasa

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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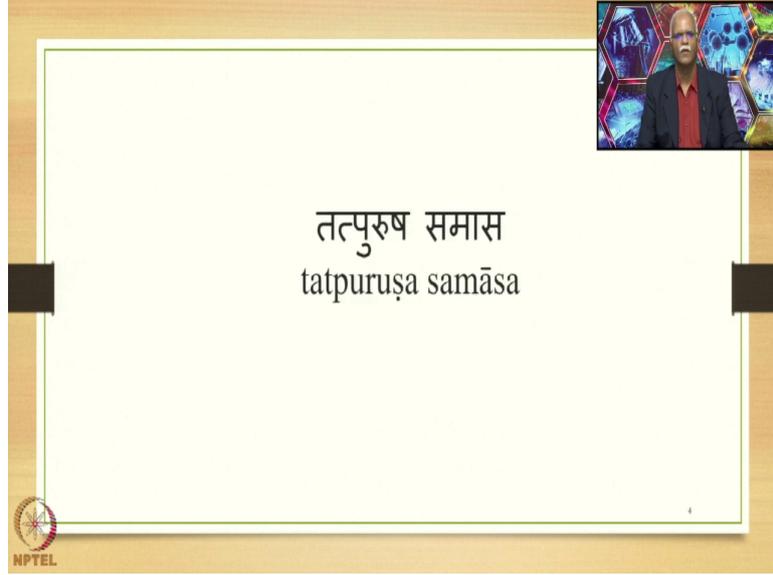
मङ्गलाचरण maṅgalācaraṇa

- 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].

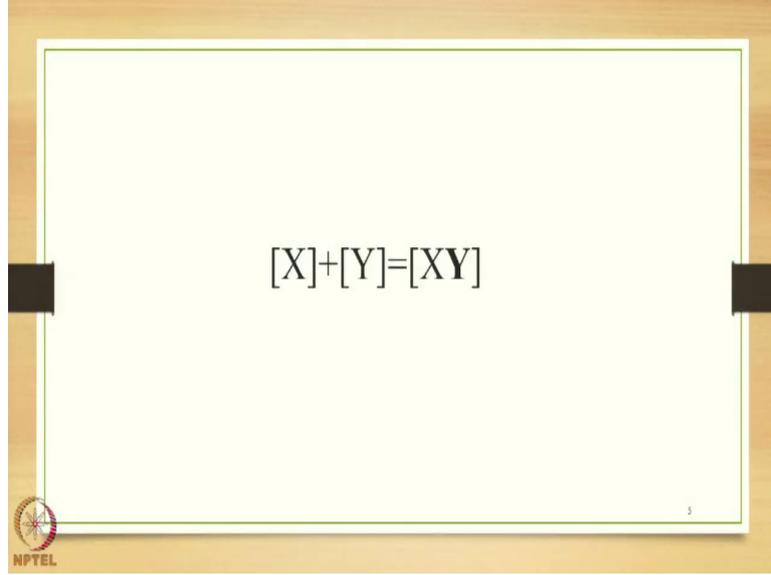
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We are studying the tatpuruṣa samāsa. In this course in detail, we said that tatpuruṣa samāsa is the most productive of the four types of samāsas namely avyayibhava, tatpuruṣa, bahuvrihi and dvandva. Tatpuruṣa samāsa also has many subtypes in comparison with other samāsas.

Tatpuruṣa samāsa is also explained using numerous sūtras in the grammar of Panini in comparison with the other samāsas be it samāsa vidhayaka sūtra or be it samāsa pratyaya vidhayaka sūtra or the samāsa svara vidhayaka sūtra.

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

The formation of the tatpuruṣa samāsa can be summed up in the form of an equation a simple one on this slide where we have X and Y both independent and separate entities in terms of their meanings, as well as the word forms, as well as the accent. But they are interrelated and so, the speaker of Sanskrit decides to merge them together and form another output in the form of XY.

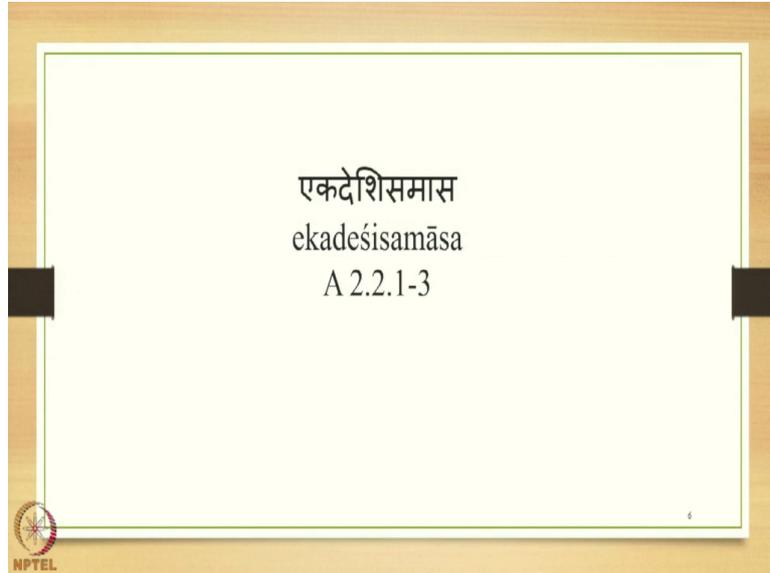
Now, this XY is one entity having one meaning having one word form and also one accent. In the tatpuruṣa samāsa Y out of XY assumes the position of the head this is the by default position. So, Y is the head and what it implies is that when XY becomes part of the sentence, then any other external world will be related to XY through Y that is the head.

If any other external word is related to XY through X without going through Y, then such a compound output is treated by the theory as exception and note it down as asamartha samāsa.

So far, we have studied two subtypes of the tatpuruṣa samāsa namely the vibhakti tatpuruṣa in which we studied dvitīya, tritīya, caturthi, pañchami, saptami, and śaṣṭhī, vibhakti tatpuruṣas in this order as stated in the grammar of Pāṇini.

Here we highlighted the fact that these vibhakti tatpuruṣa statements highlight that the kāraka theory forms the basis of the samāsa theory in general. Then we studied the karma dharaya samāsa which is primarily a samāsa based on the co referentiality as semantic relatedness governed by the adhikāra samanadhikāranena.

