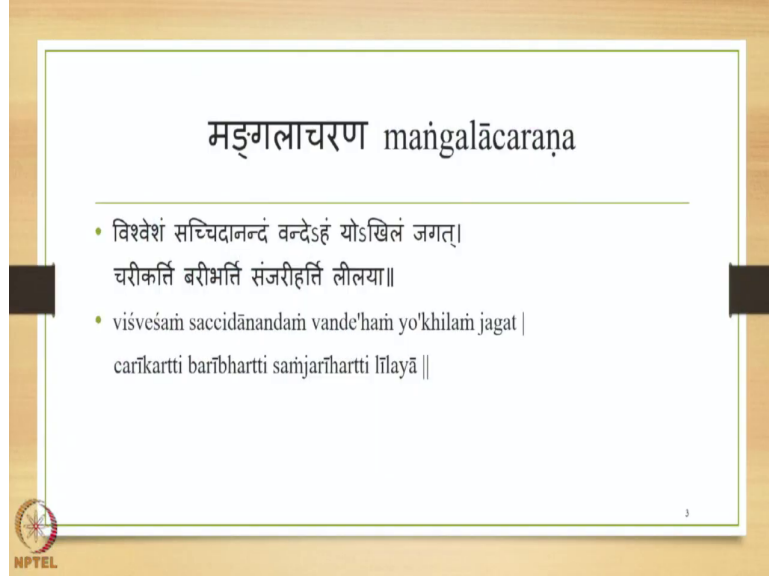


समास samāsa in Pāṇinian grammar- I
Prof. Malhar Kulkarni
Department of Humanities and Social Sciences
Indian Institute of Technology, Bombay

Lecture - 25

तत्पुरुष समास tatpuruṣa samāsa- पञ्चमी pancami वभिक्त-तत्पुरुष vibhakti-tatpuruṣa


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मङ्गलाचरण maṅgalācaraṇa

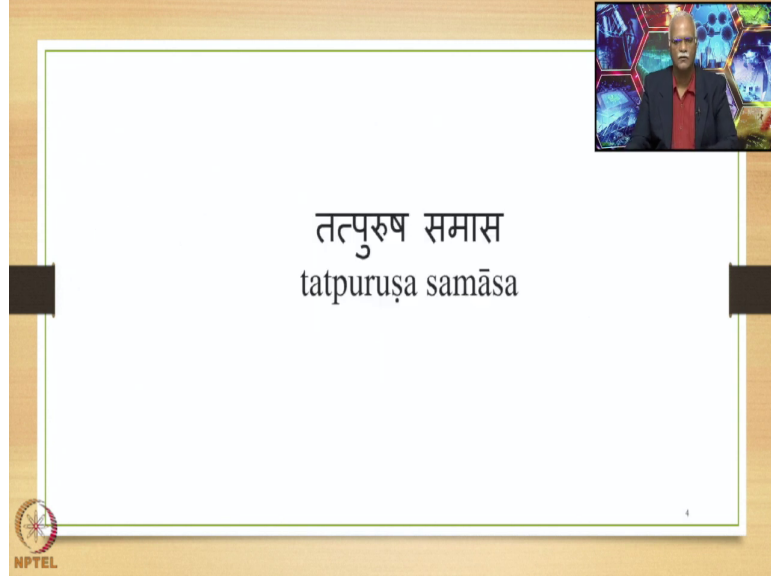
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

3

 NPTEL

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 [FL].

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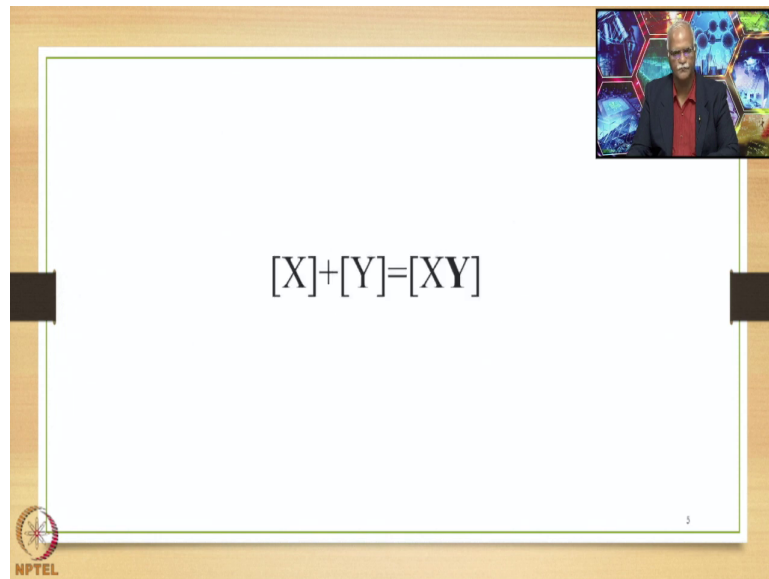


तत्पुरुष समास
tatpuruṣa samāsa

NPTEL

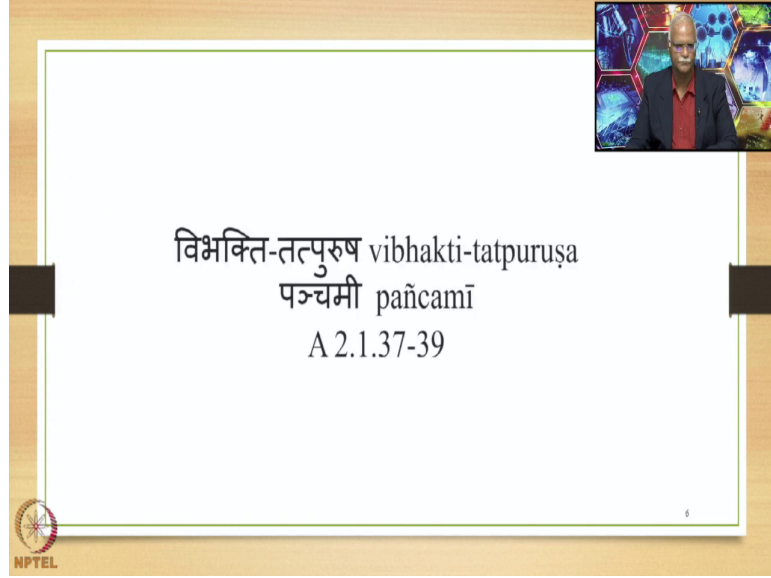
We are dealing with the tatpuruṣa samāsa which is one of the major compounds in Sanskrit. We have also said that the biggest basket of sutras is devoted in stating the tatpuruṣa samāsa in the Paninian grammar.

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

The structure of the tatpuruṣa samāsa is shown in the form of an equation in this particular manner where X and Y are the two constituents which occur independently and they could be interrelated. When they are interrelated they could be merged together, they could be integrated together and one output can be generated in the form of XY. And in this Y is highlighted primarily to show that Y is the head of this particular unit XY. But the main idea is that it is one undivided unit in the form of meaning as well as the word form as well as accent.

