

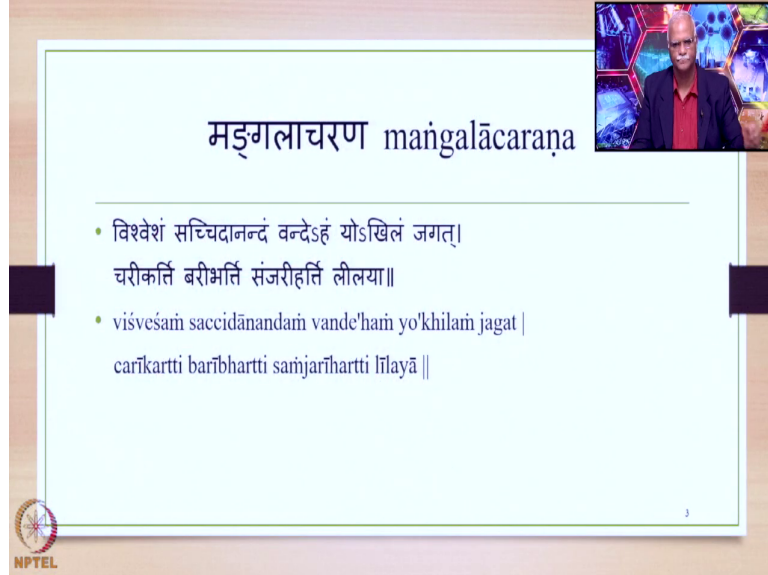
समास samāsa in Pāṇinian grammar- I
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Department of Humanities and Social Sciences
Indian Institute of Technology, Bombay

Lecture - 22

□ तत्पुरुष समास tatpuruṣa samāsa - तृतीय tṛtīyā वभिक्ति - तत्पुरुष vibhakti - tatpuruṣa - 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.


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मङ्गलाचरण mangalācaraṇa

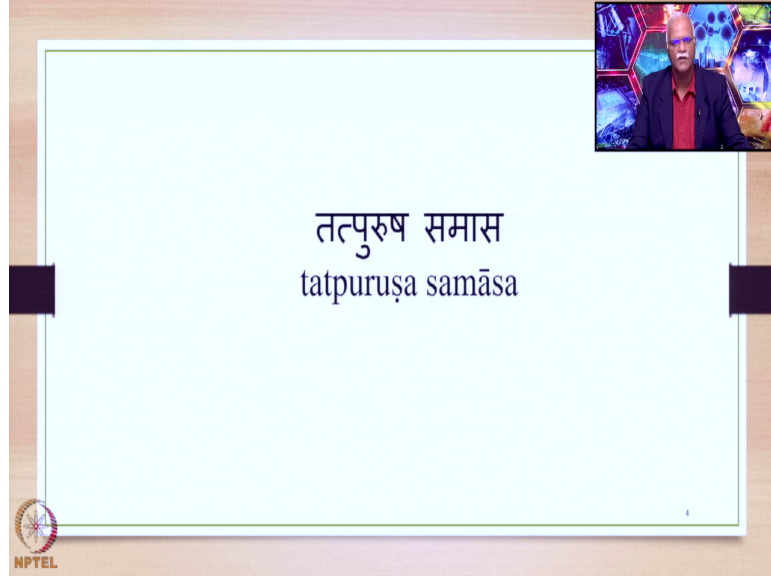
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

3

 NPTEL

[FL].

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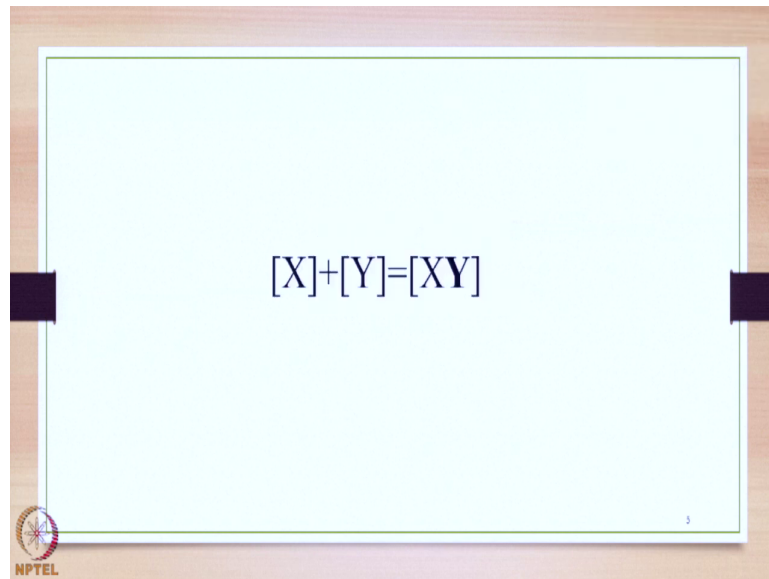