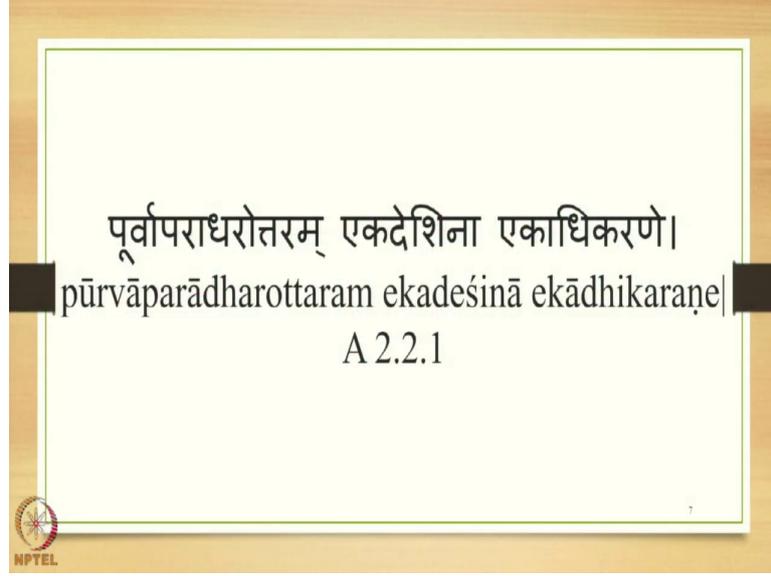
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Now, in this lecture we will study two more types of tatpuruṣa samāsa namely ekadesisamāsa and (Refer Time: 04:52) tatpuruṣa samāsa. Ekadesisamāsa is actually part of the sasthi samāsa, but because of the compound output this samāsa is treated separately classified separately. So, this is called ekadesisamāsa. Ekadesi refers to the word ekadesin which means

whole; ekadesa means part and one which has a part is the whole. So, this samasa is treated in 2.2.1 to 3.

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The first sutra in this section is [FL].

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A 2.2.1(1/3)

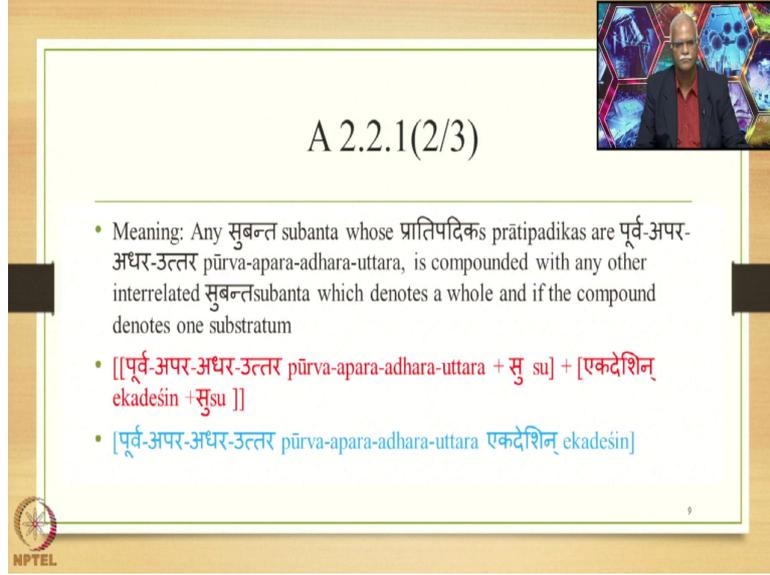
- पूर्व-अपर-अधर-उत्तरम् pūrva-apara-adhara-uttaram- (1/1) पूर्वpūrva etc. (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- एकदेशिना ekadeśinā- (3/1) with the word which denotes a whole
- एकाधिकरणे ekādhikaraṇe- (7/1) in the sense of one substratum
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthaḥ padavidhiḥ | A 2.1.1



There are three padas in the sutra. The first pada is purva apara adhara uttaram this is 1 1 and what it means is purva apara adhara and uttara – these words these subantas. Now, because they are mentioned in prathama by the sutra prathama nirdistam samasa upasarjanam they will be termed as upasarjana and because of upasarjana upasarjanam purvam they will occupy the initial position of the compound. The purvanipata will take place.

The second pada in the sutra is ekadesina which is instrumental singular which means with the word which denotes a whole and ekadesina and finally, ekadhikarane which is 7 slash 1 which means in the sense of one substratum. So, one substratum is denoted by the compound. So, the words continued are sahasupa and also smarthah padavidhih.

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A 2.2.1(2/3)

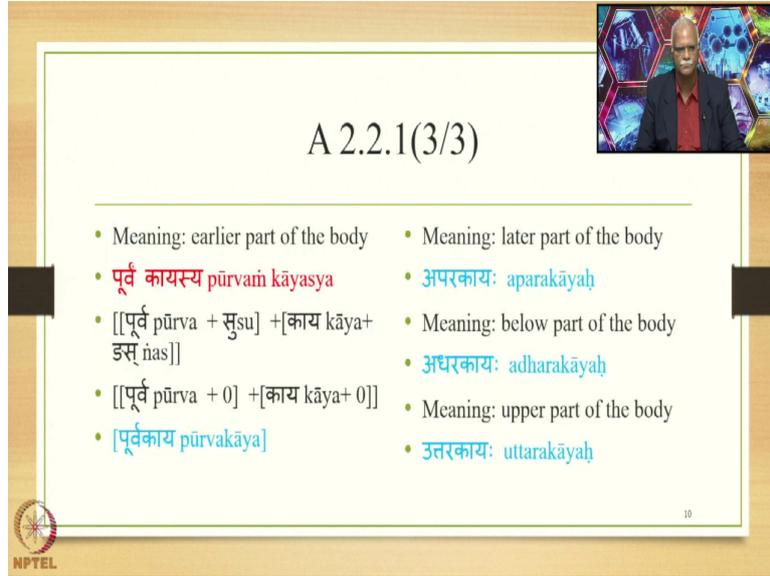
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are पूर्व-अपर-अधर-उत्तर pūrva-apara-adhara-uttara, is compounded with any other interrelated सुबन्तsubanta which denotes a whole and if the compound denotes one substratum
- [[पूर्व-अपर-अधर-उत्तर pūrva-apara-adhara-uttara + सु su] + [एकदेशिन् ekadeśin + सुsu]]
- [पूर्व-अपर-अधर-उत्तर pūrva-apara-adhara-uttara एकदेशिन् ekadeśin]

NPTEL

So, the meaning of the sutra is the following any subanta whose pratipadikas are purva apara adhara and uttara is compounded with any other interrelated subanta which denotes a whole and if the compound denotes one substratum. I repeat any subanta whose pratipadikas are purva-apara-adhara and uttara is compounded with any other interrelated subanta which denotes a whole and if the compound denotes one substratum.

So, the structure of this compound is the following the purva pada consists of any of the 4 purva-apara-adhara and uttara and the uttarapada denotes the pratipadika and the uttarapada has the pratipadika ekadesin. And, so, in this case the output generated would be purva-apara-adhara-uttara one of them and ekadesin as the other pada uttarapada.