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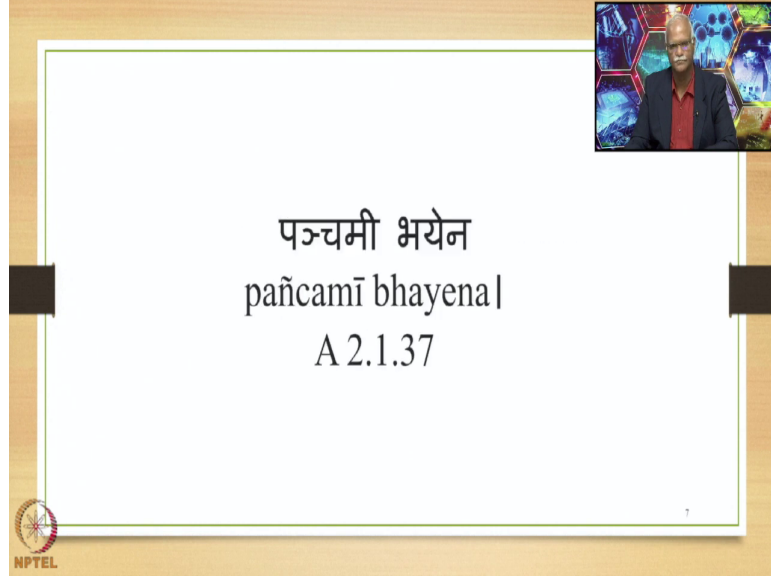
विभक्ति-तत्पुरुष vibhakti-tatpuruṣa
पञ्चमी pañcamī
A 2.1.37-39

NPTEL

6

We are right now studying the vibhakti tatpuruṣa which is the first classification under the tatpuruṣa. In the previous lecture we studied the chaturthi vibhakti tatpuruṣa. Now in this lecture we study the panchami vibhakti tatpuruṣa stated in the sutras 2.1.37 to 39.

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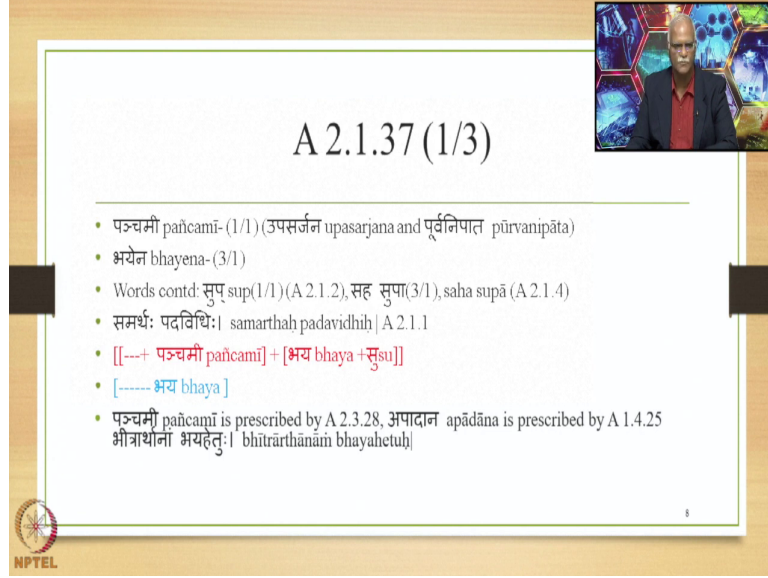


पञ्चमी भयेन
pañcamī bhayena|
A 2.1.37

NPTEL

7

(Refer Slide Time: 03:14)



A 2.1.37 (1/3)

- पञ्चमी pañcamī- (1/1) (उपसर्जन उपasarjana and पूर्वनिपात pūrvanipāta)
- भयेन bhayena- (3/1)
- 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
- [[---- पञ्चमी pañcamī] + [भय bhaya + सुsu]]
- [----- भय bhaya]
- पञ्चमी pañcamī is prescribed by A 2.3.28, अपादान apādāna is prescribed by A 1.4.25
भीत्रार्थानां भयहेतुः। bhītrārthanān bhayahetuh|

NPTEL

The sutra 2.1.37 is panchami bhayena bhayena. There are two words in the sutra, one is panchami and the second one is bhayena. The word panchami occurs in the prathama vibhakti this is 1 slash 1. And so, the word in the panchami vibhakti is termed as upasarjana because of the sutra prathama nirdhishtam samasa upasarjanam.

And because of the next sutra upasarjanam purvam the word in the panchami vibhakti will be having purvanipata; that means that the word in the panchami vibhakti will occupy the initial position in the compound.

Then we have the word bhayena which is instrumental singular 3 slash 1 with the word bhaya. The words continued are sup from 2.1.2 [FL] saha supa from the sutra saha supa 2.1.4;

obviously, samarthah padavidhih from 2.1.1 is very much there. So, we have the structure of this particular compound stated by this particular sutra is the following.

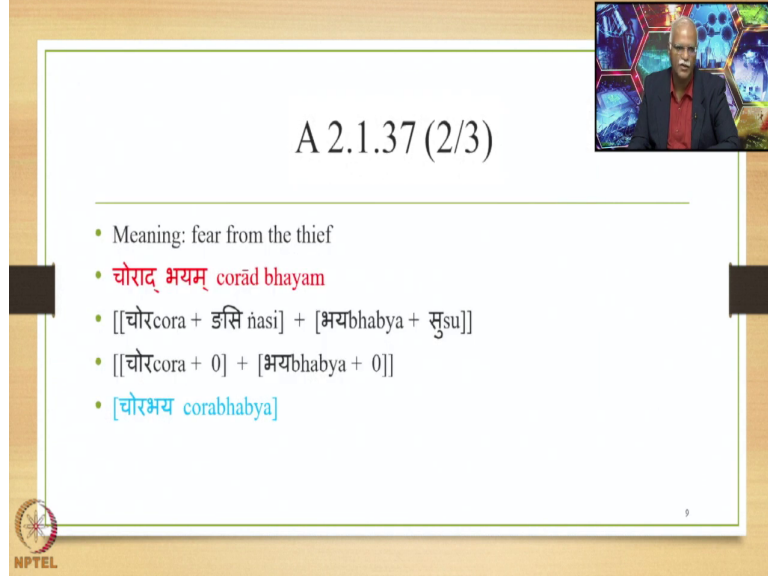
There is the purvapada having the panchami vibhakti at the end and the uttarapada having the pratipadika bhaya and the pratyaya su. Now the output generated is the pratipadika in the purvapada and the pratipadika in the uttarapada namely bhaya. This will be the output.

Now, the first question is, how is there the interrelation? How is panchami related to bhaya? And the answer is given by the sutras of Panini namely 2.3.28 which says that the panchami vibhakti denotes the karaka apadana. Panchami is prescribed by 2.3.28 apadane panchami to denote apadana.

And what is an apadana? Is defined by the sutra bhitrarthanam bhayahetuh which is 2.4.25. What this sutra means is that the hitu that is the cause of bhaya when the verbal roots bhitra and its synonyms they are used is termed apadana. And this apadana is expressed with the vibhakti called panchami.

And here we have the word bhaya which is derived from the verbal root bhi and now the sutra apadane panchami will add the vibhakti panchami after a pratipadika after which there is bhayahetuh that is to be denoted. So, this is how the semantic relatedness can be explained. And once this is done the compounding process will begin.

(Refer Slide Time: 06:50)



A 2.1.37 (2/3)

- Meaning: fear from the thief
- चोराद् भयम् corād bhayam
- [[चोरcora + डसि णसि] + [भयbhaya + सुsu]]
- [[चोरcora + 0] + [भयbhaya + 0]]
- [चोरभय corabhaya]

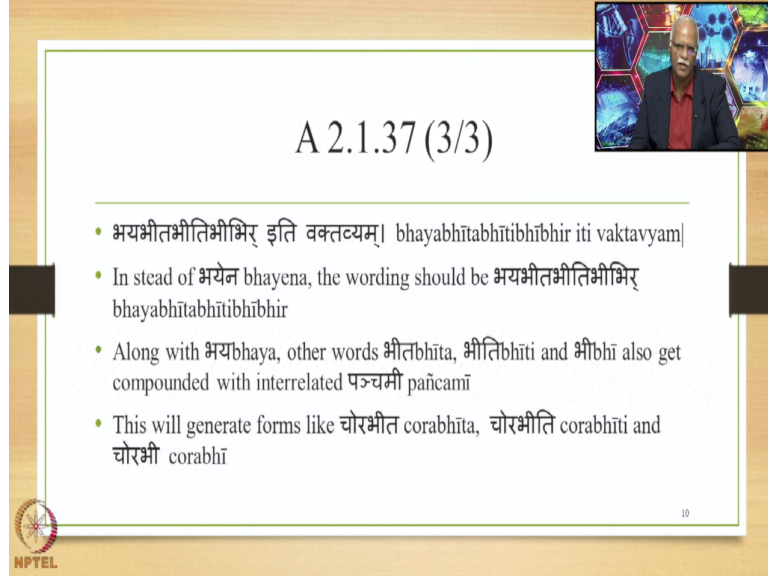
NPTEL

And we have namely meaning fear from the thief that is chorad bhayam that is the laukikavighraha and this will be converted into the alaukikavighraha namely chora plus nasi plus bhaya plus su.

