

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

**Lecture - 26**

**तत्पुरुष समास tatpuruṣa samāsa- सप्तमी saptamī वभक्ति-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. We begin our lecture with the recitation of the mangalacharana.

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**मङ्गलाचरण maṅgalācaraṇa**

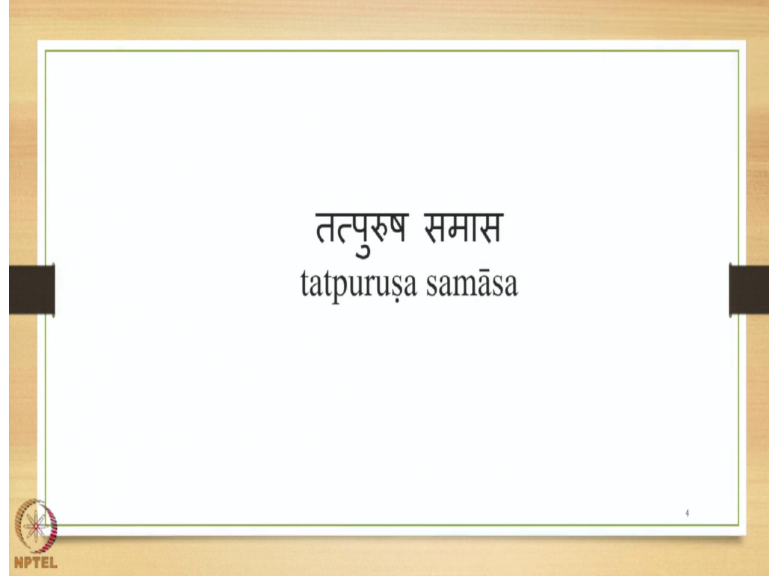
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- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṁjarīhartti līlayā ||

NPTEL 3

[FL].

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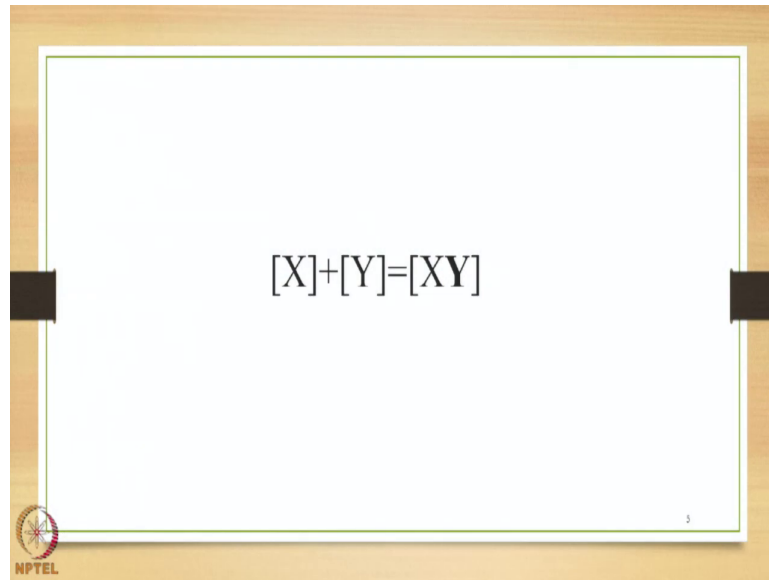
We have been studying the tatpuruṣa samāsa for some time now. Tatpuruṣa samāsa is the biggest basket of the examples. There are many sutras also in the grammar of Panini as compared to other samāsas prescribing the tatpuruṣa samāsa. There are several subtypes of the tatpuruṣa samāsa as well as stated in the grammar of Panini. The tatpuruṣa samāsa can be shown together with its features in the form of an equation in this particular manner.

So, you have X and Y as the two individual independent and separate entities in the form of words and also in the form of meanings and also the accent and also, they are interrelated. Because they are interrelated the speaker intends to bring them together merge them in one another.

Integrate them and generate an output in the form of XY and that is one unit that is generated. In this one unit now, there is one meaning, there is one word and therefore, there is one pair

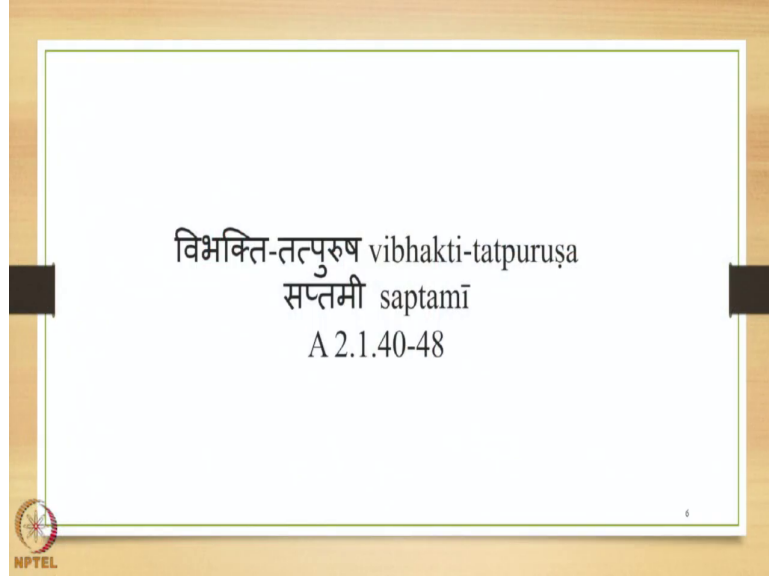
of brackets. And of course, there is one accent as far as the meaning is concerned there is the meaning of Y which assumes the headship, it becomes the head of the unit. Also, the word form XY gets related to other words through Y that is its head.

