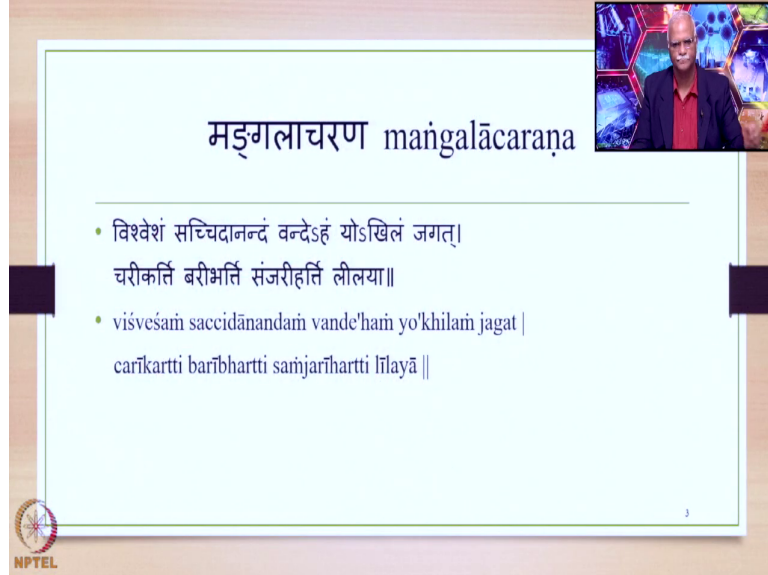**समास samāsa in Pāṇinian grammar- I**
Prof. Malhar Kulkarni
Department of Humanities and Social Sciences
Indian Institute of Technology, Bombay

Lecture - 22
□त्पुरुष समास tatpurusa samāsa - तृतीय tṛtīyā वभिक्ति- तत्पुरुष vibhakti - tatpurusa - 1

Welcome. I welcome you all to this lecture in the course samasa in Paninian Grammar and this is the first course on samasa. We begin our lecture with the recitation of the mangalacharana.

(Refer Slide Time: 00:34)

[FL].

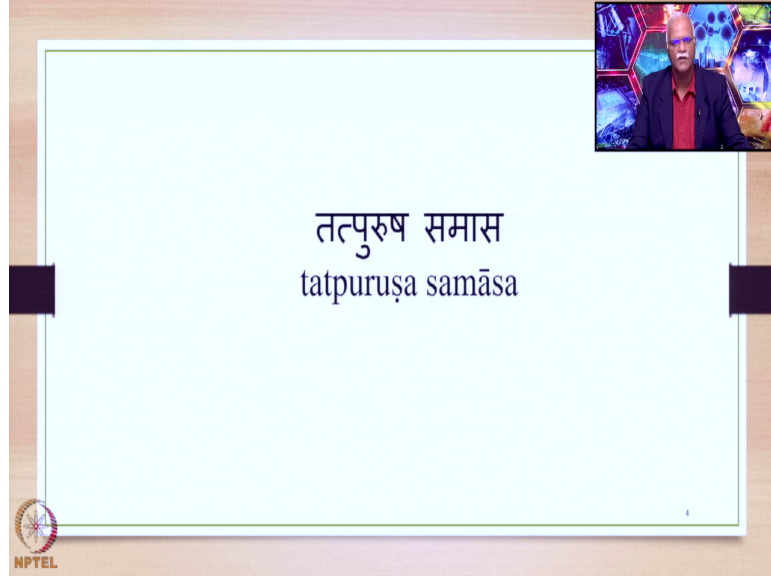We are studying tatpurusa samasa now.

$$[X]+[Y]=[X\mathbf{Y}]$$

And, the features of the tatpurusa samasa are captured in this particular equation as we have said before as well where you have X as a separa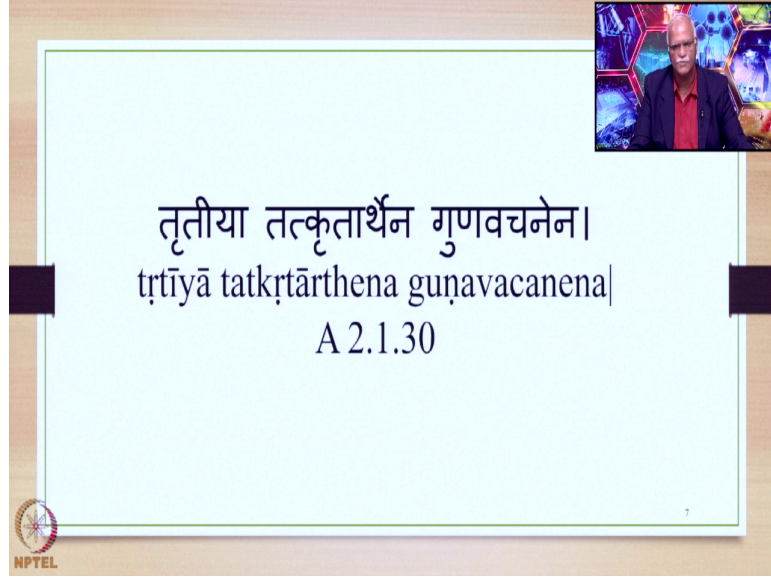te independent constituent and there is another constituent called Y and when they get compounded you have a constituent called XY one unit. This is one unit and in this XY, it is Y who is going to be the head by default semantically and also formally. This is the basic feature of the tatpurusa samasa.

