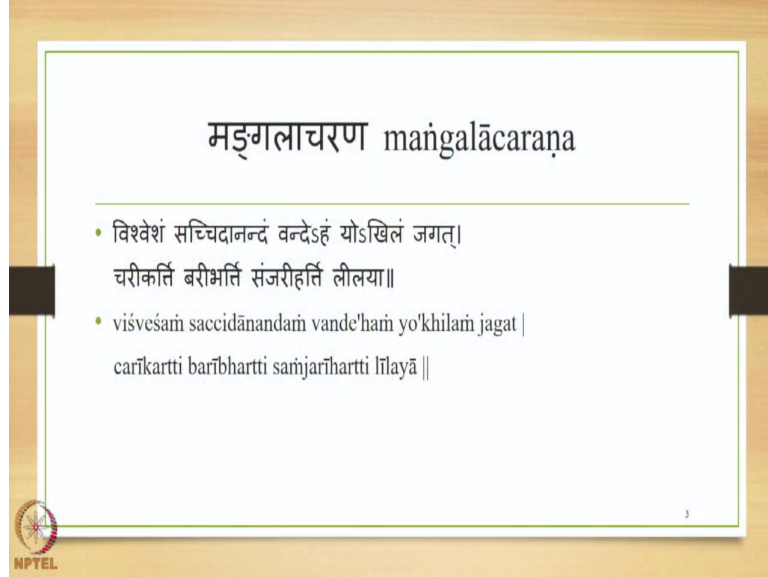


समास samāsa in Pāṇinian grammar- I
Prof. Malhar Kulkarni
Department of Humanities and Social Sciences
Indian Institute of Technology, Bombay

Lecture - 23
Tatpuruṣa samāsa - trtiya vibhakti - tatpuruṣa -2

Welcome. I welcome you all to this lecture in the course Samasa in Paninian grammar. This is the first course on samasa. As is our practice we begin the lecture with the recitation of the mangalacarana.

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मङ्गलाचरण maṅgalācaraṇa

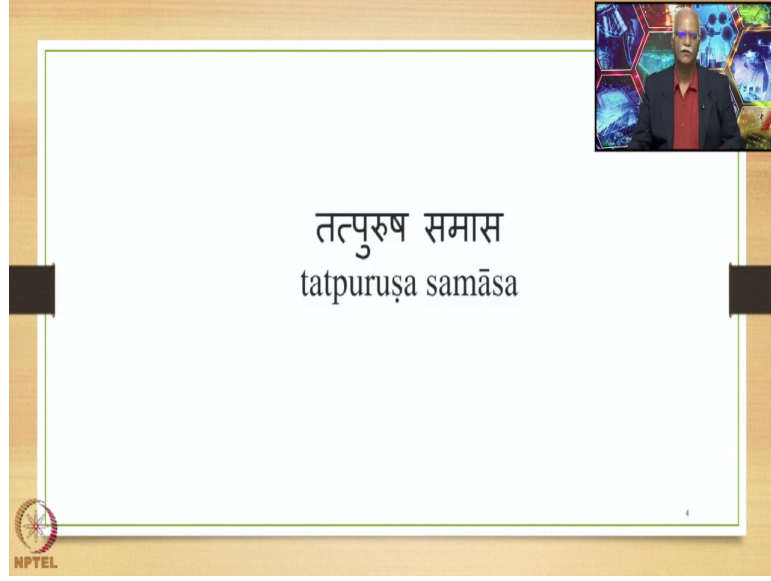
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया ॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

NPTEL

3

[FL].

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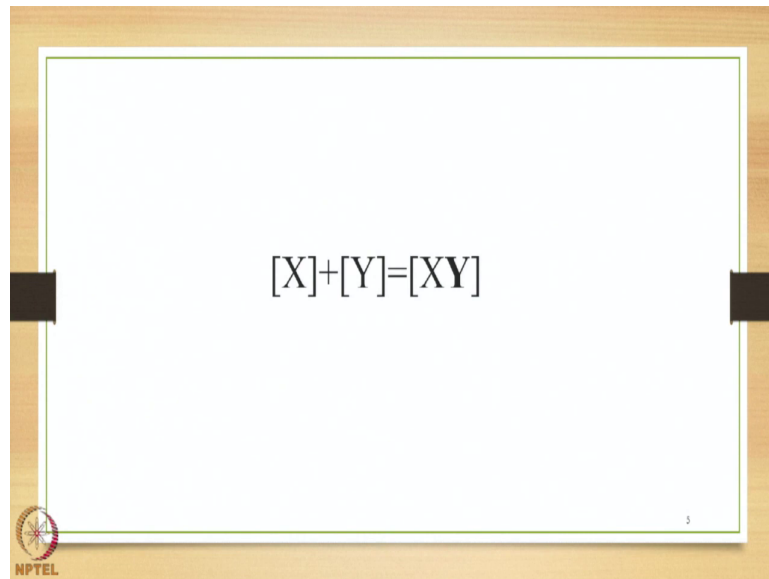


तत्पुरुष समास
tatpuruṣa samāsa

NPTEL

We are dealing with the tatpuruṣa samāsa which is one of the very important samāsas in Sanskrit.

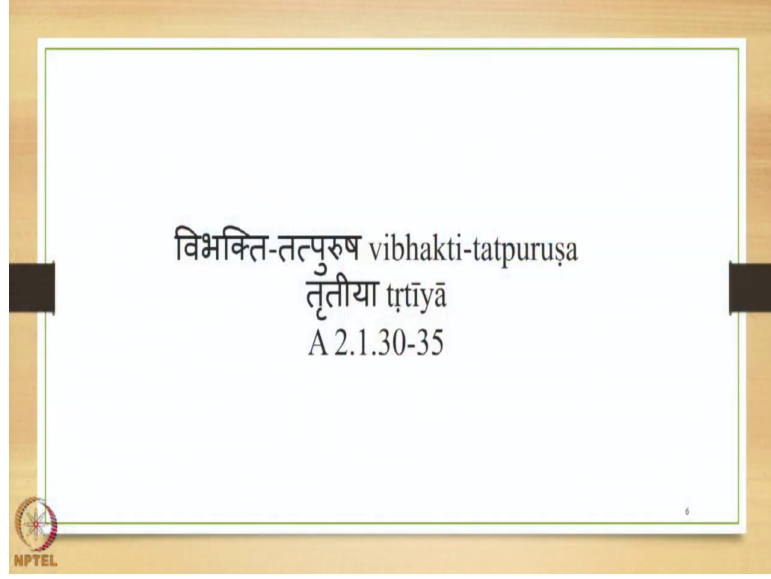
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And the tatpuruṣa samāsa structure is shown in this particular fashion in the form of an equation where we have X and Y as the two constituents which appear independently separately, but in an interlinked manner. And then they get compounded and become one unit, they get integrated, they get merged as one unit as XY.