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A 2.2.1(3/3)

- Meaning: earlier part of the body
- पूर्व कायस्य pūrvam kāyasya
- [[पूर्व pūrva + सुsu] +[काय kāya+ इस् ṅas]]
- [[पूर्व pūrva + 0] +[काय kāya+ 0]]
- [पूर्वकाय pūrvakāya]
- Meaning: later part of the body
- अपरकायः aparakāyaḥ
- Meaning: below part of the body
- अधरकायः adharakāyaḥ
- Meaning: upper part of the body
- उत्तरकायः uttarakāyaḥ

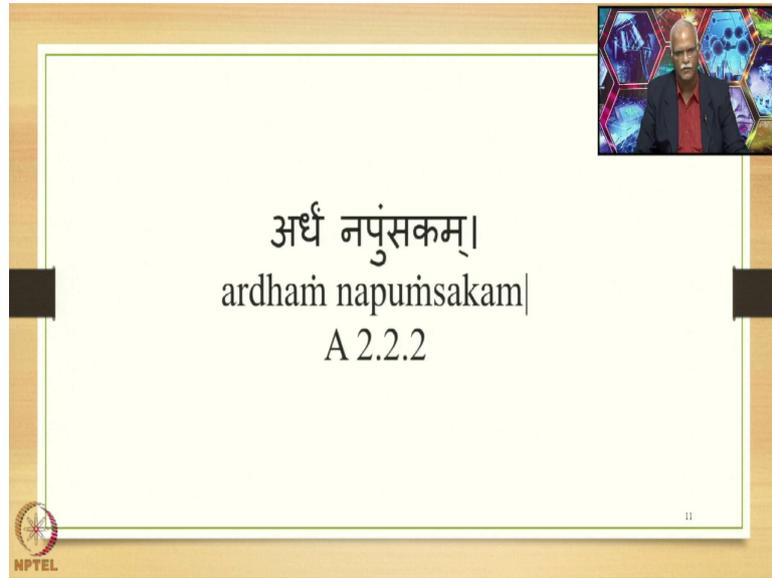
NPTEL 10

Now, if you have the meaning to be expressed as purvam kayasya where kaya is the body, earlier part of the body that is the mean to be expressed, kaya means body purva means earlier part now kaya is ekadesi referring to a whole and purva is the part ekadesa. Now, in this case there is this avayava avayavibhava sambandha which is the semantic relation and so, there is possibility of the compounding.

So, by this sutra [FL] the compounding takes place and so, we have purva plus su plus kaya plus nas as the alaukik vigrah and then pratipadika saujna takes place and then [FL] applies and su and nas they both are deleted. So, we have purva kaya as the finally derived compound output. This compound output is referring to only one element ekadhikarana and therefore, all the conditions are fulfilled and purva kaya refers to the earlier part of the body purvamkayasya.

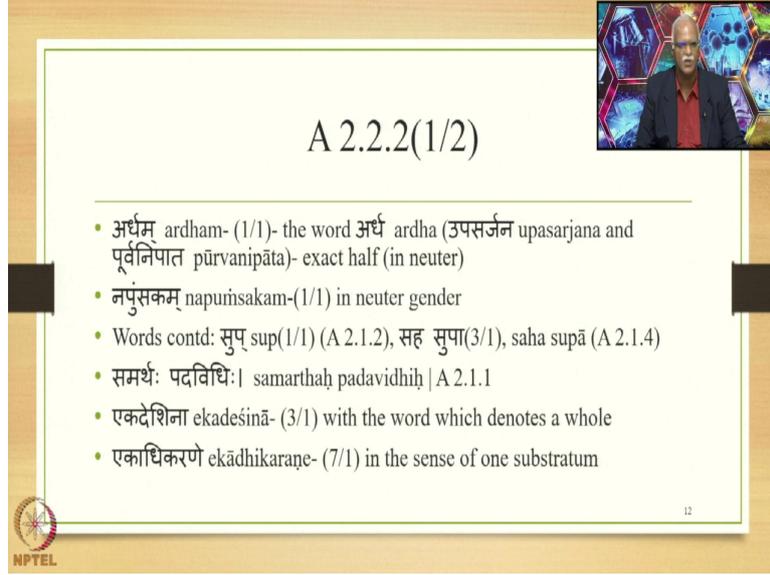
Similarly, later part of the body is the meaning to be expressed and we have the compound output generated apara kaya by following the same procedure. All the conditions are fulfilled. Similarly, when the meaning to be expressed is below part of the body the compound output generated is adhara kaya and when the meaning to be expressed is upper part of the body uttarakaya will be the compound output generated.

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The next sutra is ardham napumsakam 2.2.2. This sutra has got two padas – ardham and napumsakam.

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A 2.2.2(1/2)

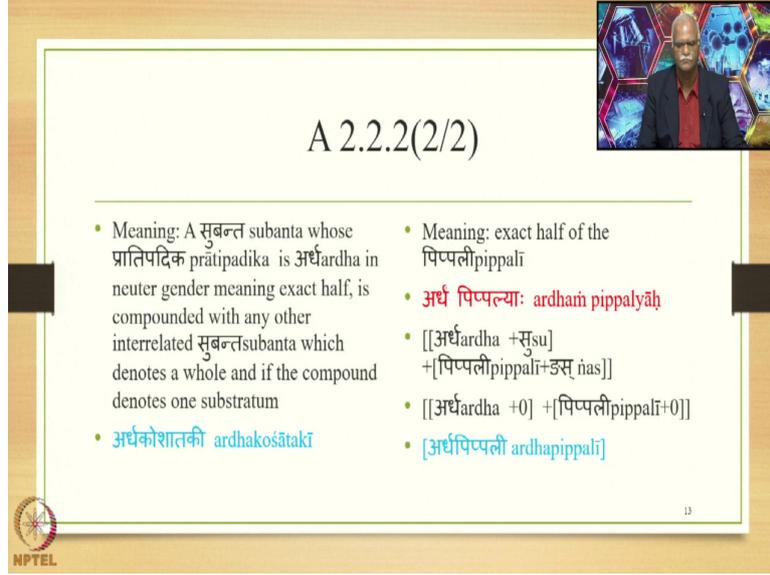
- अर्धम् ardhm- (1/1)- the word अर्ध ardh (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)- exact half (in neuter)
- नपुंसकम् napuṁsakam-(1/1) in neuter gender
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthaḥ padavidhiḥ |A 2.1.1
- एकदेशिना ekadeśinā- (3/1) with the word which denotes a whole
- एकाधिकरणे ekādhikaraṇe- (7/1) in the sense of one substratum

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Ardham is the prathama ekavacana of the word ardhha what it refers to is the word ardhha. Ardha means half, but when it is in the neuter gender it means exact half that is what is being stated also by the qualifier napumsakam. Napumsakam means in neuter gender.

The words continued are sup sahasupa and samarthah padavidhih also ekadesina and ekadhikarane; ekadesina means with the word which denotes a whole and ekadhikarane means in the sense of one substratum.