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

So, X plus Y is XY and Y is the head seems to be the equation that captures the features of the tatpuruṣa compound in a nutshell. Of course, this is a by default position and there are exceptions to this particular general rule. Now we are studying the vibhakti tatpuruṣa samāsa.

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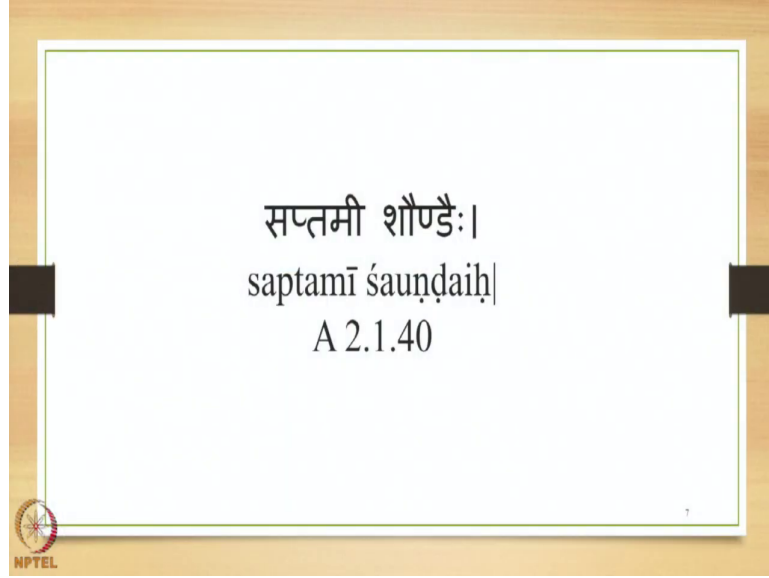


So, far we have studied dvitiya vibhakti tatpuruṣa which was stated by the bunch of sutras starting with [FL], then we studied tritiya tatpuruṣa samasa also stated by the sutras starting with [FL], then we studied the chaturthi tatpuruṣa samasa which was stated by only one sutra [FL].

Then we studied the panchami tatpuruṣa samasa which was stated by a few sutras beginning with [FL]. And now following the sequence given in the Ashtadhyayi we shall be studying the saptami vibhakti puruṣa samasa which is from 2.1.40 up to 2.1.48. After panchami actually there is the place of shashthi, but shashthi is not stated here.

And directly saptami is stated first and shashthi comes quite a quite late later in the second pada of the second adhyaya 2.2.8 as we shall study later on. So, the first sutra in the saptami samasa is saptami saundaih.

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Before going into the details of this sutra it is not worthy that after panchami Panini directly goes to saptami and not refers to shashthi. One of the reasons is that these vibhaktis dvitiya, tritiya, chaturti, panchami and saptami they denote karaka relations. Shashthi vibhakti as a rule does not per se generically denote karaka relations.


Shashthi vibhakti denotes sambandh in general. Shashthi vibhakti can also denote karaka relations, but in a very limited environment that of the krt suffix. And there are sutras which deal with this aspect which we shall study when we study the shashthi tatpuruṣa samasa. On

this background let us concentrate on saptami tatpuruṣa samasa and the first sūtra saptami saundaih. This is 2.1.40. There are two words in the sūtra.

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### A 2.1.40(1/2)

- सप्तमी saptamī- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- शौण्डैः śauṇḍaiḥ- (3/3)- intoxicated- the plural indicates a group of words
- 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
- [---+ सप्तमी saptamī] + [--- + शौण्डैः śauṇḍaiḥ + सुसु]
- [----- शौण्डैः śauṇḍaiḥ ]

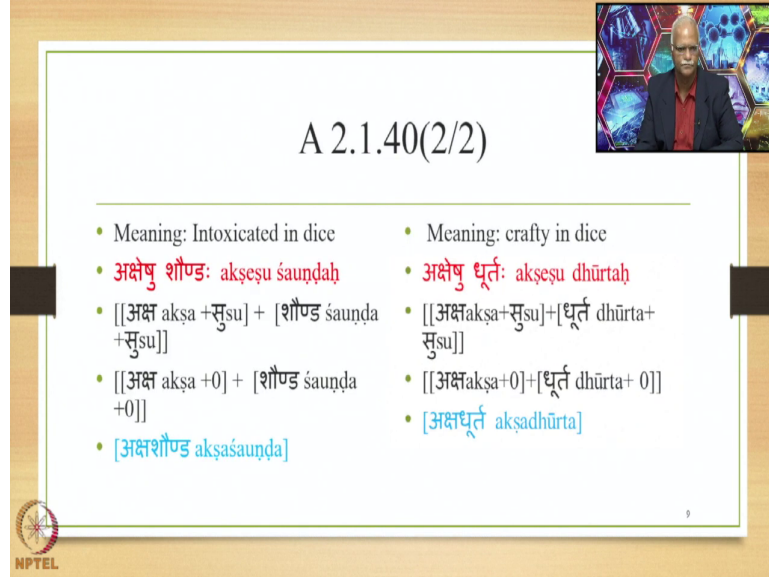


Saptami and saundaih. The word saptami occurs in the prathama vibhakti. Therefore, [FL] applies and assigns the term upasarjana to the word ending in saptami and then upasarjanam purvam applies and ensures the purvanipata of the word ending in saptami. Thus, the word ending in saptami occupies the initial position of the compound. The word saundaih is stated here in the tritiya vibhakti. Saundaih means intoxicated.