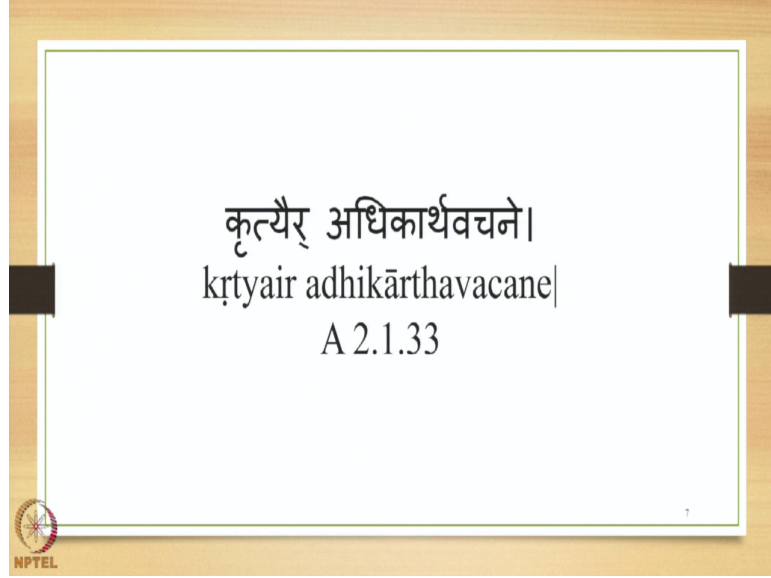
Amongst these two Y occupies the position of the head and that is why it is highlighted by the bold characters, but the important point is that XY becomes one unit in all three spheres artha, shabdha and also the swara.

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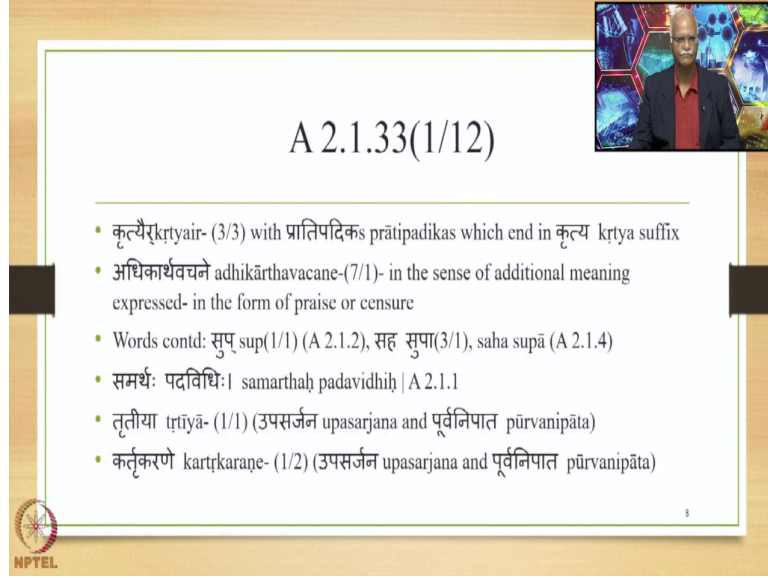
Now, we are studying the vibhakti tatpuruṣa and within that also we are currently studying the tṛtīyā vibhakti tatpuruṣa.

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We have studied some sutras in the trtiya vibhakti tatpursa in the previous lecture let us continue studying some more sutras in the trtiya vibhakti tatpursa the first one amongst them is kṛtyair adhikārthavacane kṛtyair adhikārthavacane 2.1.33.

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A 2.1.33(1/12)

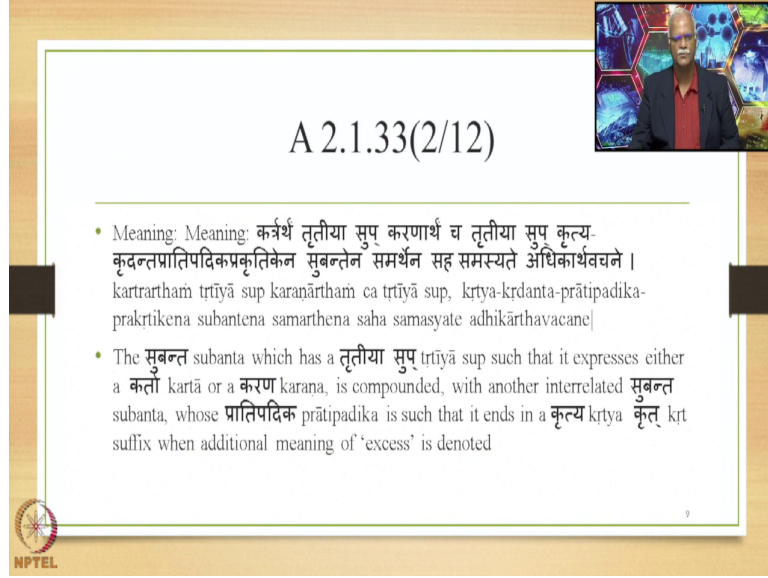
- कृत्यैर्कृत्या- (3/3) with प्रातिपदिकs prātipadikas which end in कृत्य kṛtya suffix
- अधिकार्थवचने adhikārthavacane-(7/1)- in the sense of additional meaning expressed- in the form of praise or censure
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुप्(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः। samarthah padavidhiḥ | A 2.1.1
- तृतीया trīyā- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- कर्त्करणे kartṛkaraṇe- (1/2) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)

8

This sutra has got the two words explicitly stated kṛtyaihi this is 3 slash 3 meaning that with the pratipadikas which end in kṛtya suffix and adhikarta vacane 7 slash 1 which means in the sense of additional meaning expressed in the form of either praise or censure. Words continued are sup saha supa and also samarthah padavidhih which is; obviously, there.

The other word continued is trīyā this is also a word which ends in prathama and therefore, it becomes upasarjana by the sutra prathama nirdhistam samasa upasarjanam and as a result of upasarjanam purvam this upasarjana trīyanta word occupies the initial position of the compound. So, there is this purvanipata that happens. We also have kartṛkarane followed from the previous sutra and this is also upasarjana. So, trīyā in the sense of karta as well as karana is what continues.

