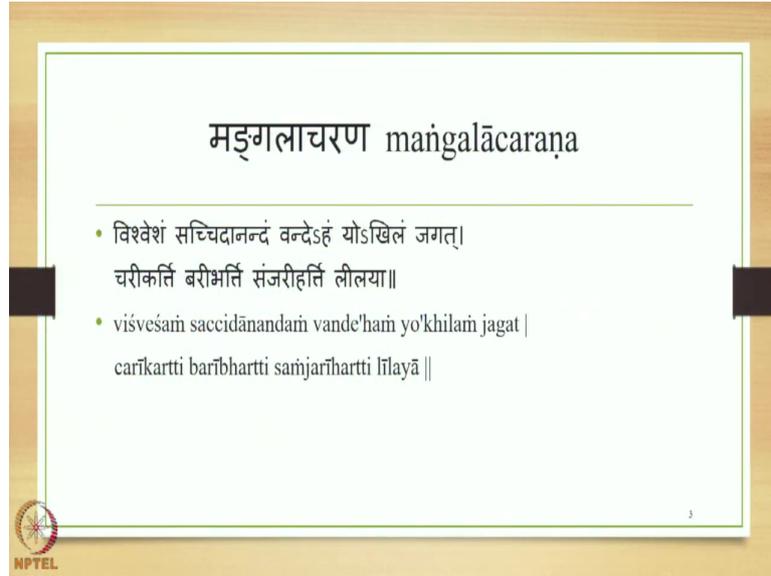


समास samāsa in Pāṇinian grammar- I
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Lecture - 56
समासान्तप्रत्यय samāsāntapratyaya-I

Welcome, I welcome you all to this lecture in the course samasa in Paninian grammar. And this is the 1st course as is our practice. We begin our lecture with the recitation of the mangalacarana.

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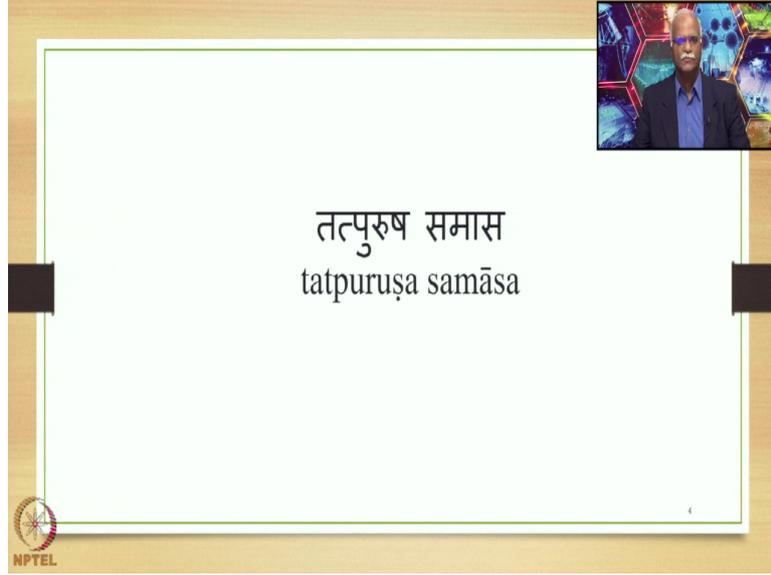
मङ्गलाचरण mangalācaraṇa

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

NPTEL

[FL].

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In this course we are concentrated on the tatpuruṣa samāsa we have stated that tatpuruṣa samāsa is by far the most productive of the four types of samāsas in Sanskrit. The four types are avyayibhava, tatpuruṣa, bahuvrīhi and dvandva stated in that order in Ashtadhyāyī the core text of the Paninian grammar and grammatical tradition.

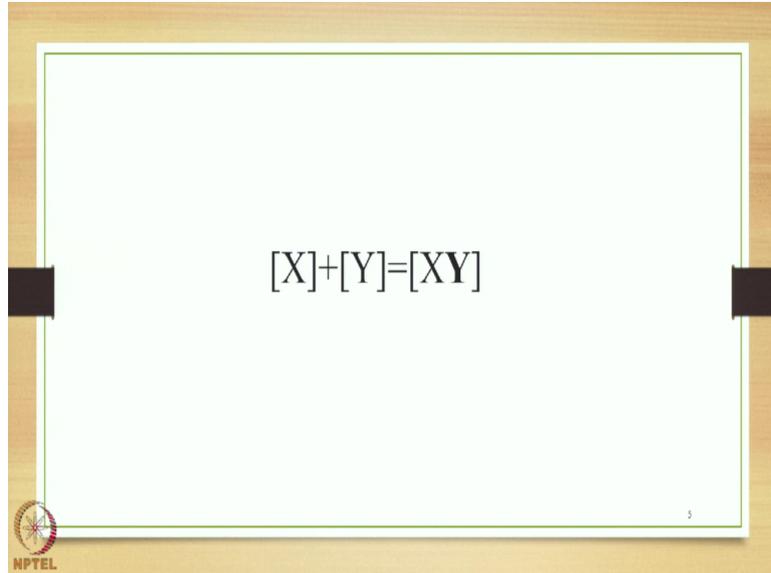
Be it samāsa vidyāka sūtras or samāsanta pratyāya vidyāka sūtras or svara vidyāka sūtras the number of sūtras composed by Panini in order to treat the tatpuruṣa samāsa are quite a lot in comparison with the sūtras composed to explain the other types of samāsas namely avyayibhava, bahuvrīhi and dvandva.

There are also quite a lot of varieties of tatpuruṣa samāsa that we have studied in this particular course. First, we studied vibhakti tatpuruṣa samāsa and within this we also studied some more subtypes namely the dvitīya vibhakti tatpuruṣa, tritīya vibhakti tatpuruṣa,

chaturthi vibhakti tatpurusha, panchami vibhakti tatpurusha, saptami vibhakti tatpurusha and then shashti vibhakti tatpurusha.

In that order as stated in Ashtadhyayi the core text of the Paninian grammar and grammatical tradition. Then we also studied the karmadharaya samasa in which we also studied dvigu samasa following that we studied [FL] samasa and also nay tatpurusha samasa following that we studied gati tatpurusha samasa. And then we studied upapada tatpurusha samasa.

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

The formation of the tatpurusha samasa can be shown in the form of an simple equation of this kind where you have X and Y and we have been stressing the this fact again and again. X and Y are two separate two independent entities in terms of meaning in terms of the word form and also in terms of the accent, but X and Y are semantically interrelated. Now the

speaker of Sanskrit decides to merge these two units together and form another unit called X Y and this is our samasa.