The plural indicates a group of words. Words continued are sup and saha supa and also samarthah padavidhiḥ which is very basic foundational underlying principle. So, the overall structure of the compound is of this kind where there is a pratipadika followed by saptami vibhakti as part of the purva pada followed by another pratipadika that is part of the set

saunda etcetera followed by su. And then as an output we get the pratipadika of the purvapada and saundaih etcetera as the uttara pada.

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A 2.1.40(2/2)

- Meaning: Intoxicated in dice
- अक्षेषु शौण्डः akṣeṣu śauṇḍaḥ
- [[अक्ष akṣa + सुsu] + [शौण्ड śauṇḍa + सुsu]]
- [[अक्ष akṣa + 0] + [शौण्ड śauṇḍa + 0]]
- [अक्षशौण्ड akṣaśauṇḍa]

- Meaning: crafty in dice
- अक्षेषु धूर्तः akṣeṣu dhūrtaḥ
- [[अक्षakṣa+सुsu]+[धूर्त dhūrta+सुsu]]
- [[अक्षakṣa+0]+[धूर्त dhūrta+ 0]]
- [अक्षधूर्त akṣadhūrta]

NPTEL

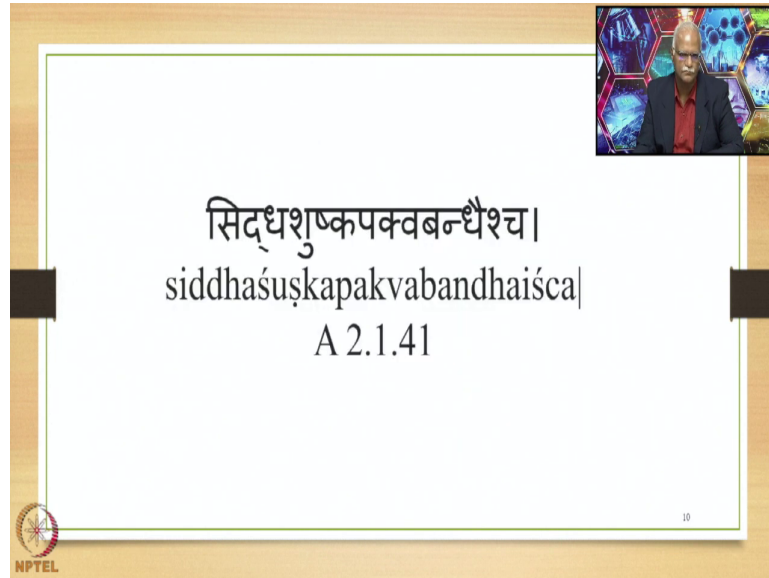
Let us see the example. So, the meaning is intoxicated in dice aksesu saundah. This is the laukik vigrah and now the alaukik vigrah is aksa plus su. Mind you this is the saptami bahuvachana suffix sup and saunda plus su, this su is the prathama ekavachana. Now, this becomes a samasa and therefore, it becomes a pratipadika and then both the sus they are now part of the pratipadika.

And so, they get deleted by the sutra supodhatu pratipadika [FL]. And so, we have aksa plus 0 plus saunda plus 0 and then we join both these words together there is no further operation that is stated as far as these two pada are concerned as part of the compound. And so, we get

the form aksasaunda as the finally, derived compound output. This compound output means the same thing as the input in the form of aksesu saundah.

The group of words that begin with saunda also include the word dhurtah, there are some more words, but there is one-word dhurtah which we shall take as an example. So, crafty in dice that is the meaning and aksesu dhurtah this is the laukik vighra vakya. Once again, the alaukik vighra is aksa plus su plus dhurta plus su. And so, this is a pratipadika and therefore, the sus which are part of the pratipadika get deleted because of supodhatu pratipadika [FL] and we get the finally, derived output in the form of aksadhurta.

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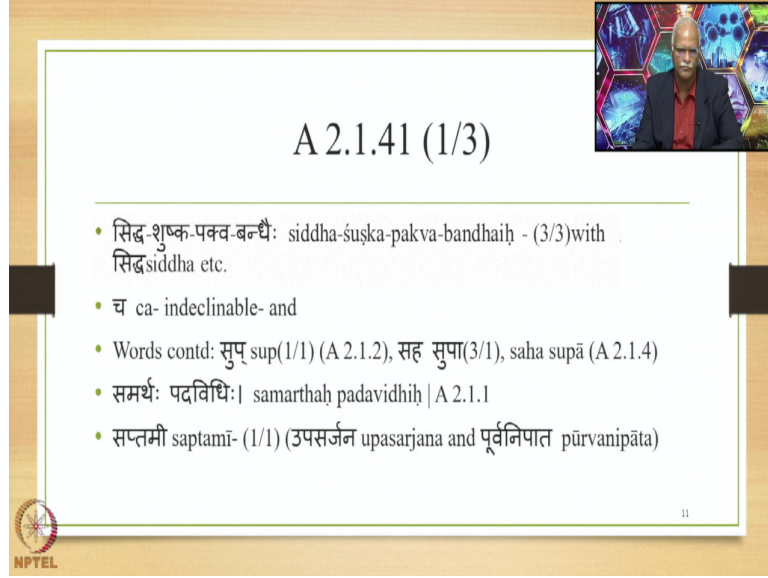
सिद्धशुष्कपक्वबन्धैश्च।  
siddhasuṣkapakvabandhaisca|  
A 2.1.41

NPTEL 10

Let us move ahead and study the next sutra siddhasuskapakvabandhaisca this is 2.1.41.