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A 2.1.33(2/12)

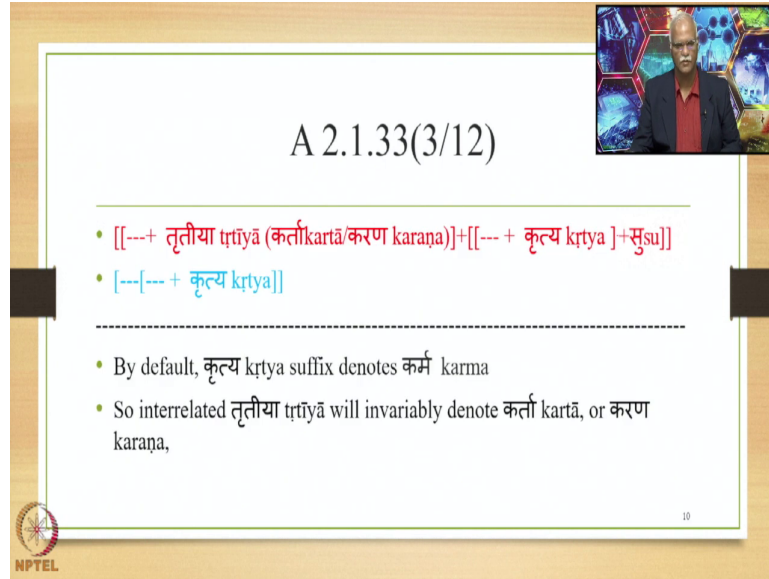
- Meaning: कर्त्रर्थं तृतीया सुप् करणार्थं च तृतीया सुप् कृत्य-
कृदन्तप्रतिपदिकप्रकृतिकेन सुबन्तेन समर्थेन सह समस्यते अधिकार्थवचने ।
kartrartham trīyā sup karanārtham ca trīyā sup, kṛtya-kṛdanta-prātipadika-
prakṛtikena subantena samarthena saha samasyate adhikārvhavacane|
- The सुबन्त subanta which has a तृतीया सुप् trīyā sup such that it expresses either
a कर्ता kartā or a करण karana, is compounded, with another interrelated सुबन्त
subanta, whose प्रतिपदिक prātipadika is such that it ends in a कृत्य kṛtya कृत् kṛt
suffix when additional meaning of 'excess' is denoted

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What this means is the following [FL]. I repeat [FL]. So, the meaning is the subanta which has a trīyā sup such that is it expresses either a karta or a karana is compounded with another interrelated subanta whose pratipadika is such that it ends in a kṛtya kṛt suffix and when adhikartha is conveyed by the compound the additional meaning is conveyed by the compound.

I repeat the subanta which has a trīyā sup such that it expresses either a karta or a karana is compounded with another interrelated subanta whose pratipadika is such that it ends in a kṛtya kṛt suffix and the compound conveys the additional sense either of praise or that of censure.

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A 2.1.33(3/12)

- [[---+ तृतीया तृतीयā (कर्ताkartā/करण karaṇa)]+[[--- + कृत्य कृत्या]+सुsu]]
- [[---+ कृत्य कृत्या]]

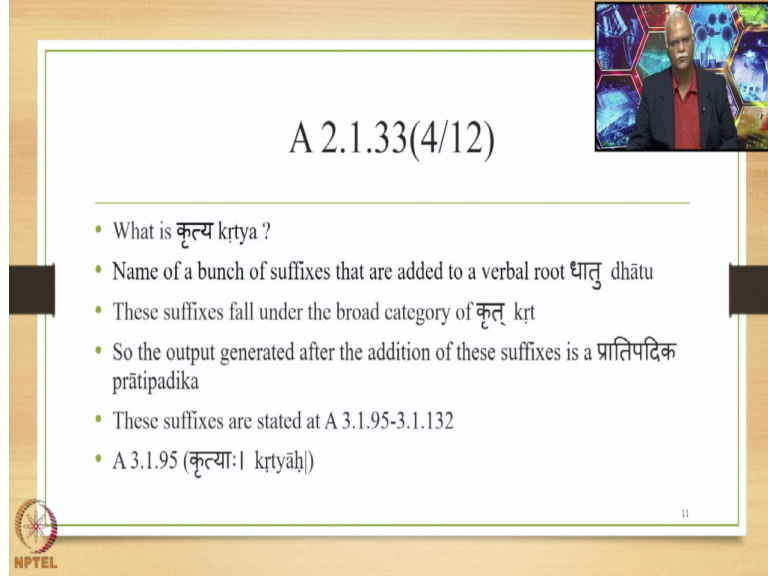
- By default, कृत्य कृत्या suffix denotes कर्म karma
- So interrelated तृतीया तृतीयā will invariably denote कर्ता kartā, or करण karaṇa,

NPTEL 10

It can be shown in this particular manner the first subanta consists of a pratipadika plus trtiya trtiya denoting either a karta or a karana and the second subanta with a pratipadika having the krtya suffix at the end followed by su; obviously, the compound output is the first pratipadika plus the second pratipadika having the krtya suffix at the end.

Now, by default krtya suffix denotes the meaning karma [FL]. So, the interrelated trtiya will invariably denote karta or karana.

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A 2.1.33(4/12)

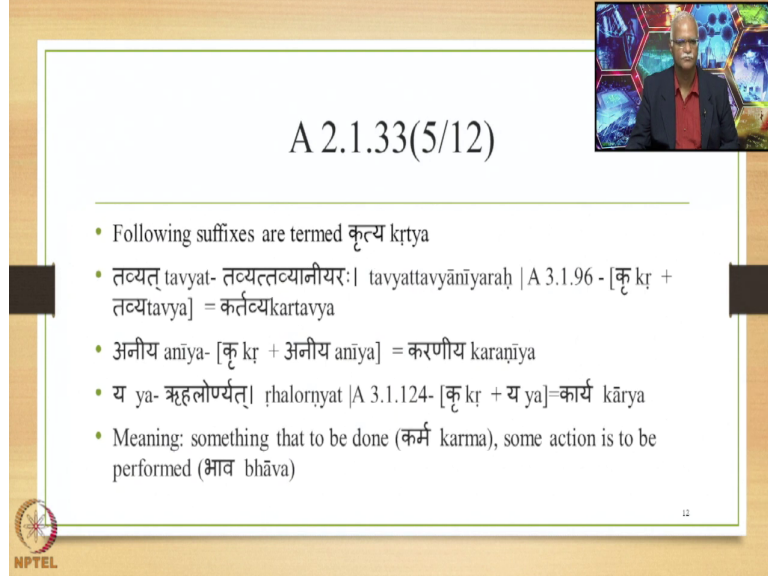
- What is कृत्य कृत्या ?
- Name of a bunch of suffixes that are added to a verbal root धातु dhātu
- These suffixes fall under the broad category of कृत् कृत्
- So the output generated after the addition of these suffixes is a प्रातिपदिक prātipadika
- These suffixes are stated at A 3.1.95-3.1.132
- A 3.1.95 (कृत्याः| कृत्याह)

NPTEL

Now what is a kṛtya suffix? We need to know little bit about this now kṛtya is a name of a bunch of suffixes that are added to a verbal root or a dhatu these kṛtya suffixes fall under the broad category of kṛt suffixes. So, the output generated after the addition of these suffixes is a pratipadika these kṛtya suffixes are stated in the section 3.1.95 up to 3.1.132.

The sutra 3.1.95 is kṛtyah this is an adhikara sutra. So, here after the suffixes up to 132 are all termed as kṛtya suffixes that is what these sutra says.

