

**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 24**

**तत्पुरुष समास tatpuruṣa samāsa-चतुर्थी caturthī वभिक्त-तत्पुरुष vibhakti-tatpuruṣa**

Welcome, I welcome you all to this lecture in the course Samasa in Paninian Grammar and this is the first course we begin our lecture with the recitation of the Mangala Charana.

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**मङ्गलाचरण maṅgalācaraṇa**

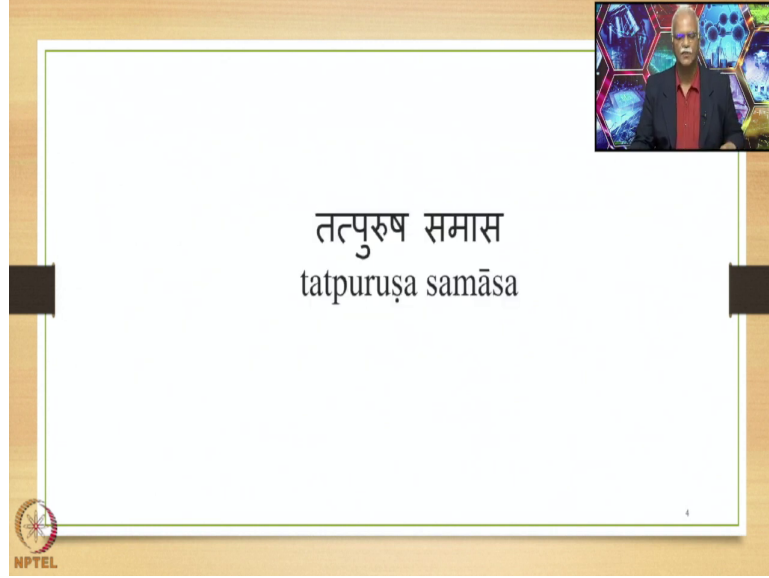
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- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṁjarīhartti līlayā ||

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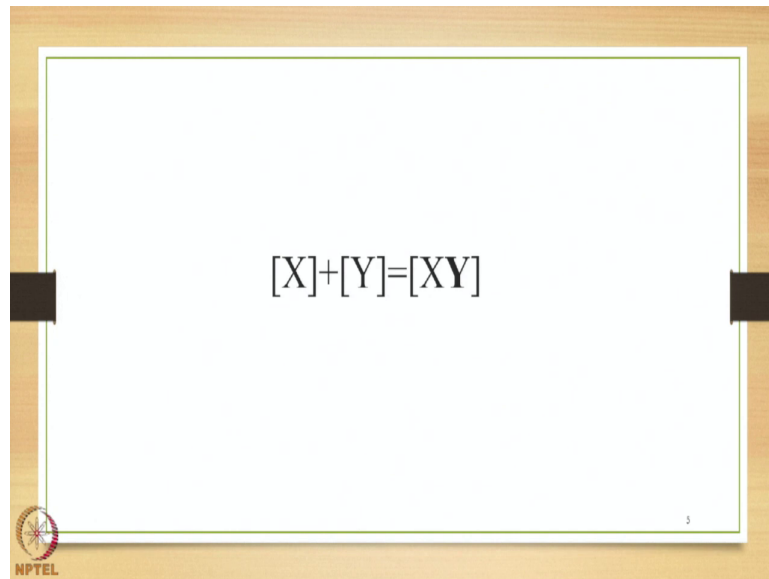
[FL]. [FL].

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We are studying tatpuruṣa samāsa, we have studied the general features of the tatpuruṣa samāsa and right now and we also along with the general features studied the sub types of tatpuruṣa samāsa. The first amongst them is the vibhakti tatpuruṣa and we have been studying the vibhakti tatpuruṣa for some time now. The main characteristics of the tatpuruṣa samāsa can be shown in the form of an equation of this kind.

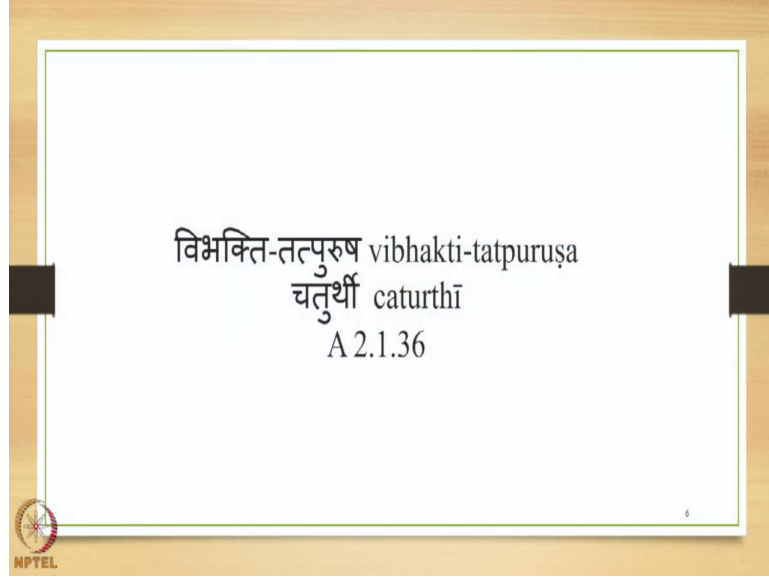
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Where you have X and Y the two constituents they have independent status, they have separate identity, they denote separate meanings and they are in fact, two entities, they are also semantically related and then both X and Y they undergo the process of compounding as laid down by the grammar of Panini and X Y as one unit as an output is generated this is one unit and that is why both are put in the pair of the square brackets.