तत्पुरुष समास
tatpuruṣa samāsa

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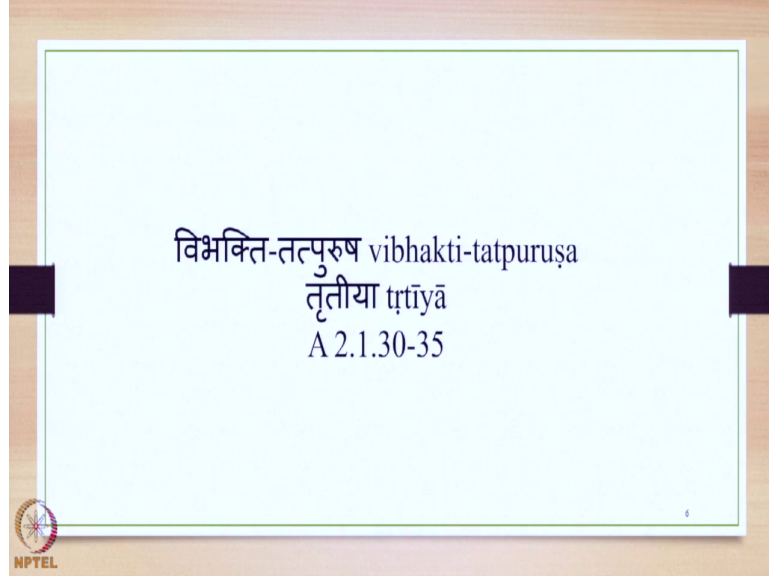
We are studying tatpuruṣa samāsa now.

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

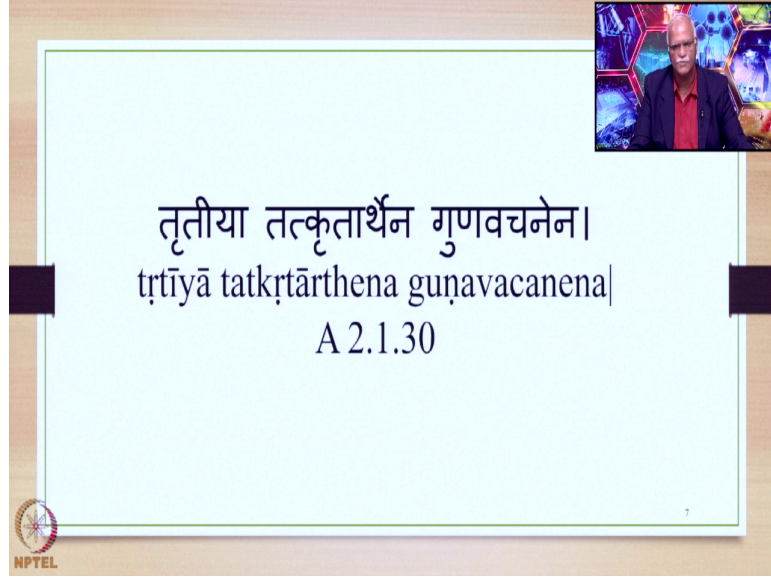
And, the features of the tatpuruṣa samāsa are captured in this particular equation as we have said before as well where you have X as a separate independent constituent and there is another constituent called Y and when they get compounded you have a constituent called XY one unit. This is one unit and 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 tatpuruṣa samāsa.

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In the previous lecture, we have studied the dvitiya vibhakti tatpuruṣa and we said that we would not be dealing with all the sutras in the section dealing with the dvitiya vibhakti tatpuruṣa. Now, we shall be dealing with the trtiya vibhakti tatpuruṣa and trtiya vibhakti tatpuruṣa 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.

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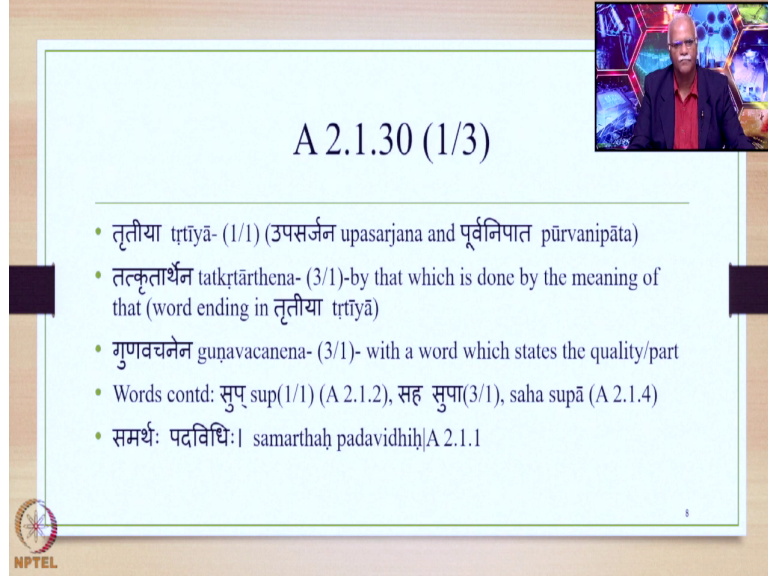


तृतीया तत्कृतार्थेन गुणवचनेन।
ṭṛīyā tatkr̥tārthena guṇavacanena|
A 2.1.30

NPTEL

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

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A 2.1.30 (1/3)

- तृतीया तृतीयै- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- तत्कृतार्थेन tatkr̥tārthena- (3/1)-by that which is done by the meaning of that (word ending in तृतीया तृतीयै)
- गुणवचनेन guṇavacanena- (3/1)- with a word which states the quality/part
- 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