And now this becomes a samasa. So, this becomes a pratipadika and then the su and nasi these are the two sups which become part of the pratipadika and then supa dhatu pratipadika yoho applies and deletes both the sups. And so, we have chora plus bhaya and the finally, derived compound output would be chorabhaya.

Chorad bhayam is the laukikavighraha and chorabhaya is the compound output generated by the application of this particular sutra that we are studying right now panchami bhayena.

(Refer Slide Time: 07:58)



A 2.1.37 (3/3)

- भयभीतभीतिभीभिर् इति वक्तव्यम्। bhayabhītabhītibhībhir iti vaktavyam।
- In stead of भयेन bhayena, the wording should be भयभीतभीतिभीभिर् bhayabhītabhītibhībhir
- Along with भयbhaya, other words भीतbhīta, भीतिbhīti and भीbhi also get compounded with interrelated पञ्चमी pañcamī
- This will generate forms like चोरभीत corabhīta, चोरभीति corabhīti and चोरभी corabhī

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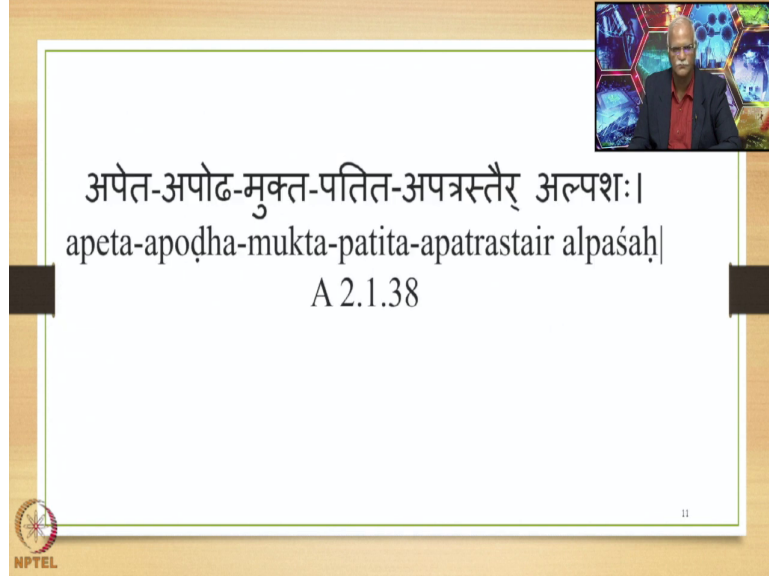
10

Now, there is a statement that is found in the later commentatorial literature which says bhayabhitabhitibhibhir iti vaktavyam. So, the sutra mentions only the word bhaya, but the commentary says that along with bhaya there are some other words that also undergo the same process, they also have fear as the core meaning conveyed by them.

And these words are bhitabhiti and bhi. So, instead of just saying bhayena why not say bhayabhitabhitibhibhir? That would be far more appropriate and far more capturing the realistic data. This is what is proposed. So, along with bhaya other words means bhita, bhiti and bhi. Bhiti and bhi means fear bhita means one who is afraid; obviously, because of fear. So, they also get compounded with the interrelated panchami vibhakti.

And thus, this will generate forms like chorabhita, chorabhiti and also chorabhi along with chorabhaya. Chorabhita means is someone who is afraid of a thief, chorabhiti means fear of thief and chorabhi also means fear from the thief.

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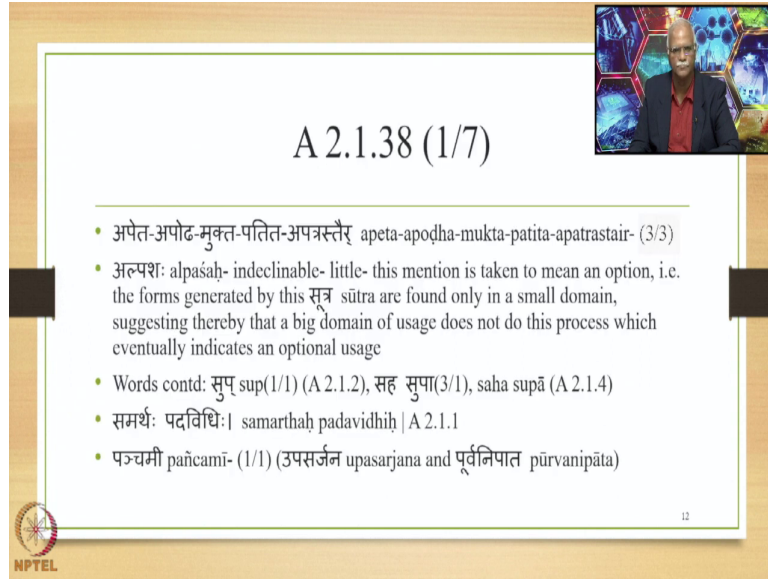
अपेत-अपोढ-मुक्त-पतित-अपत्रस्तैर् अल्पशः।
apeta-apoḍha-mukta-patita-apatrastair alpaśaḥ|
A 2.1.38

NPTEL

11

Let us now look at the next sutra apeta-apodha-mukta-patita-apatrastair-alpasah; apeta-apodha-mukta-patita-apatrastair-alpasah 2.1.38.

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A 2.1.38 (1/7)

- अपेत-अपोढ-मुक्त-पतित-अपत्रस्तैर् अपeta-apoḍha-mukta-patita-apatrastair- (3/3)
- अल्पशः alpaśaḥ- indeclinable- little- this mention is taken to mean an option, i.e. the forms generated by this सूत्र sūtra are found only in a small domain, suggesting thereby that a big domain of usage does not do this process which eventually indicates an optional usage
- 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
- पञ्चमी pañcamī- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)

NPTEL

This particular sutra has got two padas apeta-apoḍha-mukta-patita-apatrastair this is 3 slash 3 tritiya bhahuvachana and the second word is alpaśaḥ. Alpaśaḥ is an indeclinable it means little. What this mention means is that in an option the tradition interprets this as option.

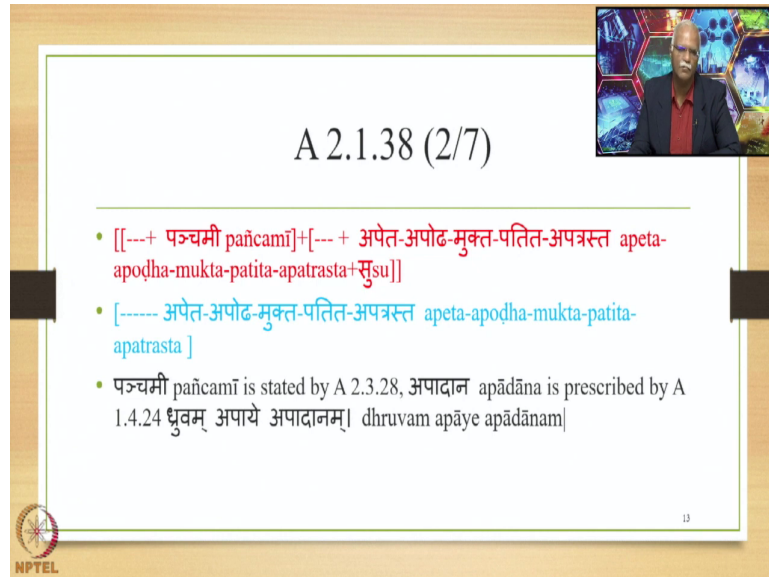
What it means is that, the forms generated by this sutra are found only in a small domain suggesting thereby that there is a big domain of usage which does not use this form and does not do this process which eventually indicates an optional usage. A small domain doing this process making the compound and a big domain not doing this process.