Amongst them Y which is the second member or the uttarapada of the compound assumes the head shift why semantically is the head of this particular unit. And so, X Y as one unit will be related to any other external unit through its head namely the Y element. Earlier there were two elements and now there is only one element, this is true as far as the meaning is concerned artha is concerned, sabda is concerned and also the svara is concerned.

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We said that vibhakti tatpuruṣa is an important kind of tatpuruṣa and we have studied so far, the dwitiya vibhakti tatpuruṣa, also the tritiya vibhakti tatpuruṣa. The tritiya vibhakti tatpuruṣa was stated by some sutras beginning with tritiya [FL]. The tritiya vibhakti tatpuruṣa is stated by tritiya [FL].

Then we studied some more sutras which state the tritiya tatpuruṣa and there are some sutras which state the process of compounding in order to denote an additional meaning which is not denoted by the independent words in the sentence.

So, compound is generated primarily for the purpose of conveying this additional meaning and we have seen examples like [FL] or [FL]. As to how the stuti or minda either of them the praise or the same share either of them is conveyed by the compound. That is exclusively the

feature of the process of compounding that is over and above the meanings of the constituents of the compound.

Now, it is time to study the chaturthi tatpuruṣa compound chaturthi tatpuruṣa, while we are studying these vibhakti tatpuruṣa compounds it must be noted here that the fact that the vibhaktis are stated in these sūtras tritīya srītha tītha [FL] and now chaturthi chaturthi chaturthi [FL] and then and then pañchami will come pañchami payana and then saptaṁi saundahi and so on. The fact that these vibhaktis are stated as input tells us quite a lot about the process of compounding and its space.

These vibhaktis generally express the karakas amongst other relations sometimes they also express non karaka relations, but most of the time they do express the karaka relations. So, it is quite clear now that the samasa is based on this karaka principle and the karakas denoted by the respective vibhaktis.

We have already studied that the vibhakti which is part of the samasa gets deleted by supa dhatu pratipadika yoho, this deletion though formal cannot erase the semantic effect. The semantic effect of the presence of the vibhakti does remain which gets converted into the overall meaning of the compound.

So, vibhakti tatpuruṣa tells us about the base as far as the vibhakti is concerned for the process of compounding as we have been saying it is the padas as part of the sentence. And so, to speak then the sentence is the input of the process of compounding and a pratipadika a nominal root is the output of the process of compounding.

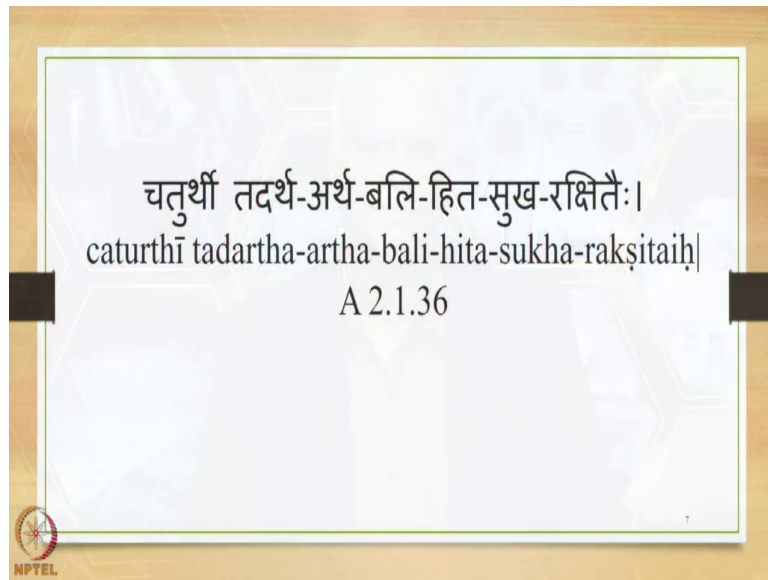
This nominal root again becomes an input for the derivation of a sentence. Having studied all these and many more theoretical aspects let us now proceed to study the chaturthi vibhakti tatpuruṣa and the sūtra that prescribes it. There is only one sūtra dealing with the chaturthi vibhakti tatpuruṣa which is very surprising and also very problematic.

The tatpuruṣa samasa which is one of the biggest umbrellas biggest baskets in the overall proceed process of compounding is accounted for by some number of sūtras, amongst them

only one sutra deals with the chaturthi vibhakti tatpurusa is little problematic and as we shall see the tradition has to overcome this problem by proposing several different solutions.