(Refer Slide Time: 01:54)
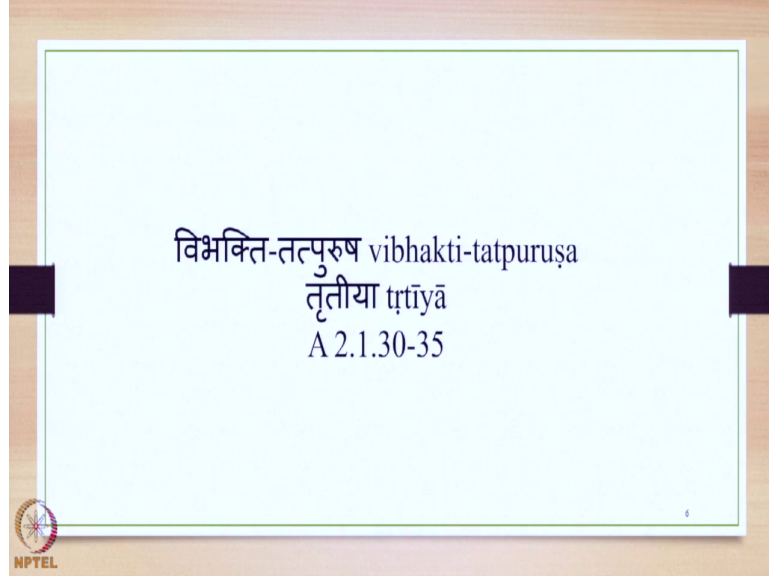
In the previous lecture, we have studied the dvitiya vibhakti tatpurusa and we said that we would not be dealing with all the sutras in the section dealing with the dvitiya vibhakti tatpurusa. Now, we shall be dealing with the trtiya vibhakti tatpurusa and trtiya vibhakti tatpurusa is dealt with in this small subsection 2.1.32 to 2.1.35. We would not be dealing with all the sutras, but we will be dealing with the main and major sutras in this particular subsection.

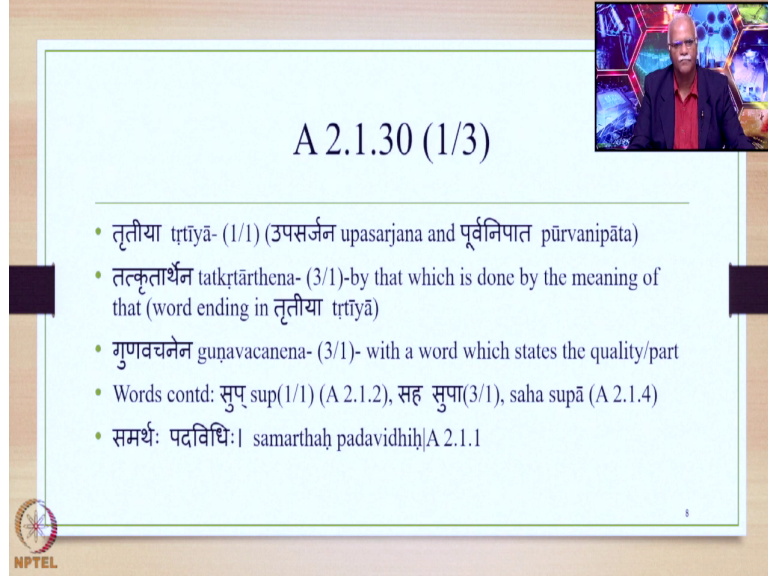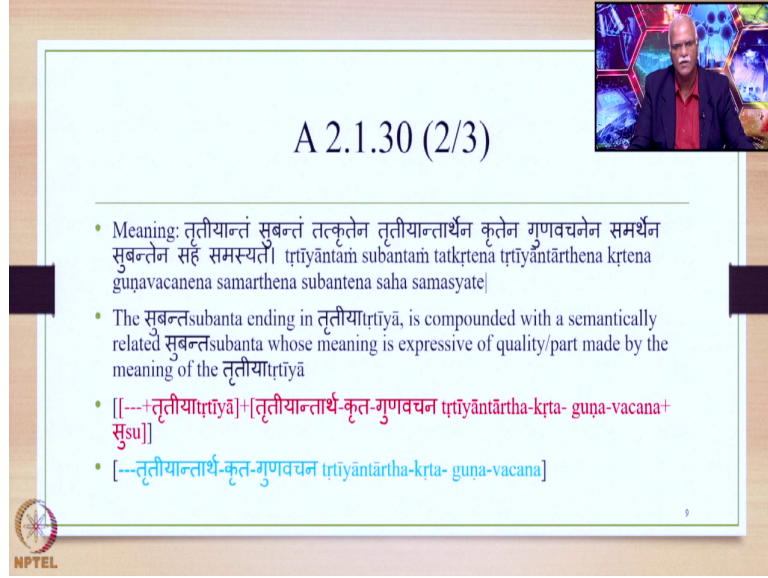The first sutra is trtiya tatkrtarthena gunavacanena 2.1.30 trtiya tatkrtarthena gunavacanena.