(Refer Slide Time: 07:42)



A 2.1.33(5/12)

- Following suffixes are termed कृत्य कृत्या
- तव्यत् tavyat- तव्यत्तव्यानीयरः। tavyattavyānīyaraḥ | A 3.1.96 - [कृ कृ + तव्यतavya] = कर्तव्यkartavya
- अनीय aniya- [कृ कृ + अनीय aniya] = करणीय karaṇīya
- य ya- ऋहलोर्ण्यत्। rhalornyat | A 3.1.124- [कृ कृ + य ya]=कार्य kārya
- Meaning: something that to be done (कर्म karma), some action is to be performed (भाव bhāva)

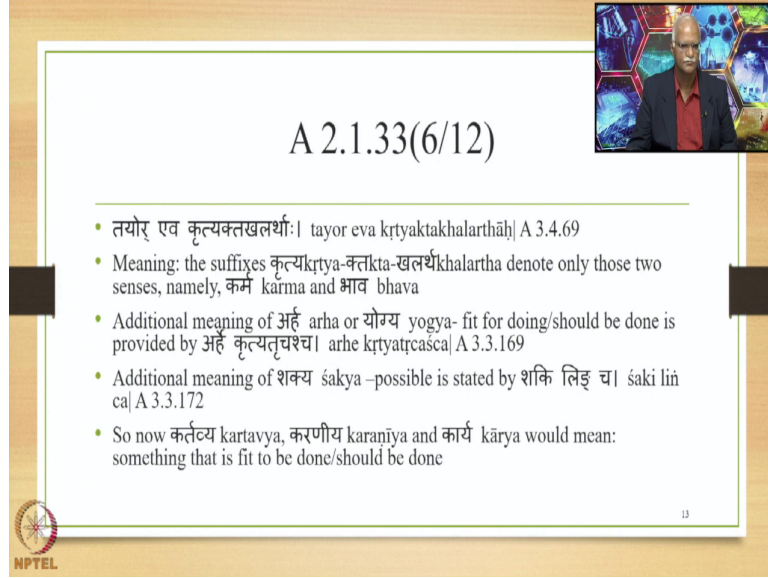
NPTEL 12

So, following suffixes are termed kratya first of all 3.1.96 says tavyattavyaniyarah. So, tavyat is the first suffix. So, we have kr as a verbal root to which is added tavyat and so, we derived the form kartavya now kartavya is the form at the end of which appears the suffix tavya which is a krtya suffix which is a krt suffix. So, karvatyva is a krtya pratyayanta kradanta suf krdanta word krdanta pratipadika.

The second krtya suffixes aniya. In fact, the sutra tavyattavyaniyarah states tavyat as the first suffix and tavya as the second suffix and in aniya as the third. There is no formal difference between tavyat and tavya. There is one difference of accent which we shall study in detail when we study the shasti tatpuruṣa samasa later in this particular course. The second suffix is aniya.

So, we add aniya suffix to the verbal root kr and we derive the form karaniya then we also have ya stated by [FL] as well as [FL] 3.1.124. So, kr plus myat that is kr plus ya and we get the form karya. The meaning of karya is something that is to be done some action to be performed.

(Refer Slide Time: 09:26)



A 2.1.33(6/12)

- तयोर् एव कृत्यक्तखलार्थाः। tayoṛ eva kṛtyaktakhalārthāḥ| A 3.4.69
- Meaning: the suffixes कृत्यkṛtya-क्तkta-खलार्थाःkhalārtha denote only those two senses, namely, कर्म karma and भाव bhava
- Additional meaning of अर्ह arha or योग्य yogya- fit for doing/should be done is provided by अर्ह कृत्यतृचश्च। arhe kṛtyatṛcaśca| A 3.3.169
- Additional meaning of शक्य śakya –possible is stated by शकि लिङ् च। śaki liṅ ca| A 3.3.172
- So now कर्तव्य kartavya, करणीय karaniya and कार्य karya would mean: something that is fit to be done/should be done

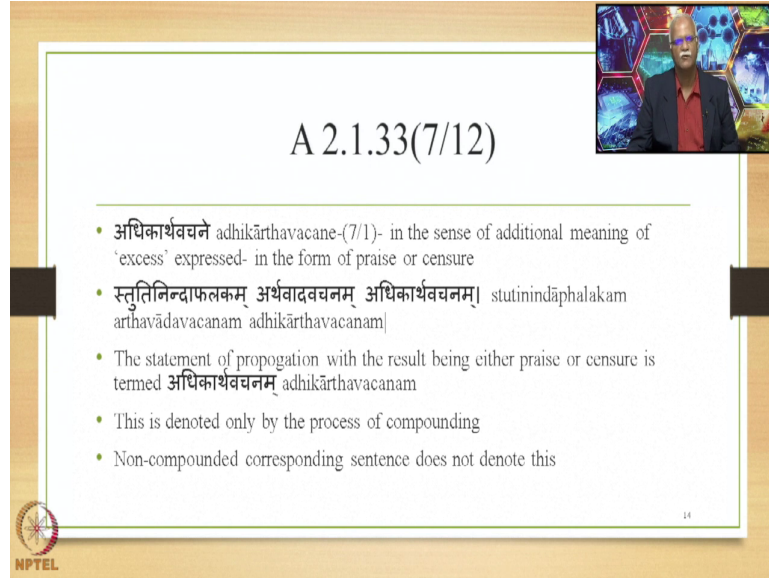
NPTEL

13

The meaning of the kṛtya suffix is the following [FL] that is the sutra which states the meaning of the kṛtya suffix. What this means is that the suffixes kṛtya ta and kalarthah denote only those two senses namely karma and bhava. The additional meaning of arha or yogya that is fit for doing or should be done is provided by the sutra [FL] 3.3.169. Another additional meaning of sakya namely possible is stated by the sutra [FL] 3.3.172.

So, now and kartavya, karaniya and karya would mean something that is fit to be done or something that should be done.

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A 2.1.33(7/12)

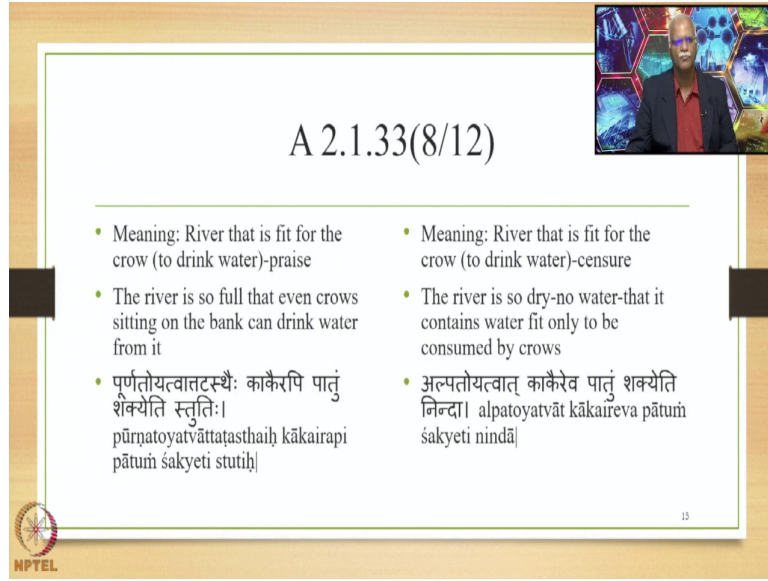
- अधिकार्थवचने अधिकार्थवचने-(7/1)- in the sense of additional meaning of 'excess' expressed- in the form of praise or censure
- स्तुतिनिन्दाफलकम् अर्थवादवचनम् अधिकार्थवचनम्। stutinindāphalakam arthavādavacanam adhikārthavacanam
- The statement of propagation with the result being either praise or censure is termed अधिकार्थवचनम् अधिकार्थवचनम्
- This is denoted only by the process of compounding
- Non-compounded corresponding sentence does not denote this

NPTEL

What is the meaning of adhikarthavacana? Adhikarthavacana means in the sense of additional meaning expressed in the form of either praise or censure. [FL]. The statement of propagation with the result being either a praise or a censure is termed as adhikarthavacanam.

