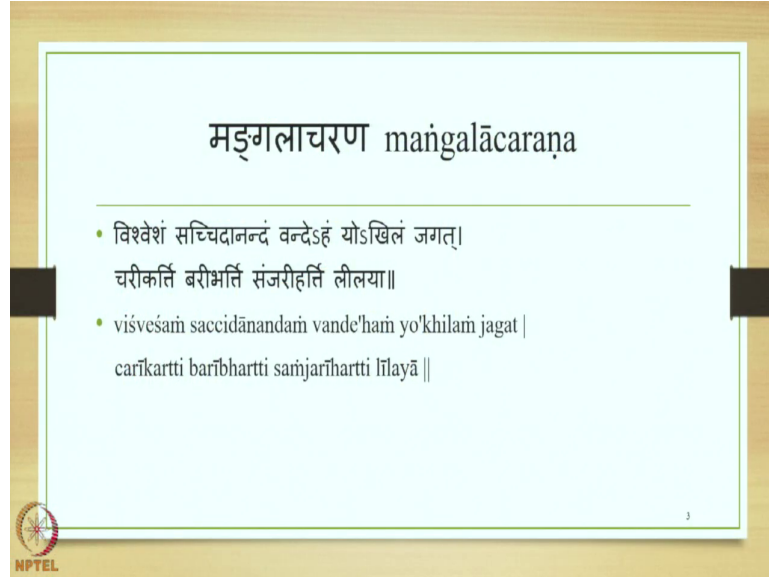


**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 16**  
**Rules of compounding in Pāṇinian grammar-2**

Welcome I welcome you all to this lecture in the course Samasa in Paninian grammar and this is the first course on Samasa.

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**मङ्गलाचरण maṅgalācaraṇa**

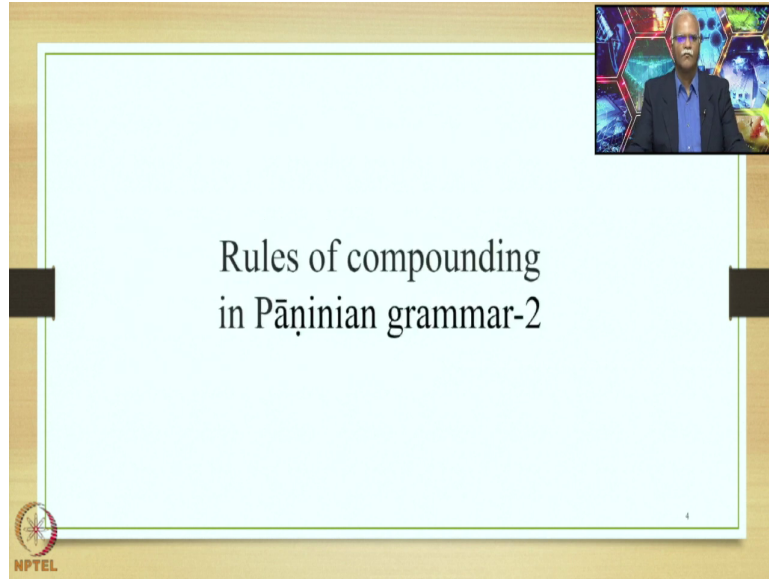
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया ॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṅjarīhartti līlayā ||

NPTEL

3

We begin our lecture with the recitation of the mangalacarana [FL].

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In the previous lecture we studied the rules in the grammar of Panini stating certain important steps, certain processes required for the derivation of compounds or samasas. We continue to study this aspect in some more detail even in this particular lecture.

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समासान्तप्रत्यय samāsāntapratyaya(1/7)

- These are suffixes
- They are added at the end of the समास samāsa
- And are part of the समासsamāsa
- Their function is to determine which formal processes the समास samāsa will undergo when it becomes part of the sentence
- Ending of the word, addition of suffix of feminine gender, accent etc.

NPTEL

5

So, far we have studied the semantic condition which is samarthah padavidhih, we also saw the name of the process stated by prakkarat samasah, we also studied the necessary condition stated by saha supa, then we studied the purvapada nirdharana stated by several sutras in the section that begins with 2 to 38 onwards up to 2 to 38.

Then comes an important stage where we add samasantapratyaya. The pratyaya that is added at the end of the samasa. So, samasantapratyaya is a suffix these are suffixes. And they are added at the end of the samasa and that is why they are called samasanta at the end of the samasa and anta.

And this also implies that they are part of the samasa, they are not just place at the end of the samasa having no relation whatsoever with the samasa that is not the position. The theoretical position is that these suffixes they are part of the samasa. Their function is to determine

which formal processes the samasa will undergo when it becomes part of the sentence that means an output.

As we have already seen that the input for the process of compounding is a sentence, we need two or more interrelated words and then the process of compounding can start and then we do lots of operations and then generate the output in the form of a pratipadika which becomes a part of a sentence.

So, when this pratipadika becomes a part of a sentence, what other formal processes it will undergo this is triggered by this samasanta pratyaya that is its main function. For example, ending of the word. So, if an original word listed in the lexicon ends in a consonant and after adding the samasanta pratyaya.

If the word becomes a vowel ending word now the samasa will be treated and will be considered as a vowel ending pratipadika. And in accordance with this the samasa will take the next derivational stages and then it will be able to produce the final output in the form of a subanta.