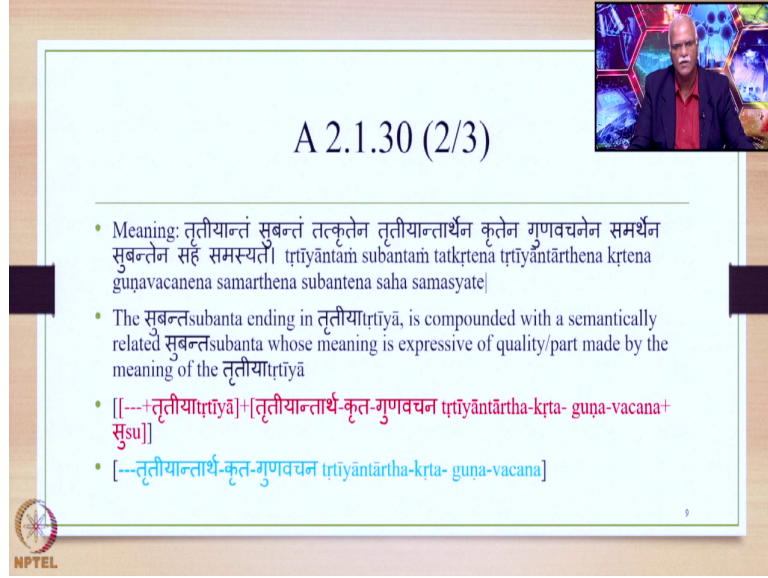
NPTEL

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 tatkr̥tārthena which is trtiya ekavacana and tatkr̥tārthena 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 tatkr̥tārthena tatkr̥tena arthena; tat means trtiyanta.

Gunavacanena is again 3 slash 1 has co-referentiality with tatkrarthena 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.

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A 2.1.30 (2/3)

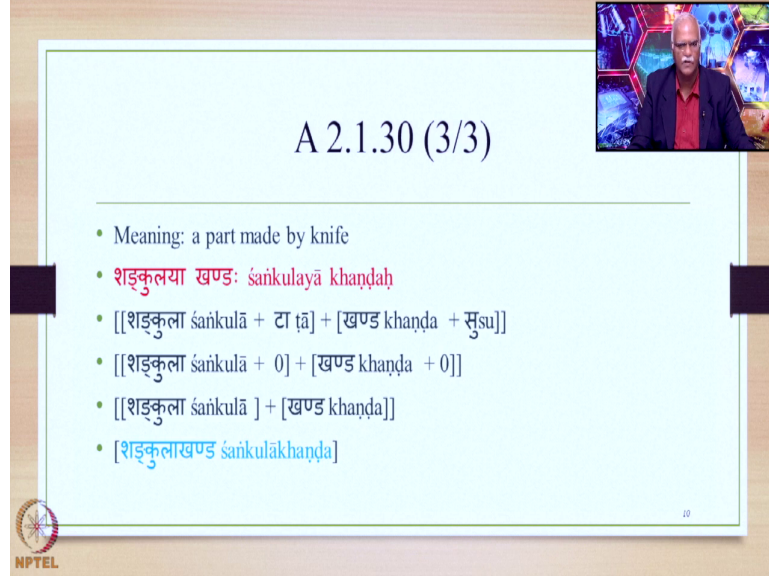
- Meaning: तृतीयान्तं सुबन्तं तत्कृतेन तृतीयान्तार्थेन कृतेन गुणवचनेन समर्थेन सुबन्तेन सह समस्यते। तृतीयान्तां subantaं tatkrtena तृतीयान्तरथेन कृतेन गुणवचनेन समर्थेन सुबन्तेन सह समस्यते।
- The सुबन्तsubanta ending in तृतीयात्रितीया, is compounded with a semantically related सुबन्तsubanta whose meaning is expressive of quality/part made by the meaning of the तृतीयात्रितीया
- [---+तृतीयात्रितीया]+[तृतीयान्तार्थ-कृत-गुणवचन तृतीयान्तरथा-कृता- गुण-वचना+ सुसु]
- [---तृतीयान्तार्थ-कृत-गुणवचन तृतीयान्तरथा-कृता- गुण-वचना]

NPTEL

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 trtiyantārtha 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 trtiyantārtha kṛta guṇa vacana which is the pratipadhika in the second subanta.

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A 2.1.30 (3/3)

- Meaning: a part made by knife
- शङ्कुलया खण्डः śāṅkulāyā khaṇḍāḥ
- [[शङ्कुला śāṅkulā + टा tā] + [खण्ड khaṇḍa + सुsu]]
- [[शङ्कुला śāṅkulā + 0] + [खण्ड khaṇḍa + 0]]
- [[शङ्कुला śāṅkulā] + [खण्ड khaṇḍa]]
- [शङ्कुलाखण्ड śāṅkulākhaṇḍa]