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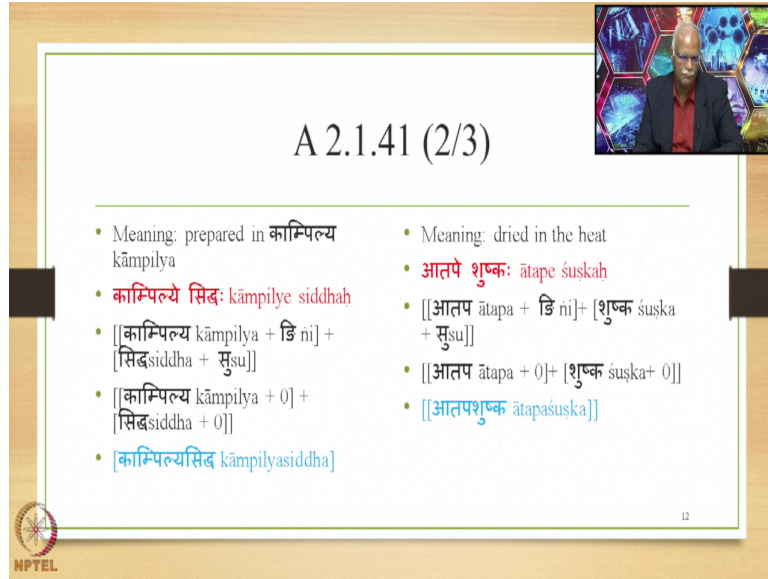
A 2.1.41 (1/3)

- सिद्ध-शुष्क-पक्व-बन्धैः siddha-śuṣka-pakva-bandhāiḥ - (3/3)with सिद्धsiddha etc.
- च ca- indeclinable- and
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthāḥ padavidhiḥ | A 2.1.1
- सप्तमी saptamī- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)

NPTEL

There are two words in the sutra siddha suska pakva bandhahh this is 3 3 with siddha etcetera and the second word is ca which means and and this is an indeclinable. The words continued are sup saha supa samarthah padavidhih of course, is there as a principle. Saptami which is 1 1 of saptami and therefore, it becomes upasarjana by the sutra [FL] and then upasarjanam purvam ensures that this word ending in the saptami has a purvanipata; that means, it becomes the initial member of the compound.

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A 2.1.41 (2/3)

- Meaning: prepared in काम्पिल्य  
kāmpilya
- काम्पिल्ये सिद्धः kāmpilye siddhah
- [[काम्पिल्य kāmpilya + डि ni] +  
[सिद्धsiddha + सुsu]]
- [[काम्पिल्य kāmpilya + 0] +  
[सिद्धsiddha + 0]]
- [काम्पिल्यसिद्ध kāmpilyasiddha]

- Meaning: dried in the heat
- आतपे शुष्कः ātape śuskaḥ
- [[आतप ātapa + डि ni]+ [शुष्कः śuska  
+ सुsu]]
- [[आतप ātapa + 0]+ [शुष्कः śuska+ 0]]
- [[आतपशुष्कः ātapasuska]]

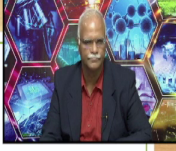
12

So, this is an example. The meaning to be conveyed is prepared in kampilya. Kampilya is the name of a location, a city perhaps. So, kampilye siddhah something that is prepared in kampilya. So, we have a alaukik vigrah kampilya plus ni plus siddha plus su then this becomes a samasa and then it becomes pratipadika. So, now, ni and su are part of the pratipadika.

So, supo dhatu pratipadika [FL] applies and deletes both the sus sups. And so, we have kampilya plus 0 plus siddha plus 0 and then we join the words together and we get the compound kampilyasiddha which denotes the same meaning as kampilye siddhah. Now, we have another example which means dried in the heat. So, we have the laukik vigrah atape suskah, the alaukik vigrah is atapa plus ni plus suska plus su.


Then the term samasa applies and then the pratipadika term is available and now we have ni and su as part of the pratipadikas and su supodhatu pratipadika [FL] applies. And now we have atapa plus 0 and plus suska plus 0. We join the words together and we get the form atapasuska as the finally derived output form of the compound.