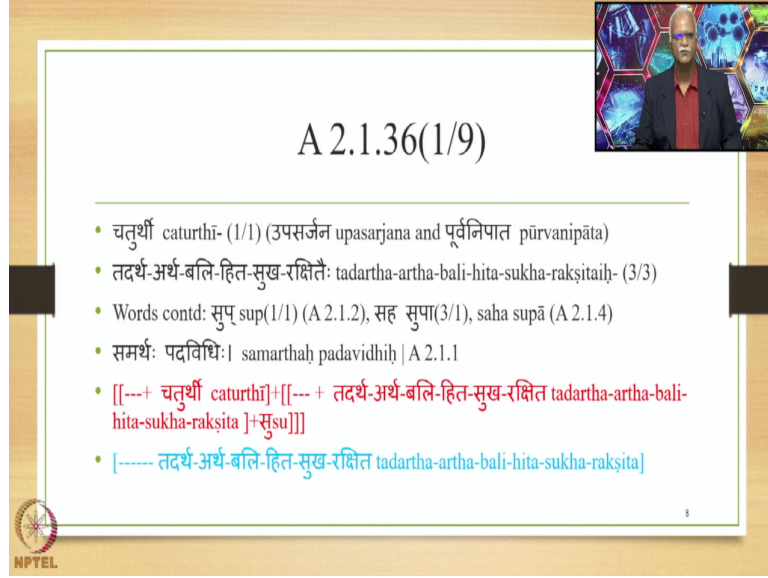
We have studied some of them in the previous lectures, but we shall also deal with this aspect in this particular lecture. Let us now proceed to study this one sutra 2.1.36 which prescribes the chaturthi vibhakti tatpurusa.

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And the sutra is chaturthi tadartha artha bali hita sukha raxsitaih repeat chaturthi tadartha artha bali hita sukha rakshitaih.

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A 2.1.36(1/9)

- चतुर्थी caturthī- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- तदर्थ-अर्थ-बलि-हित-सुख-रक्षितैः tadartha-artha-bali-hita-sukha-rakṣitaiḥ- (3/3)
- 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
- [[---+ चतुर्थी caturthī]+[[--- + तदर्थ-अर्थ-बलि-हित-सुख-रक्षित tadartha-artha-bali-hita-sukha-rakṣita ]+सुसु]]]
- [----- तदर्थ-अर्थ-बलि-हित-सुख-रक्षित tadartha-artha-bali-hita-sukha-rakṣita]

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So, this sutra has got two padas the first one is chaturthi and this pada is in the prathama ekavachana; obviously, because it is prathama this is termed as upasarjana following the sutra prathama nirdhisatam samasa upasarjanam and because the word chaturthi is termed upasarjana, upasarjanam purvam states that the words that end in chaturthi they should occupy the initial position of the compound.

So, this word chaturthi stated in the prathama vibhakti ensures that there is purvanipata of the word in chaturthi which is semantically related with the other word. The second word in the sutra is tadartha artha bali hita sukha raksitaiḥ and the constituents of this big compound are tadartha artha bali hita sukha and raksita raksitaiḥ this is 3 slash 3 tritiya bhabu vachana.

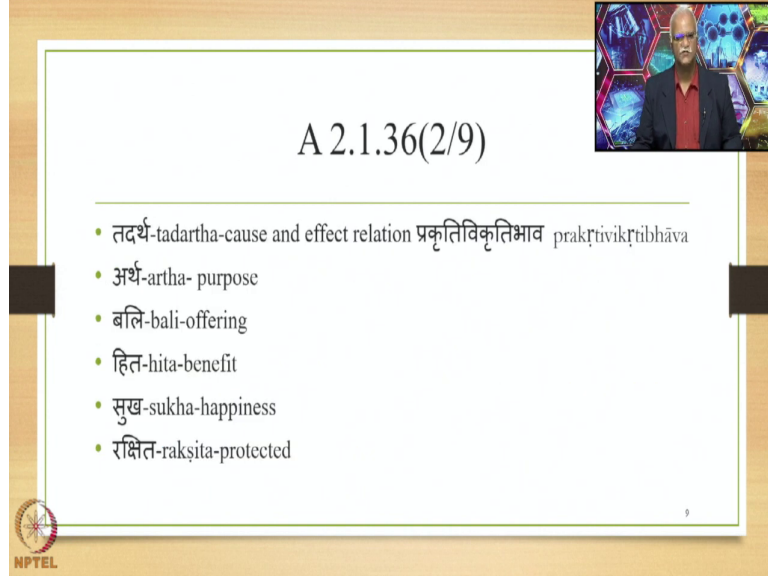
So, together with all these words that is the meaning of this big compound. Words continued in the sutra are sup from 2.1.2 [FL] saha supa 3 1 from saha supa 2.1.4 of course, samarthah padavidhih is present in this entire section.

So, now, we have the compound in this particular format where you have this purvapada at the end of which appears the chaturthi vibhakti after a pratipadika and the second pada is such that there are these words and the words expressing these meanings these are the words which are the pratipadika words and of course, there is the suffix su which is stated over here.

So, chaturthi and the tadartha artha bali hita sukha raksita these are the pratipadikas and then the output generated is the pratipadika in the first pada and followed by tadartha artha bali hita sukha raksita any one of them as the uttarapada that is the output of the application of this particular sutra.