So, the ending of the word will be determined by the samasanta pratyaya. Also, addition of the suffix which indicates the feminine gender this is also dependent on the samasanta pratyaya whether the feminine suffix a is to be added or whether e is to be added is determined on the basis of the samasanta pratyaya.

More specifically on the basis of the markers attached to these samasanta pratyaya and we shall see the examples. Also, this samasanta pratyaya functions to determine the accent of the generated compound output. These are some of the functions of the samasanta pratyaya and therefore, it is accepted that this pratyaya is part of the samasa.

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समासान्तप्रत्यय samāsāntapratyaya (2/7)

- They are stated in the section governed by the अधिकार सूत्र adhikāra sūtra
- समासान्ताः| samāsāntāḥ| A 5.4.68
- From A 5.4.68 upto A 5.4.160
- 'End of the compound suffixes' are stated to all major 4 types of समास samāsas
- These suffixes are also termed as तद्धित taddhita for specific functions which are common to both

NPTEL

Such an important part of the samasa called samasanta pratyaya they are stated in the section governed by the adhikara sutra samasantah and this is 5.4.68 and this goes up to 5.4.160 that is the final sutra of 5.4. So, what this means is that end of the compound suffixes are stated in these ninety plus sutras.

So, end of the compound suffixes are stated to all major four types of samasas in this particular section from 5.4.68 up to 5.4.160 and the samasanta pratyayas with respect to samasa are stated in sutras with the tag of that respective samasa. So, for example, [FL]. The sutras beginning with this they will tell you the samasanta pratyayas that are added at the end of the avyayibhava samasa.

Similarly, you have [FL]. This sutra states the samasanta pratyaya [FL] in the bahuvrihi compound alone and so on and so forth. [FL] this will tell the samasanta pratyaya which is

added at the end of a dvandva compound that too when it is in the sense of samahara and similarly also tatpuruṣa compound.

Now, the most important thing is that these suffixes are also termed as taddhita. So, the bigger adhikara that begins with 4.1.76 and comes to an end in 5.4.160 is taddhitaha. So, all these samasanta suffixes they are also termed as taddhita suffixes for specific purposes which are common to both the taddhita formation as well as the samasa formation.

And the statement of the samasanta suffixes in this adhikara also goes to show the interrelation between the samasa and the taddhita which we have already studied in brief. What that means, is that given any sentence a particular meaning can be expressed using the interrelated words in the sentence.

Now these interrelated words can be compounded and the same meaning can be expressed through a compound. And further these interrelated words can be processed and a taddhita suffix can be added and a taddhita formation can also express the same meaning, this we have already studied. So, this is the interrelation between the samasa and taddhita.


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## समासान्तप्रत्यय samāsāntapratyaya (3/7)

- Meaning: King of men
- पुरुषाणां राजा puruṣāṇāṁ rājā
- [[पुरुष puruṣa + आम् ām] + [राजन् rājan + सु su]]

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- राजाहःसखिभ्यष्टच् rājāhṣakhibhyaṣṭac | A 5.4.91
- Suffix टच् tac (अa which is टित् tit and चित् cit) is prescribed by this सूत्र sūtra after the word राजन् rājan at the end of the तत्पुरुष tatpuruṣa समासsamāsa




Here are the examples. So, if we have the meaning at the beginning collected by the speaker in hence arthakasa king of men purusanam raja. So, you have alaukika vighraha in the form of purusa plus am plus rajan plus su. Since purusanam is shasti, shasti is placed in the initial position because this is shasti samasa prescribed by the sutra shasti.

And so, this will be the alaukika vighraha. And now we have the sutra rajahhsakhibhyaastac 5.4.89. This sutra states the suffix tac. Tac means a and it has got ta as a marker as well as ch as a marker. Now, this suffix tac is prescribed by this sutra after the word rajan at the end of the tatpuruṣa samasa of this kind.

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### समासान्तप्रत्यय samāsāntapratyaya (4/7)

- [[पुरुष puruṣa + आम् ām] + [राजन् rājan + सु su] + [टच् tac]]
- [[पुरुष puruṣa + आम् ām] + [राजन् rājan + सु su] + [आ]]
- -----
- [[पुरुष puruṣa + 0] + [राजन् rājan + 0] + [आ]]
- [[पुरुष puruṣa] + [राजन् rājan] + [आ]]....A 6.4.144
- [[पुरुष puruṣa] + [राज् rāj] + [आ]]
- [पुरुषराज puruṣarāja]



So, we have purusa plus am plus rajan plus su and here itself we add the suffix tac. So, now, this becomes the part of the samasa and it is at the end of the samasa. So, this is the samasanta pratyaya. So, we have purusa plus am plus rajan plus su and a, tac is a. Once we place these elements side by side now this is an entire samasa indicated by these two long square brackets then we begin the process of compounding; obviously, then the sup vibhakti is dropped.