NPTEL

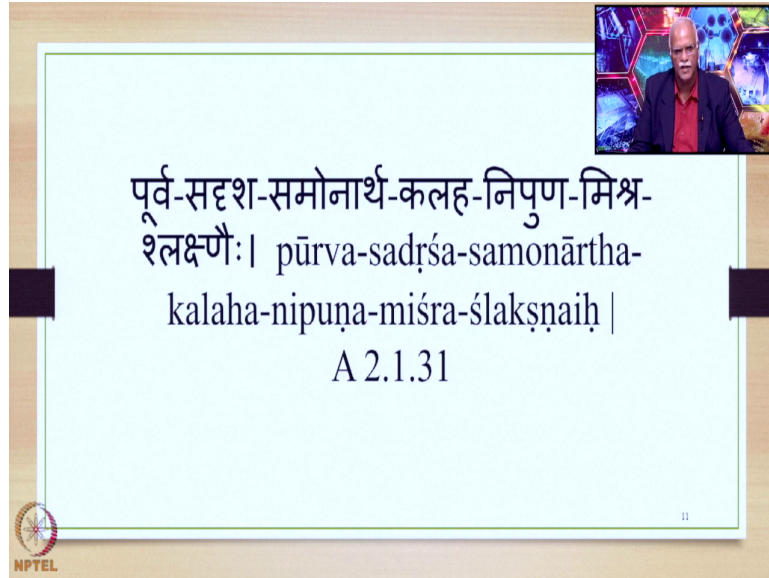
Let us look at the example the meaning is a part made by knife sankula is a knife. So, sankulaya khandah this is the laukik vigrah and the alaukik vigrah is sankula plus ta plus khanda plus su. This is the point from where the process of compounding begins. So, this entire unit is called samasa and therefore,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

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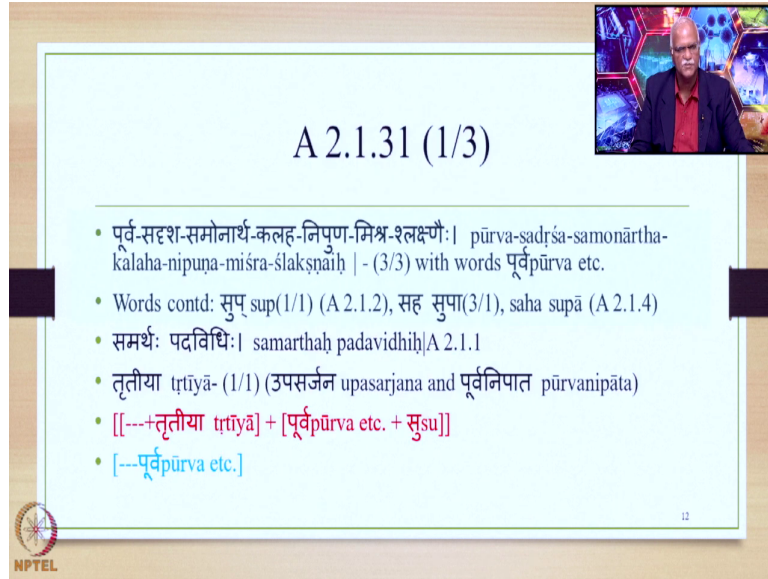


पूर्व-सदृश-समोनार्थ-कलह-निपुण-मिश्र-
श्लक्ष्णैः | pūrva-sadṛśa-samonārtha-
kalaha-nipuṇa-miśra-ślakṣṇaiḥ |
A 2.1.31

NPTEL

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.

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A 2.1.31 (1/3)

- पूर्व-सदृश-समोनार्थ-कलह-निपुण-मिश्र-श्लक्ष्णैः | pūrva-sadr̥śa-samonārtha-kalaha-nipuṇa-miśra-ślakṣṇaiḥ | - (3/3) with words पूर्वpūrva etc.
- 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
- तृतीया ṭṛtīyā- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- [[---+तृतीया ṭṛtīyā] + [पूर्वpūrva etc. + सुsu]]
- [---पूर्वpūrva etc.]

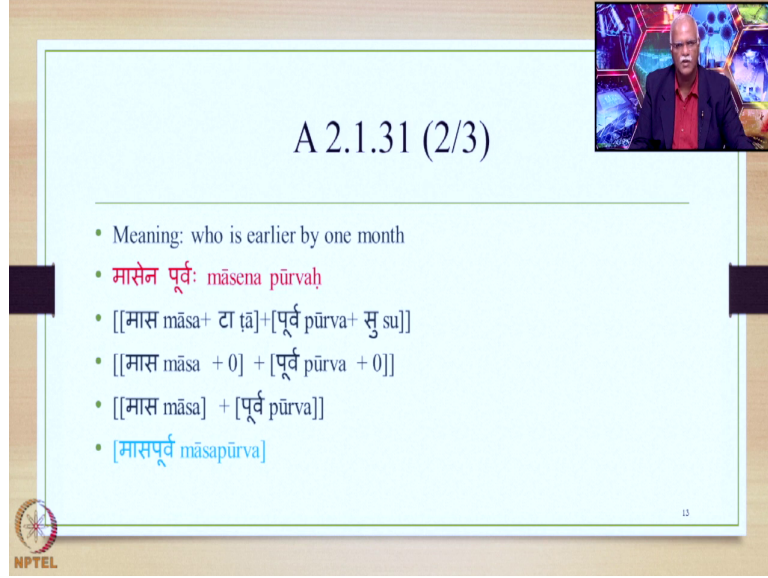
NPTEL

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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.