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A 2.1.36(2/9)

- तदर्थ-*tadartha*-cause and effect relation प्रकृतिविकृतिभाव *prakṛtīvīkṛtibhāva*
- अर्थ-*artha*- purpose
- बलि-*bali*-offering
- हित-*hita*-benefit
- सुख-*sukha*-happiness
- रक्षित-*rakṣita*-protected

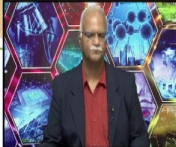
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Now, let us see what is the meaning of the different words which are part of the sutra, first of all let us see what is *tadartha*. *Tadartha* literally means for that or the purpose of that even though this is the primary meaning the tradition has chosen not to interpret this word in this particular fashion.

They say that there is another word *artha* which it follows immediately, if the word *tadartha* also means the same thing there is redundancy as far as the word *artha* being stated in the same sutra in the very next sequence. So, this word *tadartha* must mean something different and the tradition has stated that this means the cause and effect relationship namely the *prakṛtīvīkṛtibhāva*.


So, when such a relationship is denoted the chaturthi vibhakti is to be used and we shall see the examples the word artha means purpose, the word bali means offering, hita means benefit, sukha means happiness and raksita means protected.

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## A 2.1.36(3/9)

<ul style="list-style-type: none"> <li>• Meaning: wood for sacrificial post</li> <li>• <b>यूपाय दारु</b> yūpāya dāru</li> <li>• [[यूप yūpa+ डे ne]+[दारु dāru+ सुसु]]</li> <li>• [[यूप yūpa + 0] + [दारु dāru + 0]]</li> <li>• [यूपदारु yūpadāru]</li> <li>• The post is made up of wood, the ring is made up of gold</li> <li>• Cause and effect relation</li> </ul>	<ul style="list-style-type: none"> <li>• Meaning: Gold for the ring</li> <li>• <b>कुण्डलाय हिरण्यम्</b> kuṇḍalāya hiranyam</li> <li>• [[कुण्डल kuṇḍala + डे ne] + [हिरण्य hiranya + सुसु]]</li> <li>• [[कुण्डल kuṇḍala + 0] + [हिरण्य hiranya + 0]]</li> <li>• [कुण्डलहिरण्य kuṇḍalahiranya]</li> </ul>
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Now, let us look at the examples, first the examples of tadartha. The meaning that the speaker wants to communicate is the wood for sacrificial post. So, a post is to be erected in the sacrifice and this post must be made up of a particular kind of wood. So, post will be the effect wood will be the cause. So, there is a cause and effect relationship between the wood and the post, now we need the post for the sake of this particular sacrificial post.

This gets expressed by the following lauikikavighraha, yupaya daru, daru is the wood yupa is the sacrificial post yupaya daru. So, there is a praktviktibhava relationship between the

meaning of yupa and daru and therefore, now these two meanings are interrelated and therefore, they become eligible to be compounded.

So, now we have this laukikavighraha yupaya daru and then the alaukikavighraha is yupa plus ne plus daru plus su now this becomes a samasa and this then becomes pratipadika and ne and su they become part of the pratipadika and so, supa dhatu pratipadika yoho applies and both sups are deleted.

And so, you get the final output of the compound process in the form of yupadaru. This is the compound and this conveys this denotes the same meaning as yupaya daru, what it means is that the post is made up of wood.

And similarly, we also have the other example where the meaning to be conveyed is gold for the ring. So, the laukikavighraha is kundalaya hiranyam kundala and hiranya are the two elements where there is cause and effect relationship. Kundala is the ring; hiranya is gold, now gold is for the purpose of creating a ring.

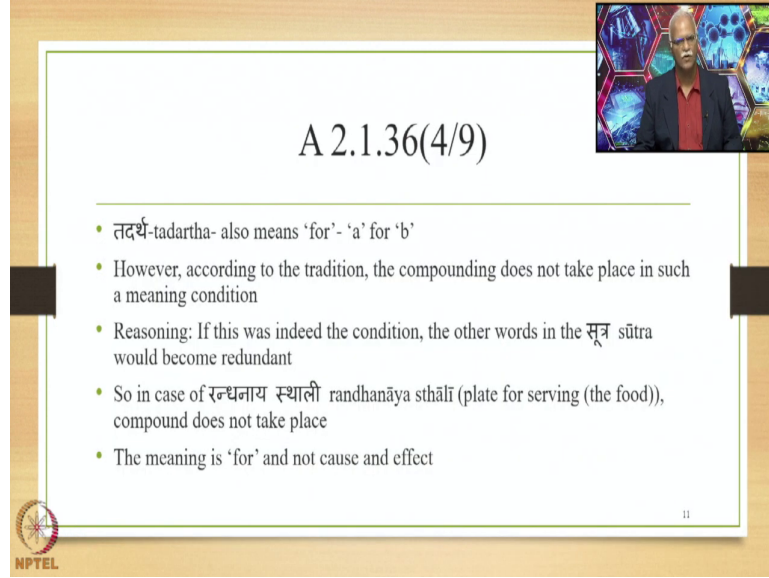
So, the ring is created out of gold is the material from which the ring is made clearly there is cause and effect relationship and in order to express this we use chaturthi and now such a chaturthi gets compounded. So, we have kundala plus ne plus hiranya plus su as the alaukikavighraha.