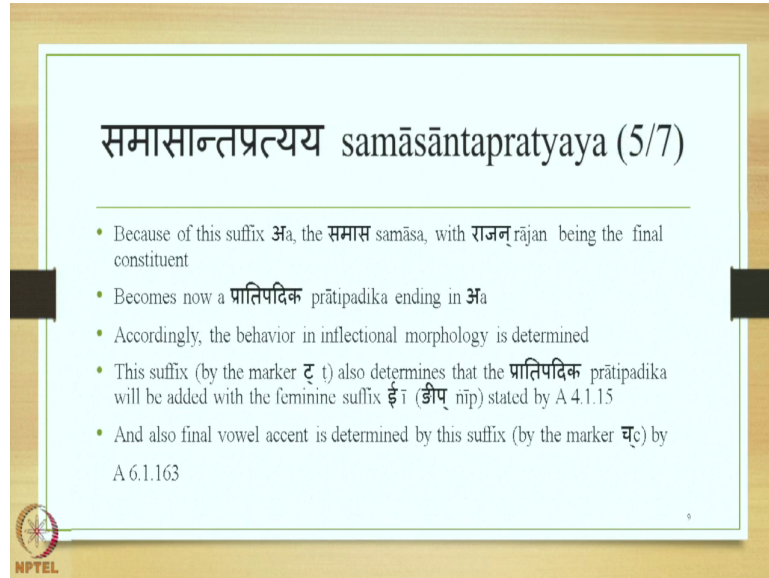
So, we have purusa rajan a and then purusa rajan a then we apply 6.4.148 which deletes the un of this rajan. And so, we have purusa plus raj plus a. And finally, we derived the compound the output in the form of purusa raja. Now, this word although has got rajan at the end of this compound still because of the samasanta pratyaya the compound ends in a.



So, now, this is a vowel ending pratipadika. The pratipadika occupying the second position or the final position in the samasa is rajan as listed in the lexicon. But now because of this samasanta pratyaya the samasa ends in vowel a. So, this pratipadika becomes a vowel ending pratipadika an akaranta pratapatika.

And it will take its forms in accordance with this akaranta ending and it will have the declensions in the similar form of deva devah devau devaah purusa rajaha purusa rajauhu purusa rajah.

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समासान्तप्रत्यय samāsāntapratyaya (5/7)

- Because of this suffix अा, the समास samāsa, with राजन् rājan being the final constituent
- Becomes now a प्रातिपदिक prātipadika ending in अा
- Accordingly, the behavior in inflectional morphology is determined
- This suffix (by the marker ट् t) also determines that the प्रातिपदिक prātipadika will be added with the feminine suffix ई ि (ङीप् nīp) stated by A 4.1.15
- And also final vowel accent is determined by this suffix (by the marker च्च्) by A 6.1.163

NPTEL

Now, because of this a suffix the samasa with rajan being the final constituent becomes now a pratipadika ending in a. Accordingly the behavior in inflectional morphology is determined.

This suffix by the marker t also determines that the pratipadika will be added with the feminine suffix i stated by 4.1.15 which is [FL].

So, if. So, this sutra says that if a pratipadika ends with a suffix that has the marker t add the feminine suffix nip in the sense of the feminine gender. And so, we will add the suffix i and we will get the necessary feminine form. Also because of the marker c the final vowel accent is also determined by 6.1.163 chitaha.

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समासान्तप्रत्यय samāsāntapratyaya (6/7)

- Meaning: Friend of Krishna
- कृष्णस्य सखा kṛṣṇasya sakhā
- [[कृष्ण kṛṣṇa + इस् ṅas] + [सखिसakhi + सुsu]]
- [[कृष्ण kṛṣṇa + इस् ṅas] + [सखिसakhi + सुsu]+ [अa]]
- [[कृष्ण kṛṣṇa + 0] + [सखिसakhi + 0]+ [अa]]
- [[कृष्ण kṛṣṇa] + [सखिसakhi]+ [अa]]...A 6.4.148
- [[कृष्ण kṛṣṇa] + [सखसakh]+ [अa]]
- [कृष्णसख kṛṣṇasakha]

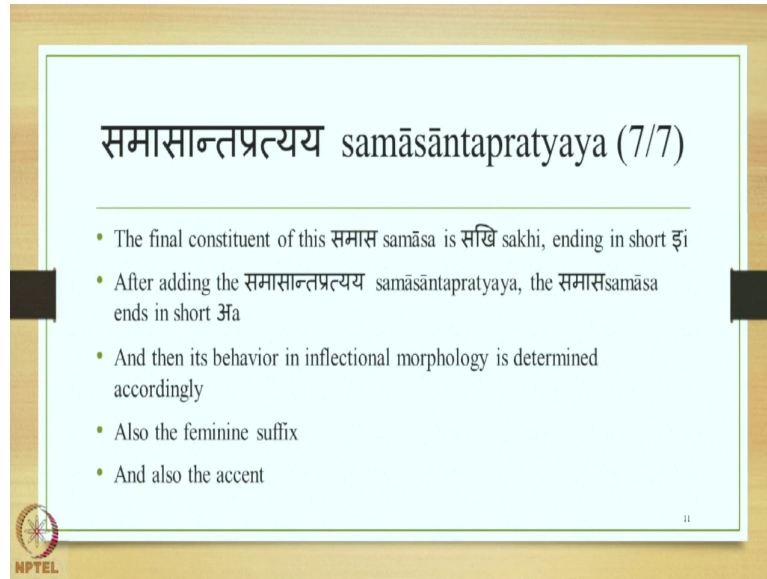
NPTEL 10

Let us take another example of the samasanta pratyaya where the same sutra [FL] applies. So, if you have a meaning friend of Krishna at the beginning as thought of by the speaker and where he or she wants to make a compound out of it krishnasya sakha. The alaukika vigraha of it is krishna plus nas plus sakhi plus su and then we add the samasanta pratyaya touch over here, touch is a.