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A 2.1.31 (2/3)

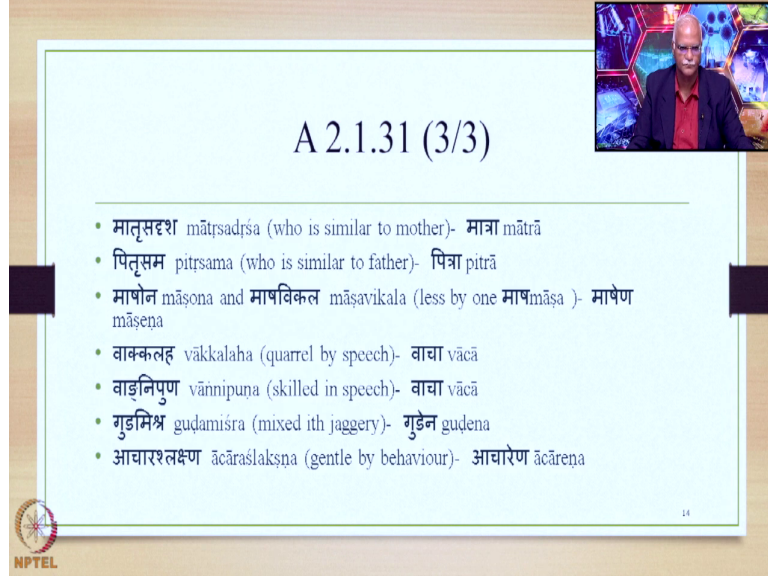
- Meaning: who is earlier by one month
- मासेन पूर्वः māsenā pūrvah
- [[मास māsa+ टा ṭā]+[पूर्व pūrva+ सु su]]
- [[मास māsa + 0] + [पूर्व pūrva + 0]]
- [[मास māsa] + [पूर्व pūrva]]
- [मासपूर्व māsapūrva]

NPTEL

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.

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A 2.1.31 (3/3)

- मातृसदृश mātṛsadr̥ṣa (who is similar to mother)- मात्रा mātṛā
- पितृसम pitṛsama (who is similar to father)- पित्रा pitṛā
- माषोन māṣona and माषविकल māṣavikala (less by one माषmāṣa)- माषेण māṣeṇa
- वाक्कलह vākkalaha (quarrel by speech)- वाचा vācā
- वाङ्निपुण vāṅnipuṇa (skilled in speech)- वाचा vācā
- गुडमिश्र guḍamiśra (mixed ith jaggery)- गुडेन guḍeṇa
- आचारश्लक्ष्ण ācāraślakṣṇa (gentle by behaviour)- आचारेण ācāreṇa

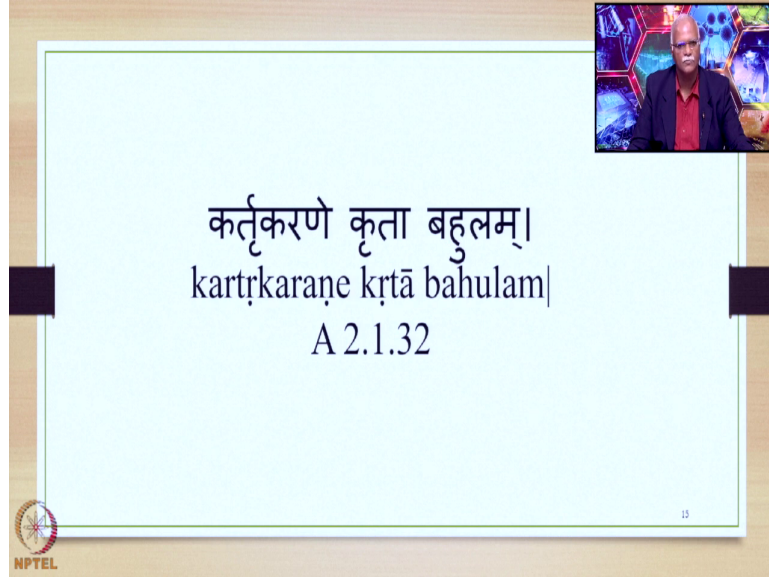
NPTEL

In the similar fashion, other words they are also compounded and we get the final outputs in following manner. So, matsadrsa, matra sadrsah who is similar to his or her mother, so, matra sadrsa. Similarly, pitsama 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 subhantahs 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.

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कर्तृकरणे कृता बहुलम्।
kartṛkaraṇe kṛtā bahulam|
A 2.1.32

NPTEL 15

Let us now study the next sutra – kartr karane krta bahulam. This is 2.1.32.

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A 2.1.32(1/7)

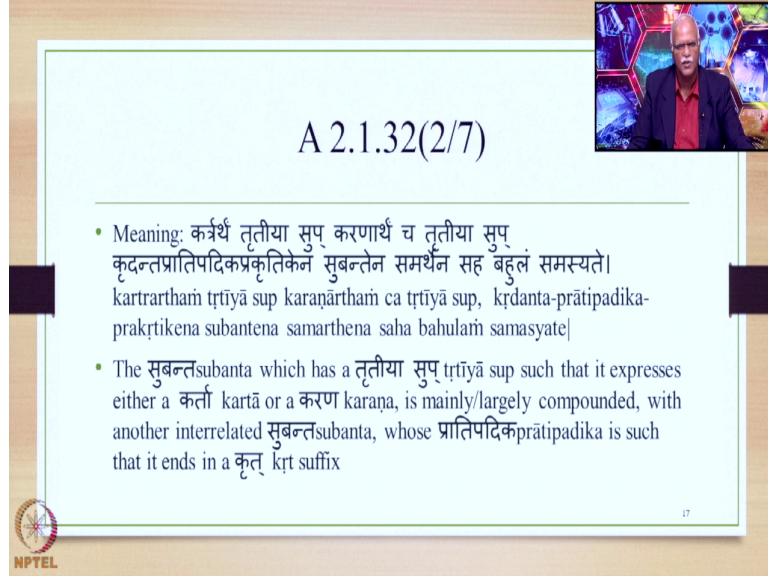
- कर्तृकरणे kartrkarane- (1/2) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- कृता kṛtā (3/1)- with a word ending in a कृत्kṛt suffix
- बहुलम् bahulam (1/1)- mainly/largely (i.e.optionally)
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthah padavidhiḥ | A 2.1.1
- तृतीया ṛtīyā- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)