There are three words in the sutra. The first one is trtiya. This is prathama ekavacana and therefore, by the sutra [FL] this becomes the upasarjana and therefore, upasarjanam purvam applies and trtiyanta occupies the initial position in the compound. There is purvanipata.

The second word is tatkrtarthena which is trtiya ekavacana and tatkrtarthena means by that which is done by the meaning of that; that second that refers to the word ending in the trtiya vibhakti mentioned by the word trtiya in the sutra. So, the word mentioned in the trtiya vibhakti is doing something and that is what is referred to by tatkrtarthena tatkrtena arthena; tat means trtiyanta.

Gunavacanena is again 3 slash 1 has co-referentiality with tatkrtarthena and gunavacana means a word which states the quality or also part. So, the words continued in this sutra are sup sahasupa and also samarthah padavidhih which is always there.
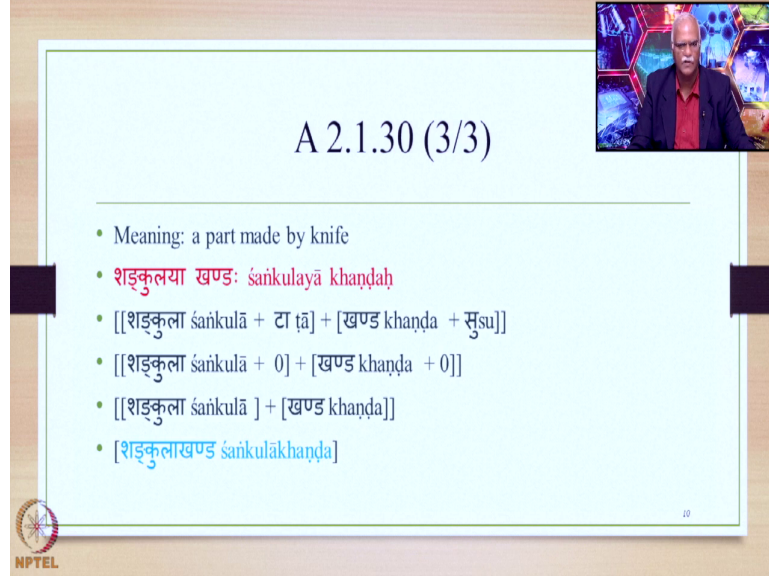
So, the meaning of the sutra is the following [FL] and this is called tatpurusa. What it means is that the subantha ending in trtiya vibhakti is compounded with a semantically related subanta whose meaning is expressive of quality or part made by the meaning of that trtiyanta. So, here we have the first sup having trtiya and the second sup with the prathipadika which is trtiyantartha krta and also gunavacana.

And, in such a case the compound output would be the pratipadhika of the first subanta trtiyanta this is tat prathipadika plus the trtiyantartha krta guna vacana which is the pratipadhika in the second subanta.
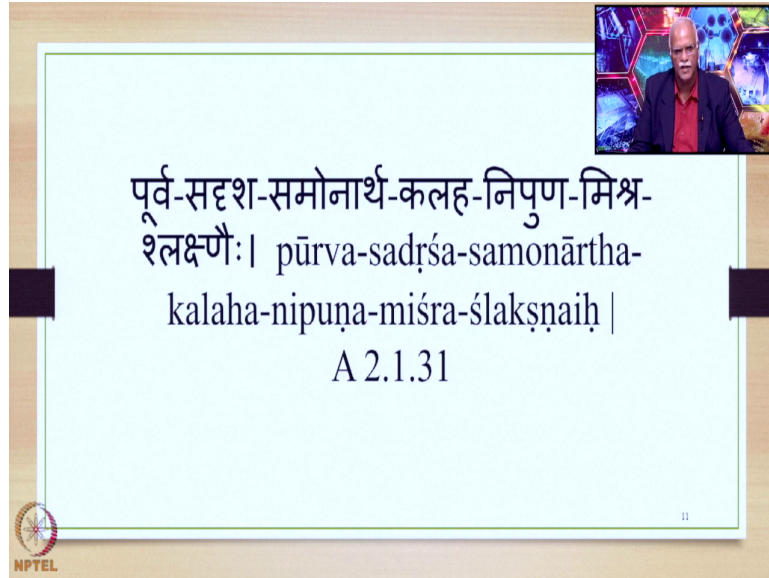
(Refer Slide Time: 05:53)

Let us look at the example the meaning is a part made by knife sankula is a knife. So, sankulaya khandah this is the laukik vigrah and the alaukik vigrah is sankula plus ta plus khanda plus su. This is the point from where the process of compounding begins. So, this entire unit is called samasa and therefore, is called pratapadika and there we have two subhant two sups ta and su as part of the pratapadika.

So, we apply [FL] and then they get deleted. So, we have sankula plus khanda and we join them together and the finally, derived output is sankula khanda. Now, this khanda which is a part this is made by this sankula. So, sankula is ending in trtiya in the laukik vigrah. So, this

is the trtiyanta and the trtiyanta word shankula has got a meaning namely knife and this knife is making this part.