Now, here the samasa samjna applies and su also the pratipadika samjna. So, this is a pratipadika. So, ne and su both are now the part of the pratipadika and supa dhatu pratipadika yoho applies and deletes ne and su. So, you have kundala plus 0 plus hiranya plus 0 and then we join them together and we get the final derived output in the form of kundala hiranya, which means the same as kundalaya hiranyam.

Now, there is a cause and effect relation between kundala and hiranya as well as yupa and daru. The post is made up of wood and the ring is made up of gold. Showing this cause and effect relationship we add chaturthi vibhakti and then such a chaturthi vibhakti gets

compounded that is the meaning of tadartha stated in this particular sutra chaturthi tadartha bali hita sukha raksitaih.

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A 2.1.36(4/9)

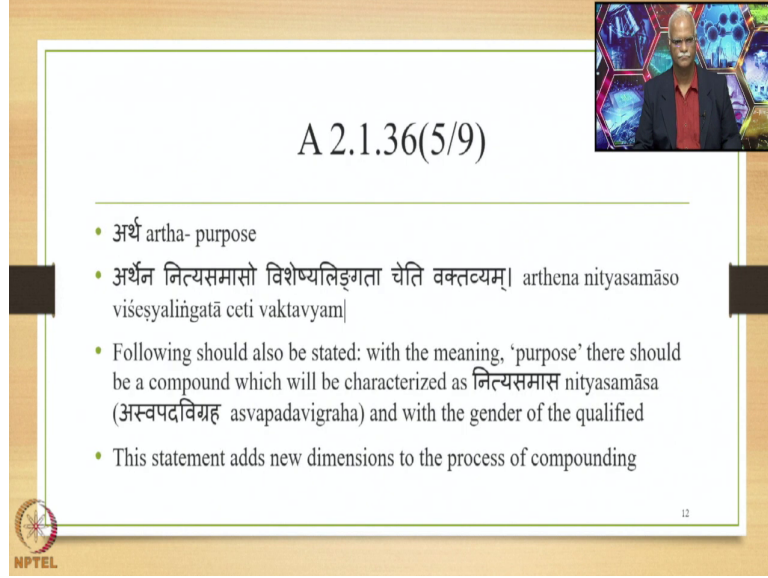
- तदर्थ-*tadartha*- also means 'for' - 'a' for 'b'
- However, according to the tradition, the compounding does not take place in such a meaning condition
- Reasoning: If this was indeed the condition, the other words in the सूत्र *sūtra* would become redundant
- So in case of रन्धनाय स्थाली *randhanāya sthālī* (plate for serving (the food)), compound does not take place
- The meaning is 'for' and not cause and effect

NPTEL

Tadartha also means for for example, 'a' for 'b' a for b. So, b artha a this is how you will put it. However, according to the tradition, the compounding does not take place in such a meaning condition and the reasoning is provided if this was indeed the condition as intended by the sutrakara the other words in the sutra namely the word artha would become redundant.

So, in case of radhanaya sthali a plate for serving the food for example, the compound does not take place, because even though sthali is for the sake of serving there is a relationship of for indicated by the word for, but there is not any cause and effect relationship and that is the reason why there is no compound, the meaning is for and not the cause and effect.

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A 2.1.36(5/9)

- अर्थ artha- purpose
- अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम्। arthena nityasamāso viśeṣyalingatā ceti vaktavyam|
- Following should also be stated: with the meaning, 'purpose' there should be a compound which will be characterized as नित्यसमास nityasamāsa (अस्वपदविग्रह asvapadavigraha) and with the gender of the qualified
- This statement adds new dimensions to the process of compounding

NPTEL 12

This is the meaning of the word tadārtha in the sūtra. Let us proceed further. So, next word stated in the sūtra is artha, artha means purpose. Now, there is a statement in the tradition which says arthena nityasamasah, there should be a nitya samasa and visesyalingata ceti vaktavyam.


What it means is following should also be stated, with the meaning 'purpose' there should be a compound which will be characterized as nityasamasa of asvapadavigraha type and with the gender of the qualified. So, the gender of the compound together with the word artha would be determined by the gender of the qualified. Now, this statement adds new dimensions to the process of compounding.

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### A 2.1.36(6/9)