Obviously in some case there is this process happening and in some other case the process is not happening which eventually leads to the optional implication. Thus, alpaśaḥ is interpreted

to mean an option or optionally. The words continued are sup and saha supa, samarthah padavidhih is obviously, always there.

The other word continued is panchami from the previous sutra and panchami occurs in the prathama vibhakti thereby it becomes the upasarjana by the sutra prathama nirdhishtam samasa upasarjanam. And by the sutra upasarjanam purvam the word appearing in the panchami vibhakti occupies the initial position of the compound purvanipata.

(Refer Slide Time: 12:11)



A 2.1.38 (2/7)

- [[---+ पञ्चमी pañcamī]+[--- + अपेत-अपोढ-मुक्त-पतित-अपत्रस्त apeta-apoḍha-mukta-patita-apatrasta+सुsu]]
- [----- अपेत-अपोढ-मुक्त-पतित-अपत्रस्त apeta-apoḍha-mukta-patita-apatrasta]
- पञ्चमी pañcamī is stated by A 2.3.28, अपादान apādāna is prescribed by A 1.4.24 ध्रुवम् अपाये अपादानम्| dhruvam apāye apādānam|

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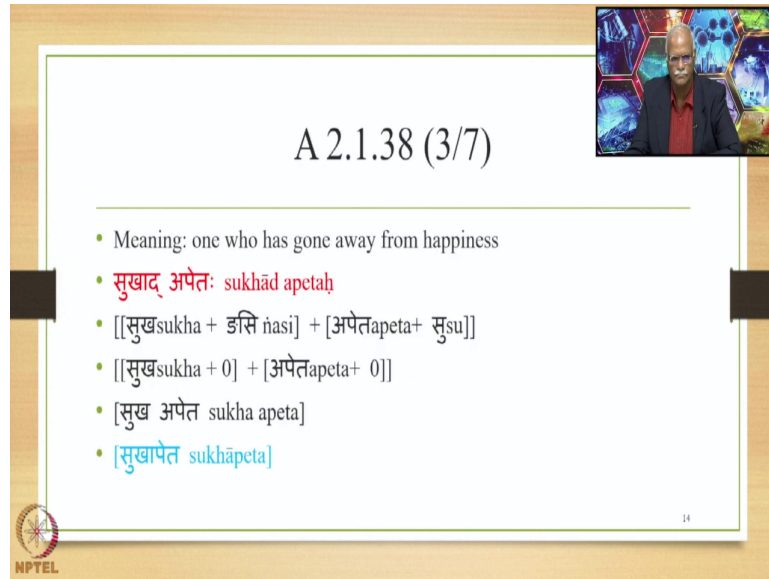
13

So, the structure of the compound derived by this sutra would be something like this. We have a pratipadika at the end of which there is panchami and there is another pratipadika where we have apeta-apoḍha-mukta-patita-apatrasta etcetera and followed by su and the output generated is the pratipadika in the first subanta along with apeta-apoḍha-mukta-patita and apatrasta.

What is the semantic relation between the two subantas? And that can be said to be the apadana which is stated by 2.3.28 apadane panchami which says that the panchami vibhakti expresses apadana. And how apadana comes into the picture? The apadana is defined by the sutra 1.4.24 as dhruvam apaye apadanam.

And in all these words apeta-apodha-mukta-patita and apatrasta which are the kridantas the verbal root denotes the motion. And therefore, there is scope for apadana. And then this apadana gets expressed by panchami and that is how these subantas are interlinked with the subanta ending in the panchami vibhakti.

(Refer Slide Time: 13:47)



A 2.1.38 (3/7)

- Meaning: one who has gone away from happiness
- सुखाद् अपेतः sukhād apetaḥ
- [[सुखsukha + डसि ṅasi] + [अपेतapeta+ सुsu]]
- [[सुखsukha + 0] + [अपेतapeta+ 0]]
- [सुख अपेत sukha apeta]
- [सुखापेत sukhāpeta]

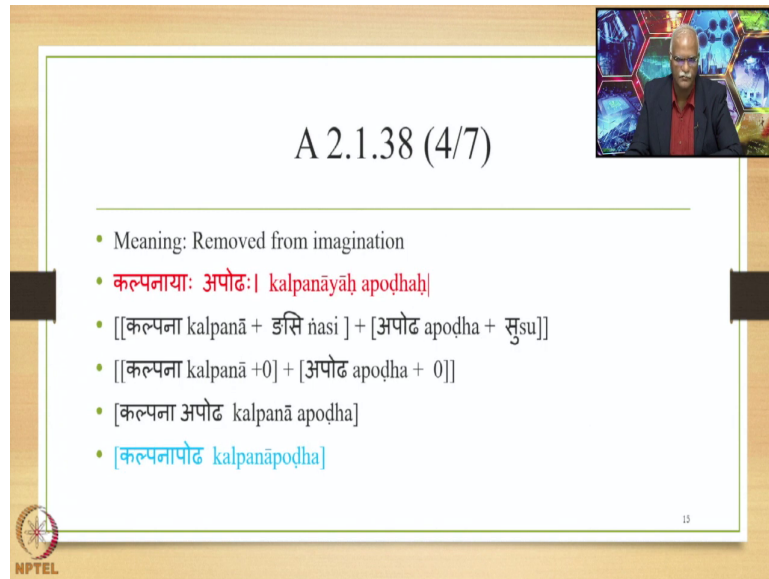
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So, there is samarthyā. Now, let us look at the examples. The meaning is that one who has gone away from happiness is sukhad apetah. The word apeta is derived by adding the suffix ta to the verbal root e with the preverb or the upasarga ap apapeya means to go away.

So, sukhad apetah. So, the alaukikavigraha over here is sukha plus nasi; nasi is the panchami suffix plus apeta plus su. Now this becomes a pratipadika this becomes first a samasa and then it becomes a pratipadika and then nasi and su are the parts of the pratipadika.

So, supa dhatu pratipadika yoho applies and nasi and su both of them get deleted. So, we have sukha plus apeta and then we join them together do the sandhi parasavarna do the akasavarnedeergaha sandhi and we get the form sukhapeta. Sukhapeta is output generated of the laukikavigraha sukhad apetah, meaning one who has gone away from happiness.

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A 2.1.38 (4/7)

- Meaning: Removed from imagination
- कल्पनायाः अपोढः। kalpanāyāḥ apoḍhaḥ
- [[कल्पना kalpanā + ङसि ṅasi] + [अपोढ apoḍha + सुsu]]
- [[कल्पना kalpanā + 0] + [अपोढ apoḍha + 0]]
- [कल्पना अपोढ kalpanā apoḍha]
- [कल्पनापोढ kalpanāpoḍha]

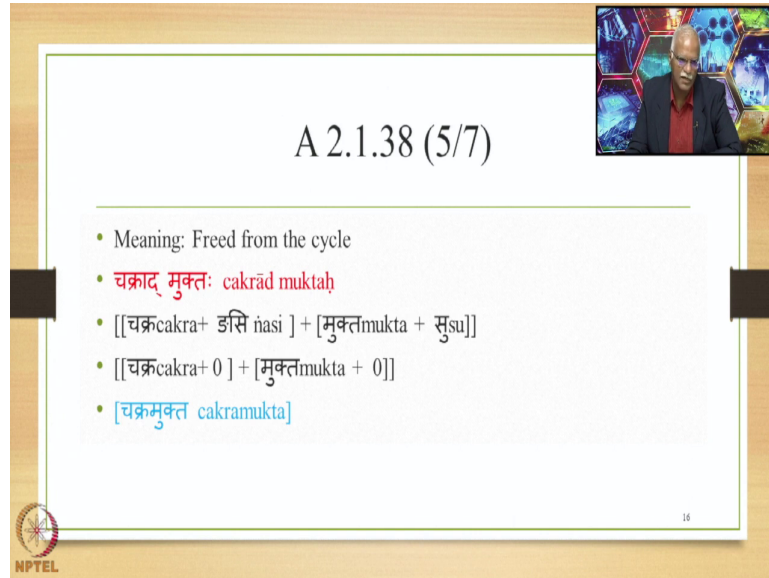
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Similarly, one which is removed from imagination kalpanayah apodhah. So, here we have kalpana plus nasi and apodha plus su. So, kalpana is linked with the word apodha through this panchami suffix kalpana is the apadana and it is expressed through the panchami vibhakti. Now kalpana plus nasi and apodha plus su this is the alaukikavighraha. And so, this gets the term samasa over here and once it gets the term samasa it also is termed as pratipadika and nasi and su are parts of this pratipadika.