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### A 2.1.41 (3/3)

|  |   |
|--|---|
| <ul style="list-style-type: none"> <li>• Meaning: cooked in a vessel</li> <li>• स्थाल्यां पक्वः sthālyām pakvaḥ</li> <li>• [[स्थाली sthālī + डि ñi] + [पक्वपक्वा+ सुsu]]</li> <li>• [[स्थालीsthālī + 0] + [पक्वपक्वा+ 0]]</li> <li>• [स्थालीपक्व sthālīpakva]</li> </ul> | <ul style="list-style-type: none"> <li>• Meaning: tying to the wheel</li> <li>• चक्रे बन्धः cakre bandhaḥ</li> <li>• [[चक्रcakra + डि ñi] + [बन्धbandha + सुsu]]</li> <li>• [[चक्रcakra+0] + [बन्धbandha + 0]]</li> <li>• [चक्रबन्ध cakrabandha]</li> </ul> |
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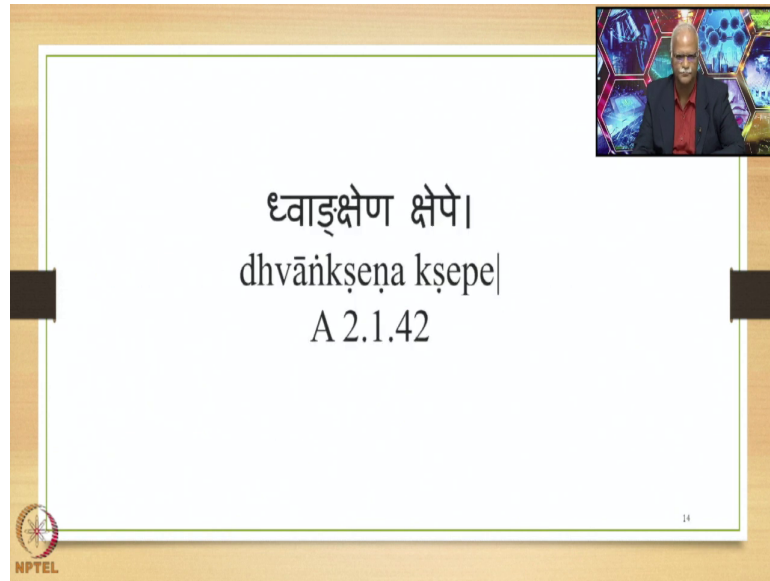
Similarly, we have the meaning cooked in a vessel sthalyam pakvah. So, we have sthali plus ni plus pakva plus su as the alaukik vigrah. Then this becomes a samasa therefore, it becomes a pratipadika by definition. And then su and ni become part of the pratipadika. So, supodhatu pratipadika [FL] applies and we have sthali plus 0 plus pakva plus 0 as the output.

And then the final derived output is sthalipakva. This means the same as sthalyam pakvah. And the last example is cakre bandhah tying to the wheel cakre bandhah. Again, we have

cakra plus ni plus bandha plus su as the alaukik vighrah. And then this becomes a samasa, then this becomes a pratipadika and then supodhatu pratipadika [FL] applies and deletes ni and su.

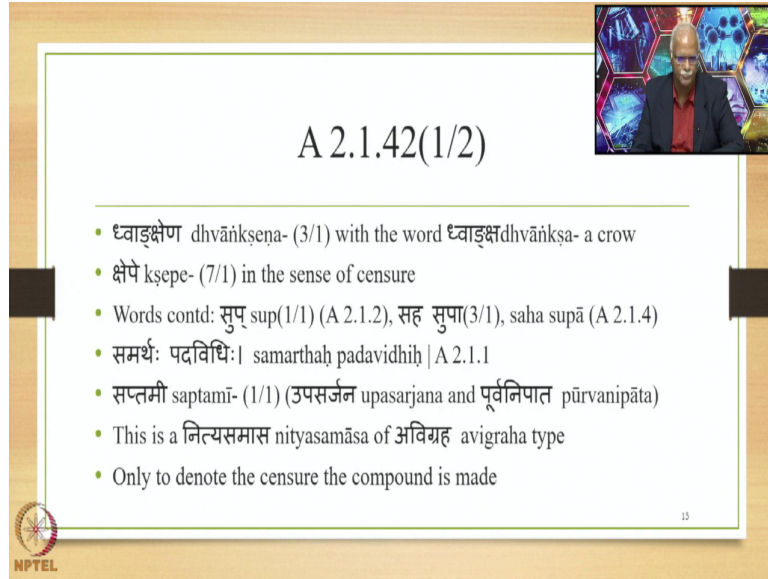
And so, we have cakra plus 0 plus bandha plus 0 we join the words together and we get the form cakrabandha as the finally, derived compound output. This denotes the same meaning as cakre bandhah the sentence.

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The next sutra is dhvanksena ksepe 2.1.42.

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A 2.1.42(1/2)

- ध्वाङ्क्षेण dhvāṅkṣeṇa- (3/1) with the word ध्वाङ्क्षध्वाङ्क्षा- a crow
- क्षेपे kṣepe- (7/1) in the sense of censure
- 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
- सप्तमी saptamī- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- This is a नित्यसमास nityasamāsa of अविग्रह avigraha type
- Only to denote the censure the compound is made