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A 2.2.2(2/2)

- Meaning: A सुबन्त subanta whose प्रातिपदिक prātipadika is अर्धardha in neuter gender meaning exact half, is compounded with any other interrelated सुबन्तsubanta which denotes a whole and if the compound denotes one substratum
- अर्धकोशातकी ardhakośātakī
- Meaning: exact half of the पिप्पलीpippalī
- अर्ध पिप्पल्याः ardhāṃ pippalyāḥ
- [[अर्धardha +सुsu] +[पिप्पलीpippalī+उस्nas]]
- [[अर्धardha +0] +[पिप्पलीpippalī+0]]
- [अर्धपिप्पली ardhapippalī]

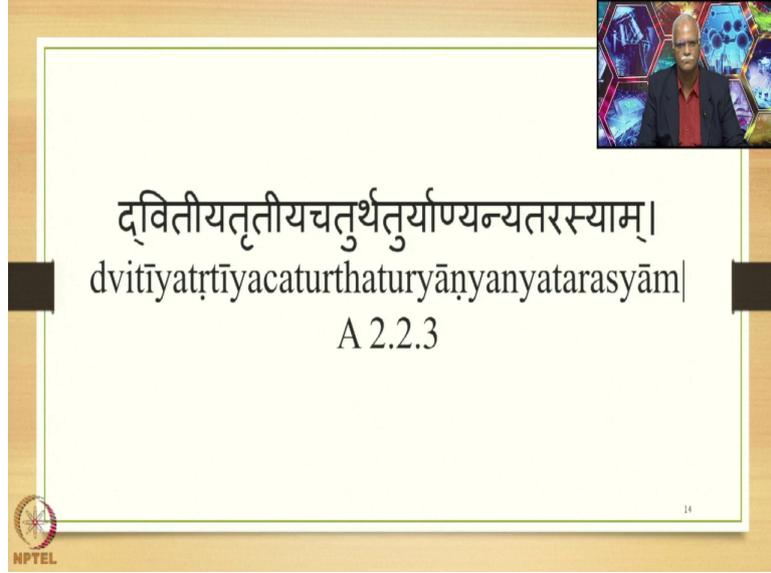
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What this means is that a subanta whose pratipadika is ardha in neuter gender meaning exact half is compounded with any other interrelated subanta which denotes a whole and if the compound as a whole denotes one substratum. I repeat a subanta whose pratipadika is ardha in neuter gender meaning exact half is compounded with any other interrelated subanta which denotes a whole and if the compound denotes one substratum.

So, we have the meaning exact half of the pippali; pippali is the name of a plant. So, exact half of the pippali ardhāṃ pippalyāḥ. This is the laukik vigrah ardhāṃ pippalyāḥ. Now, ardha is part of pippali. So, there is avayava avayavi relation between the two and so, there is semantic relatedness. So, we have ardha plus su plus pippali plus nas the alaukik vigrah now samasa saujna takes place because of this sutra and then there is; obviously, pratipadika saujna and then the sub look happens because of [FL].

So, we have ardha plus 0 plus pippali plus 0 and then we join them together and we get the output in the form of ardha pippali as the finally derived compound output, ardhapippali. Similarly, we can also have ardhakosataki as another output.

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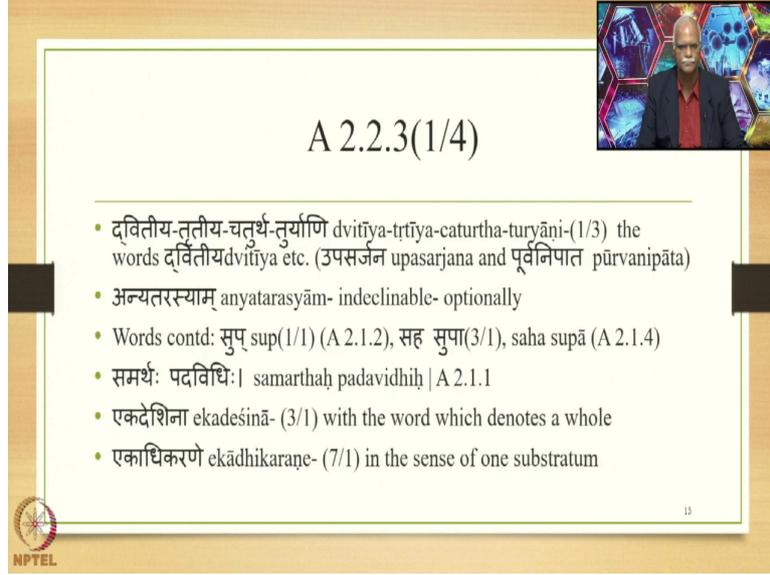
द्वितीयतृतीयचतुर्थतुर्याण्यन्यतरस्याम्।
dviṭīyatṛtīyacaturthaturyāṅnyanyatarasyām|
A 2.2.3

NPTEL

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The next sutra is dviṭīyatṛtīyacaturthaturyananyatarasyam. This sutra has got two padas dviṭīyatṛtīyacaturthaturyani and anyatarasyam this is 2.2.3.

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A 2.2.3(1/4)

- द्वितीय-तृतीय-चतुर्थ-तुर्याणि द्वितीया-तृतीया-चतुर्था-तुर्यानि-(1/3) the words द्वितीयद्वितीया etc. (उपसर्जनं upasarjana and पूर्वनिपातं pūrvanipāta)
- अन्यतरस्याम् anyatarasyām- indeclinable- optionally
- 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
- एकदेशिना ekadeśinā- (3/1) with the word which denotes a whole
- एकाधिकरणे ekādhikarane- (7/1) in the sense of one substratum

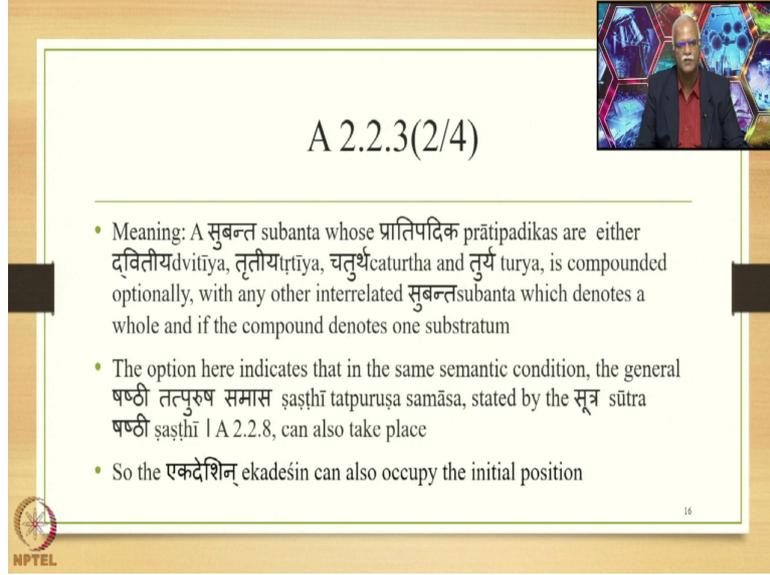
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So, the first word is dvityatrtiyacaturthaturyani. This is prathama bahuvacana meaning the words dvitiya etcetera dvitiya means second trtiya means third caturtha means fourth and turya also means fourth because these words are mentioned in the sūtra in prathama vibhakti by the sūtra samasa prathama nirdhistam they will be termed as upasarjana and by the sūtra upasarjanam purvam they will occupy the initial position in the compound.