So, this part is made by the meaning of the word ending in the trtiya. So, this khanda is nothing but tat krtartha tat means trtiya; trtiya is shanku la pratipadhika which is trtiyanta over here. So, sankularta krta and this is gunavacana also because this is a part. So, the conditions are made and the compounding happens.
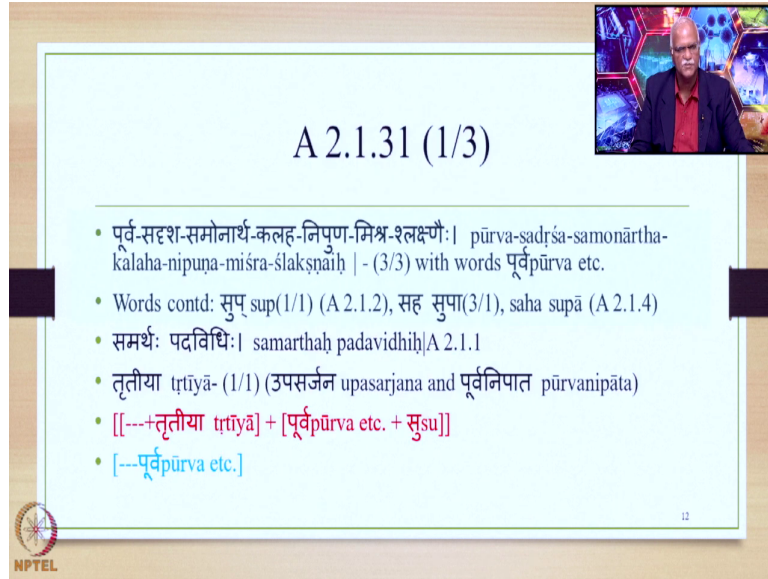
(Refer Slide Time: 07:53)

पूर्व-सदृश-समोनार्थ-कलह-निपुण-मिश्र-श्लक्ष्णैः। pūrva-sadṛśa-samonārtha-kalaha-nipuṇa-miśra-ślakṣṇaiḥ |

A 2.1.31

The next sutra 2.1.31 is this following. Purva-sadrsa samonartha-kalaha-nipuna-misra-slaksnaih. There is only one pada over here. Purva-sadrsa-samonartha-kalaha-nipuna-misra-slaksnaih.
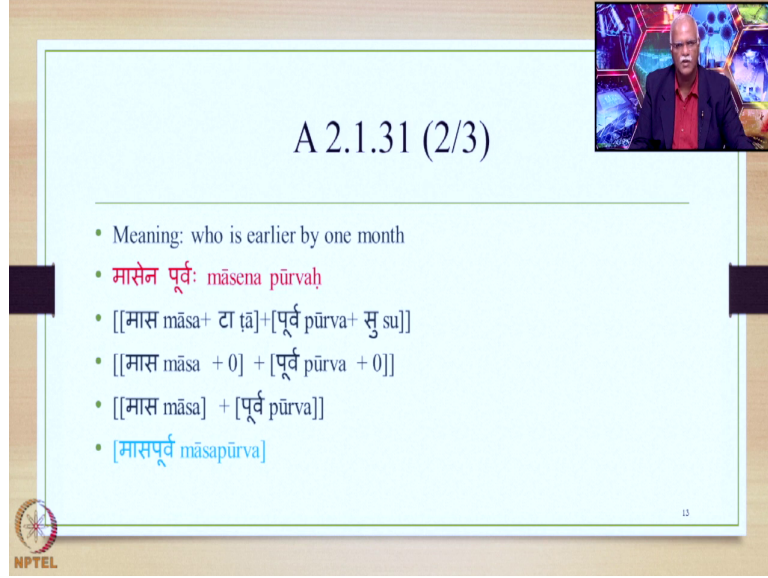
So, this is in 3 3 with words purva etcetera. Words continued are sup saha supa and samarthah padavidhih the word trtiya is also continued and the word trtiya in is in prathama ekavacana. Because it is in prathama by the sutra [FL] the word in the trtiya vibhakti will be termed upasarjana and it will occupy the initial position of the compound and there will be the purvanipata of the trtiyanta word.

So, if we have the purvapada of this kind pratipadhika plus trtiya plus purva etcetera plus su when the compound output would be the pratipadhika of the first subanta followed by purva.
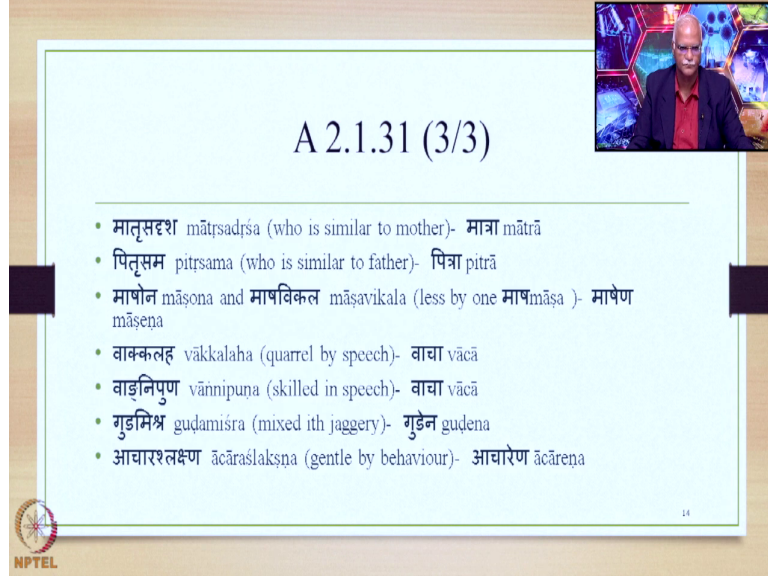
The meaning to be conveyed is who is earlier by one month, somebody is senior by one month. So, now, masena purvah. So, masa and purva are interrelated through this vibhakti. So, masena purvah is the laukik vigrah and the alaukik vigrah is masa plus ta plus purva plus su masa plus ta plus purva plus su and then a samasa sajna takes place and then the pratipadhika sajna takes place.