NPTEL

15

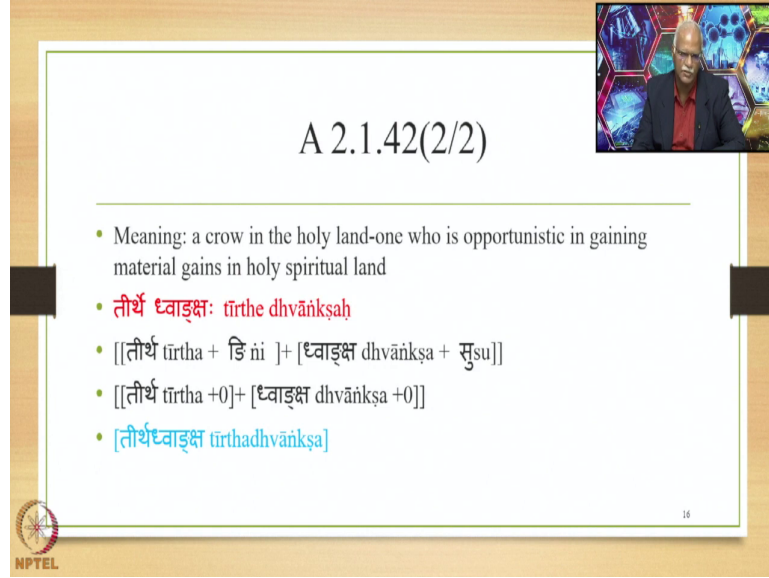
This sutra has got two words dhvanksena and ksepe. Dhvanksena is 3 slash 1 which means with the word dhvanksa, dhvanksa means a crow. Ksepe is 7 slash 1 of ksepa which means in the sense of censure. Words continued are sup and saha supa, samarthah padavidhih is; obviously, present.

Now, the word saptami also continues and saptami is in 1 slash 1 thereby it gets the term upasarjana attached to it by prathama nirdhistam samasa upasarjanam and then upasarjanam purvam applies and states that an [FL] should be placed in the initial position of the compound.

So, there is purvanipata of the upasarjana [FL]. Now this samasa is a nitya samasa of avigraha type. Because only to denote the censure the compound is made and this censure is not part of

the meaning of any of the constituents this is an over and above additional meaning that comes in the compound.

(Refer Slide Time: 16:02)



A 2.1.42(2/2)

- Meaning: a crow in the holy land-one who is opportunistic in gaining material gains in holy spiritual land
- तीर्थ ध्वाङ्क्षः tīrthe dhvāṅṣaḥ
- [[तीर्थ tīrtha + डि णि ]+ [ध्वाङ्क्ष dhvāṅṣa + सुsu]]
- [[तीर्थ tīrtha +0]+ [ध्वाङ्क्ष dhvāṅṣa +0]]
- [तीर्थध्वाङ्क्ष tīrthadhvāṅṣa]

NPTEL

16

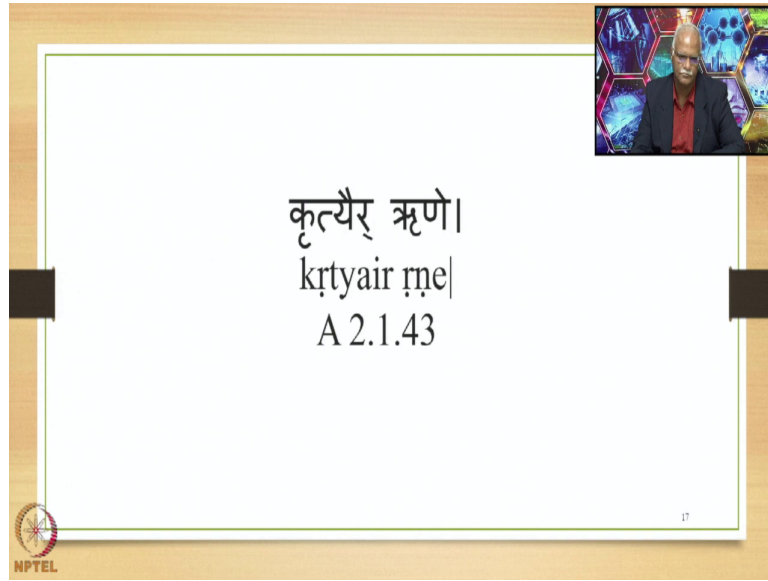
So, now we have the meaning a crow in the holy land. One which means that one who is opportunistic in gaining material gains in the holy spiritual land. In the holy spiritual land, you are supposed to become spiritual, you are not supposed to keep on gaining material gains, you are not supposed to engage your mind in the material gains, but this is a person who is opportunistic. So, opportunistic that he keeps gaining material gains also or keeps his eye on the material gains in the holy spiritual land.

So, we have tirthe dhvāṅṣaḥ as the laukik vigrah. And so, alaukika vigrah is tirtha plus ni plus dhvāṅṣa plus su. And so, this becomes a samasa, then this becomes a pratipadika and after it becomes a pratipadika ni and su which are now part of the pratipadika they get

deleted. So, we have tirtha plus 0 plus dhvanksa plus 0. And then we combine them together and we get the form tirthadhvanksa tirthadhvanksa.

This is same as tirtha dhvanksa as far as the meaning communication is concerned tirthadhvanksa.