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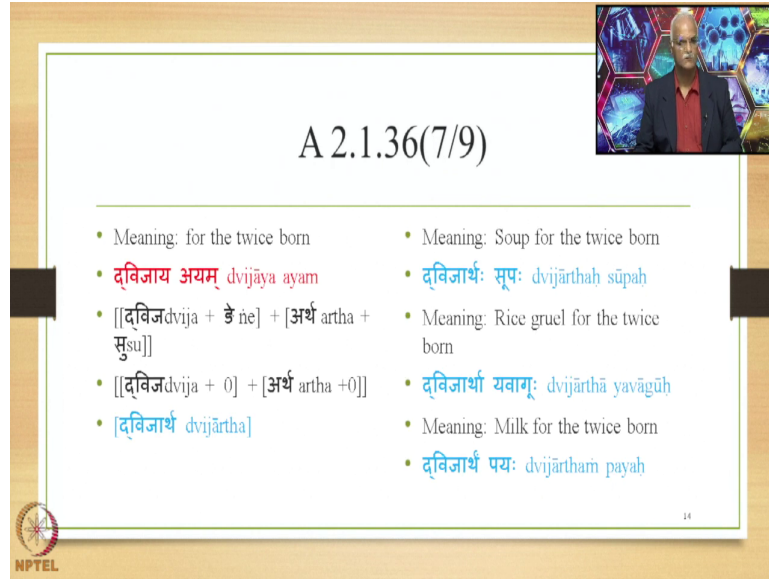
- The sentential base can not have the word अर्थ artha in it
- The compound would eventually become a qualifier
- And it will take the same gender as the qualified
- The सूत्र sūtra also assumes that चतुर्थी caturthī is stated by Pāṇini in association with the word अर्थ artha
- But this is not the case
- But now, on account of this सूत्र sūtra one can say that the grammar does assign the चतुर्थी caturthī in association with the word अर्थ artha

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When we say that it is a nithyasamasa, we assume that the sentential base cannot have the word artha in it and this statement also means that the compound would eventually become a qualifier. And it will take the same gender as the qualified.

The sutra also assumes that chaturthi vibhakti is stated by Panini in association with the word artha, but this is not the case, but now, on account of this particular sutra one can say that the grammar does assign the chaturthi vibhakti in association with the word artha this inference is possible.

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A 2.1.36(7/9)

- Meaning: for the twice born
- **द्विजाय अयम्** dvijāya ayam
- [[द्विजdvija + डे ñe] + [अर्थ artha + सुsu]]
- [[द्विजdvija + 0] + [अर्थ artha +0]]
- [द्विजार्थ द्विजार्था]
- Meaning: Soup for the twice born
- **द्विजार्थः सूपः** dvijārthah sūpah
- Meaning: Rice gruel for the twice born
- **द्विजार्था यवागूः** dvijārthā yavāgūḥ
- Meaning: Milk for the twice born
- **द्विजार्थं पयः** dvijārtham payah

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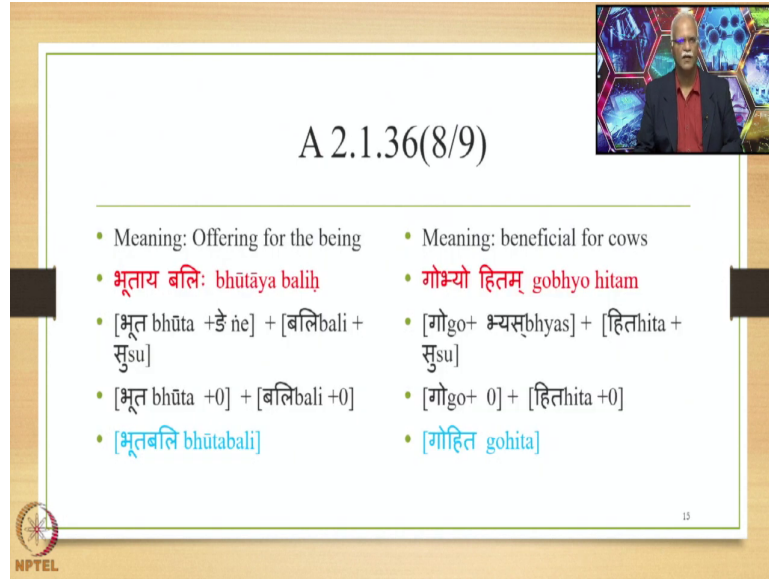
So, now we have the meaning dvijaya ayam for the twice born and in this case, we will have dvija plus ne plus artha plus su as the alaukikavighraha and then because there is samasa samjna, there is also pratipadika samjna and so, ne and su they are part of the pratipadika and hence supa dhatu pratipadika yoha applies and they both get deleted and so we have dvija plus artha and then it is dvijartha after applying the savarana dirga sandhi this will be the finally, derived compound output.

Then similarly, we can also have if the meaning is soup for the twice born, we can have the compound dvijartha supah. Here the word supah is visyasyah, dvijartha is its qualifier and therefore, it assumes the gender of supah which is masculine and so it there is dvijarthah.

Next if the meaning is rice gruel for the twice born, dvijartha yavaguh that is the expression that we can get dvijartha yavaguh. Similarly, if the meaning intended to be conveyed is milk

for the twice born, we can say that it means dvijartham payah. Now, in case of supah because it is masculine dvijartha, also took the masculine gender since yavaguh is feminine dvijartha also became feminine and payah is neuter. So, dvijartham is also neuter. So, this is what is called as [FL].

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A 2.1.36(8/9)

• Meaning: Offering for the being	• Meaning: beneficial for cows
• भूताय बलिः bhūtāya baliḥ	• गोभ्यो हितम् gobhyo hitam
• [भूत bhūta +ङे ne] + [बलिबali + सुsu]	• [गोgo+ भ्यस्bhyas] + [हितhita + सुsu]
• [भूत bhūta +0] + [बलिbali +0]	• [गोgo+ 0] + [हितhita +0]
• [भूतबलि bhūtabali]	• [गोहित gohita]

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Then we have the meaning offering for the being bhutaya baliḥ, bhuta is the any being, bali is the offering so bhutaya baliḥ. Now, from this laukikavighraha we go to the alaukikavighraha and we have bhuta plus ne plus bali plus su because this is a samasa. So, this is also a pratipadika.