So, we have krishna plus nas this is the purva pada, sakhi plus su this is the uttarapada and we will have the samasanta pratyaya a over here. Then we delete both the sups we have krishna plus sakhi and there are 0 suffixes over here plus a. Then this sakhi has this a deleted and we have krishna plus sakh plus a because of the application of 6.4.148 and finally, we get the compound output in the form of krishna sakha.

So, krishnasya sakha is the input and krishna sakha as a pratipadika is an output. So, the word sakhi ends in e, but now the compound krishna sakha ends in a. And accordingly, the inflectional morphology will take its own form.

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समासान्तप्रत्यय samāsāntapratyaya (7/7)

- The final constituent of this समास samāsa is सखि sakhi, ending in short इi
- After adding the समासान्तप्रत्यय samāsāntapratyaya, the समासsamāsa ends in short अa
- And then its behavior in inflectional morphology is determined accordingly
- Also the feminine suffix
- And also the accent

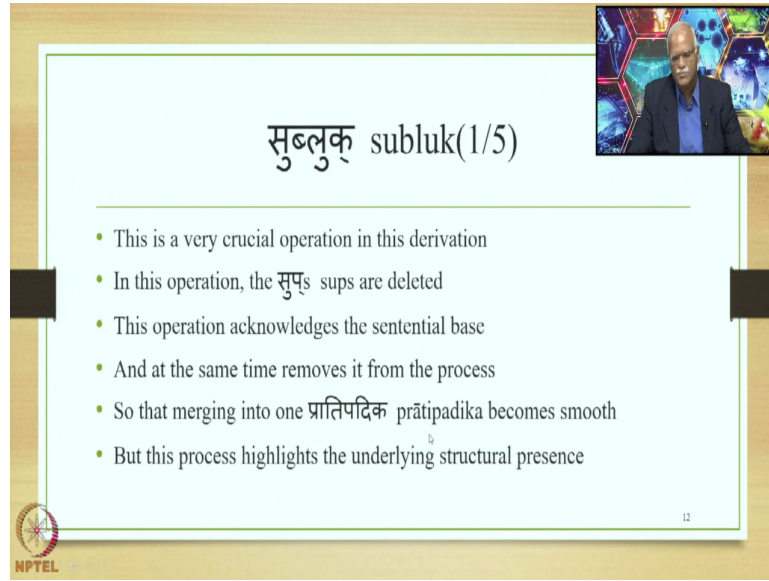
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The final constituent of this samasa is sakhi ending in short i. But after adding the samasanta pratyaya the samasa ends in short a and then its behavior in the inflectional morphology is determined accordingly and you will have krishna sakha, krishna sakhaha, krishna sakhau,

krishna sakhaaha and so on and so forth having the forms derived in the same fashion as that of rama also.

Now, this samasanta pratyaya will also determine the addition of the feminine suffix [FL] and also the accent which is the final accent determined by the sutra chitaha.

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सुब्लुक् subluk(1/5)

- This is a very crucial operation in this derivation
- In this operation, the सुप्स sups are deleted
- This operation acknowledges the sentential base
- And at the same time removes it from the process
- So that merging into one प्रतिपदिक prātipadika becomes smooth
- But this process highlights the underlying structural presence

NPTEL 12

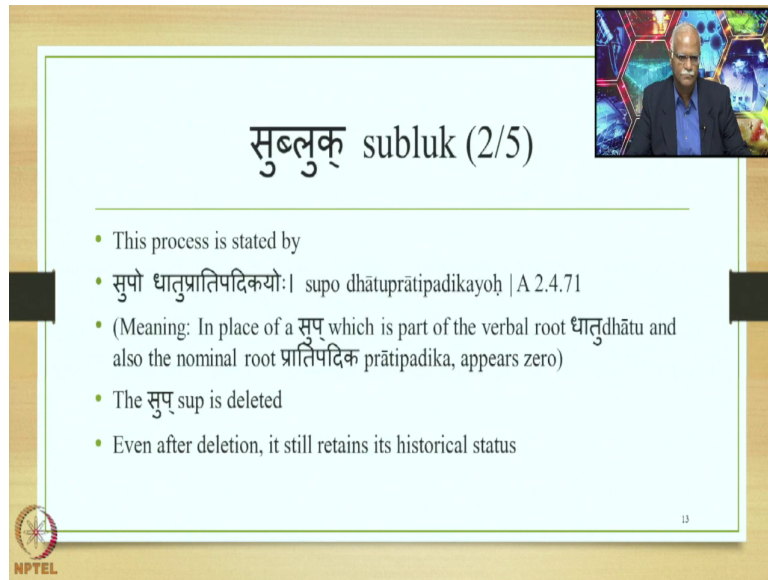
Now, after having seen the samasanta pratyaya and the sutras which prescribe samasanta pratyaya let us proceed in understanding the sutras which prescribe the subluk which is an extremely important process in the derivation of a compound. So, subluk is a very crucial operation in the derivation of a compound.