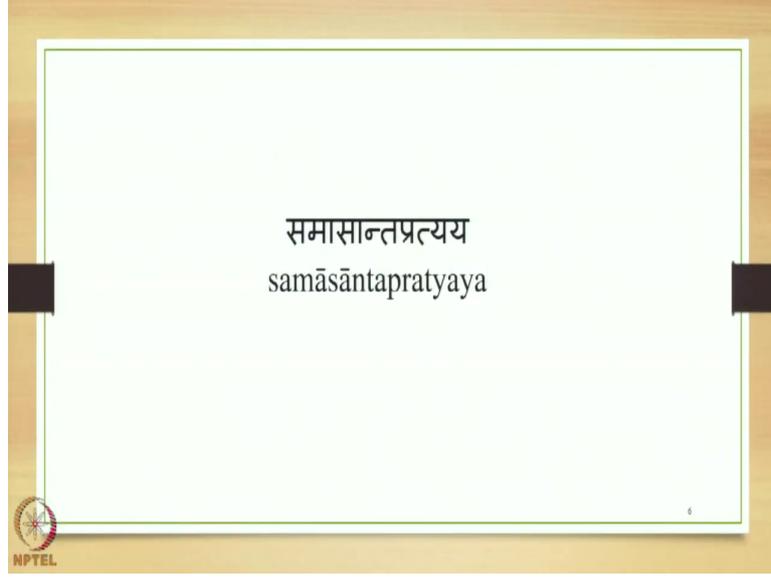
Now, this X Y becomes one unit in terms of artha, shabda and svara meaning word form and accent. The three features of this X Y are described in three words aikartya or eka ekarthata [FL] or ekashabdata and [FL] or ekasvarata. Now in this X Y, Y assumes the position of the head semantically, what it means is that when X Y is interrelated with any other word in the sentence X Y will be related to that other word through Y.

In other words, X if at all is to be related with any other external word in the sentence it is only through Y that X is interrelated; when X is related to any such word external to XY without going through Y such a samasa is considered to be an exception and is treated as an asamartha samasa. We have studied these features so far in this particular course.

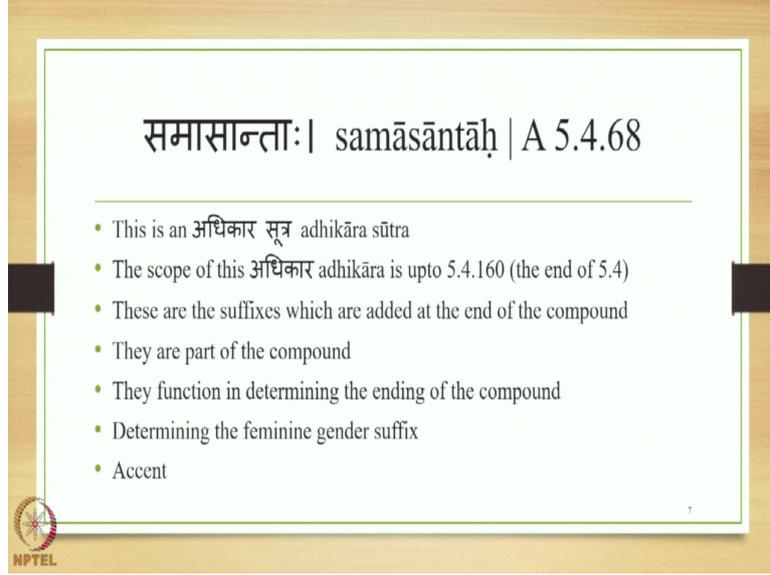
We also studied the process of the derivation of the tatpurusha samasa in which the laukika vighraha plays the prominent role in which the interrelation of words is highlighted in which vyapeksha lakshana samarthyah is highlighted from, which an laukika vighraha gets formed and the process of compounding begins over there immediately after which is added the samasanta pratyaya.

In this lecture we shall focus on the samasanta pratyaya that is added in the tatpurusha samasa samasanta pratyaya. The pratyaya which is added at the end of a samasa notably the tatpurusha samasa we have studied this aspect in brief in the initial part of this particular course. Let us focus on some specific pratyayas that get added in the formation of the tatpurusha samasa.

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समासान्ताः | samāsāntāḥ | A 5.4.68

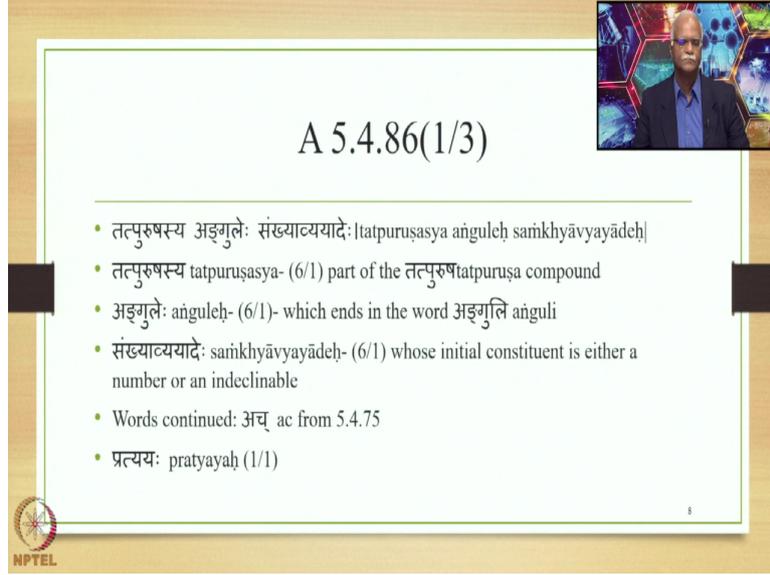
- This is an अधिकार सूत्र adhikāra sūtra
- The scope of this अधिकार adhikāra is upto 5.4.160 (the end of 5.4)
- These are the suffixes which are added at the end of the compound
- They are part of the compound
- They function in determining the ending of the compound
- Determining the feminine gender suffix
- Accent

NPTEL

Samasantah is an adhikara sutra in which all the samasanta prtyayas get covered. Samasantah is 5.4.68 and this adhikara sutra has its scope up to the end of 5.4 which is 5.4.160. These are the suffixes which are added at the end of the compound because they are samasantas. They are also part of the compound.

Because the word anta refers to anta avayava; so a final part of the compound. They are not just added after the end of the compound they are part of the compound. So, they also function in determining the ending of the compound. And thereby determining the feminine gender suffix that is to be added after the compound the other function of the samasanta pratyayas is also to determine the accent of the compound.