So, supodhatu pratipadika yoho applies and we get kalpana plus 0 plus apodha plus 0 and then we join them together do the savaranadeergha sandhi and we get the form kalpana apodha which means the same thing as kalpanayah apodhah. Something that is removed from imagination kalpanayah apodhah.

(Refer Slide Time: 16:36)



A 2.1.38 (5/7)

- Meaning: Freed from the cycle
- चक्राद् मुक्तः cakrād muktah
- [[चक्रcakra+ डसि nasi] + [मुक्तmukta + सुsu]]
- [[चक्रcakra+ 0] + [मुक्तmukta + 0]]
- [चक्रमुक्त cakramukta]

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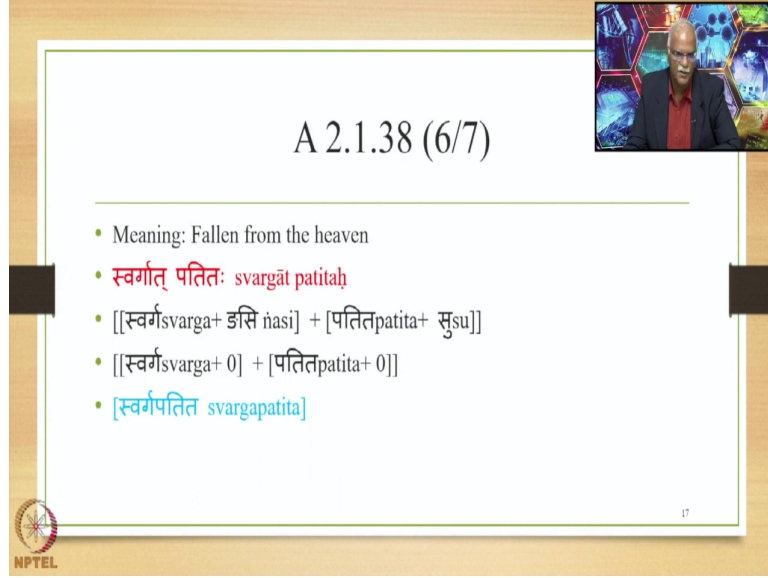
Then we have freed from the cycle chakrad muktah. This is the laukikavighraha and here chakra plays the role of an apadana with reference to the action of freeing muccha denotes this action.

So, chakra is the apadana and this apadana is explicitly expressed by the panchami vibhakti suffix nasi over here. So, the alaukikavighraha is chakra plus nasi plus mukta plus su this becomes a samasa. And so, it becomes a pratipadika and then nasi and su they get deleted because of the sutra supodhatu pratipadika yoho.

And so, we have chakra plus 0 plus mukta plus 0. And so, we have the finally, derived output of the compound namely chakramukta. Chakrad muktah this is the laukikavighraha, chakra mukta this is the alaukikavighraha.

Chakra mukta is the finally, derived compound output which means the same thing as chakrad muktah. We shall be also studying that there are some other words which when appear in panchami that panchami vibhakti does not get deleted. So, there is aluk. Like for example stok etcetera. And so, we get the output stokan muktah and so on but this we shall study little later.

(Refer Slide Time: 18:27)



A 2.1.38 (6/7)

- Meaning: Fallen from the heaven
- स्वर्गात् पतितः svargāt patitah
- [[स्वर्गsvarga+ डसि णसि] + [पतितpatita+ सुsu]]
- [[स्वर्गsvarga+ 0] + [पतितpatita+ 0]]
- [स्वर्गपतित svargapatita]

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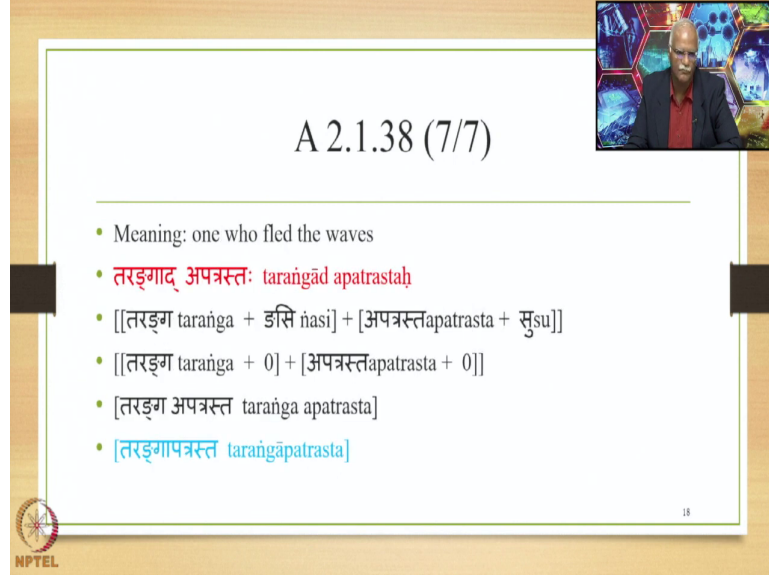
Let us proceed further. The meaning is fallen from the heaven svargat patitah. This is the laukikavighraha and the alaukikavighraha is svarga plus nasi and patita plus su. The verbal root pata meaning means to go and obviously, svarga is the apadana intended by the speaker over here.

And so, this apadana gets expressed by the panchami vibhakti suffix nasi. And so, we have svargat patitah as the laukikavighraha. Svarga plus nasi plus patita plus su this is the alaukikavighraha and this becomes the samasa. So, it becomes a pratipadika and then supo dhatu pratipadika yoho applies and deletes and su and nasi which are part of the pratipadika.

And so, we have svarga plus patita svargapatita has the finally derived output of the compound. Svargapatita means the same as svargapatita svargat patitah fallen from the heaven. We also note that the word patita also gets compounded with the word ending in

dwitiya [FL]. So, svargapatita can in fact be interpreted in two manners either is svargam patitah or svargat patitah both ways it is possible.