What happens in this operation is that the sups which are part of the samasa they get deleted. This operation acknowledges the sentential base and at the same time removes that base at

least formally from the process. But it does not remove it semantically; it does not remove it cognitively that remains there. And that is the reason why a linkage between the compound form and the sentence remains uncut.

So, this particular process acknowledges the sentential base and at the same time removes it from the process of compounding. So, that merging into one pratipadika of the two elements becomes smooth. But this process of subluk; obviously, highlights the underlying structural presence. So, if you want to go back, if you want to fall back upon this you have a choice you have a system systemic support to do so.

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सुब्लुक subluk (2/5)

- This process is stated by
- सुपो धातुप्रातिपदिकयोः। supo dhātuprātipadikayoḥ | A 2.4.71
- (Meaning: In place of a सुप् which is part of the verbal root धातुdhātu and also the nominal root प्रातिपदिक prātipadika, appears zero)
- The सुप् sup is deleted
- Even after deletion, it still retains its historical status

NPTEL

15

Now, this process is stated by the sutra 2.4.71 supo dhatu pratipadikayoh. What this sutra means is that in place of sups which is a part of the verbal root namely a dhatu and also the nominal root or a pratipadika is substituted 0. So, the meaning is in place of sup which is part

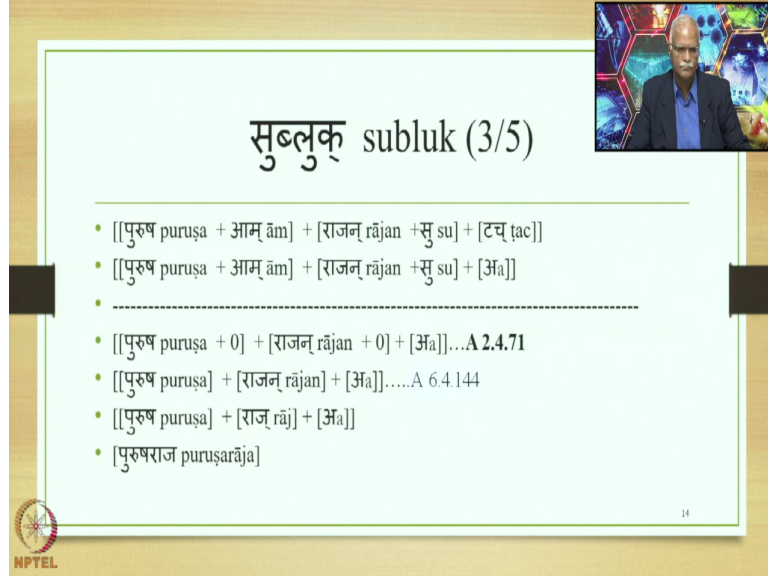
of the verbal root or dhatu and also the nominal root substitute 0. What this means is that the sup is deleted. Now instead of stating it as mere deletion Panini has stated the 0 substitute.

So, it has given this deletion the status of an entity and Panini has used this particular technique throughout his grammar and scholars have also studied this aspect and have noted and have commented upon this concept of 0 in Paninian grammar. So, this 0 suffix underlies the semantic implication that we were talking about a while ago.

So, what this means is that even after deletion it still retains its historical status as a pada and Panini has used this in sutras like [FL] where we have seen in the derivation of the compound rajapurusa rajan which is a purvapada is stated to retain its historical status of being a pada. And so, this na occurs at the end of the pada and therefore, the sutra says this na gets deleted.

Because right now as we see rajan occurs at the end of a pratipadika, but it also historically occurs at the end of a pada so to speak. And such a na is deleted that is what [FL] says therefore, na is deleted and we get the compound form rajapurusa. We have derived the compound form rajapurusa earlier and that is what is being referred to now.

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सुब्लुक subluk (3/5)

- [[पुरुष puruṣa + आम् ām] + [राजन् rājan + सु su] + [टच् tac]]
- [[पुरुष puruṣa + आम् ām] + [राजन् rājan + सु su] + [आ]]
- -----
- [[पुरुष puruṣa + 0] + [राजन् rājan + 0] + [आ]]...A.2.4.71
- [[पुरुष puruṣa] + [राजन् rājan] + [आ]]....A.6.4.144
- [[पुरुष puruṣa] + [राज् rāj] + [आ]]
- [पुरुषराज puruṣarāja]

NPTEL

So, here we have the same derivation process purusa plus am plus rajan plus su, this is the alaukika vigraha, purusanam raja that is the laukika vigraha and we add the suffix tac over here. And so, we have purusa plus am plus rajan plus su plus a tac is a and then at this stage this am and this su because they are the sups they get deleted.