NPTEL

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. Kṛta is 3 slash 1 – what it means is with the word ending in a kṛt 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 padavidhiḥ. 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.

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A 2.1.32(2/7)

- Meaning: कर्त्रर्थं तृतीया सुप् करणार्थं च तृतीया सुप् कृदन्तप्रतिपदिकप्रकृतिकेन सुबन्तेन समर्थेन सह बहुलं समस्यते।
kartrartham tṛtīyā sup karanārtham ca tṛtīyā sup, kṛdanta-prātipadika-prakṛtikena subantena samarthena saha bahulaṁ samasyate|
- The सुबन्तsubanta which has a तृतीया सुप् tṛtīyā sup such that it expresses either a कर्ता kartā or a करण karana, is mainly/largely compounded, with another interrelated सुबन्तsubanta, whose प्रतिपदिकprātipadika is such that it ends in a कृत् kṛt suffix

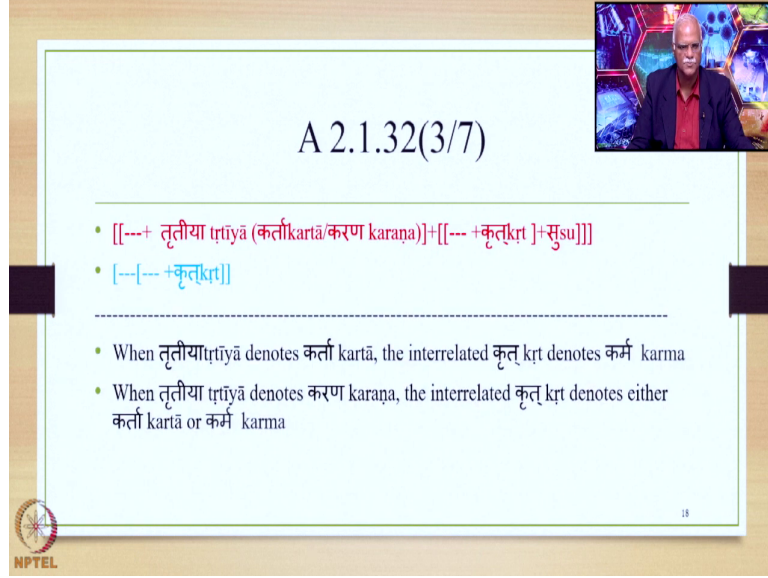
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NPTEL

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.

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A 2.1.32(3/7)

- [[---+ तृतीया (कर्ताkartā/करण karaṇa)]+[[--- +कृत्kṛt]+सुsu]]
- [--[--- +कृत्kṛt]]

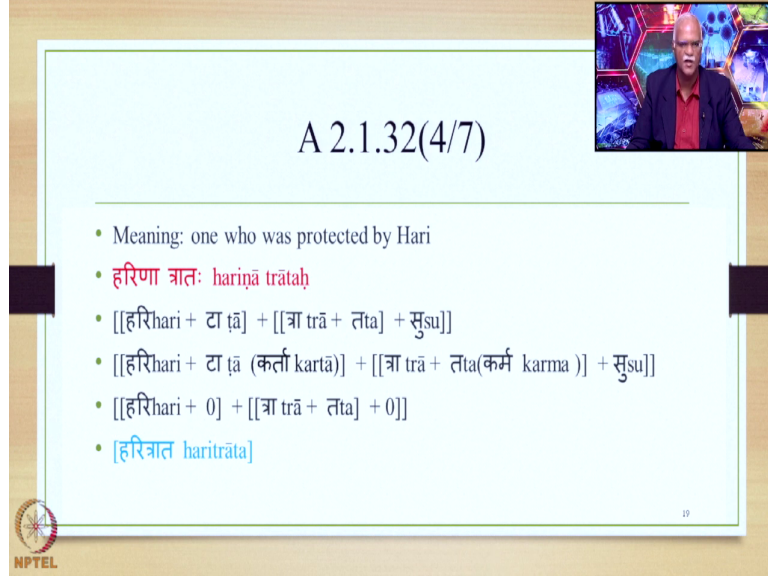
- When तृतीया (tṛtīyā) denotes कर्ता (kartā), the interrelated कृत् (kṛt) denotes कर्म (karma)
- When तृतीया (tṛtīyā) denotes करण (karaṇa), the interrelated कृत् (kṛt) denotes either कर्ता (kartā) or कर्म (karma)

NPTEL

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.