(Refer Slide Time: 20:11)



A 2.1.38 (7/7)

- Meaning: one who fled the waves
- तरङ्गाद् अपत्रस्तः tarāṅgād apatrastāḥ
- [[तरङ्ग tarāṅga + डसि ṅasi] + [अपत्रस्तapatrasta + सुsu]]
- [[तरङ्ग tarāṅga + 0] + [अपत्रस्तapatrasta + 0]]
- [तरङ्ग अपत्रस्त tarāṅga apatrasta]
- [तरङ्गापत्रस्त tarāṅgāpātrasta]

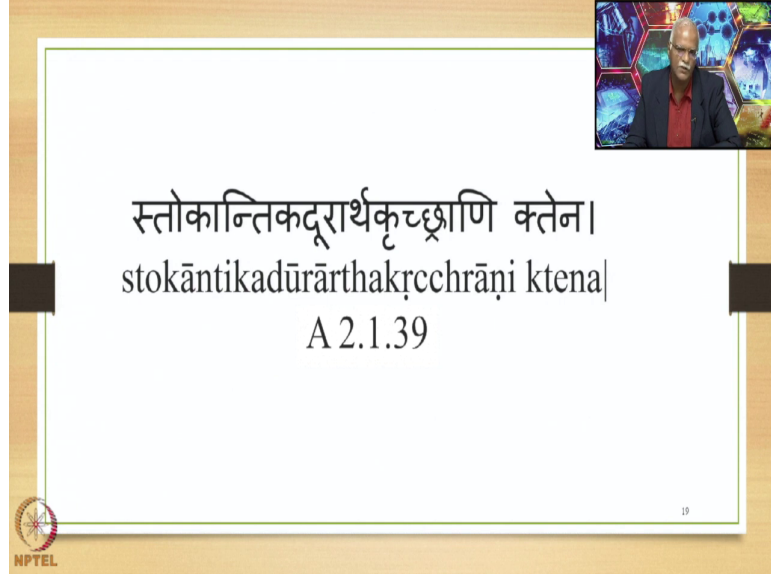
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Finally, one who fled the waves tarāṅgāpātrastāḥ. Now tarāṅga is the wave and apatrasta denotes an action of which tarāṅga is intended to be an apadana. And so, panchami vibhakti expresses this apadana and this is how tarāṅga is semantically related with apatrasta. And so, there is compounding.

And so, we have tarāṅga plus nasi plus apatrasta plus su this becomes a samasa now. And samasa becomes a pratipadika. And once it is a pratipadika nasi and su these are the two sups which are now part of the pratipadika. So, they get deleted by supodhatu pratipadika yoho. So, we have tarāṅga and apatrasta.

So, we join them together do the savarna dheerga sandhi and finally we get the output in the form of tarangapatrasta. So, tarangaat apatrastah this is the laukikavighraha and we get the compound output tarangapatrasta which also means the same thing one who fled the waves.

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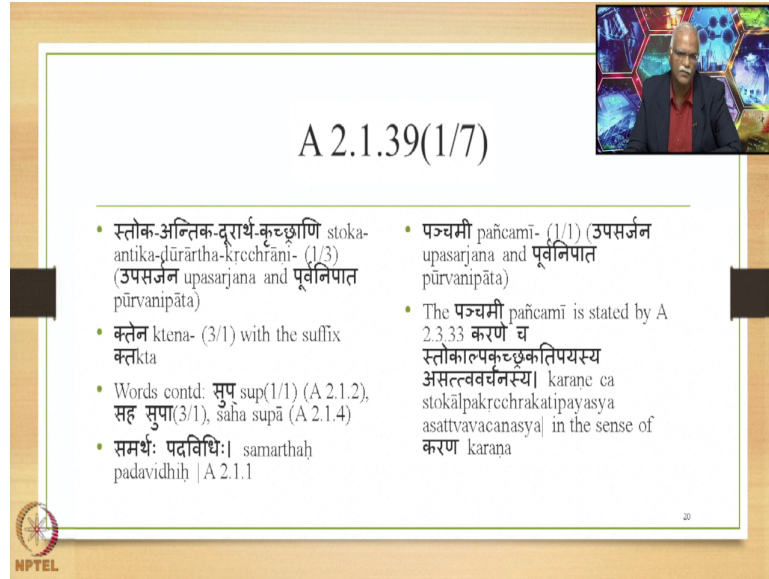


स्तोकान्तिकदूरार्थकृच्छ्राणि कतेन।
stokāntikadūrārthakṛcchrāṇi ktena|
A 2.1.39

NPTEL

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A 2.1.39(1/7)

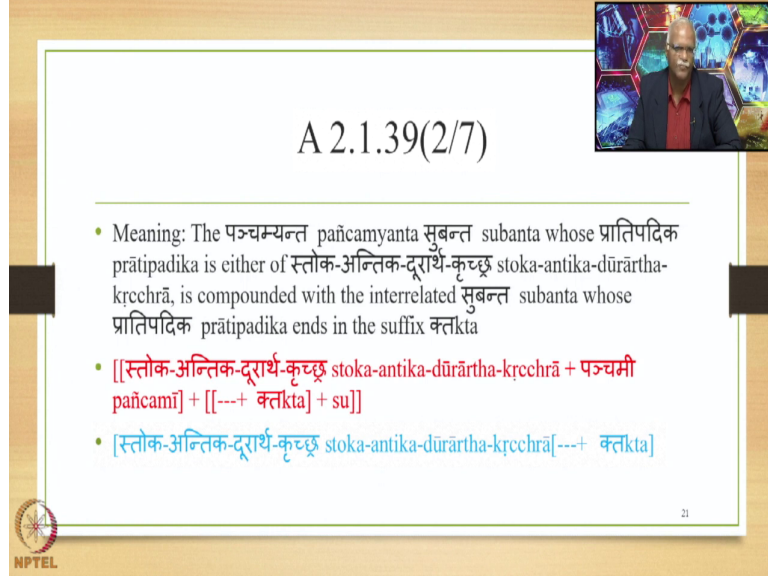
- स्तोक-अन्तिक-दूरार्थ-कृच्छ्राणि stoka-anlika-dūrārtha-krcchrāni- (1/3) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- क्तेन ktena- (3/1) with the suffix क्तkta
- Words contd: सुप sup(1/1) (A 2.1.2), सह सुपा(3/1), sāha supā (A 2.1.4)
- समर्थः पदविधिः| samarthah padavidhiḥ | A 2.1.1
- पञ्चमी pañcamī- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- The पञ्चमी pañcamī is stated by A 2.3.33 करणं च स्तोत्रकालपकृच्छ्रकतिपयस्य असत्त्ववर्चनस्य| karane ca stokālpakrcchrakatipayasya asattvavacanasya| in the sense of करणं karana

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Now, we have the next sutra stokantikadurarthakrcchrani ktena 2.1.39. So, stokantikadurarthakrcchrani ktena has got two words stokantikadurarthakrcchrani this is 1 3 and this indicates that this is the upasarjana by the sutra prathama nirdhishtam samasa upasarjanam and obviously, because of upasarjanam purvam there will be purvanipata.

Ktena is also part of the sutra is which is 3 1 and it means with the suffix kta. Words continued are sup and sāha supā, samarthah padavidhiḥ is obviously there. The other word continued is pañcamī and this is also in 1. Now pañcamī in this case is stated by 2.3.33 karane cha stokālpakrcchrakatipayasya asattvavacanasya in the sense of karana as well.

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A 2.1.39(2/7)

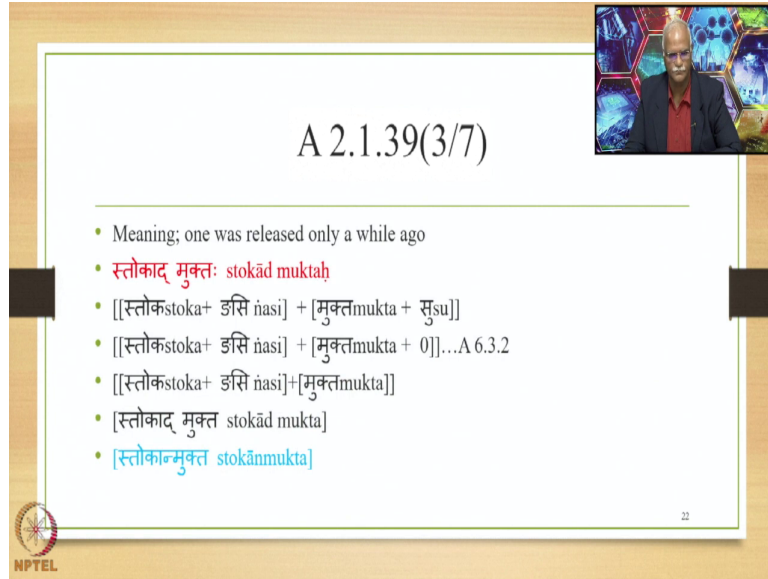
- Meaning: The पञ्चम्यन्त pañcamyanta सुबन्त subanta whose प्रातिपदिक prātipadika is either of स्तोक-अन्तिक-दूरार्थ-कृच्छ्र stoka-antika-dūrārtha-kṛcchrā, is compounded with the interrelated सुबन्त subanta whose प्रातिपदिक prātipadika ends in the suffix क्तक्ता
- [[स्तोक-अन्तिक-दूरार्थ-कृच्छ्र stoka-antika-dūrārtha-kṛcchrā + पञ्चमी pañcamī] + [---+ क्तक्ता] + su]]
- [स्तोक-अन्तिक-दूरार्थ-कृच्छ्र stoka-antika-dūrārtha-kṛcchrā[---+ क्तक्ता]