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A 5.4.86(1/3)

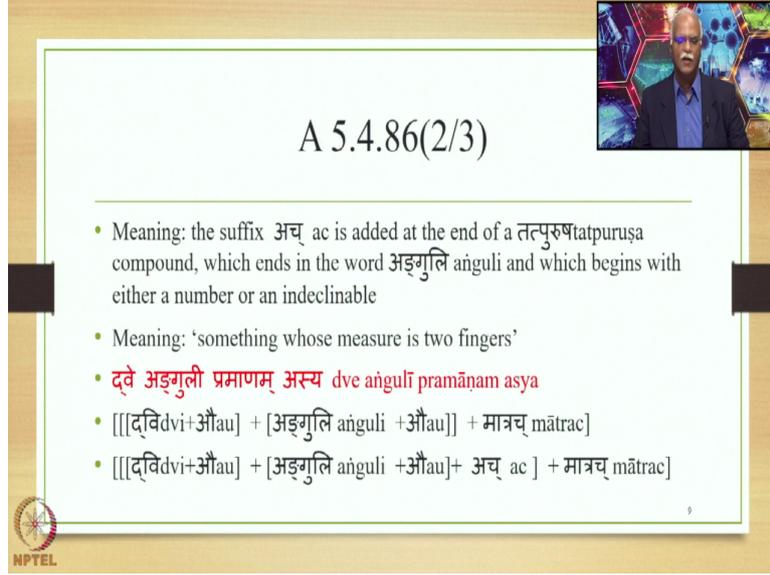
- तत्पुरुषस्य अङ्गुलेः संख्याव्ययादेः |tatpuruṣasya aṅguleḥ saṅkhyāvyaḍeḥ|
- तत्पुरुषस्य tatpuruṣasya- (6/1) part of the तत्पुरुषtatpuruṣa compound
- अङ्गुलेः aṅguleḥ- (6/1)- which ends in the word अङ्गुलि aṅguli
- संख्याव्ययादेः saṅkhyāvyaḍeḥ- (6/1) whose initial constituent is either a number or an indeclinable
- Words continued: अच् ac from 5.4.75
- प्रत्ययः pratyayaḥ (1/1)

NPTEL

With this much information let us now proceed to study some samasanta pratyayas that are added at the end of a tatpuruṣa samasa and the sutras stating such samasanta pratyayas. First, we go to 5.4.86 tatpuruṣasya aṅguleḥ saṅkhyavyayadeḥ this sutra has got three words tatpuruṣasya, aṅguleḥ and saṅkhyavyayadeḥ. Tatpuruṣasya is 6 slash 1, which means part of the tatpuruṣa compound.

Aṅguleḥ is 6 slash 1 which means which ends in the word aṅguli saṅkhyavyayadeḥ is also 6 slash 1 which means whose initial constituent is either a number or an indeclinable. Referring to the tatpuruṣa as the whole whose initial constituent is either a number saṅkhyā or an indeclinable namely the avyaya. Words continued are ac from 5.4.75, pratyayaḥ which is 1 slash 1 from 3.1.1.

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A 5.4.86(2/3)

- Meaning: the suffix अच् ac is added at the end of a तत्पुरुषtatpuruṣa compound, which ends in the word अङ्गुलि aṅguli and which begins with either a number or an indeclinable
- Meaning: 'something whose measure is two fingers'
- द्वे अङ्गुली प्रमाणम् अस्य dve aṅgulī pramāṇam asya
- [[[द्विdvi+औau] + [अङ्गुलि aṅguli +औau]] + मात्रच् mātrac]
- [[[द्विdvi+औau] + [अङ्गुलि aṅguli +औau]+ अच् ac] + मात्रच् mātrac]

NPTEL

And so, the meaning of the sutra is the following. The suffix ac is added at the end of a tatpuruṣa compound, which ends in the word aṅguli and which begins with either a number or an indeclinable. I repeat the suffix ac is added at the end of a tatpuruṣa compound, which ends in the word aṅguli and which begins with either a number or an indeclinable. So, when the meaning to be conveyed is the following namely something whose measure is two fingers.

Then we have dve aṅguli pramāṇam asya as the laukika vighraha from which we derived the following alaukika vighraha, dvi plus au plus aṅguli plus au plus matrac. And this matrac is a taddhita suffix and when this suffix is to be added dvi plus au and aṅguli plus au get compounded. Now, to this tatpuruṣa compound the suffix ac is added because this tatpuruṣa samasa ends in aṅguli and begins with a word indicating a number 2. So, we have in the next step dvi plus au plus aṅguli plus au plus ac plus matrac.

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A 5.4.86(3/3)

- [[[द्विद्वि+0] + [अङ्गुलि aṅguli +0] + अ] + 0]
- [[[द्विद्वि+0] + [अङ्गुल aṅgul+0] + अ] + 0]
- [द्वि अङ्गुल dvi aṅgula]
- [द्व्य अङ्गुल dvyaṅgula]
- [द्व्यङ्गुल dvyaṅgula]
-
- 'one which is removed from fingers'

- निर्गतम् अङ्गुलिभ्यः nirgatam aṅgulibhyah
- [[निरनिर सुसु] + [अङ्गुलि aṅguli + भ्यस् bhyas]]
- [[निरनिर+सुसु] + [अङ्गुलि aṅguli + भ्यस् bhyas] + अच् ac]
- [[निरनिर + 0] + [अङ्गुलि aṅguli+0] + अ]
- [[निरनिर + 0] + [अङ्गुल aṅgul + 0] + अ]
- [[निर अङ्गुल nir aṅgula]
- [निरङ्गुल niraṅgula]

10



Now, the samasa [FL] takes place. So, pratipadika [FL] takes place and then this suffix matrac is also deleted and because of the pratipadika [FL] sup is also deleted. So, we have dvi plus 0 plus anguli plus 0 plus a which is ac which remains plus 0. And then we have dvi plus angul plus a and finally, dvi angula and then there is yan sandhi taking place.

And so, we get the form dvyaṅgula as a finally, derived compound output dvyaṅgula dve aṅguli pramanam asya something which is measured by two fingers that is called dvyaṅgula ending in a. Similarly, when we have the meaning one which is removed from fingers nirgatam aṅgulibhyah when this is the laukika vighraha we have nir plus su plus anguli plus bhyas as the.

So, we have nir plus su plus anguli plus bhyas as the alaukika vighraha. And here we have the word anguli coming at the end of a tatpurusha samasa and nir which is an avyaya coming in

the initial position of the tatpurusha samasa. So, this sutra 5.4.86 applies and we add the samasanta suffix ac here.

So, we have nir plus su plus anguli plus bhyas plus ac and then the samasa [FL] takes place. So, the pratipadika [FL] takes place and supo dhatu pratipadika yoho applies. And so, we have nir plus 0 plus anguli plus 0 plus a and then finally, i in anguli gets dropped.

So, we have nir plus 0 plus angul plus 0 plus a, that is nir angula and the finally, derived compound output is nirangula, which means nirgatam angulibhyah one which is removed from fingers.

So, in these are the examples where the tapurusha samasa ends in the word anguli and begins with sankhya in dvyangula and an avyaya in nirgatam. And then we get the ac samasanta pratyaya added and finally, we get the compound output ending in short, a dvyangula as well as nirangula.

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A 5.4.87(1/3)

- अहस्सर्वैकदेशसंख्यातपुण्यात् च रात्रेः। ahassarvaikadesasamkhyātapuṇyāt ca rātreḥ। A 5.4.87
- अहस्सर्वैकदेशसंख्यातपुण्यात् ahassarvaikadesasamkhyātapuṇyāt- (5/1)
- चca- and (संख्याव्ययादेः samkhyāvvyayādeḥ from A 5.4.86)
- रात्रेः rātreḥ- (6/1)-as part of the compound ending in the word रात्रिरātri
- Words contd: अच् ac- (1/1) (from A 5.4.75), प्रत्ययः pratyayaḥ (A 3.1.1)
समासान्ताः samāsāntāḥ (A 5.4.68)



Now, we go to the next sutra 5.4.87 which is ahassarvaikadesasamkhyatapunyat ca ratreh 5.4.87. Here also there are three padas explicitly stated in the sutra ahassarvaikadesasamkhyatapunyat this is one pada, ca is the second pada and ratreh is the third pada; ahassarvaikadesasamkhyatapunyat is one pada whose case is 5 slash 1 immediately after these aha sarva ekadesa samkhyata and punya.