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A 2.1.32(4/7)

- Meaning: one who was protected by Hari
- हरिणा त्रातः hariṇā trātaḥ
- [[हरिhari + टा ṭā] + [[त्रा trā + ता ta] + सुsu]]
- [[हरिhari + टा ṭā (कर्ता kartā)] + [[त्रा trā + ता(कर्म karma)] + सुsu]]
- [[हरिhari + 0] + [[त्रा trā + ता ta] + 0]]
- हरित्रात haritrāta

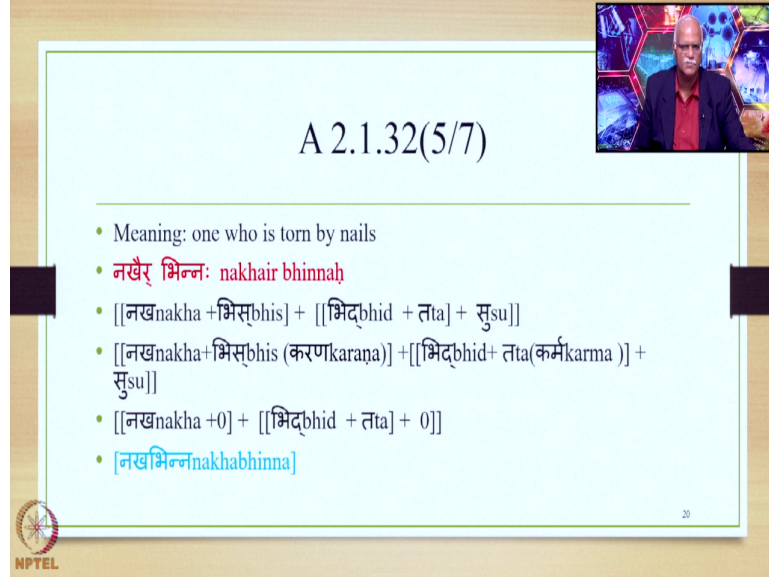
NPTEL

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)



A 2.1.32(5/7)

- Meaning: one who is torn by nails
- नखैर् भिन्नः nakhair bhinnah
- [[नखnakha+भिस्bhis] + [[भिद्भिद् + तता] + सुsu]]
- [[नखnakha+भिस्bhis (करणkarana)] + [[भिद्भिद्+ तता(कर्मkarma)] + सुsu]]
- [[नखnakha+0] + [[भिद्भिद् + तता] + 0]]
- [नखभिन्नnakhabhinna]

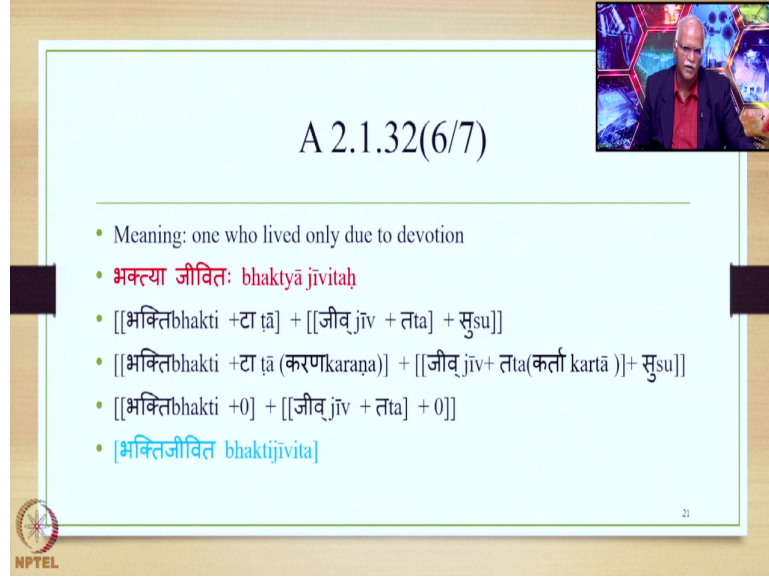
20

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)



A 2.1.32(6/7)

- Meaning: one who lived only due to devotion
- भक्त्या जीवितः bhaktyā jivitaḥ
- [[भक्तिbhakti +टा tā] + [[जीव् jīv + तta] + सुsu]]
- [[भक्तिbhakti +टा tā (करणkarana)] + [[जीव् jīv+ तta(कर्ता kartā)]+ सुsu]]
- [[भक्तिbhakti +0] + [[जीव् jīv + तta] + 0]]
- भक्तिजीवित bhaktijivita

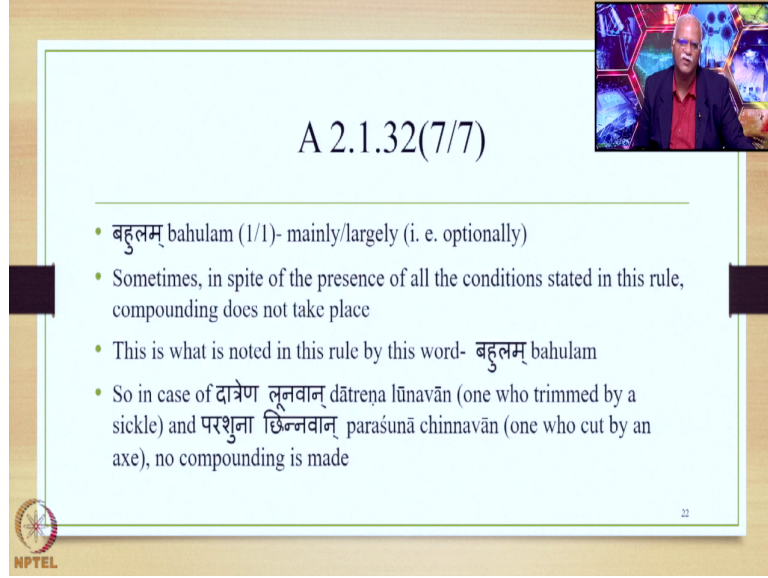
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Similarly, the other example is one who lived only due to devotion. So, bhaktya jivitaḥ. So, jivitaḥ has got the verbal root jiva and the suffix ta which is of course, a krt and this means karta and bhakti is the karana. So, the suffix ta expresses 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 jivitaḥ was the input, bhaktijivita is the output and they both mean one and the same thing.