So, we delete the sups. So, we have masa plus 0 plus purva plus 0 and then we join the parathipadikas together and we get the form masa purva which is the compound output.
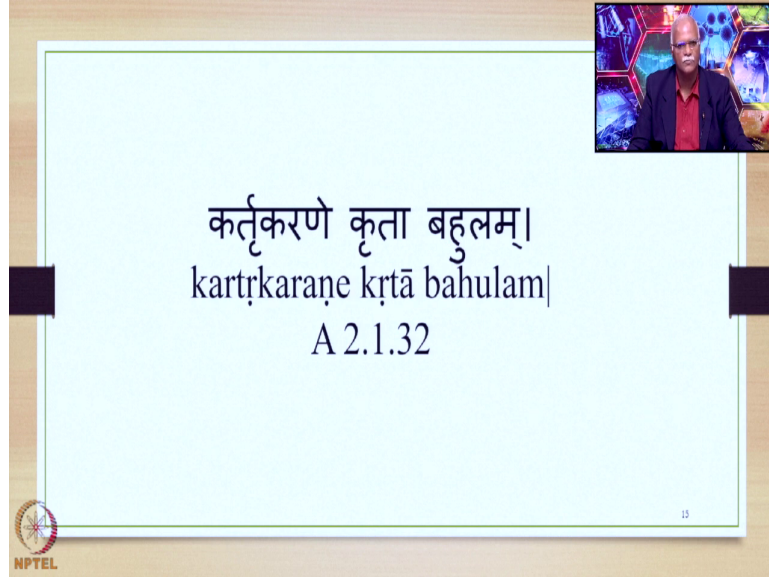
In the similar fashion, other words they are also compounded and we get the final outputs in following manner. So, matrsadrsa, matra sadrsah who is similar to his or her mother, so, matra sadrsa. Similarly, pitrsama who is similar to father – so, pitra samah. Then we have masonam, the word in the sutra is unarta, una means less. So, unarta stands for also the synonyms of una.

The synonym of una is vikala. So, masonam is a compound and similar is masavikalam another compound that is masena unah masena vikalah less by one masa. The next example is vakkalaha vakkalaha. So, vakkalaha meaning quarrel by speech. So, vaca kalaha. So, vani is the instrument of the quarrel and therefore, there is semantic relatedness between the two subhanthas and so, they get compounded in vakkalaha. Then vannipuna skilled in speech vaca nipuna nipunah.

Finally, we have gudamisra mixed with jaggery. So, gudena misraha gudamisrah and finally, acaraslaksnah gentle by behavior acarena slaksnah. And, we get these compounds derived by this sutra purva sadrusa sama unarta kalaha nipuna misra slaksnaihi. All the words mentioned in the sutra they occupy the second position or uttarapada in the compound.

(Refer Slide Time: 12:40)

Let us now study the next sutra – kartr karane krta bahulam. This is 2.1.32.
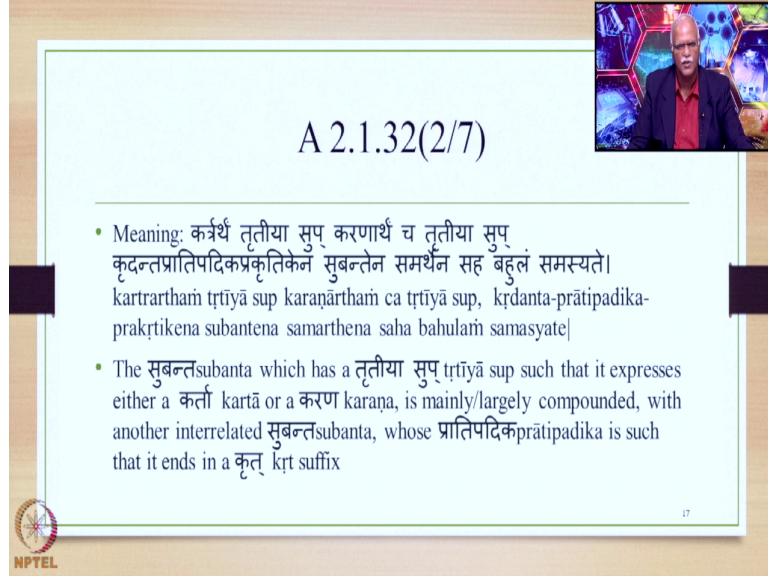
And, here we have three padas kartr karne is pratama dvivacana 1 slash 2 and this is pratama vibhakti. So, [FL] assigns the term upasarjana to these two and then upasarjanam purvam assigns the purvanipata of these two. Krta is 3 slash 1 – what it means is with the word ending in a krt suffix and bahulam is a 1 slash 1 which means mainly or largely that is eventually optionally, because when you say this happens mainly it means that in some cases it does not happen. So, there is an option available.