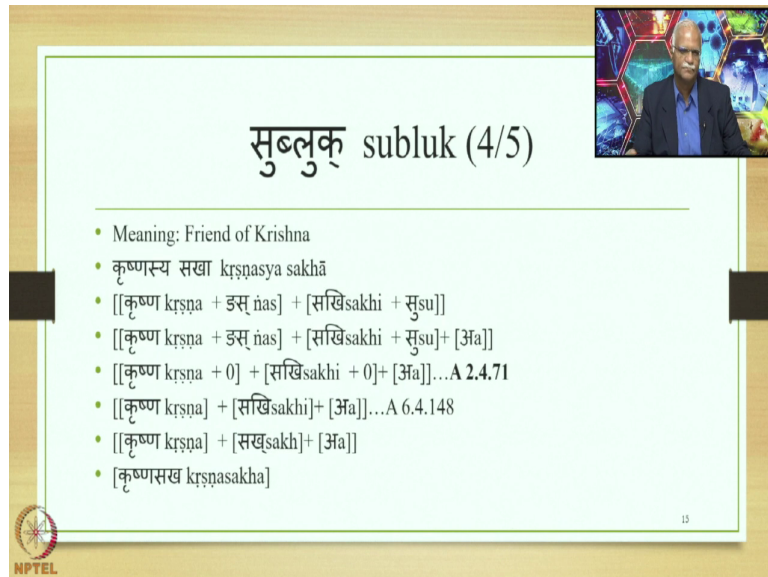
So, in this stage when we add purusa plus am plus rajan plus su plus tac these two external square brackets indicate that this is what is a compound. So, this is the samasa. The process of compounding has begun because this is the alaukika vigraha. And so, this one unit is called samasa.

And because it is called samasa it is also called pratipadika immediately by the sutra [FL]. And because it is a pratipadika now this su and this am they become part of a pratipadika. And so, supodatupratipadika applies at this stage immediately after the purva pada nirdarana

and also the addition of the samasanta pratyaya has happened. And so, we have the supluk over here.

So, we have purusha plus 0 plus rajan plus 0 and then we add the suffix, we have already added the suffix a which is a samasanta pratyaya. And then we do the next processing by applying 6.4.148 we delete this am of rajan and finally, we get purusa raja as the compound. But the point is that 2.4.71 applies at an early stage by removing the sentential context in the form of the sups it then facilitates the compound generation. This is a very crucial stage in the process of compound generation.

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सुब्लुक subluk (4/5)

- Meaning: Friend of Krishna
- कृष्णस्य सखा krṣṇasya sakhā
- [[कृष्ण krṣṇa + इस् ṅas] + [सखिसakhi + सुsu]]
- [[कृष्ण krṣṇa + इस् ṅas] + [सखिसakhi + सुsu]+ [अa]]
- [[कृष्ण krṣṇa + 0] + [सखिसakhi + 0]+ [अa]]...A 2.4.71
- [[कृष्ण krṣṇa] + [सखिसakhi]+ [अa]]...A 6.4.148
- [[कृष्ण krṣṇa] + [सखsakh]+ [अa]]
- [कृष्णसख krṣṇasakha]

NPTEL 15

Let us also observe this in the derivation of the second example that we have studied earlier where the meaning is friend of krishna or krishnasya sakha. And the alaukika vighraha is



krishna plus nas and sakhi plus su. And then we add the samasanta pratyaya here krishna plus nas plus sakhi plus su and this tac a is added.

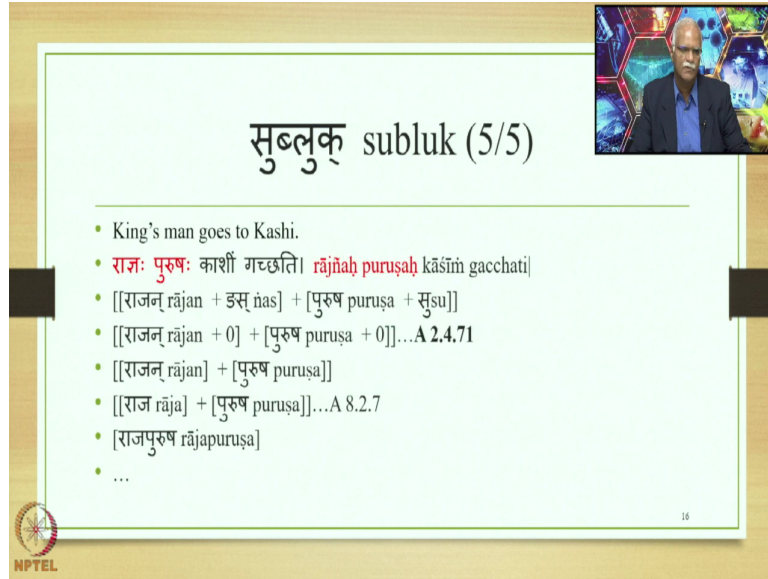
And now after we add this; obviously, this alaukika vigraha itself enables it to be called as samasa and this samasa becomes a pratipadika and these sups nus as well as su they are now part of the pratipadika. And so, they get deleted by 2.4.71. And so, we have krishna sakhi a and then krishna sakh a by the application of 6.4.148. And so, we finally, get the form krishna sakha.

So, krishnasya sakha is the input and krishna sakha is the output and we do not see any sup over here neither after krishna nor after sakha. But even though formally we do not see any sup which is what is the highlight of the samasa process otherwise it would not be distinguishing itself from the sentence.

In the sentence you see sups sya as well as this su. But in the compound, they are missing. Even though they are missing their meaning; obviously, remains even though they are noted down as 0; obviously, their meaning is there and that is the reason why this compound krishna sakha has got correlation to show with this laukika vigraha.