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So, the meaning of the sutra is the following the panchamyanta subanta whose pratipadika is either of the following stoka-antika-durartha and krcchra is compounded with the interrelated subanta whose pratipadika ends in the suffix kta. I repeat the panchamyanta subanta whose pratipadika is either of stoka-antika-durartha and krcchra is compounded with the interrelated subanta whose pratipadika ends in the suffix kta.

So, the format would be of the following kind stoka-antika-durartha-krcchra as the pratipadika plus panchami this is the first subanta followed by another subanta which has kta as a krth suffix inside and followed by su. And the output generated would be stoka-antika-durartha and krcchra and of course, the second pratipadika ending in kta.

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A 2.1.39(3/7)

- Meaning; one was released only a while ago
- स्तोकाद् मुक्तः *stokād muktaḥ*
- [[स्तोकstoka+ डसि ṅasi] + [मुक्तmukta + सुsu]]
- [[स्तोकstoka+ डसि ṅasi] + [मुक्तmukta + 0]]...A 6.3.2
- [[स्तोकstoka+ डसि ṅasi]+[मुक्तmukta]]
- [स्तोकाद् मुक्त *stokād mukta*]
- [स्तोकान्मुक्त *stokānmukta*]

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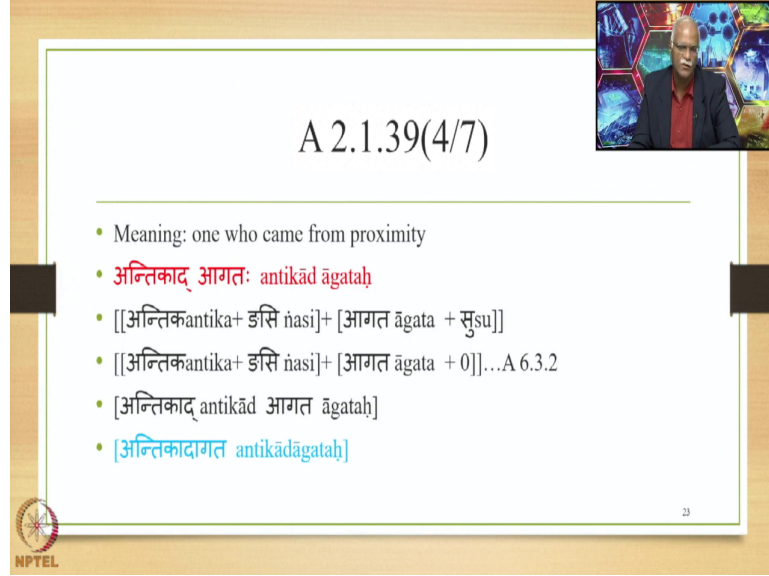
Here is an example. So, the meaning is one was released only a while ago *stokād muktaḥ*, this is the *laukikavighraha*. And so, we have *stoka* plus *nasī* plus *mukta* plus *su* this is the *alaukikavighraha*. And so, the process of compounding starts here. So, this becomes a *samasa*. And so, this becomes a *pratipadika*.

And now because it is a *pratipadika*, *supo dhatu pratipadika yoho* will apply and delete *su* as well as *nasī*. But here *panchamyaha stokadibhyah 6.3.2* applies and says that the *panchami vibhakti* after the word *stoka* etcetera is not deleted. So, *supodhatu pratipadika yoho* in this case applies only in case of *su* after *mukta*.

And so, *nasī* is retained. So, we have *stoka* plus *nasī* plus *mukta* plus *0*. And so, we get the form *stokād mukta* and by doing the sandhi [FL] we get the form *stokānmukta*. This is the

finally derived output stokad muktah is the laukikavigraha and stokanmukta is the finally derived compound output meaning the same thing. One was released only a while ago.

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A 2.1.39(4/7)

- Meaning: one who came from proximity
- अन्तिकाद् आगतः antikād āgataḥ
- [[अन्तिकantika+ डसि ṅasi]+ [आगत āgata + सुsu]]
- [[अन्तिकantika+ डसि ṅasi]+ [आगत āgata + 0]]...A 6.3.2
- [अन्तिकाद् antikād आगत āgataḥ]
- [अन्तिकादागत antikādāgataḥ]

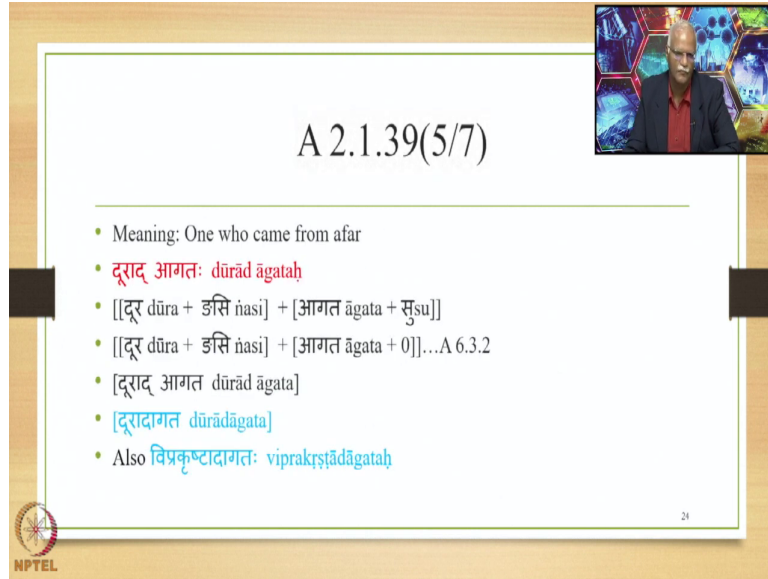
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Now, the next example is one who came from proximity antika agataḥ. This is laukikavigraha and the alaukikavigraha is antika plus nasi plus agata plus su and this becomes a samasa. So, it becomes a pratipadika and then supodhatu pratipadika yoho applies, but a 6.3.2 namely panchamyaha stokadibhyah says that the panchami vibhakti after stoka etcetera is not deleted.

So, supodhatu pratipadika yoho applies only for su. And so, we get antikad agat and finally antikadagat as the finally derived compound output from antikadagataḥ as the laukikavigraha. One who came from proximity both of them convey this same meaning.