The word mentioned is anyatarasyam which is an indeclinable and which means optionally. Words continued are sup and sahasupa samarthah padavidhiḥ of course, and then ekadesina with the word which denotes a whole and ekadhikarane in the sense of one substratum. When we join these meanings together, we get the meaning of the sūtra.

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A 2.2.3(2/4)

- Meaning: A सुबन्त subanta whose प्रतिपदिक prātipadikas are either द्वितीयdvitīya, तृतीयtrītiya, चतुर्थcaturtha and तुर्य turya, is compounded optionally, with any other interrelated सुबन्तsubanta which denotes a whole and if the compound denotes one substratum
- The option here indicates that in the same semantic condition, the general षष्ठी तत्पुरुष समास ṣaṣṭhī tatpuruṣa samāsa, stated by the सूत्र sūtra षष्ठी ṣaṣṭhī | A 2.2.8, can also take place
- So the एकदेशिन् ekadeśin can also occupy the initial position

NPTEL

A subanta whose pratipadikas are either dvitīya, trītiya, caturtha and compounded optionally with any other interrelated subanta which denotes a whole and if the compound denotes one substratum. I repeat, a subanta whose pratapadikas denote whose pratapatikas are either dvitīya, trītiya, caturtha and turya is compounded optionally with any other interrelated subanta which denotes a whole and if the compound denotes one substratum.

I repeat a subanta whose pratipadikas denote whose pratipadikas are either dvitīya, trītiya, caturtha and turya is compounded optionally with any other interrelated subanta which denotes a whole and if the compound denotes one substratum. The option here indicates that in the same semantic condition the general sasthi tatpuruṣa samasa stated by the sutra sasthi can also take place. So, the ekadesin can also occupy the initial position of the samasa.

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A 2.2.3(3/4)

- Meaning: second part of the alms
- द्वितीयं भिक्षायाः द्वितीयं भिक्षायह
- [[द्वितीयद्वितीयासुसु]+[भिक्षाभिक्षा+उस् णस]]
- [[द्वितीयद्वितीया+0]+[भिक्षाभिक्षा+0]]
- [द्वितीयभिक्षा dvitīyabhikṣā]
- भिक्षायाः द्वितीयं भिक्षायह द्वितीयं
- [[भिक्षाभिक्षा+उस् णस]+[द्वितीयद्वितीयासुसु]]
- [[भिक्षाभिक्षा+0]+[द्वितीयद्वितीया+0]]
- [भिक्षाद्वितीयं भिक्षाद्वितीया]

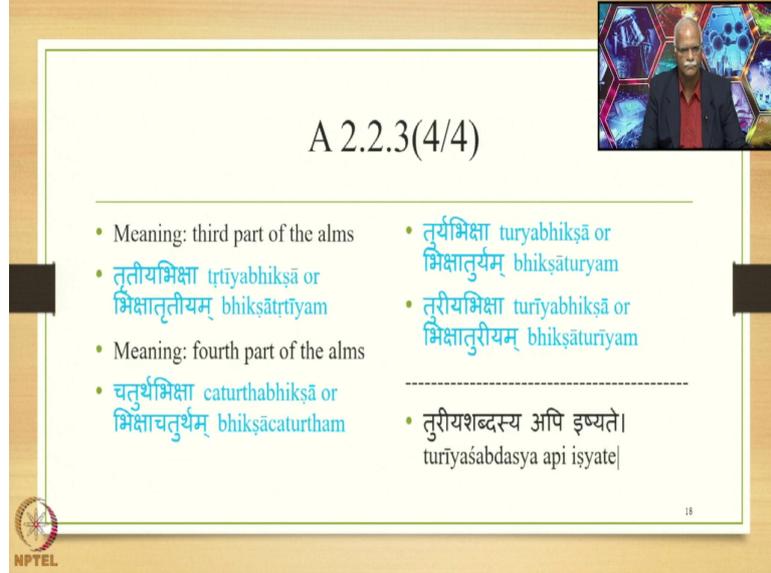
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So, now we have the meaning second part of the alms and this is expressed by dvitīyam bhikṣāyāḥ dvitīyaṁ bhikṣāyāḥ. Once again there is avayava avayavibhava sambandha also part and hold relationship. So, there is semantic relatedness and so, samasa takes place. So, we have dvitīya plus su and bhikṣa plus nas as alaukik vīgrah, samasa takes place.

So, then pratipadika saujna takes place and so, [FL] applies and deletes both the su and nas. So, we have dvitīya plus 0 plus bhikṣa plus 0. When we join them together, we get dvitīya bhikṣa. This means exactly the same thing as dvitīyam bhikṣāyāḥ. Now, optionally we could also get bhikṣāyāḥ dvitīyam and then the process will continue bhikṣa plus nas will occupy the initial position of the samasa.

And, so we will have bhikṣa plus naṣ plus dvitiya plus su samasa sauṣṇa happens, pratipadika sauṣṇa happens and su [FL] applies. And so, we get bhikṣa plus 0 plus dvitiya plus 0 and so, we get bhikṣa dvitiya as the finally, derived compound output.

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A 2.2.3(4/4)

- Meaning: third part of the alms
- तृतीयभिक्षा tṛtīyabhikṣā or भिक्षातृतीयम् bhikṣātṛtīyam
- Meaning: fourth part of the alms
- चतुर्थभिक्षा caturthabhikṣā or भिक्षाचतुर्थम् bhikṣācaturtham
- तुर्यभिक्षा turyabhikṣā or भिक्षातुर्यम् bhikṣāturyam
- तुरीयभिक्षा turiyabhikṣā or भिक्षातुरीयम् bhikṣāturiyam
- तुरीयशब्दस्य अपि इष्यते। turiyaśabdasya api iṣyate।