Words continued are sup saha supa and of course, samarthah padavidhih. There is the word trtiya which is also continuing and this is prathama ekavacana. So, this is also upasarjana. Now, kartr karane and trtiya both of them are in prathama. So, they both are interlinked and they connect they convey the meaning together with this interlinkage.
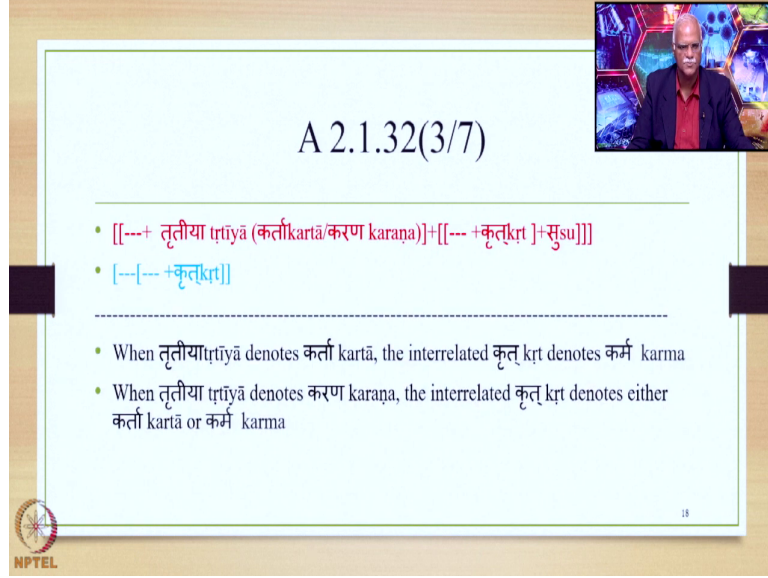
And, the meaning of the sutra is the following: kartrartam trtiya sup karanartam ca trtiya sup. So, trtiya conveys karta as well as karana such a sup krdanta pratipadika prakrtikena subantena samarthena saha bahulam samasyate. What it means is the subanta which has a trtiya sup such that it expresses either a karta or a karana is mainly or largely compounded with another interrelated subhanta whose pratipadika is such that it ends in a krt suffix.

And, I repeat the subanta which has a trtiya sup such that it expresses either a karta or a karana is mainly our largely compounded with another interrelated subanta whose pratipadika is such that it ends in a krt suffix.

So, the structure of the compound derived by this sutra is the following. This is the first subanta and in this first subanta there is a pratipadika followed by the trtiya vibhakti denoting either karta or karana, and the second subanta is such that the pratipadika consists of a krt suffix at the end.
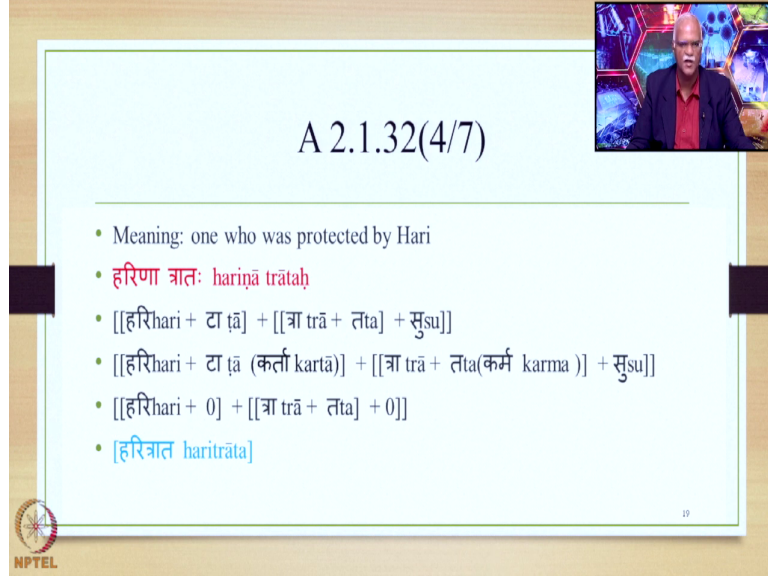
And, the derived output is such that the pratipadika of the first subanta occupies the first position initial position and the second pratipadika at the end of which comes this krt suffix is the second member or the uttarapada of the compound. Now, when trtiya denotes karta the inter related krt denotes karma; when trtiya denotes karana the interrelated krt denotes either karta or karma. This is the semantic interrelation.
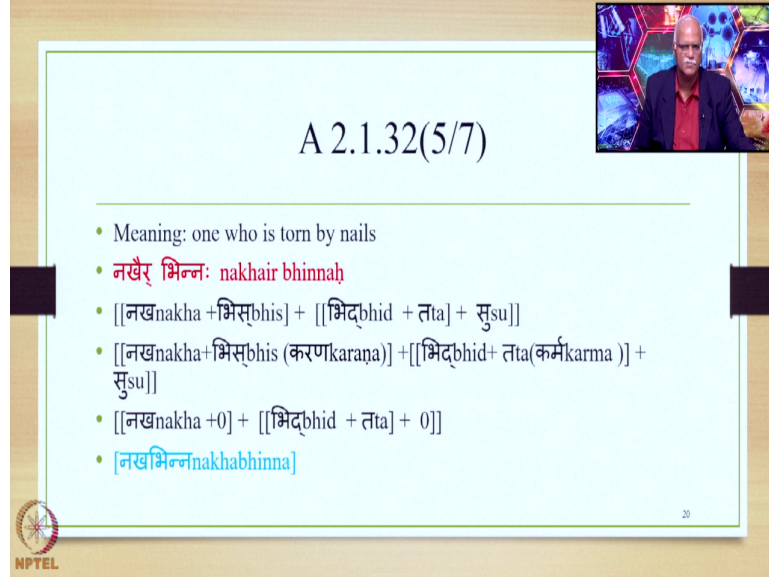
Here is an example the meaning is one who has one who was protected by hari. Harina tratah this is the description of a devotee was protected by hari. Now, harina and tratah there is a semantic relation. Tratah consists of the verbal root tra meaning to protect hari is the one who has protected. So, hari is the kartha the suffix ta in tratah denotes karma. So, one who got protected is tratah; one who got protected by hari hari is karta. So, karta here is expressed by trtiya.