Ca means and, and this ca brings together samkhyavyayadeh from the previous sutra. And then the word ratreh which is in 6 slash 1 as part of the compound ending in the word ratri words continued are ac from 5.4.75; pratyayah from 3.1.1 and samasantah from 5.4.68.

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A 5.4.87(2/3)

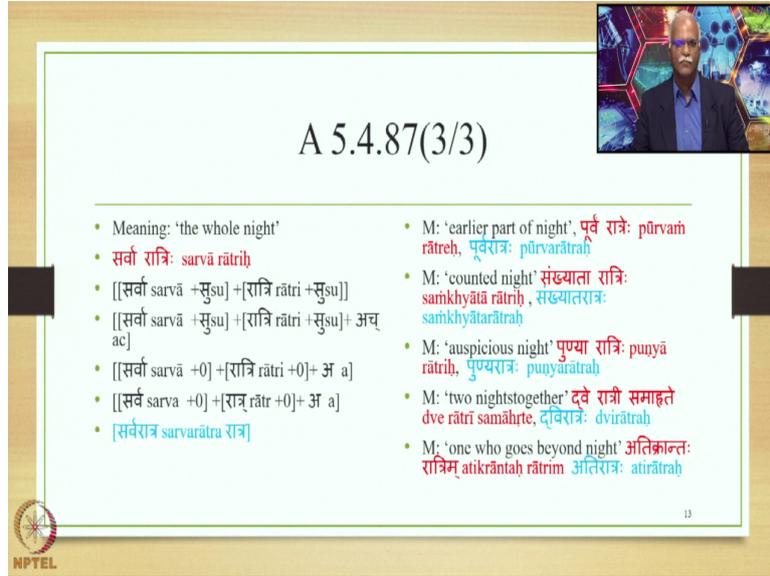
- Meaning: the suffix अच् ac is added at the end of a तत्पुरुषtatpuruṣa compound, which ends in the word रात्रिरātri and which begins with either a number or an indeclinable as well as with अहन् ahan, सर्वsarva, एकदेशekadeśa, संख्यात saṅkhyāta and पुण्य puṇyā
- [[अहन् ahan etc./संख्या/अव्यय + सुप् sup]+ [रात्रिरātri + सुप् sup]]
- [[अहन् ahan etc./संख्या/अव्यय + सुप् sup]+ [रात्रिरātri + सुप् sup] + अच् ac]

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So, the meaning of the sutra is this the suffix ac is added at the end of a tatpuruṣa compound, which ends in the word rātri and which begins with either a number or an indeclinable as well as with ahan, sarva, ekadeśa, saṅkhyāta and puṇyā. I repeat the suffix ac is added at the end of a tatpuruṣa compound, which ends in the word rātri and which begins with either a number or an indeclinable as well as with ahan sarva ekadeśa saṅkhyāta and puṇyā.

So, the structure of the samasa and the samasanta pratyaya added over here can be shown in the following format. So, we have ahan etcetera or saṅkhyā or avyaya occupying the initial position together with the sup and this becomes the purvapada plus rātri plus sup given this situation we have the output generated in the form of ahan or saṅkhyā or avyaya plus sup plus rātri plus sup plus ac. And this will be the output after adding the samasanta pratyaya.

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A 5.4.87(3/3)

- Meaning: 'the whole night'
- सर्वा रात्रिः sarvā rātriḥ
- [[सर्वा sarvā +सुsu]+[रात्रि rātri +सुsu]]
- [[सर्वा sarvā +सुsu]+[रात्रि rātri +सुsu]+ अच् ac]
- [[सर्वा sarvā +0]+[रात्रि rātri +0]+ अ a]
- [[सर्व sarva +0]+[रात्र् rātr +0]+ अ a]
- [सर्वरात्र sarvarātra रात्र]
- M: 'earlier part of night', पूर्व रात्रेः pūrvarātrēḥ, पूर्वरात्रः pūrvarātrah
- M: 'counted night' संख्याता रात्रिः saṅkhyātā rātriḥ, संख्यातरात्रः saṅkhyātarātrah
- M: 'auspicious night' पुण्या रात्रिः puṇyā rātriḥ, पुण्यरात्रः puṇyārātrah
- M: 'two nightstogether' दवे रात्रौ समाहते dve rātrī samāhṛte, द्विरात्रः dvirātrah
- M: 'one who goes beyond night' अतिक्रान्तः rātrim atikrāntah, अतिरात्रः atirātrah

NPTEL

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So, now when the meaning to be conveyed is the whole night we have the laukika vigraha sarva rātriḥ. And then we have the alaukika vigraha sarva plus su plus rātri plus su. Now this is a tatpuruṣa samasa ending in the word rātri and the initial member of this compound is sarva. And so, this is mentioned in 5.4.87. And so, here now 5.4.87 applies and we add the samasanta suffix ac here.

So, we get sarva plus su plus rātri plus su plus ac as the next step of the derivation of this compound. And so, the samasa [FL] applies the pratipadika [FL] applies. So, supo dhatu pratipadika yoho applies and so, we have sarva plus 0 plus rātri plus 0 plus a and then [FL] takes place sarva becomes sarva and i in rātri is deleted because of a.

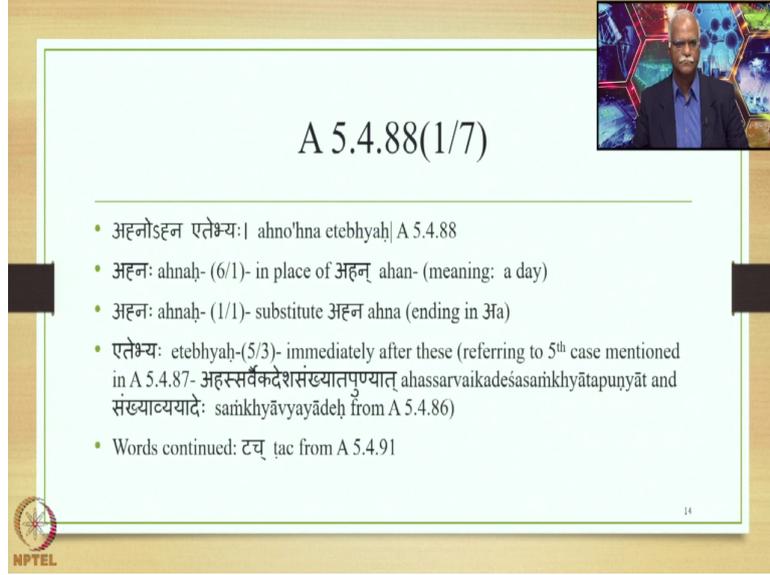
So, we have sarva plus 0 plus ratr plus 0 plus a and when we join them together, we get the finally, derived compound output namely sarvarātra. Sarvarātra means sarva rātriḥ the whole

night remember the word ratri ends in i by adding the samasanta suffix ac. The samasa ends in a namely sarvaratra. Similarly, when the meaning is earlier part of the night here, we are dealing with [FL].