(Refer Slide Time: 20:25)



A 2.1.32(7/7)

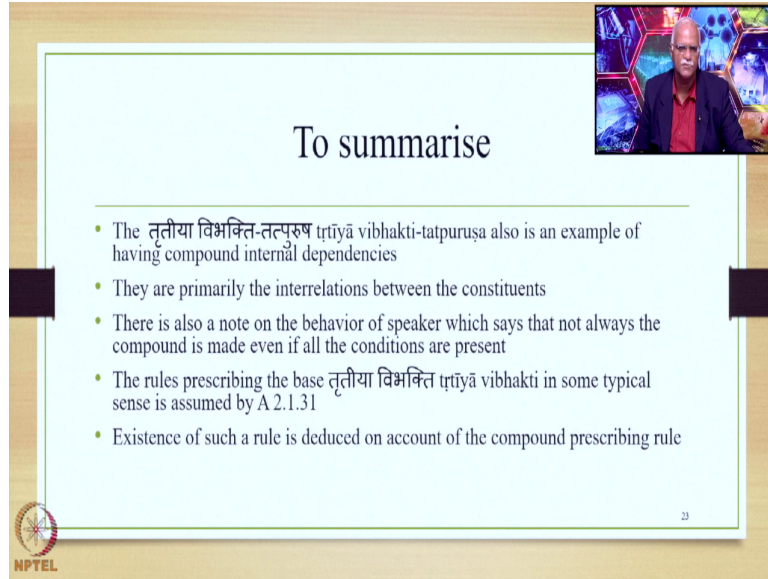
- बहुलम् bahulam (1/1)- mainly/largely (i. e. optionally)
- Sometimes, in spite of the presence of all the conditions stated in this rule, compounding does not take place
- This is what is noted in this rule by this word- बहुलम् bahulam
- So in case of दात्रेण लूनवान् dātreṇa lūnavān (one who trimmed by a sickle) and परशुना छिन्नवान् paraśunā chinnavān (one who cut by an axe), no compounding is made

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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.

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To summarise

- The तृतीया विभक्ति-तत्पुरुष trīyā vibhakti-tatpuruṣa 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 the compound is made even if all the conditions are present
- The rules prescribing the base तृतीया विभक्ति trīyā vibhakti in some typical sense is assumed by A 2.1.31
- Existence of such a rule is deduced on account of the compound prescribing rule

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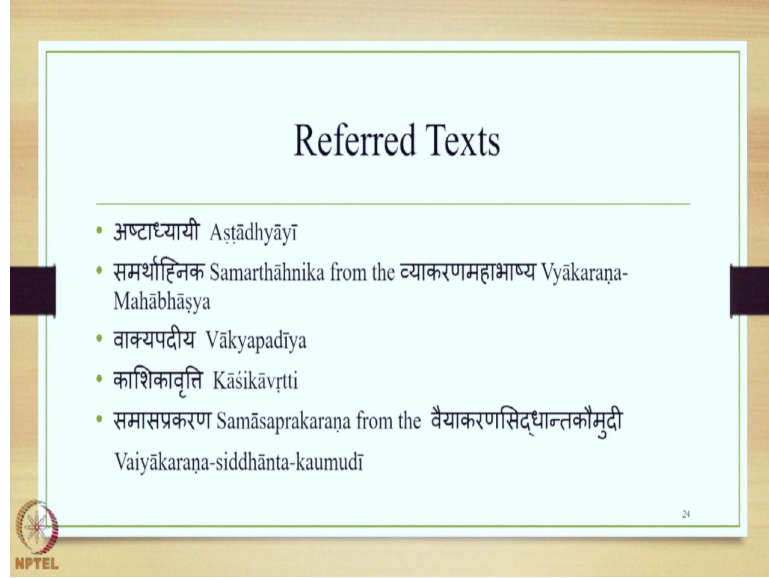
So, to summarize the trīyā vibhakti tatpuruṣa also is an example of having compound internal dependencies. They are primarily the interrelations between the constituents. There is also a note on the behavior of speaker which says that not always a compound is made even if all the conditions are present.

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 trīyā 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 trīyā 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)



The slide is titled "Referred Texts" and lists five items in a bulleted format. The text is in Sanskrit with English transliterations. 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 the NPTEL logo in the bottom left corner and the number 24 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 texts that are referred to.

(Refer Slide Time: 22:55)

अनुगृहीतो'स्मि

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

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These are the traditional sources.

I thank you for your patience.