This is denoted only by the process of compounding and not by the mere sentential occurrence non compounded corresponding sentence does not denote this additional meaning.

(Refer Slide Time: 11:16)



A 2.1.33(8/12)

- Meaning: River that is fit for the crow (to drink water)-praise
- The river is so full that even crows sitting on the bank can drink water from it
- पूर्णतोयत्वात्स्थैः काकैरपि पातुं शक्येति स्तुतिः।
pūrṇatoyatvāṭṭasthāiḥ kākairapi pātum śakyeti stutiḥ]

- Meaning: River that is fit for the crow (to drink water)-censure
- The river is so dry-no water-that it contains water fit only to be consumed by crows
- अल्पतोयत्वात् काकैरेव पातुं शक्येति निन्दा। alpatoyatvāt kākaireva pātum śakyeti nindā]

NPTEL

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So, now, we want to convey the meaning river that is fit for the crow to drink the water now this could be a praise the river is so full that even crows sitting on the bank can drink water from it. [FL].

Or the other meaning of censure could be of this kind river that is fit for the crow to drink water and this could be censure as well what it means is that the river is so dry there is no water in the river that it contains water fit only to be consumed by crows [FL]. This is the adhikarthavacanam when this is to be conveyed the compound is generated.

(Refer Slide Time: 12:18)

A 2.1.33(9/12)

- काकैः पेया नदी kākaiḥ peyā nadī
- [[काक kāka + भिस्bhis] + [पेया peyā + सुsu]]
- [[काक kāka + भिस्bhis(कर्ता kartā)] + [[[पा pā + य ya] आ ā] + सुsu]]
- [[काक kāka + 0] + [पेया peyā + 0]]
- [काकपेया kākapeyā]
- काकपेया kākapeyā नदी nadī

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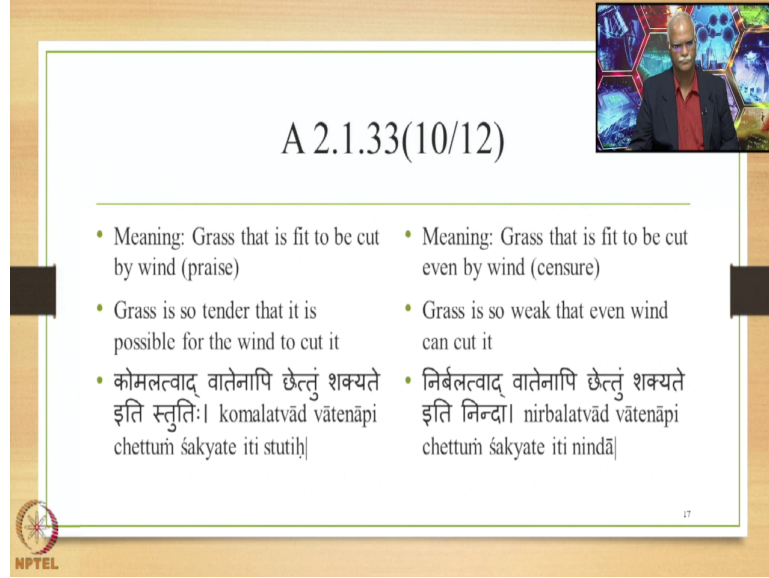
So, here we have kakaiḥ peyā nadi as the laukik vighra and here kakaiḥ is trtiyanta and peyā is prathamanta. So, we have kaka plus bhis plus peyā plus su this is the alaukika vighra and we note that the word peyā consists of the verbal root pa with the suffix ya which is the kṛtya suffix.

And, so, now, there is a trtiyanta subanta and interrelated kṛtya krdanta pratipadika related subanta and so, there is interrelation and so, they are eligible to be compounded together and the compound process continues. And because this is a samasa this is also a pratipadika and therefore, the sups which are part of this pratipadika they get deleted.

So, we have kaka plus 0 plus peyā plus 0 and then we finally, get kākapeyā as the derived output. So, kākapeyā nadi that is the output generated kakaiḥ peyā nadi would not convey the

sense which is additional that is conveyed by the compound and the purpose of making a compound over here is precisely to denote this particular additional meaning.

(Refer Slide Time: 13:54)



A 2.1.33(10/12)

- Meaning: Grass that is fit to be cut by wind (praise)
- Grass is so tender that it is possible for the wind to cut it
- कोमलत्वाद् वातेनापि छेत्तुं शक्यते इति स्तुतिः। komalatvād vātenāpi chetturñ śakyate iti stutih|

- Meaning: Grass that is fit to be cut even by wind (censure)
- Grass is so weak that even wind can cut it
- निर्बलत्वाद् वातेनापि छेत्तुं शक्यते इति निन्दा। nirbalatvād vātenāpi chetturñ śakyate iti nindā|

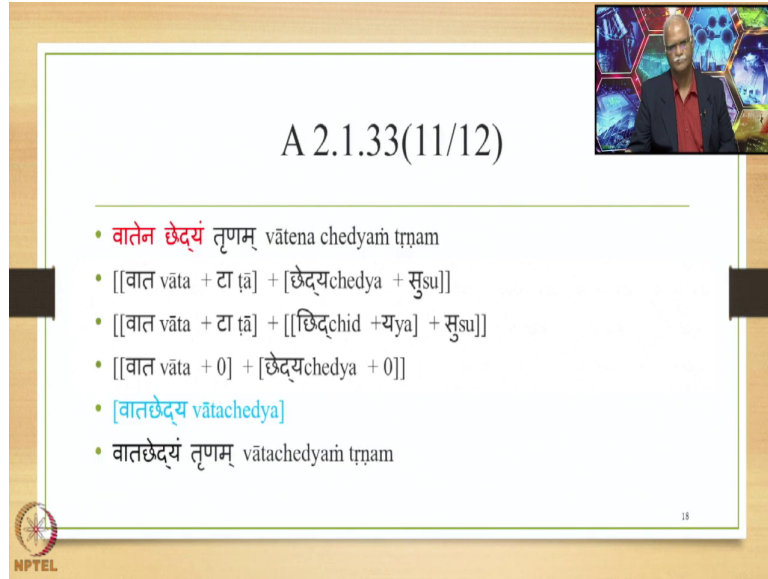
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Similarly, the other example could be described in the following manner the example is [FL] what it means is grass that is fit to be cut by wind it could be praise what it means is that grass is so tender that it is possible for the wind also to cut it.