So, we have purvam ratreh and purvam ratreh becomes purvaratra as the finally, derived compound output and the prathama ekavacana is purvaratrah. Similarly counted night is the meaning to be conveyed and samkhyata ratrih is the laukika vighraha and samkhyata ratra would be the finally, derived compound output. Similarly auspicious night is the meaning to be conveyed and punya ratrih is the laukika vighraha and the finally, derived compound output is punya ratra and the pratham ekavacana is punya ratrah.

Similarly, two nights together is the meaning to be conveyed. So, dve ratri samahrte this is the laukika vighraha and the finally, derived compound output would be dviratra and the pratham ekavacana is dviratrah. Similarly, one who goes beyond the night atikrantah ratrim is the laukika vighraha and ati ratra would be the finally, derived compound output and atiratrah would be the prathama ekavacana of the samasa.

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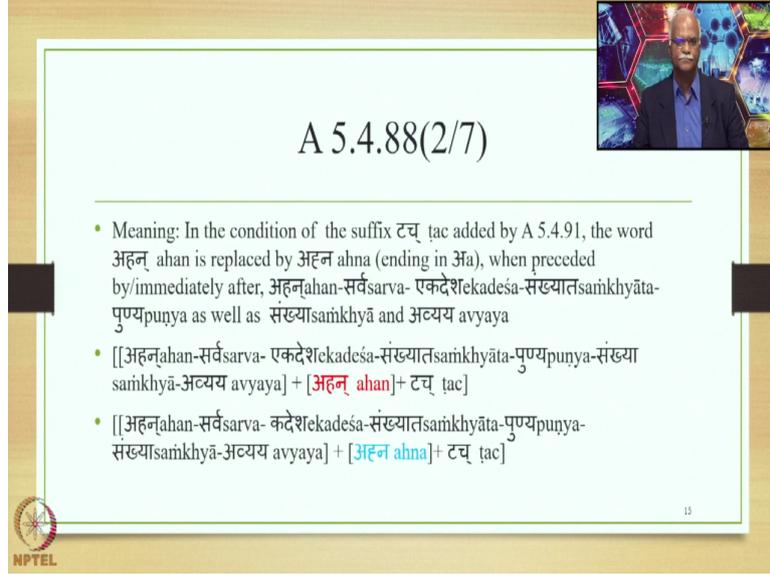
A 5.4.88(1/7)

- अह्नोऽह्न एतेभ्यः। ahno'hna etebhyaḥ| A 5.4.88
- अह्नः ahnaḥ- (6/1)- in place of अहन् ahan- (meaning: a day)
- अह्नः ahnaḥ- (1/1)- substitute अह्न ahna (ending in अा)
- एतेभ्यः etebhyaḥ-(5/3)- immediately after these (referring to 5th case mentioned in A 5.4.87- अहस्सर्वकदेशसंख्यातपुण्यात् ahassarvaikadesasamkhyātapuṇyāt and संख्याव्ययादेः samkhyāvyañādeḥ from A 5.4.86)
- Words continued: टच् ꣳac from A 5.4.91

NPTEL

Now, we go to the next sutra 5.4.88 ahno hna etebhyaḥ ahno hna etebhyaḥ 5.4.88. So, there are three words in the sutra ahnaḥ which is 6 slash 1 in place of ahan meaning a day; ahnaḥ, which is 1 slash 1 substitute ahna ending in a etebhyaḥ is 5 slash 3 which means immediately after these referring to the 5th case mentioned in 5.4.87 ahassarvaikadesasamkhyātapuṇyāt and also samkhyāvyañādeḥ from 5.4.86. Words continued are ꣳac from 5.4.91, which is quite strange, but this is how the tradition interprets this particular sutra.

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A 5.4.88(2/7)

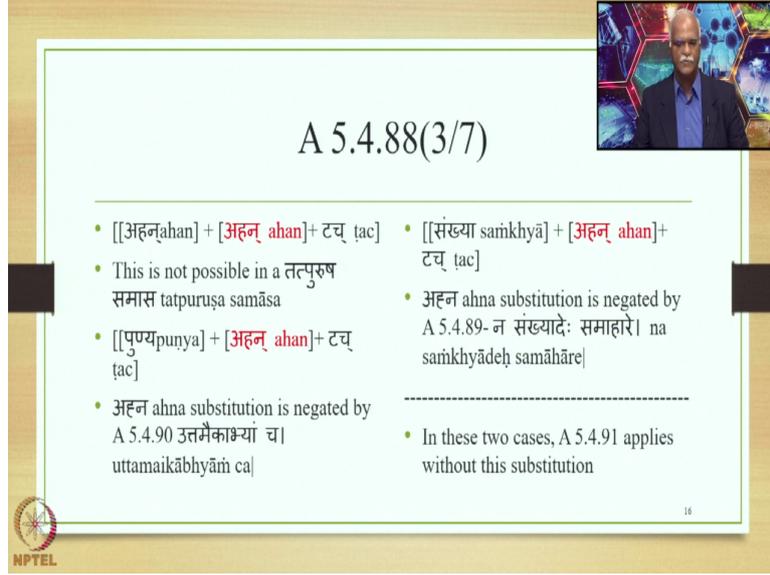
- Meaning: In the condition of the suffix टच् [tac] added by A 5.4.91, the word अहन् ahan is replaced by अहन् ahna (ending in अa), when preceded by/immediately after, अहन् ahan-सर्व sarva- एकदेशे ekadeśa- संख्यात saṅkhyāta- पुण्य puṇya as well as संख्या saṅkhyā and अव्यय avyaya
- [[अहन् ahan-सर्व sarva- एकदेशे ekadeśa- संख्यात saṅkhyāta- पुण्य puṇya-संख्या saṅkhyā-अव्यय avyaya] + [अहन् ahan] + टच् [tac]
- [[अहन् ahan-सर्व sarva- कदेशे ekadeśa- संख्यात saṅkhyāta- पुण्य puṇya- संख्या saṅkhyā-अव्यय avyaya] + [अहन् ahna] + टच् [tac]

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Now, the meaning is in the condition of the suffix tac added by 5.4.91 the word ahan is replaced by ahna ending in a when preceded by that is immediately after ahan sarva ekadesa samkhyata punya as well as samkhyā and avyaya. I repeat in the condition of the suffix tac added by 5.4.91 the word ahan is replaced by ahna ending in a, when preceded by or when immediately after ahan sarva ekadesa samkhyata punya as well as samkhyā and avyaya.

So, the structure of the samasa and the substitution can be shown in the following manner when the purva pada is ahan sarva ekadesa samkhyata punya as well as samkhyā and avyaya and the uttara pada is ahan followed by the samasanta pratyaya tac. This is ahan replaced by ahna.