And so, ne and su are the part of the pratipadika and so, supa dhatu pratipadika yoho applies and deletes ne and su and so we get bhuta plus bali and then finally, when we join them together, we get bhutabali as the finally, derived form of the compound and this form conveys

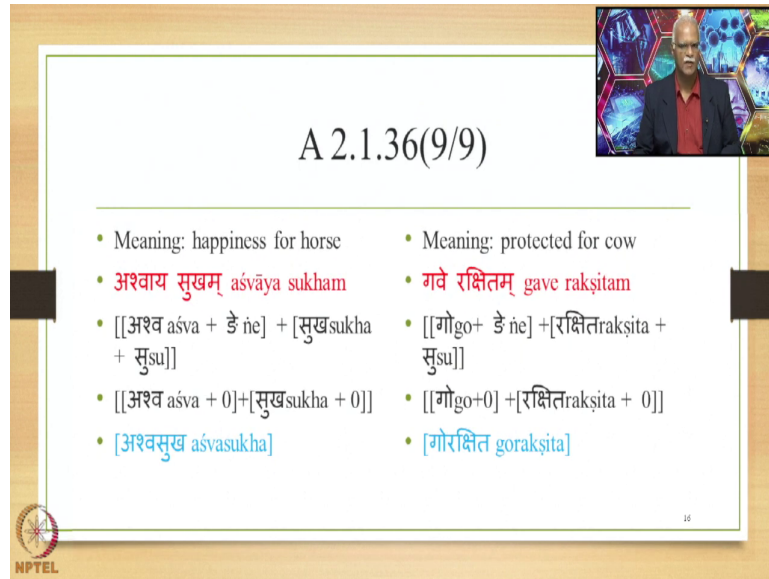


the same meaning as the word bhutaya balih. So, there is the principle of samartha which is closely followed.

Then we have the example beneficial for cows. So, laukikavigraha in order to express this meaning collected by the speaker is gobhyah hitam or gobhyo hitam. So, this laukikavigraha gets converted into the alaukikavigraha in accordance with the desire of the speaker into go plus bhyas plus hita plus su this is the alaukikavigraha and this is where the process of compounding starts.

So, we then delete bhyas and su and we get go plus 0 plus hita plus 0. And then we join the words together and we get the word form go hita gobhyo hitam go hitam, go hita conveys the same meaning as gobhyah hitam.

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A 2.1.36(9/9)

• Meaning: happiness for horse	• Meaning: protected for cow
• अश्वाय सुखम् aśvāya sukham	• गवे रक्षितम् gave rakṣitam
• [[अश्व aśva + डे ñe] + [सुखsukha + सुsu]]	• [[गोgo+ डे ñe] + [रक्षितrakṣita + सुsu]]
• [[अश्व aśva + 0] + [सुखsukha + 0]]	• [[गोgo+0] + [रक्षितrakṣita + 0]]
• [अश्वसुख aśvasukha]	• [गोरक्षित gorakṣita]

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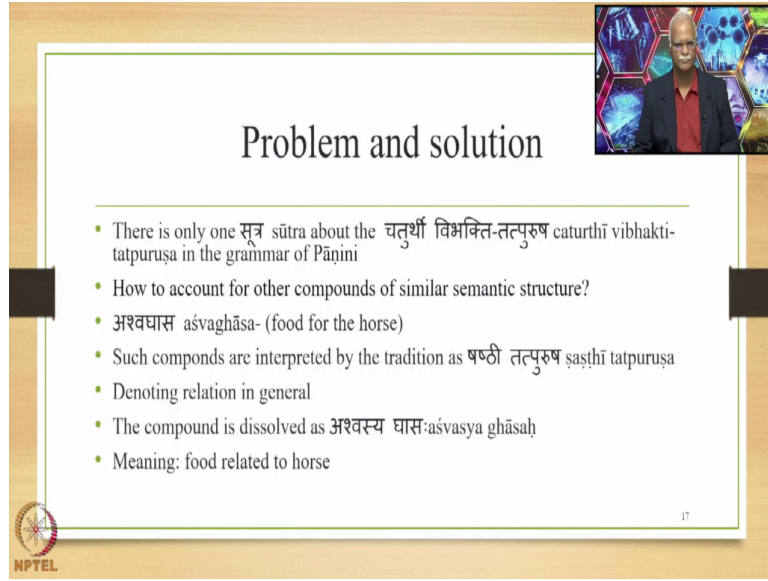
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Next, we have the meaning happiness for horse, asvaya sukham and this laukikavighraha gets converted into the alaukikavighraha form namely asva plus ne plus sukha plus su and then this becomes a samasa. So, it becomes a pratipadika and so, supa dathu pratipadika yoho applies and deletes ne as well as su.