So, the tenderness is praised [FL] or there is a sense of censure grass that is fit to be cut even by a wind grass is so weak that even wind can cut it and this could be essential [FL]. So, these are the adhikarthas and in order to convey them the process of compounding takes place.

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A 2.1.33(11/12)

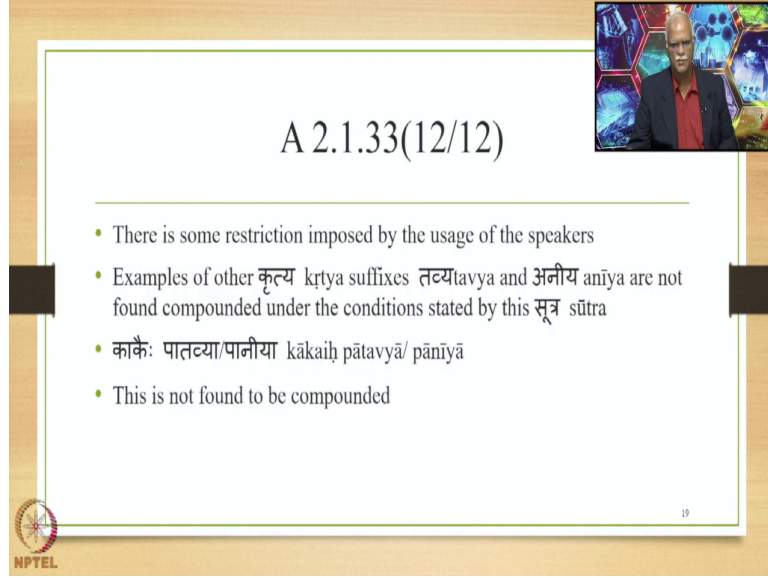
- वातेन छेद्यं तृणम् vātena chedyam̐ tṛṇam
- [[वात vāta + टा [ā] + [छेद्यchedya + सुsu]]
- [[वात vāta + टा [ā] + [[छिद्chid + यya] + सुsu]]
- [[वात vāta + 0] + [छेद्यchedya + 0]]
- [वातछेद्य vātachedya]
- वातछेद्यं तृणम् vātachedyam̐ tṛṇam

NPTEL

So, here is the example [FL]. Now in this particular case we have vata plus ta plus chedya plus su this is the alaukik vigrah vata chedya. Now we know note that the word chedya is derived by adding the suffix ya to the verbal root chid that becomes chedya. Now this ya suffix is a krtya suffix. So, chedya is a krtya krdanta pratipadika and vata is related to this action of cutting denoted by the verbal root chid as karana.

So, we have vata plus ta plus chid plus ya plus su and then this becomes a samasa and therefore, it becomes a pratipadika and then part of this pratipadika are the two sups who get deleted and so, we have vata and chedya and finally, we get vatachedyam̐ tṛṇam vatachedyam̐ as the output of the compound. So, vatachedya conveys the additional sense of ninda or stuti and vatenachedyam̐ tṛṇam is not able to convey this particular sense.

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A 2.1.33(12/12)

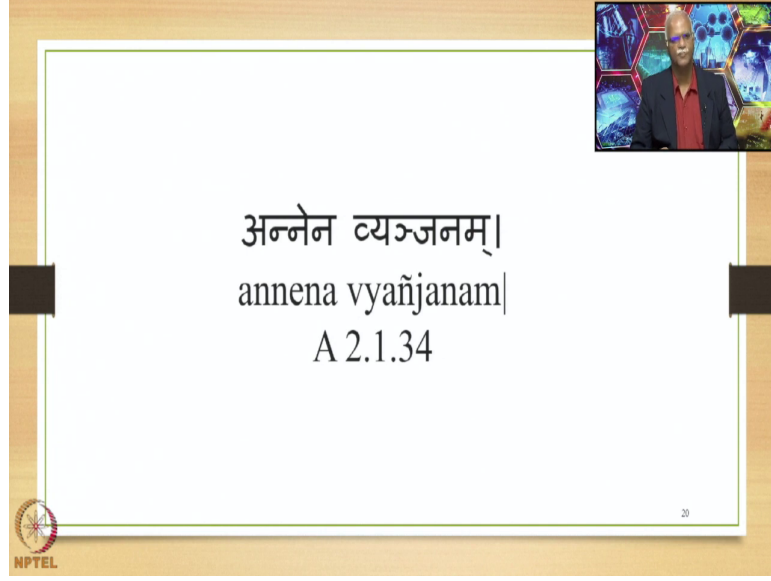
- There is some restriction imposed by the usage of the speakers
- Examples of other कृत्य kṛtya suffixes तव्याtavya and अन्या anīya are not found compounded under the conditions stated by this सूत्र sūtra
- काकैः पातव्या/पानीया kākaiḥ pātavyā/ pānīyā
- This is not found to be compounded

NPTEL

There is some restriction imposed by the usage of the speakers which the commentators have noted examples of other kṛtya suffixes like tavya and aniya are not found compounded under the conditions stated by this sutra even though they are termed as kṛtya suffix.

So, for example, if you have kakaiḥ kakavya or kakaiḥ paniya in the same sense this is not found to be compounded this is very peculiar only peya is compounded and kakapeya is a samasa, but kakapatavya or kakapaniya this samasa does not exist as far as the traditional commentators are concerned.

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अन्नेन व्यञ्जनम्।
annena vyañjanam।
A 2.1.34

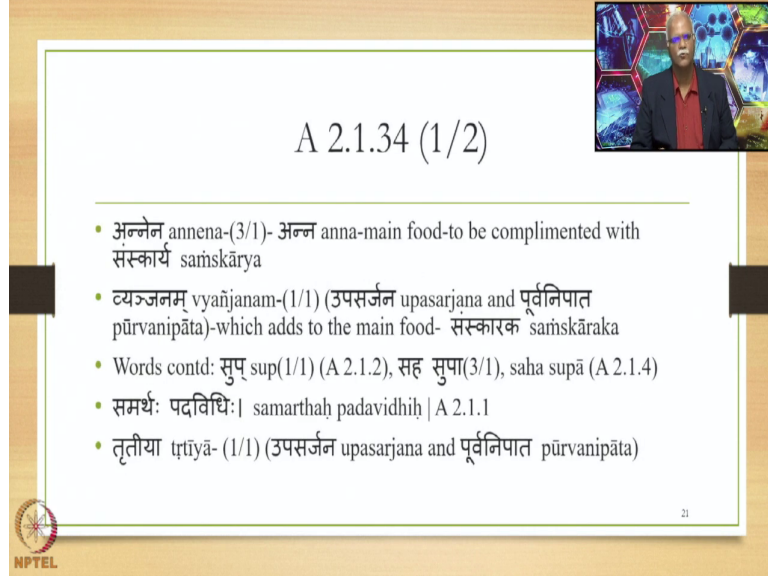
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Let us proceed further now we have annena vyanjanam 2.1.34 annena vyanjanam.