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A 5.4.88(3/7)

- [[अहन्|ahan] + [अहन्|ahan] + टच् |tac]
- This is not possible in a तत्पुरुष समासं tatpuruṣa samāsa
- [[पुण्य|punya] + [अहन्|ahan] + टच् |tac]
- अहन् ahna substitution is negated by A 5.4.90 उत्तमैकाभ्यां च| uttamaikābhyāṁ ca|
- [[संख्या|saṅkhyā] + [अहन्|ahan] + टच् |tac]
- अहन् ahna substitution is negated by A 5.4.89- न संख्यादेः समाहारे| na saṅkhyādeḥ samāhāre|
- In these two cases, A 5.4.91 applies without this substitution

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So, here we have ahan plus ahan plus tac and this is not possible in a tatpuruṣa samāsa. Similarly, punya plus ahan plus tac and ahna substitution is negated in this case by the sūtra uttamaikābhyāṁ ca. Also, saṅkhyā plus ahan plus tac and ahna substitution is negated by 5.4.89 na saṅkhyādeḥ samāhāre.

So, in these two cases 5.4.91 applies without this substitution. In the previous sūtra also when the word ahan was stated as the purva pada and ratri was stated as the uttarapada the tatpuruṣa samāsa is not possible it is a dvandva samāsa and therefore, the example was not discussed over there.

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A 5.4.88(4/7)

- Meaning: all of the day
- सर्वम् अहः sarvam ahah
- [[सर्व sarva + सुsu] + [अहन्ahan+ सुsu] + टच् tac]]
- [[सर्व sarva + 0] + [अहन्ahan+ 0] + अा]]
- [[सर्व sarva + 0] + [अहन् ahna + 0] + अा]]
- [[सर्व sarva] + [अहन् ahn] + अा]]
- [[सर्व sarva] + [अहण् ahṇ] + आ]]... अहनोऽ अदन्तात्। ahno adantat।
- [सर्वहण sarvāhṇa]

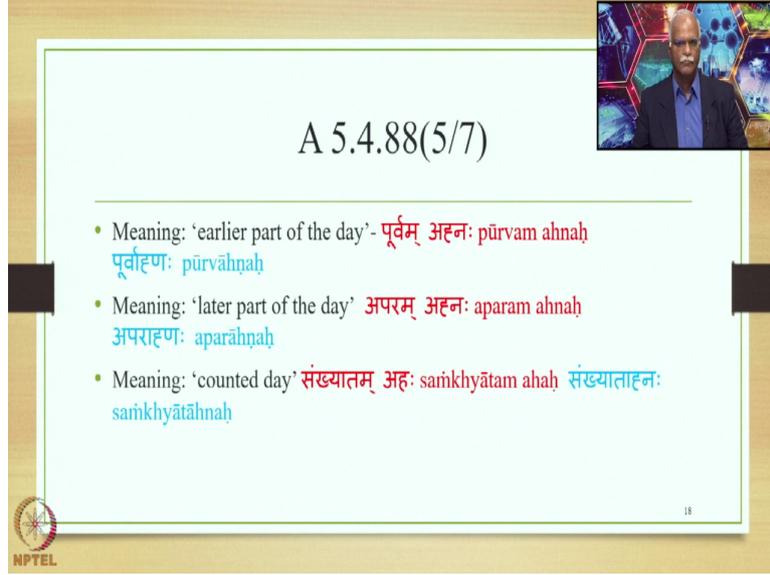
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So, now we have the meaning to be conveyed namely sarvam ahah where we have sarva plus su plus ahan plus su and this is a tatpurusha samasa ending in ahan. So, the suffix tac is added by 5.4.91. And so, now, we have the samasa [FL] and then the pratipadika [FL] applies and then we apply the supo dhatu pratipadika sutra and then we delete the sups. So, we have sarva plus 0 plus ahan plus 0 plus a and then we have sarva plus 0.

And now this ahan gets substituted by ahna ending in a. So, we have sarva plus ahn plus a and then the final a in ahna gets deleted. So, we have sarva plus ahna plus a and then this na is substituted by na by the sutra ahno adantat. And so, we have sarva ahn a and sarvahna as the finally, derived compound output which means the same thing as sarvam ahah all day.

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A 5.4.88(5/7)

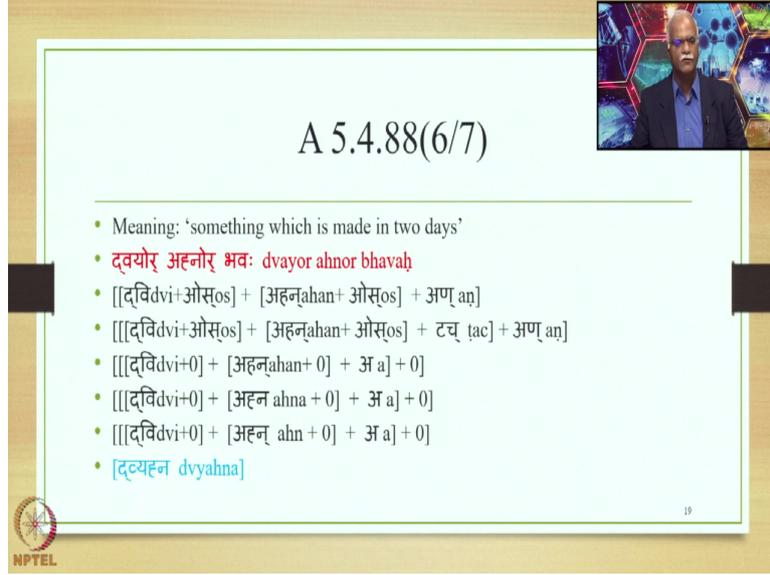
- Meaning: 'earlier part of the day' - पूर्वम् अह्नः pūrvam ahnaḥ
पूर्वाह्णः pūrvāhṇaḥ
- Meaning: 'later part of the day' अपरम् अह्नः aparam ahnaḥ
अपराह्णः aparāhṇaḥ
- Meaning: 'counted day' संख्यातम् अहः saṅkhyātam ahaḥ संख्याताह्नः
saṅkhyātāhnaḥ

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Similarly, when the meaning is earlier part of the day so, here we are dealing with the ekadesha purvam ahnah. This will be the laukika vigraha and the finally, derived compound output would be purvahna and the prathama ekavacana is purvahnah. Similarly, when the meaning is to be conveyed is later part of the day and aparam ahnah would be the laukika vigraha.

And the finally, derived compound output would be aparahna and the prathama ekavacana would be aparahnah. Similarly, when the meaning to be conveyed is the counted day so, saṅkhyatam ahaḥ would be the laukika vigraha and the finally, derived output is saṅkhyatahna and the prathama ekavacana is saṅkhyatahna.