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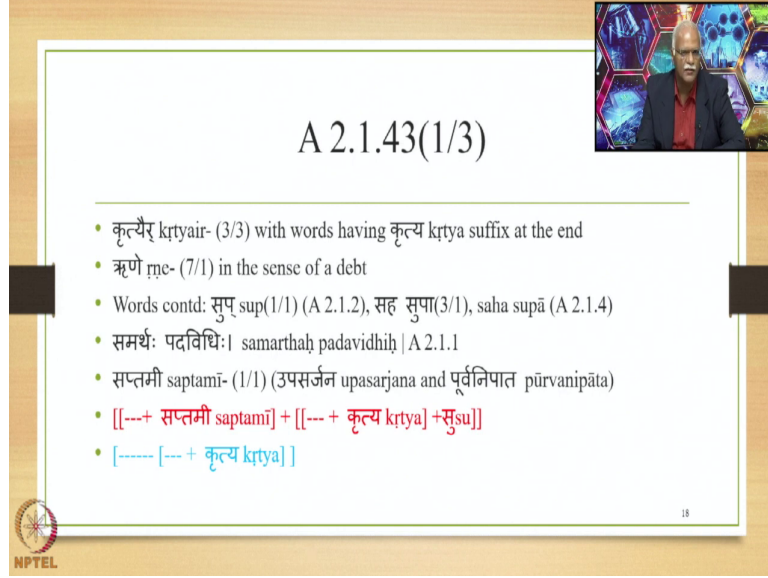


कृत्यैर् ऋणे।  
kṛtyair ṛṇe|  
A 2.1.43

NPTEL 17

Then we have the sutra kṛtyair ṛṇe 2.1 and 43.

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A 2.1.43(1/3)

- कृत्यैर् kṛtyair- (3/3) with words having कृत्य kṛtya suffix at the end
- ऋणे ऋ- (7/1) in the sense of a debt
- 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
- सप्तमी saptamī- (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- [---+ सप्तमी saptamī] + [---+ कृत्य kṛtya] +सुsu]
- [----- [---+ कृत्य kṛtya] ]

NPTEL

This sutra has got two words kṛtyair and ṛne. Kṛtyair is 3 slash 3 of kṛtya, kṛtya means a kṛtya suffix. So, kṛtyair means with the words having kṛtya suffix at the end. Ṛne is 7 slash 1 that is mean that its it means in the sense of a debt. Words continued are sup and saha supā. Samarthah padavidhiḥ is obviously there.

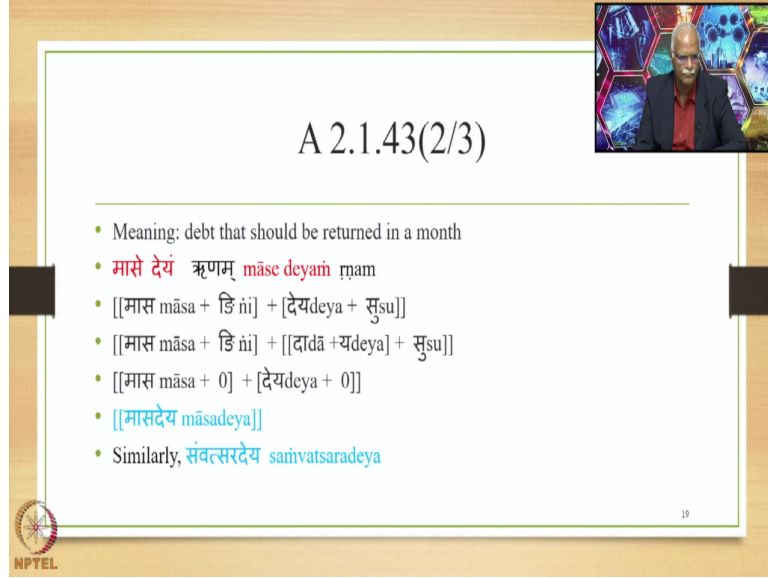
Saptami is continued, saptami is 1 slash 1 and therefore, because of prathama nirdhistam samasa upasarjanam the words in the saptami vibhakti is termed as upasarjana and then upasarjanam purvam applies and ensures that the word ending in the saptami vibhakti occupies the initial position of the compound also known as the purvanipata.

Now, here we have the pratipadika in the first pada with the saptami vibhakti and then the second pada also has the prathama vibhakti in the form of su which is preceded by a pratipadika which is ending in the kṛtya pratyaya. And as an output then we have the



pratipadika followed by the pratipadika ending in the kṛtya suffix. The additional meaning is rna that is communicated only by the compound.

(Refer Slide Time: 19:31)



A 2.1.43(2/3)

- Meaning: debt that should be returned in a month
- मासे देयं ऋणम् māse deyaṃ ṛṇam
- [[मास māsa + डि ṅi] + [देयdeya + सुsu]]
- [[मास māsa + डि ṅi] + [[दाdā + यdeya] + सुsu]]
- [[मास māsa + 0] + [देयdeya + 0]]
- [[मासदेय māsadeya]]
- Similarly, संवत्सरदेय samvatsaradeya