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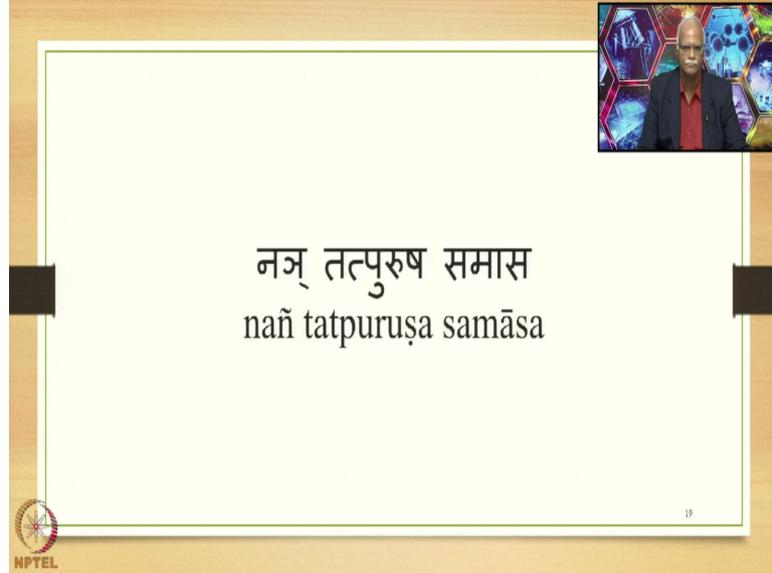
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Similarly, we will also get when the meaning is third part of the alms, we will get trtiya bhikṣa or bhikṣa trtiyam as the finally, derived compound output. Similarly, fourth part of the arms if this is the meaning then we will get chaturtha bhikṣa as well as bhikṣa chaturtha as the compound output and in the same meaning we can also get turiya bhikṣa and bhikṣaturiya as well as turiya bhikṣa and bhikṣa turiya as the compound output.

Even though there were turiya is not mentioned explicitly in the sutra there is a statement with which notes this down and adds it in this list and the statement is turiyasabdasya api isyate. So, we have these outputs.

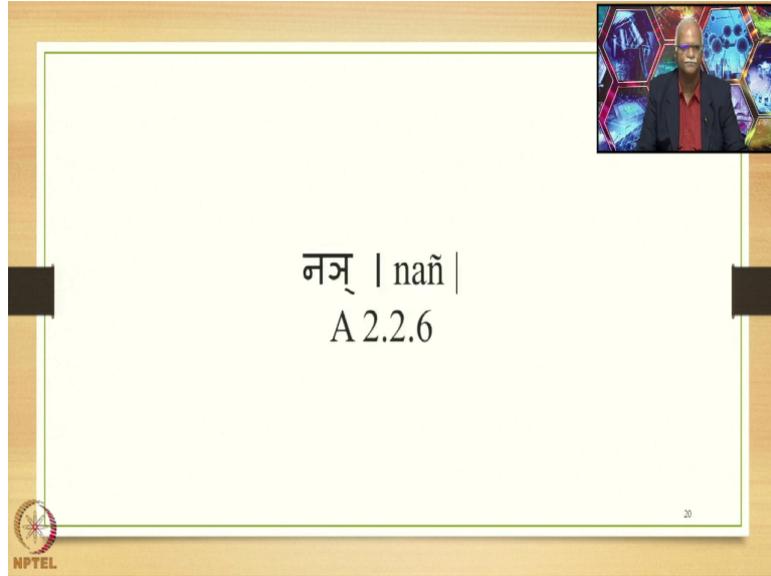
Now, the point that is to be noted over here is that the first two sutras stating the ekadesi samasa namely [FL] and ardham napumsakam they are stated primarily to have the purvanipata of the words purva अपरा etcetera and ardha. If sasthi samasa happens, then these words would be occupying the uttarapada position.

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After having studied the ekadesi samasa, now let us study the nan tatpuruṣa samasa a very important variety of tatpuruṣa samasa.

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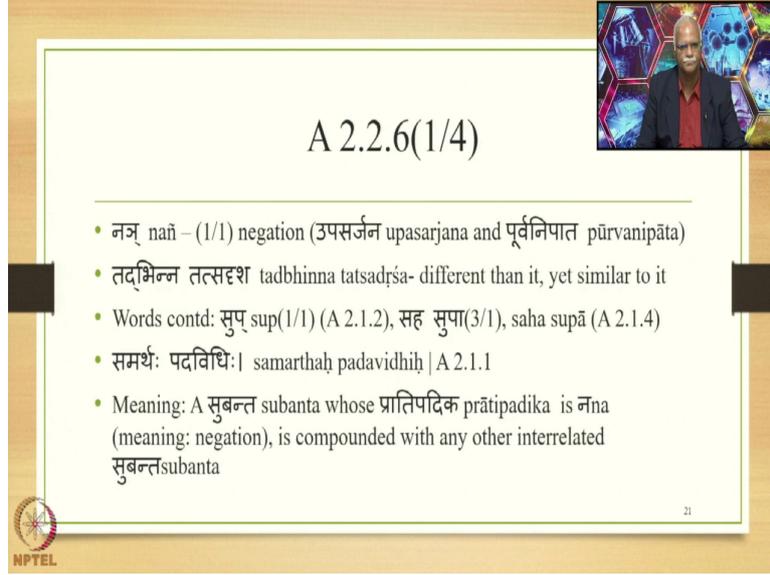
नञ् | nañ |
A 2.2.6

NPTEL

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This is stated by a one sutra namely nan 2.2.6.

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A 2.2.6(1/4)

- नञ् nañ – (1/1) negation (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- तद्भिन्न तत्सदृश tadbhinna tatsadṛśa- different than it, yet similar to it
- 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
- Meaning: A सुबन्त subanta whose प्रतिपदिक prātipadika is नना (meaning: negation), is compounded with any other interrelated सुबन्तsubanta

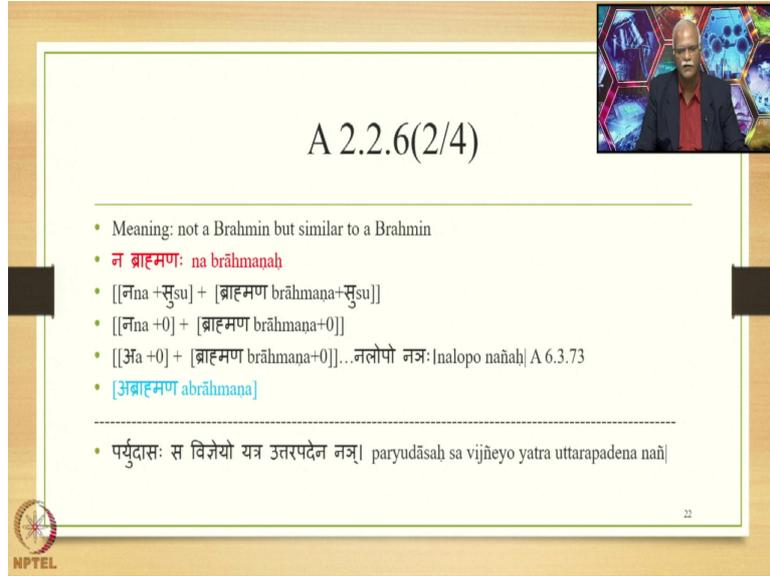
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There is only one pada nan in the sutra and this means negation and because this pada appears in the prathama vibhakti, this will be termed as a upasarjana and it will occupy the first position in the samasa output. What nan stands for is negation what it actually means is tadbhinna tatsadrsa it is not negation absolute; it is tadbhinna tatsadrsa. What it means is different than it yet similar to it.