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A 2.1.34 (1/2)

- अन्नेन annena-(3/1)- अन्न anna-main food-to be complimented with सस्कार्यं saṃskārya
- व्यञ्जनम् vyañjanam-(1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)-which adds to the main food- सस्कारक saṃskāraka
- 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 tṛtīyā- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)

NPTEL

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There are two padas in this particular sutra annena which is 3 1 of anna anna means main food and this main food is to be complemented with the samskarya which is the one that adds something to it and vyanjanam is 1 1 and vyanjana means something that adds to the main food. So, this is the samskaraka which complements the main food.

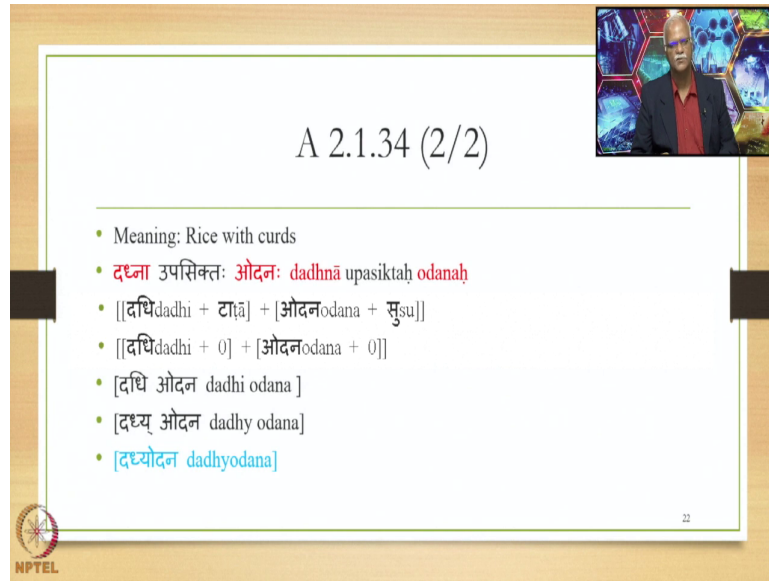
For example, if rice is the main food, then the curry that accompanies the rice can be considered as vyanjana because it complements the rice rather than eating the rice alone right rice mixed with curry is the food that is generally preferred. So, curry becomes the vyanjana and rice becomes the anna. In this case vyanjana is mentioned in the prathama vibhakti.

So, vyanjana will be termed as upasarjana by the sutra prathama nirdhistam samasa upasarjanam and then this vyanjana will occupy the initial position of the compound that is purva nipata. The words continued over here are sup from 2.1.2 and sahasupa from 2.1.4

samartha padavidhih is; obviously, always there and also trtiya which is 1 slash 1 from the previous sutra.

Now, trtiya is also 1 slash 1 which is also an upasarjana and also will have purvanipata. So, now, we have vyanjanam and trtiya two words in prathama. So, they are interrelated. So, this vyanjana should be in the trtiya vibhakti that is how this interrelation takes shape.

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A 2.1.34 (2/2)

- Meaning: Rice with curds
- दध्ना उपसिक्तः ओदनः dadhnā upasiktah odanaḥ
- [[दधिdadhi + टाṭā] + [ओदनodana + सुsu]]
- [[दधिdadhi + 0] + [ओदनodana + 0]]
- [दधि ओदन dadhi odana]
- [दध्य् ओदन dadhy odana]
- [दध्योदन dadhyodana]

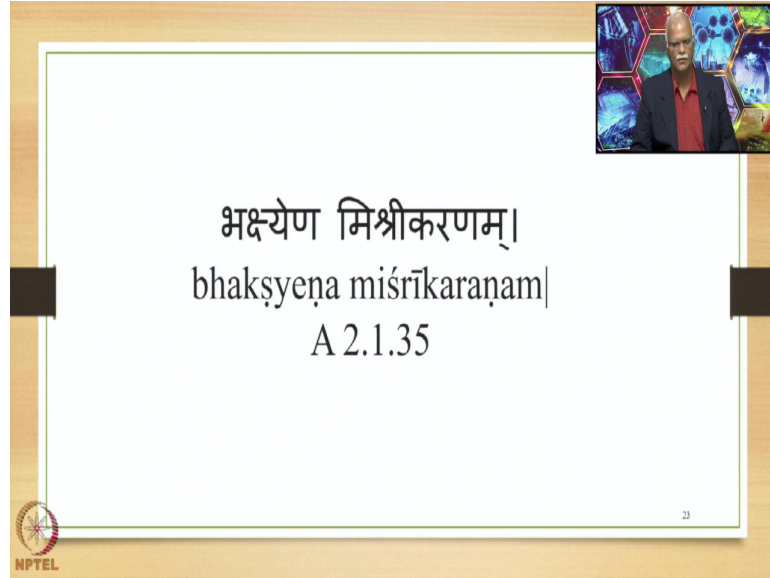
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Now, this is the process we have the meaning rice with curds. So, [FL]. I mean this case dadhna and odanaḥ these two are interrelated through the action of mixing upasiktah dadhi plus ta plus odana plus su as the alaukik vigraḥ and then we have the samasa saujna and then we have the pratipadika saujna.

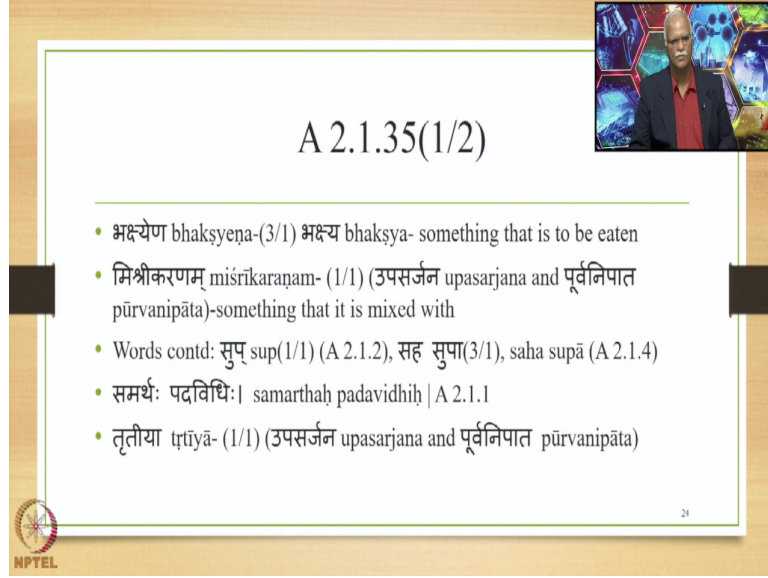
So, we have noted that ta and su they both are part of the pratipadika and su supodhatu pratipadikayoho applies and deletes both the sups. And so, we have dadhi plus 0 plus odana plus 0 and then we join the 2 together and we get the form dadhyodana which is the finally, derived compound output dadhyodana. So, rice with curds [FL] this is the input and dadhyodana is the output of the compound.