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A 2.1.39(5/7)

- Meaning: One who came from afar
- दूराद् आगतः dūrād āgataḥ
- [[दूर dūra + डसि ṅasi] + [आगत āgata + सुsu]]
- [[दूर dūra + डसि ṅasi] + [आगत āgata + 0]]...A 6.3.2
- [दूराद् आगत dūrād āgata]
- [दूरादागत dūrādāgata]
- Also विप्रकृष्टादागतः viprakṛṣṭādāgataḥ

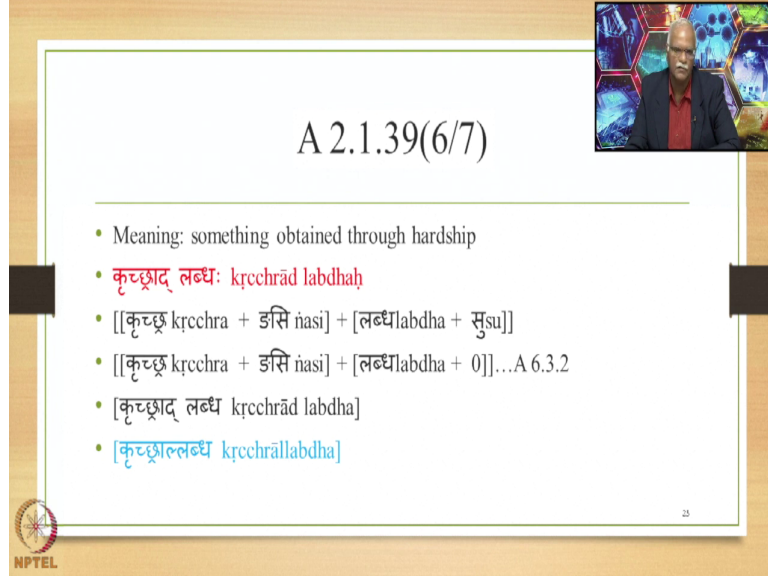
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Similarly, duraarth that is the word mentioned in the sutra. And so, we have durad agatah one who came from afar. And the similar meaning is expressed also by the word viprakrishnaadagatah. So, we have the same process durad agatah as the laukikavighraha dura plus nasi plus agata plus su as the alaukikavighraha and the term samasa applies here. So, it becomes a pratipadika and then supodhatu pratipadika yoho applies.

But panchamyaha stokadibhyah 6.3.3 says that the panchami vibhakti is not deleted after dura etcetera, stoka etcetera. And so, we get the form duradagata which is the finally derived compound output which means the same as durad agatah one who came from a far. Also, we get the form viprakrishnaadagatah in the same sense undergoing the same process.

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A 2.1.39(6/7)

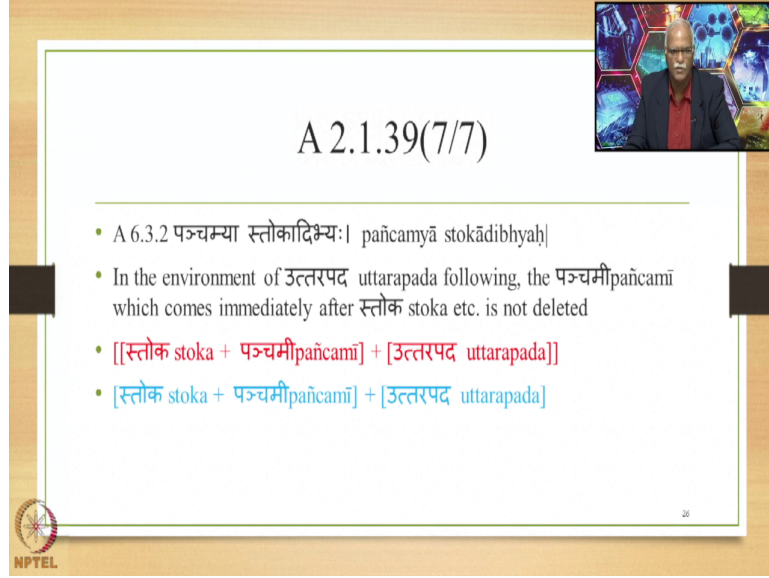
- Meaning: something obtained through hardship
- कृच्छ्राद् लब्धः kṛcchrād labdhah
- [[कृच्छ्र kṛcchra + डसि nasi] + [लब्ध labdha + सुsu]]
- [[कृच्छ्र kṛcchra + डसि nasi] + [लब्ध labdha + 0]]...A 6.3.2
- [कृच्छ्राद् लब्ध kṛcchrād labdha]
- [कृच्छ्राल्लब्ध kṛcchrāllabdha]

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We also have the next example namely something obtained through hardship krcchrad labdhah. This is the laukikavigraha and the alaukikavigraha is krcchra plus nasi plus labdha plus su. And so, this becomes a samasa and so pratipadika. So, supodhatu pratipadika yoho applies, but panchamyaha stokadibhyah says that the panchami vibhakti after the words stoka etcetera is not deleted.

And so, we get the form krcchrad labdhah and then (Refer Time: 28:46) is the sutra that applies and converts this dha into la and we get the form krcchradlabdhah as the finally derived compound output meaning the same thing as krcchrad labdhah namely something obtained through hardship.

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A 2.1.39(7/7)

- A 6.3.2 पञ्चम्या स्तोकादिभ्यः। pañcamyā stokādibhyah|
- In the environment of उत्तरपद uttarapada following, the पञ्चमीpañcamī which comes immediately after स्तोका stoka etc. is not deleted
- [[स्तोका stoka + पञ्चमीpañcamī] + [उत्तरपद uttarapada]]
- [स्तोका stoka + पञ्चमीpañcamī] + [उत्तरपद uttarapada]

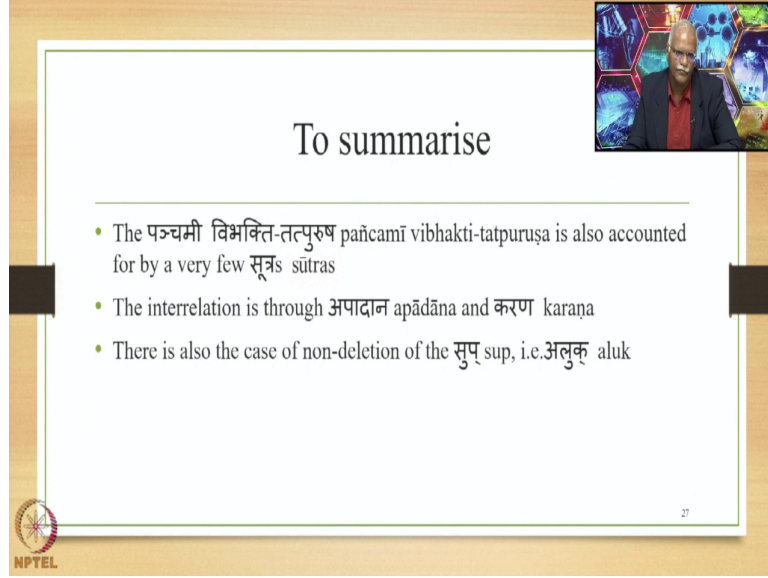
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We have been mentioning about the sutra panchamyaha stokadibhyah what it means is that in the environment of uttarapada which follows the panchami which comes immediately after the pratipadikas stoka etcetera is not deleted. That is the meaning of this particular sutra.

So, if we have stoka plus panchami plus uttarapada the panchami is not deleted which was otherwise stated by supodhatu pratipadika yoho. So, the output generated would be stoka plus panchami plus uttarapada.

(Refer Slide Time: 29:49)



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To summarise

- The पञ्चमी विभक्ति-तत्पुरुष pañcamī vibhakti-tatpuruṣa is also accounted for by a very few सूत्रs sūtras
- The interrelation is through अपादान apādāna and करण karaṇa
- There is also the case of non-deletion of the सुप् sup, i.e. अलुक् aluk

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To summarize the panchami vibhakti tatpuruṣa is also accounted for by a very few sutras just as chaturthi tatpuruṣa was mentioned. The interrelation is through apadana and karana between the subantas. There is also the case of non deletion of sup that is aluk stated by panchamyaha stokadibhyah.

(Refer Slide Time: 30:21)



Referred Texts

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



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अनुगृहीतो'स्मि

- मीळवणं ढुळणुी.
- 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 texts referred to and we shall study the saptami tatpursa in the next lecture.

Thank you for your patience.