So, this is the example where trtiya expresses karta. So, here we have hari plus ta as the first subanta tra plus ta as the pratipadika tratah plus su as the second subanta and this ta denotes karta and this ta denotes karma. And, then because this is termed as samasa, this is termed as pratipadika. So, this su which is part of the pratipadika is deleted, so, is this ta.

So, we have hari plus 0 plus tra plus ta plus 0. This tratah is ending in ta which is a krt suffix as it is added after a verbal root, but it is not thing. So, (Refer Time: 18:01) thing is the definition of krt and so, we get the finally, derived output of the compound haritrata which means the same as harina tratah.
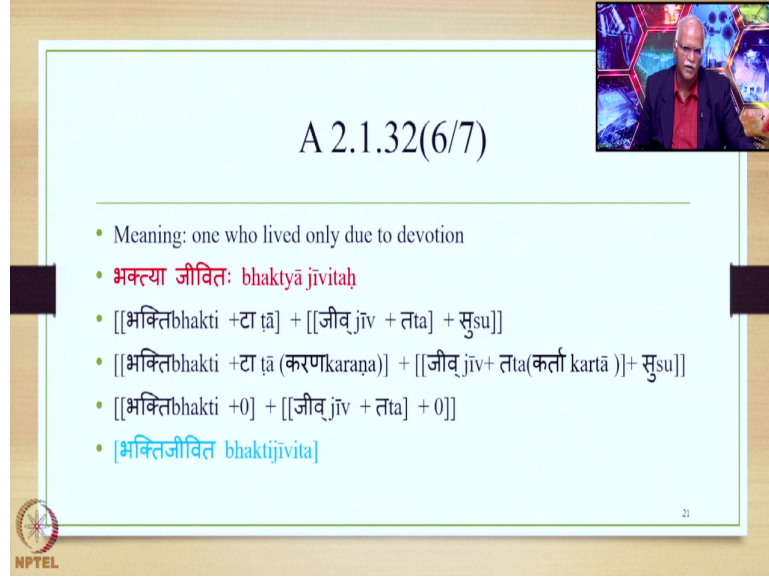
(Refer Slide Time: 18:16)

Now, this is the second example where the trtiya is denoting karana. The meaning to be conveyed over here is one who is torn by nails tearing is the action nail is the karana somebody is doing this. Obviously, nail is the karana nakhair bhinnah. So, we have the alaukik vigrah as nakha plus bhis plus bhid plus ta plus su. Bhinna is derived by adding the suffix ta to the verbal root bhid.

Now, this bhis is denoting the sense of karana and this ta is denoting the sense of karma now this becomes a samasa and then it becomes a pratipadika and then supo dhatu pratipadika

(Refer Time: 19:09) deletes this bhis and su. So, we have 0 over here and we join them together and we get the finally, derived output namely nakhabhinna, this means the same as nakhair bhinnah.
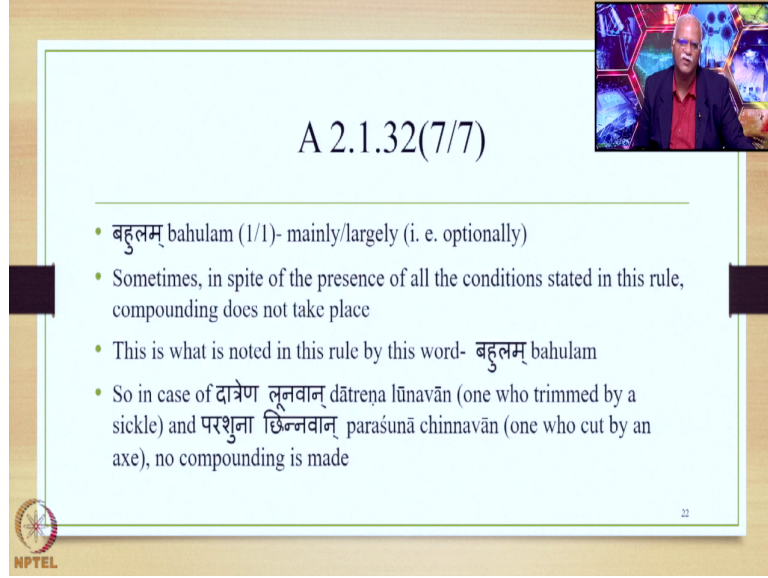
(Refer Slide Time: 19:29)