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A 5.4.88(6/7)

- Meaning: 'something which is made in two days'
- द्वयोर् अह्नोर् भवः dvayor ahnor bhavah
- [[द्विdvi+ओस्os] + [अहन्ahan+ ओस्os] + अण् an]
- [[[द्विdvi+ओस्os] + [अहन्ahan+ ओस्os] + टच् tac] + अण् an]
- [[[द्विdvi+0] + [अहन्ahan+ 0] + अ a] + 0]
- [[[द्विdvi+0] + [अहन् ahna + 0] + अ a] + 0]
- [[[द्विdvi+0] + [अहन् ahn + 0] + अ a] + 0]
- [द्व्यह्न dvyahna]

NPTEL

Similarly, when the meaning to be conveyed is something which is made in two days dvayor ahnor bhavah, dvayor ahnor bhavah this is the laukika vigraha. And so, we have the dvi plus os plus ahan plus os plus an which is the taddhita suffix. And so, we have the samasa stated by the sutra taddhita [FL].

So, dvi plus os plus ahan plus os this is the tatpurusha samasa and therefore, the suffix tac is added. So, dvi plus os plus ahan plus os plus tac plus an and now this an suffix is also deleted and because of the samasa [FL] and the pratipadika the sups are also deleted. So, we have the dvi plus 0 plus ahan plus 0 plus a plus 0.

And so, we have the dvi plus ahna where ahna replaces ahan. And so, we had dvi plus ahna plus a and the final a in ahna is deleted. And so, we have dvi plus ahn plus a and. So, finally, we have dvyahna meaning dvayor ahnor bhavah something which is made in 2 days.

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A 5.4.88(7/7)

- Meaning: 'something who has gone beyond a day'
- अहर् अतिक्रान्तः ahar atikrāntah
- [[अतिati+सुsu] + [अहन्āhan+ अम्am] + टच् tac]
- [[अतिati+0] + [अहन्āhan+0] + अa]
- [[अतिati+0] + [अहन् ahna +0] + अa]
- [[अतिati+0] + [अहन् ahn +0] + अa]
- [अत्यहन् atyahna]

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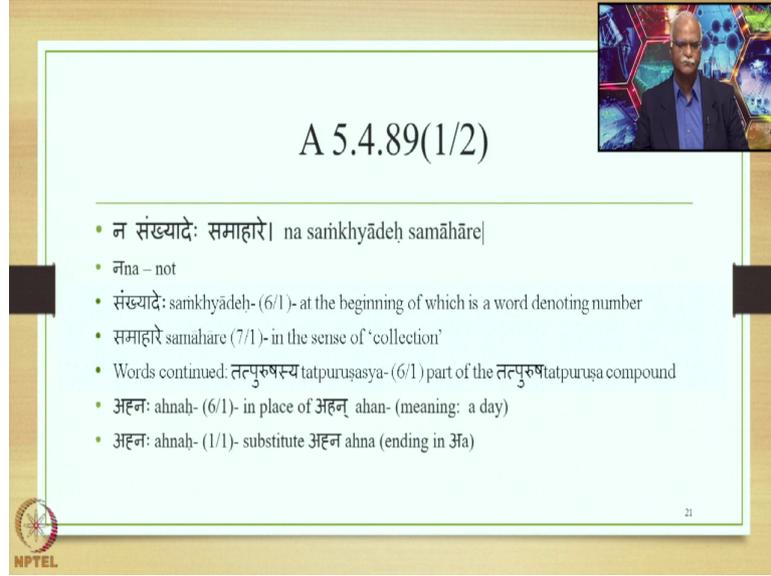
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Similarly, when the meaning to be conveyed is something who has gone beyond the day ahar atikrantah and the alaukika vighraha is ati plus su plus ahan plus am. And so, here we add the samasanta suffix tac. So, the samasa [FL] takes place, pratipadika [FL] also takes place. So, supo dhatu pratipadika yoho applies and deletes the sups.

So, we have ati plus 0 plus ahan plus 0 plus a and then we have ati plus 0 plus ahna plus 0 plus a in this ahna is substituting ahan and final a in ahna gets deleted. And so, we have ati

plus ahn plus a and finally, we get atyahna as the finally, derived compound output which means ahar atikrantah or something who has gone beyond a day.

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A 5.4.89(1/2)

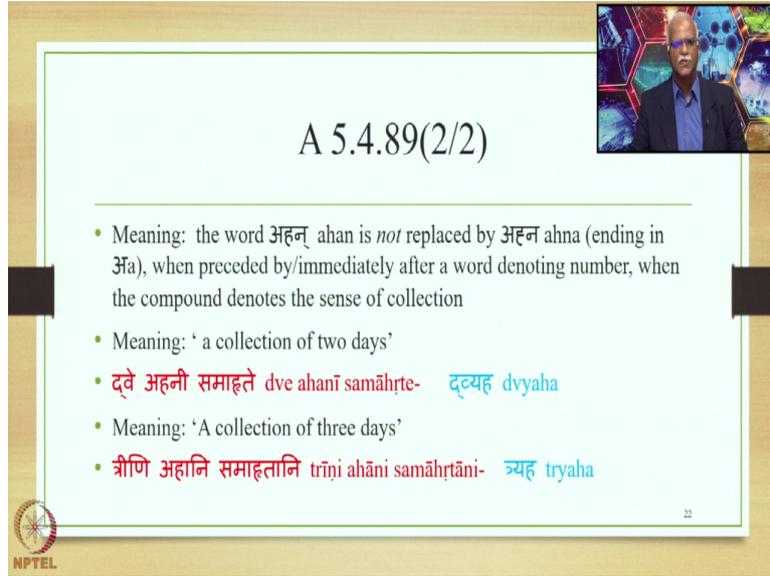
- न संख्यादेः समाहारे। na saṅkhyādeḥ samāhāre|
- नna – not
- संख्यादेः saṅkhyādeḥ- (6/1)- at the beginning of which is a word denoting number
- समाहारे samahāre (7/1)- in the sense of 'collection'
- Words continued: तत्पुरुषस्य tatpuruṣasya- (6/1) part of the तत्पुरुषtatpuruṣa compound
- अह्नः ahnaḥ- (6/1)- in place of अहन् ahan- (meaning: a day)
- अह्नः ahnaḥ- (1/1)- substitute अह्न ahna (ending in अा)

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The next sutra we study is na samkhyadeh samahare, in this sutra there are three padas na samkhyadeh and samahare, na means not, samkhyadeh is 6 slash 1 at the beginning of which is a word denoting number samahare is the 7 slash 1 meaning in the sense of collection words continued are tatpurusasya 6 slash 1, which means part of the tatpuruṣa compound ahnaḥ 6 slash 1 in place of ahan meaning a day and ahnaḥ 1 slash 1 substitute ahna ending in short a.