So, we can dissolve this compound in the form of a sentence of this kind using these case endings because they are implied even though they are not visible. This is the theoretical implication of this process called subluk which is extremely crucial and very important and we need to pay a serious attention to this particular part of this important process namely subluk.

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सुब्लुक subluk (5/5)

- King's man goes to Kashi.
- राजः पुरुषः काशीं गच्छति।  $rājāḥ\ puruṣaḥ\ kāśīm\ gacchati$
- $[[\text{राजन् } rājan + \text{उस् } ūs] + [\text{पुरुष } puruṣa + \text{सु } su]]$
- $[[\text{राजन् } rājan + 0] + [\text{पुरुष } puruṣa + 0]] \dots A\ 2.4.71$
- $[[\text{राजन् } rājan] + [\text{पुरुष } puruṣa]]$
- $[[\text{राज } rāja] + [\text{पुरुष } puruṣa]] \dots A\ 8.2.7$
- $[\text{राजपुरुष } rājapuruṣa]$
- ...

NPTEL

Similarly, when we have another example kings man goes to kashi this is the sentence and we have rajnah purusah kasim gacchati. So, rajnah purusah are the two words which are semantically related and now we start the process. So, we have rajan plus nas plus purusa plus su as the alaukika vighraha.

So, the term samasa applies over here, the term samasa does not apply at this stage because this is a laukika vighraha which is not alaukika, this is laukika vighraha. Once we convert it into alaukika vighraha of this kind this takes the term samasa and now this becomes a pratipadika by the sutras mentioned earlier.

And once this becomes a pratipadika these sups su and nas they are now part of the pratipadika. And that is why supu dhatu pratipadikaha applies and deletes both these sups and

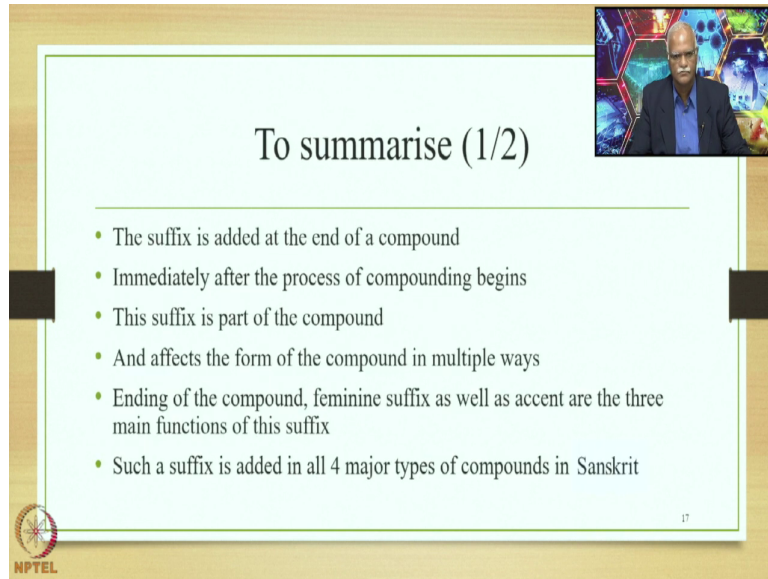
we have 0 suffixes over here 2.4.71 does this and then we have rajan plus purusa as the next step in the derivation process.

All these steps they are rule governed. Right now, we are highlighting only 2.4.71 in this particular process. So, we have rajan and purusa and then we apply 8.2.7 and by the application of 8.2.7 this na at the end of rajan gets deleted and the output generated is raja and purusa and the final output is rajapurusa. This is the samasa output.

Now, this samasa output becomes a pratipadika it is already a pratipadika. And so, then it also becomes part of the next sentence and the su pratyaya etcetera can be added to this rajapurusa and you can have rajapurusaha rajapurusau rajapurusaha etcetera as the forms generated of this particular pratipadika.

So, this is how subluk plays an important role and these are the theoretical implications of this subluk. So, rajan over here is considered as a pratipadika, but it is also a pada given the status of the 0 suffix. So, [FL]. So, then is na is deleted by 8.2.7 with these conditions.

(Refer Slide Time: 28:11)



The slide features a light green background with a white border. At the top center, the title "To summarise (1/2)" is displayed in a black serif font. Below the title, a horizontal line separates it from a list of six bullet points. The bullet points are as follows:

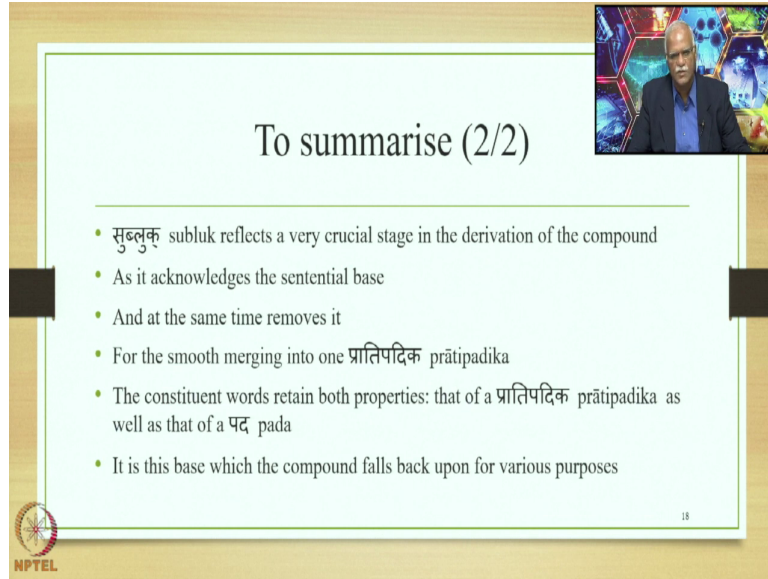
- The suffix is added at the end of a compound
- Immediately after the process of compounding begins
- This suffix is part of the compound
- And affects the form of the compound in multiple ways
- Ending of the compound, feminine suffix as well as accent are the three main functions of this suffix
- Such a suffix is added in all 4 major types of compounds in Sanskrit

In the top right corner, there is a small video inset showing a man with glasses and a blue shirt speaking. In the bottom left corner, there is a circular logo with a red and white design, and the text "NPTEL" below it. In the bottom right corner, the number "17" is visible.

So, to summarize the suffix is added at the end of a compound immediately after the process of compounding begins. It is to be noted that this suffix is part of the compound and affects the form of the compound in multiple ways.

Ending of the compound feminine suffix as well as the accent are the three main functions of the addition of this particular suffix. And such a suffix is added in all 4 major types of compounds in Sanskrit.

(Refer Slide Time: 28:53)



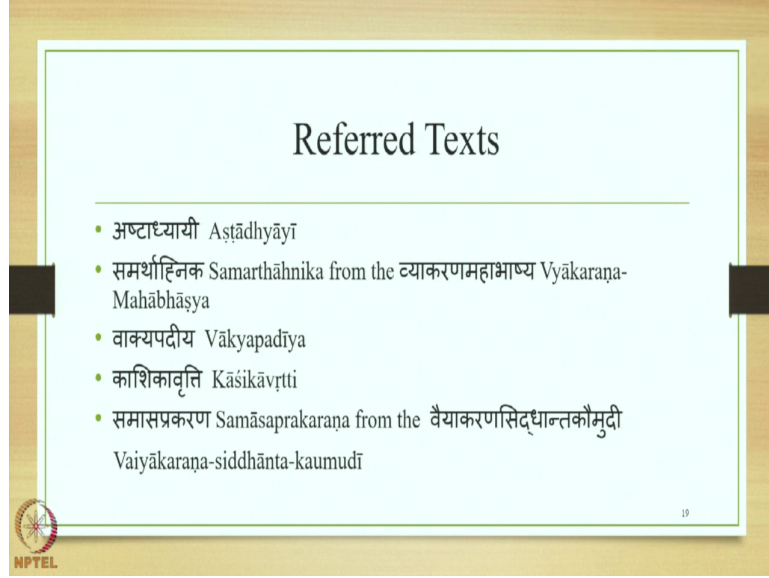
The slide is titled "To summarise (2/2)" and contains a list of six bullet points. In the top right corner, there is a small video inset showing a man speaking. The NPTEL logo is visible in the bottom left corner of the slide.

- सुब्लुक subluk reflects a very crucial stage in the derivation of the compound
- As it acknowledges the sentential base
- And at the same time removes it
- For the smooth merging into one प्रातिपदिक prātipadika
- The constituent words retain both properties: that of a प्रातिपदिक prātipadika as well as that of a पद pada
- It is this base which the compound falls back upon for various purposes

Similarly, subluk reflects a very crucial stage in the derivation of the compound process as it acknowledges the sentential base. And at the same time removes this sentential base at least formally. For the smooth merging of two elements into one pratipadika. The constituent words retain both properties that of a pratipadika as well as that of a pada and both of them get used by sutras in Panini Paninis grammar like [FL].

And we have seen an example of this sutra in the derivation of the compound rajapurusa. It is this base which the compound falls back upon for various purposes and that is what is the significance of this subluk. Panini has achieved this very delicate bridge construction which is a semantic or which is of semantic nature through the stage of this subluk.

(Refer Slide Time: 30:09)



The slide is titled "Referred Texts" and lists five items in a bulleted format. The items are: 1. अष्टाध्यायी Aṣṭādhyāyī, 2. समर्थाह्निक Samarthāhnikā from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya, 3. वाक्यपदीय Vākyapadīya, 4. काशिकावृत्ति Kāśikāvṛtti, and 5. समासप्रकरण Samāsaprakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vaiyākaraṇa-siddhānta-kaumudī. The slide also features an NPTEL logo in the bottom left corner and the number 19 in the bottom right corner.

### 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 text texts that are referred to they are from the Paninian grammatical tradition. And we shall study some more processes and the sutras stating those processes in the coming lecture.

(Refer Slide Time: 30:32)

**अनुगृहीतो'स्मि**

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• ढीकडडडं ढुणंढुी.	• Muchas gracias.
• अनेक धनडडड.	• Merci beaucoup.
• डहुत डहुत धनडडड.	• Danke.
• आडडडी आहे.	• Grazie mille.
• डूड डूड आडडड.	• Thank you.

 NPTEL

Thank you very much.