So, we have asva plus 0 and sukha plus 0 and then we bring the two together and we get the form asva sukha. This is the compound output derived from asvaya sukham and finally, we have the meaning protected for cow the way raksitam this is laukikavighraha and we process it further and first we get go plus ne plus raksita plus su then because this is a samasa.

So, this is also a pratipadika and so we have supa dathu pratipadika yoho applies and deletes both ne and su. And so we have go plus 0 plus raksita plus 0 and so, we get the finally, derived output in the form goraksita this is same as gave raksitam as far as meaning is concerned.

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**Problem and solution**

- There is only one सूत्र sūtra about the चतुर्थी विभक्ति-तत्पुरुष caturthī vibhakti-tatpuruṣa in the grammar of Pāṇini
- How to account for other compounds of similar semantic structure?
- अश्वघास aśvaghāsa- (food for the horse)
- Such compounds are interpreted by the tradition as षष्ठी तत्पुरुष ṣaṣṭhī tatpuruṣa
- Denoting relation in general
- The compound is dissolved as अश्वस्य घासः aśvasya ghāsaḥ
- Meaning: food related to horse

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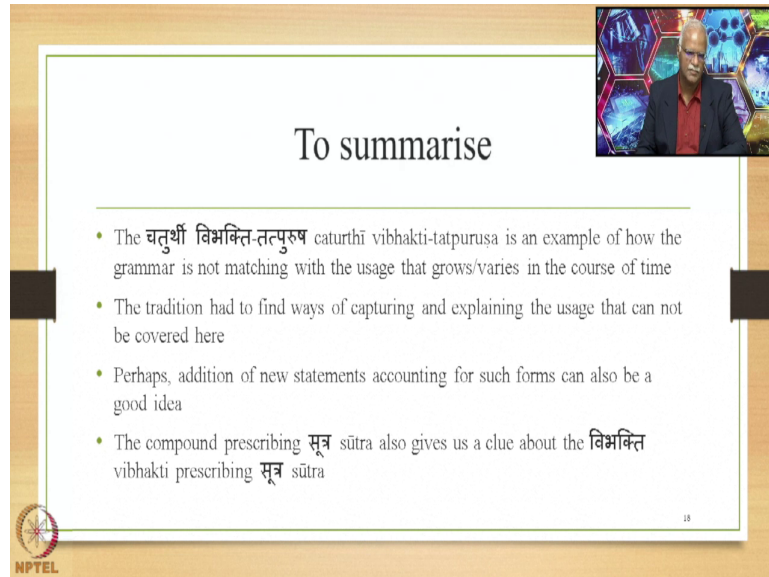
So, as we stated earlier there is a problem, there is only one sutra about the chaturthi vibhakti tatpuruṣa in the entire grammar of Panini. Now, how to account for other compounds of similar semantic structure not explicitly stated by Panini as the chaturthi vibhakti tatpuruṣa samasa, how to account for them remains a big problem.

For example, asvaghāsa food for the horse, now the solution found out by the tradition is that such compounds are interpreted by the tradition as ṣaṣṭhī tatpuruṣa, denoting relation in general asva sabandī ghāsa.

The compound is dissolved then as aśvasya ghāsaḥ meaning food related to horse and then because this is a ṣaṣṭhī samasa. So, there is sanction in the grammar of Panini and then the

relation is in general so then that semantic condition is also restored and the compound is generated.

(Refer Slide Time: 29:31)



The slide is titled "To summarise" and features a small video inset in the top right corner showing a man speaking. The main content is a list of four bullet points. The first bullet point discusses the compound "चतुर्थी विभक्ति-तत्पुरुष" (caturthī vibhakti-tatpurusa) as an example of a mismatch between grammar and usage over time. The second bullet point notes that tradition had to find ways to capture and explain usage not covered by existing rules. The third bullet point suggests that adding new statements for such forms could be a good idea. The fourth bullet point mentions that the compound prescribing "सूत्र" (sūtra) provides a clue about the "विभक्ति" (vibhakti) prescribing "सूत्र" (sūtra). The slide includes the NPTEL logo in the bottom left corner and the number 18 in the bottom right corner.

### To summarise

- The चतुर्थी विभक्ति-तत्पुरुष caturthī vibhakti-tatpurusa is an example of how the grammar is not matching with the usage that grows/changes in the course of time
- The tradition had to find ways of capturing and explaining the usage that can not be covered here
- Perhaps, addition of new statements accounting for such forms can also be a good idea
- The compound prescribing सूत्र sūtra also gives us a clue about the विभक्ति vibhakti prescribing सूत्र sūtra

To summarize the chaturthi vibhakti tatpurusa is an example of how the grammar is not matching with the usage that grows or varies in the course of time. The tradition had to find ways of capturing and explaining the usage that cannot be covered here. Perhaps, addition of new statements accounting for such forms can also be a good idea.


The compound prescribing sutra also gives us a clue about the vibhakti prescribing sutra in general in several cases. Next we study the panchami vibhakti purusa in the next lecture.

(Refer Slide Time: 30:17)

## Referred Texts

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- 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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But these are the references these are the traditional sources.

(Refer Slide Time: 30:24)

## अनुगृहीतो'स्मि

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



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And I thank you for your patience.