Similarly, the other example is one who lived only due to devotion. So, bhaktya jivitah. So, jivitah has got the verbal root jiva and the suffix ta which is of course, a krt and this means karta and bhakti is the karana. So, the suffix ta expresses karana and ta expresses karta. So, this is a samasa and su and ta are part of this samasa. So, supo dhatu pratipadika applies and we delete both the sups.

So, we have bhakti plus jivita and we get the output bhaktijivita as the output of the compound. Bhaktya jivitah was the input, bhaktijivita is the output and they both mean one and the same thing.
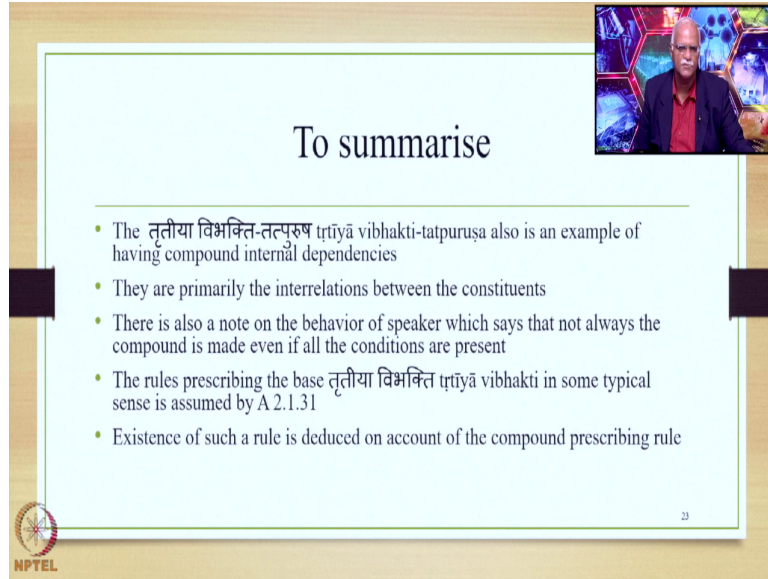
What is the function of bahulam? The word bahulam which means mainly or largely that is optionally is used in a peculiar manner. Sometimes, in spite of the presence of all the conditions stated in the rule, compounding does not take place. This is what is noted in this rule by the word bahulam by the later commentators.

So, in case of datrena lunavan one who is trimmed by a sickle and parasuna chinnavan one who is cut by an axe, there is no compounding that is made even when the conditions are fulfilled.
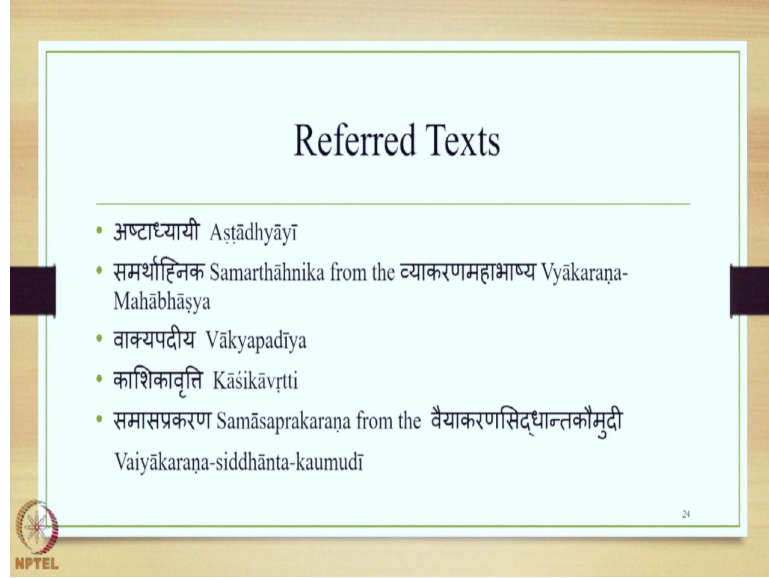
So, to summarize the trtiya vibhakti tatpurusa also is an example of having compound internal dependencies. They are primarily the interrelations between the constituents. There is also a note on the behavior of speaker which says that not always a compound is made even if all the conditions are present.

And, paninian grammar uses the word bahulam and the paninian grammatical tradition interprets it to account for such behaviour of the speaker. The rule is prescribing the base trtiya vibhakti in some typical sense is assumed by 2.1.31. Existence of such a rule is deduced on account of the compound prescribing rule.

So, there are some cases where the trtiya vibhakti prescribing rule is not stated in the other section and directly the compound is stated. So, on account of the compound prescription rule

we assumed that there must be another rule which prescribes the trtiya vibhakti in the first place.

(Refer Slide Time: 22:45)

Referred Texts

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

These are the texts that are referred to.

(Refer Slide Time: 22:55)

These are the traditional sources.

I thank you for your patience.