Words continued are sup and sahasupa and also samarthah padavidhih. So, the meaning of the sutra is a subanta whose pratipadika is nan or na meaning negation is compounded with any other interrelated subanta in general. I repeat, a subanta whose pratipadika is na meaning negation is compounded with any other interrelated subanta.

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A 2.2.6(2/4)

- Meaning: not a Brahmin but similar to a Brahmin
- न ब्राह्मणः na brāhmaṇaḥ
- [[नna +सुsu] + [ब्राह्मण brāhmaṇa+सुsu]]
- [[नna +0] + [ब्राह्मण brāhmaṇa+0]]
- [[अa +0] + [ब्राह्मण brāhmaṇa+0]]...नलोपो नञः।nalopo nañah| A 6.3.73
- [अब्राह्मण abrahmaṇa]

पर्युदासः स विज्ञेयो यत्र उतरपदेन नञ्। paryudāsah sa vijñeyo yatra uttarapadena nañ|

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So, for example, when you have the meaning namely somebody who is not a Brahmin, but similar to a Brahmin if this meaning is to be expressed, we have the laukik vigrah vakya as na brahmanah. Now, there is a semantic relatedness in the form of the co-referentiality also na and brahmana. So, brahmana means brahmana bhinna and brahmana sadrsa.

So, now, there is compounding that takes place. So, we have na plus su plus brahmana plus su this is the alaukik vigrah. Samasa saujna takes place because of the prescription of the compound by this particular sutra nan, then pratipadika saujna happens and then we have sub look. So, we have na plus 0 plus brahmana plus 0 by [FL].

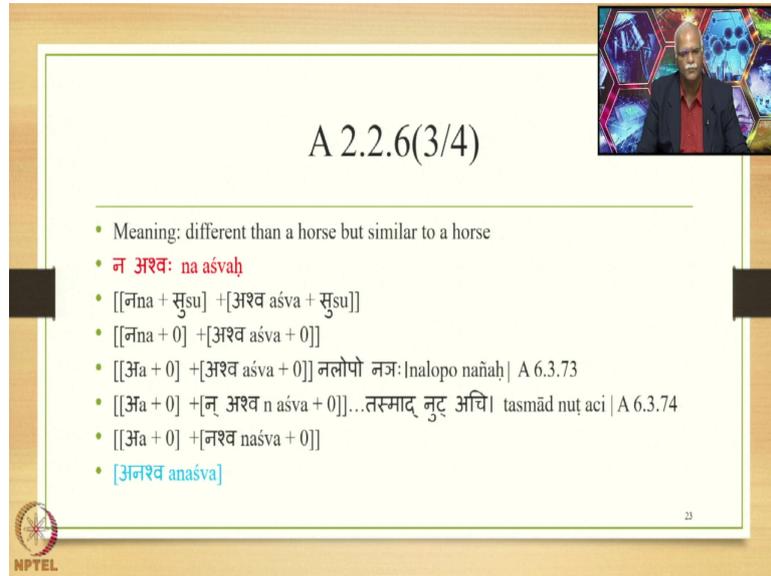
Then there is one more sutra 6.3.73 that applies nalopo nanah and this sutra deletes the consonant na of na and so, we have a plus 0 plus brahmana plus 0 and so, we have the finally,

derived output in the form of a brahmana which means not a brahmin, but similar to a brahmin they refer to a person who is not a brahmin.

So, the peculiar position of this negation marker na is to be noted here. Generally, in Sanskrit na is negated with the verb and it indicates the negation of the verb, but in the process of compounding na is always related with the subanta and in that case is always it always means tadbhinna tatsadrsa. So, there is a statement in the tradition which says [FL].

So, when the nan is related with the uttarapada the meaning of nan is always paryudasah characterized as tadbhinna tatsadrsa. When it is related with the verb in the sentence then there is another technical term used that is the meaning of nan namely [FL], it is the negation that is intended.

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A 2.2.6(3/4)

- Meaning: different than a horse but similar to a horse
- न अश्वः na aśvaḥ
- [[नna + सुsu] + [अश्व aśva + सुsu]]
- [[नna + 0] + [अश्व aśva + 0]]
- [[अa + 0] + [अश्व aśva + 0]] नलोपो नञः |nalopo nañah| A 6.3.73
- [[अa + 0] + [न अश्व n aśva + 0]]...तस्माद् नुट् अचि | tasmād nuṭ aci | A 6.3.74
- [[अa + 0] + [नश्व naśva + 0]]
- [अनश्व anaśva]

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Let us look at one more example of this sutra which also has some more sutras coming in playing different roles in performing some operations. So, when the meaning to be expressed is different than a horse, but similar to a horse referring to an animal. So, we have na asvah as the laukik vigrah na asvah. So, na means na refers to tadbhinna tatsadrsa and asva refers to the horse. So, both of them are referring to some entity.

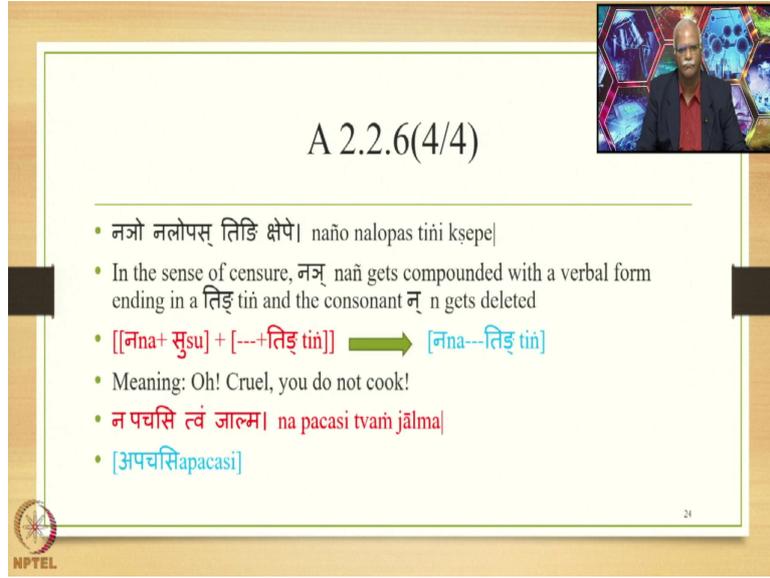
So, they are semantically related and now there is compounding that can take place. So, we have na plus su plus asva plus su and so, the samas saujna takes place, the pratipadika saujna takes place and so, then [FL] applies and so, we have na plus 0 plus asva plus 0 as the next stage in the derivation.

Now, we apply 6.3.73 as we did in the previous example [FL] and then we delete the consonant na which is at the beginning of the negation marker na. So, we get a plus 0 plus asva plus 0. Now, in this case another sutra applies tasmad nut aci 6.3.74 which comes immediately after nalopo nanah. Now, we have a plus 0 plus na asva. So, this na is added to asva and so, now, we have a plus nasva and then we join them together and we get the form anasva.