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A 5.4.89(2/2)

- Meaning: the word अहन् ahan is *not* replaced by अहन ahna (ending in अ), when preceded by/immediately after a word denoting number, when the compound denotes the sense of collection
- Meaning: 'a collection of two days'
- द्वे अहनी समाहृते dve ahānī samāhṛte- द्व्यह dvyaha
- Meaning: 'A collection of three days'
- त्रीणि अहानि समाहृतानि trīṇi ahāni samāhṛtāni- त्र्यह tryaha

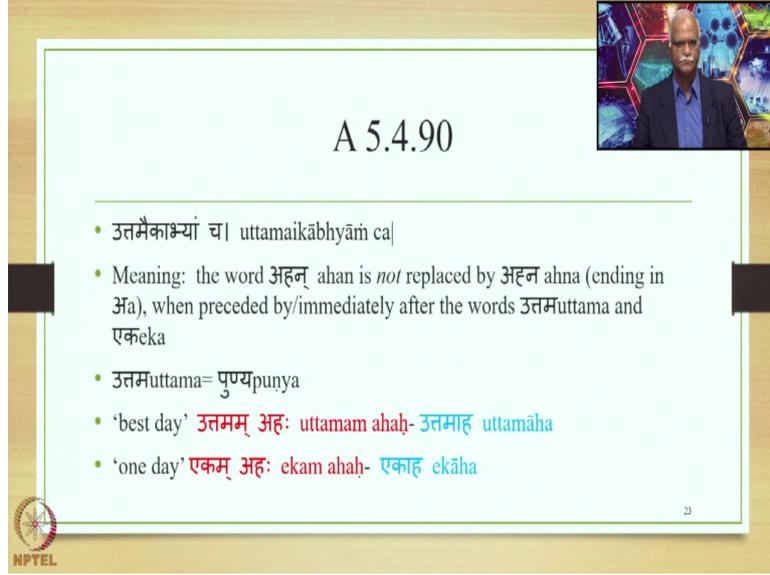
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So, the meaning of the sutra is the word ahan is not replaced by ahna ending in a when preceded by or immediately after a word denoting number when the compound denotes the sense of collection. I repeat the word ahan is not replaced by ahna ending in a when preceded by or immediately after a word denoting number when the compound denotes the sense of collection.

So, when the meaning to be conveyed is a collection of two days dve ahani samahrte and the finally, derived compound output is dvyaha where ahan is not substituted by ahna. Similarly trini ahani samahrtani is the laukika vighraha to convey the meaning a collection of three days. And the finally, derived compound output would be tryaha ahna substitution does not take place.

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A 5.4.90

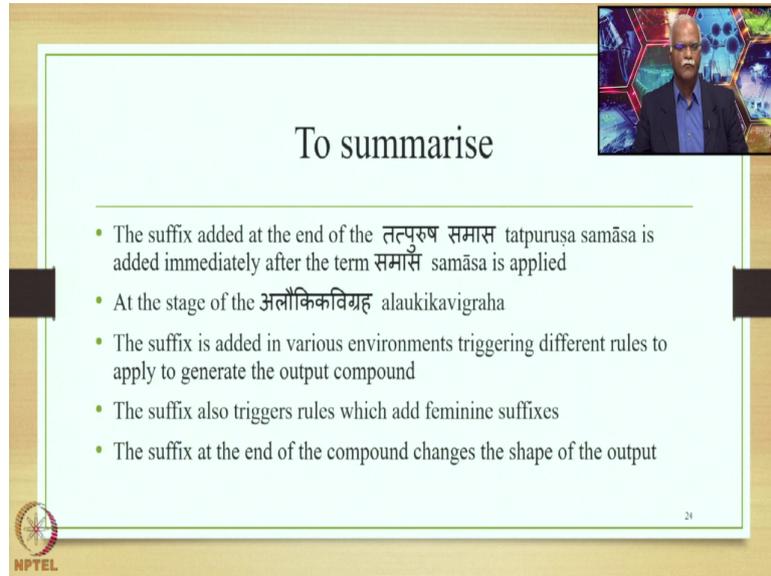
- उत्तमैकाभ्यां च। uttamaikābhyāṁ ca।
- Meaning: the word अहन् ahan is *not* replaced by अहन ahna (ending in अ), when preceded by/immediately after the words उत्तमuttama and एकeka
- उत्तमuttama= पुण्यpunya
- 'best day' उत्तमम् अहः uttamam ahah- उत्तमाह uttamāha
- 'one day' एकम् अहः ekam ahah- एकाह ekāha

NPTEL

Also, we have uttamaikabhyam ca the next sutra 5.4.90 which means the word ahan is not replaced by ahna ending in short, a when preceded by or when immediately after the word uttama and eka. The word uttama here the tradition has stated means the word punya.

So, when the meaning to be conveyed is the best day the laukika vigraha is uttamam ahah and the finally, derived compound output is uttamaha. Similarly, when the meaning to be conveyed is one day the laukika vigraha is ekam ahah and the finally, derived compound output is ekaha.

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The slide features a light green background with a white border. At the top center, the text 'To summarise' is written in a black serif font. Below this, a horizontal line separates the title from a list of five bullet points. The bullet points are in a black sans-serif font and describe the application of the suffix 'at' in various contexts. In the top right corner, there is a small inset image of a man with glasses and a blue shirt. In the bottom left corner, there is a circular logo with the text 'NPTEL' below it. In the bottom right corner, the number '24' is visible.

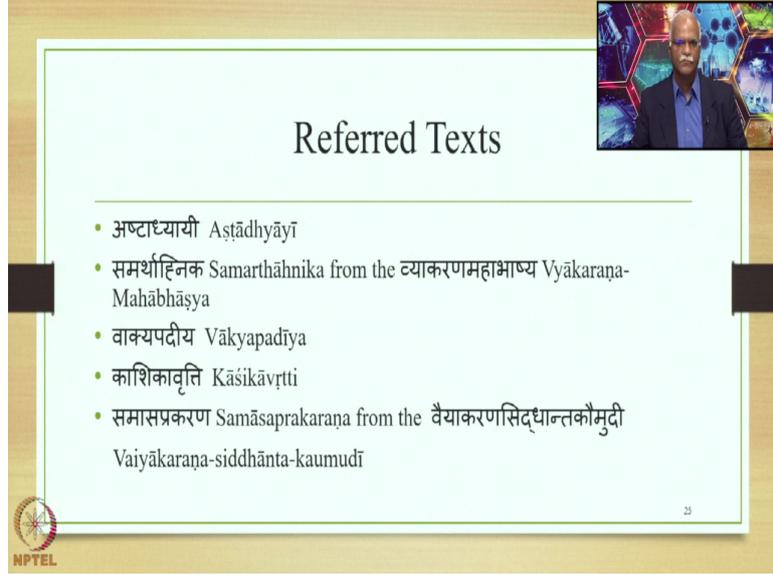
To summarise

- The suffix added at the end of the तत्पुरुष समास tatpuruṣa samāsa is added immediately after the term समास samāsa is applied
- At the stage of the अलौकिकविग्रह alaukikavigraha
- The suffix is added in various environments triggering different rules to apply to generate the output compound
- The suffix also triggers rules which add feminine suffixes
- The suffix at the end of the compound changes the shape of the output

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To summarize the suffix added at the end of the tatpuruṣa samāsa is added immediately after the term samāsa is applied. At the stage of the alaukika vigraha itself the suffix is added in various environments triggering different rules to apply to generate the output compound. The suffix also triggers rules which add feminine suffixes. The suffix at the end of the compound changes the shape of the output, ratri becomes ratra anguli becomes ang at the angula at the end.

(Refer Slide Time: 34:11)



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.

(Refer Slide Time: 34:17)

अनुगृहीतो'स्मि

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



Thank you very much.