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The next sutra is bhakṣyena misrikaranam 2.1.35.

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A 2.1.35(1/2)

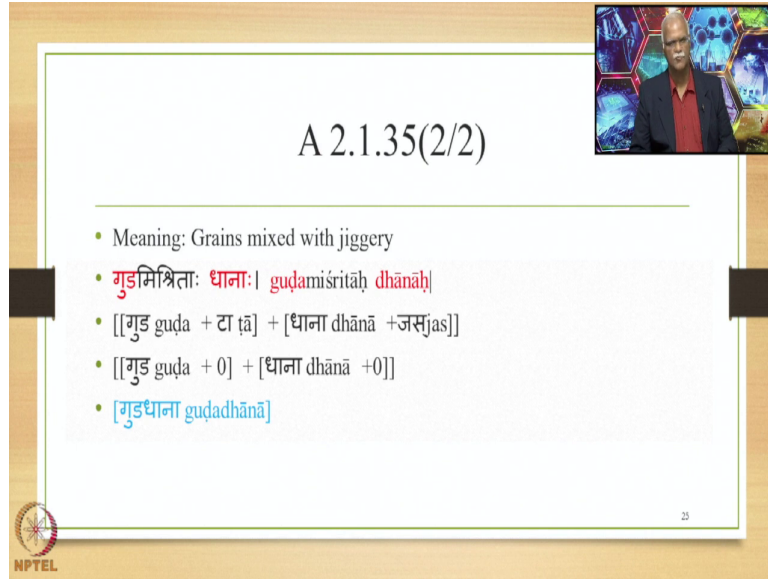
- भक्ष्येण bhakṣyena-(3/1) भक्ष्य bhakṣya- something that is to be eaten
- मिश्रीकरणम् miśrikaraṇam- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)-something that it is mixed with
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः | samarthaḥ padavidhiḥ | A 2.1.1
- तृतीया tṛtīyā- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)

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This sutra consists of two padas bhakṣyena which is 3 slash 1 of bhakṣya bhakṣya means something that is to be eaten and this is the 3 1 of bhakṣya miśrikaraṇam is a 1 slash 1 of miśrikaraṇa. Something that it is mixed with something that the bhakṣya is mixed with miśrikaraṇam.

Now miśrikaraṇam appears in the prathama vibhakti and because of the sutra prathama nirdistam samasa upasarjanam the word meaning miśrikaraṇam becomes upasarjana and occupies the initial position of the samasa purvanipata. The words continued are sup and sahasupa and also samarthaḥ padavidhiḥ the other word continued is tṛtīyā which is also 1 slash 1. So, tṛtīyā and miśrikaraṇam they also are interlinked. So, this miśrikaraṇam must be in tṛtīyanta.

(Refer Slide Time: 22:57)



A 2.1.35(2/2)

- Meaning: Grains mixed with jaggery
- गुडमिश्रिताः धानाः। guḍamiśritāḥ dhānāḥ।
- [[गुड guḍa + टा ṭā] + [धाना dhānā + जस्[jas]]]
- [[गुड guḍa + 0] + [धाना dhānā + 0]]
- [गुडधाना guḍadhānā]

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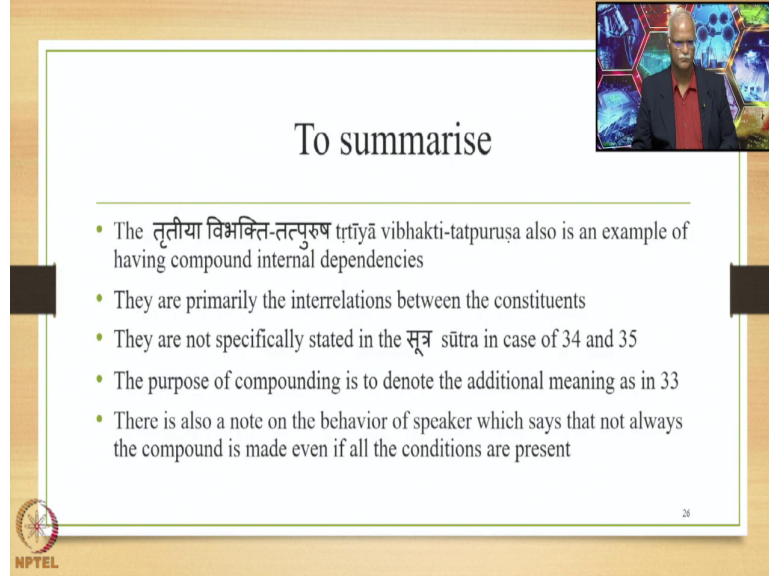
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So, the meaning is grains mixed with jaggery gudamisritah dhanah this is the input and the output is guda plus ta plus dhana plus jas and here we have guda which is the misrikaranam and dhana which is the bhaksya. So, somebody eats dhana the grains as a main food and mixes them with the jaggery.

So, dhana is bhaksya guda is misrikarana and through the action of mixing guda is interlinked with dhana and therefore, there is samarthyā and therefore, there is compounding and then this alaukik vighrah is the point where the process of compounding begins it gets the term samasa over here and because of samasa it also gets the term pratipadika and then we note that ta and jas are part of the pratipadika and so, they get deleted by supodhatu pratipadikayoho.

So, we get guda and dhana and then we join the words together and we get the finally, derived output in the form of guda dhana. So, gudamisritah dhanah this is the input and guda dhana this is the output of the compound stated by 2.1.35 bhaksyena misrikaranam.

(Refer Slide Time: 24:41)



The slide is titled "To summarise" and contains a list of five bullet points. In the top right corner, there is a small video inset showing a man in a red shirt and dark jacket speaking. The NPTEL logo is in the bottom left corner, and the number 26 is in the bottom right corner.

To summarise

- The तृतीया विभक्ति-तत्पुरुष trīṭiyā vibhakti-tatpuruṣa also is an example of having compound internal dependencies
- They are primarily the interrelations between the constituents
- They are not specifically stated in the सूत्र sūtra in case of 34 and 35
- The purpose of compounding is to denote the additional meaning as in 33
- 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

To summarize the trīṭiyā vibhakti tatpuruṣa also is an example of having compound internal dependencies, sometimes it is the karaka relation of karta and karana related to the action denoted by the verbal root or sometimes through the action that is conveyed by the compound the purvapada pratipadika is interrelated with the uttarapada pratipadika.

Now, these are primarily the interrelations between the constitutions they are not specifically stated in the sutra in case of 34 and 35 [FL], but they are assumed and they are understood by the action stated otherwise and also assumed in the sutra. In 33 the purpose of compounding

is to denote the additional meaning that is why the compounding is made by the speakers of Sanskrit.


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. This is extremely important this goes to show the overall tendency of the speaker of Sanskrit to do this particular process in a loose manner these are the texts referred to.

(Refer Slide Time: 26:31)

Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थार्हिनिक 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 traditional sources and we take up the next vibhakti tatpuruṣa in the next lecture.

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अनुगृहीतो'स्मि

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



Thank you for your patience.