This happens when the uttarapada begins with a vowel. In the previous example the uttarapada was brahmana. So, it was beginning with a consonant. So, tasmad nut aci does not apply there, but when the uttarapada is asva beginning with a consonant tasmad nut aci applies and we get the output in the form of anasva, where a uttarapada takes the shape of nasva after getting the consonant na added anasva.

There are some technicalities involved as well and na been added to a seemingly anasva would have been derived, but then there will be some technical problems, the sandhi rules would have applied and they would have added another na in between which would have generated the output in the form of anasva. So, in order to avoid these situations na is stated to be added to asva and that took in the initial position.

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A 2.2.6(4/4)

- नञो नलोपस् तिङि क्षेपे। naño nalopas tiṅi kṣepe।
- In the sense of censure, नञ् nañ gets compounded with a verbal form ending in a तिङ् tiṅ and the consonant न् n gets deleted
- [[नna+ सुsu] + [---+तिङ् tiṅ]] → [नna---तिङ् tiṅ]
- Meaning: Oh! Cruel, you do not cook!
- न पचसि त्वं जाल्म। na pacasi tvam jālma।
- [अपचसिapacasi]

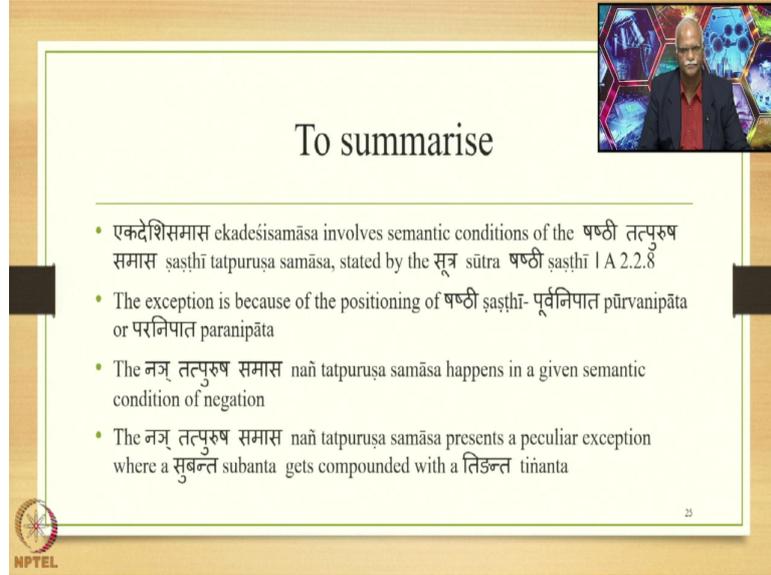
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Now, there is a peculiar statement on this particular sutra available to us. Nano nalopas tini ksepe. What it means is that in the sense of sensual ksepe nan gets compounded with a tinganta a verbal form ending in a thing and in this case the consonant na gets deleted. This is very strange and very peculiar as the behaviour of the speaker. So, what it amounts to is that if you have na plus su plus a dhatu plus tin and then the output generated is na followed by dhatu plus tin.

So, if you have the meaning Oh! Cruel, you do not cook! na pacasi tvam jalma. Now, here na and pacasi they both are semantically related there is abhava of the action of cooking. So, there is this visesana visesya bhava. Now, in this case they get compounded. By normal procedure they would not get compounded because pacasi is not a sup, but this is an exception and this particular statement precisely accounts for this particular exception.

So, na gets compounded with pacasi and then nalopo nanah etcetera would not happen because that happens only in case of a subanta. So, this particular statement is also stating that this consonant na gets deleted and so, we get the output in the form of apacasi and this is stated to be a compound output. This is an exception, but the meaning understood over here is ksepa. Only in ksepa this kind of compound is allowed and this kind of compound is visible.

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To summarise

- एकदेशिसमास ekadesisamāsa involves semantic conditions of the षष्ठी तत्पुरुष समास ṣaṣṭhī tatpuruṣa samāsa, stated by the सूत्र sūtra षष्ठी ṣaṣṭhī । A 2.2.8
- The exception is because of the positioning of षष्ठी ṣaṣṭhī- पूर्वनिपात pūrvanipāta or परनिपात paranipāta
- The नञ् तत्पुरुष समास nañ tatpuruṣa samāsa happens in a given semantic condition of negation
- The नञ् तत्पुरुष समास nañ tatpuruṣa samāsa presents a peculiar exception where a सुबन्त subanta gets compounded with a तिङन्त tinanta

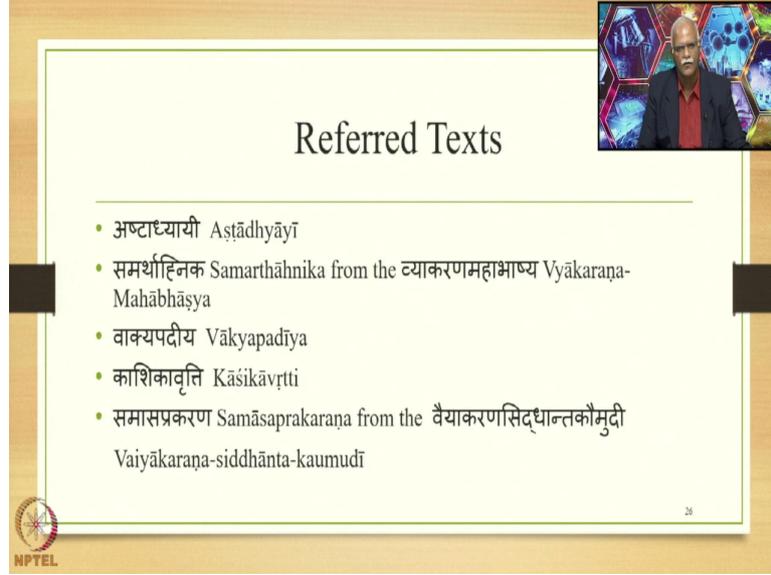
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To summarize, ekadesisamasa involves semantic conditions of the sasthi tatpuruṣa samasa stated by the sutra sasthi 2.2.8. The exception is because of the positioning of the sasthi the purvanipata or the paranipata. In the ekadesisamasa sasthi occupies the para position and in sasthi tatpuruṣa samasa, it occupies the purva position.

Then nan tatpursa samasa happens in a given semantic condition of negation which means tadbhinna and tatsadrsa. The nan tatpursa samasa also presents a peculiar exception whereas, subanta gets compounded with a tinganta.

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The slide is titled "Referred Texts" and features a list of five Sanskrit texts. In the top right corner, there is a small inset image of a man with a white beard and glasses, wearing a dark jacket over a red shirt, standing in front of a colorful, abstract background. The NPTEL logo is visible in the bottom left corner of the slide.

Referred Texts

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

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These are the texts referred to.

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अनुगृहीतो'स्मि

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



And, thank you very much.