NPTEL

19

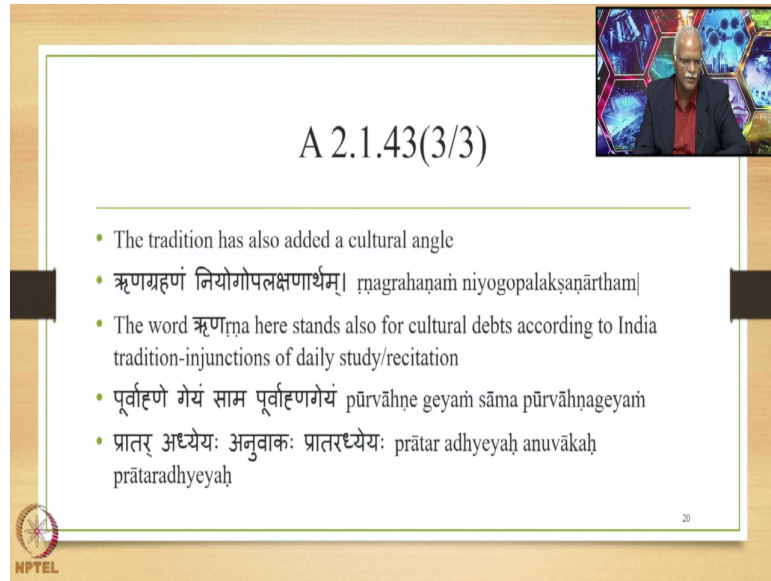
So, the meaning communicated here is debt that should be returned in a month. So, somebody has taken debt and now that is to be returned within a month. So, how do we refer to that debt? We say that masa deyaṃ rnam. So, mase deyaṃ is the laukik vighrah. And now we have the alaukik vighrah in the form of masa plus ni plus deya plus su and we look at deya and its derivational history and we find out that deya is derived from the verbal root da with the addition of the suffix ya and this ya is a kṛtya suffix followed by su.

So, we have masa plus ni plus da plus ya plus su. Now this is an alaukik vighrah where all the conditions are met. And so, this is declared as samasa and so this will be declared as pratipadika by definition. And after that ni and su become part of the pratipadikas. And so,

supo dhatupratipadika [FL] will apply and delete both the ni and ya and we will get masa plus 0 plus deya plus 0.

And when we remove the 0 and other elements, we will get the form masadeya. And this compound output generated over here will be the same as the sentence mase deyam nam. Similarly, one can also denote the forms like samvatsaradeyam samvatsaradeyam nam.

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A 2.1.43(3/3)

- The tradition has also added a cultural angle
- ऋणग्रहणं नियोगोपलक्षणार्थम् | ṛṇagrahaṇam niyogopalakṣaṇārtham|
- The word ऋणṛṇa here stands also for cultural debts according to India tradition-injunctions of daily study/recitation
- पूर्वाहणे गेयं साम पूर्वाहणगेयं pūrvāhṇe geyaṁ sāma pūrvāhṇageyaṁ
- प्रातर् अध्येयः अनुवाकः प्रातरध्येयः prātar adhyeyaḥ anuvākaḥ  
prātaradhyeyaḥ

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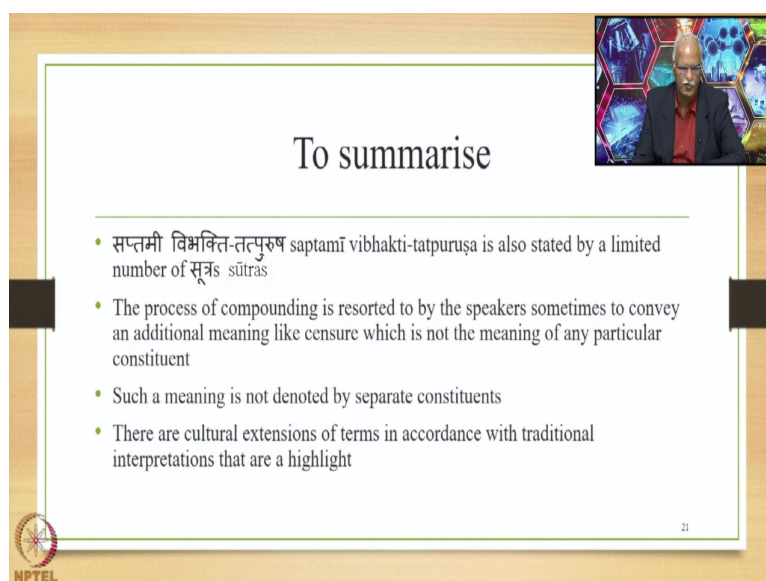
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Now, it is noteworthy that the tradition has also added a cultural angle to the concept of rna which is a debt. The tradition says rṇagrahanam niyogopalaksanartham, the word rna here stands also for cultural debts according to Indian tradition or injunctions of daily study or recitation where rishi rna and deva rna and pitrṇa are considered to be the great debts that any individual inherits from the predecessors.

So, there are examples, purvahne geyam sama and here we have purvahnegeya which is the derived output. So, one has to recite the sama only right at the beginning of the day. And to do so is in a way repaying the rishi rna. Similarly, pratar adhyeyah anuvakah there is some portion of the veda which is to be recited only in the morning. So, one recites this portion in the morning and that is how one repays the loan that this fellow has on the great sages. So, rishi rna is repaid in this particular fashion.

This is extremely important as far as the concept of rna is concerned as stated in the commentary on 2.1.43 krtayair rne. So, rna is the additional meaning involved over here which is not a meaning of any of the constituents and that is by which cannot be ascribed to any of the constituents and that is why it has to be accepted as the meaning of the entire compound output.

(Refer Slide Time: 23:39)



To summarise

- सप्तमी विभक्ति-तत्पुरुष saptamī vibhakti-tatpuruṣa is also stated by a limited number of सूत्रs sūtras
- The process of compounding is resorted to by the speakers sometimes to convey an additional meaning like censure which is not the meaning of any particular constituent
- Such a meaning is not denoted by separate constituents
- There are cultural extensions of terms in accordance with traditional interpretations that are a highlight

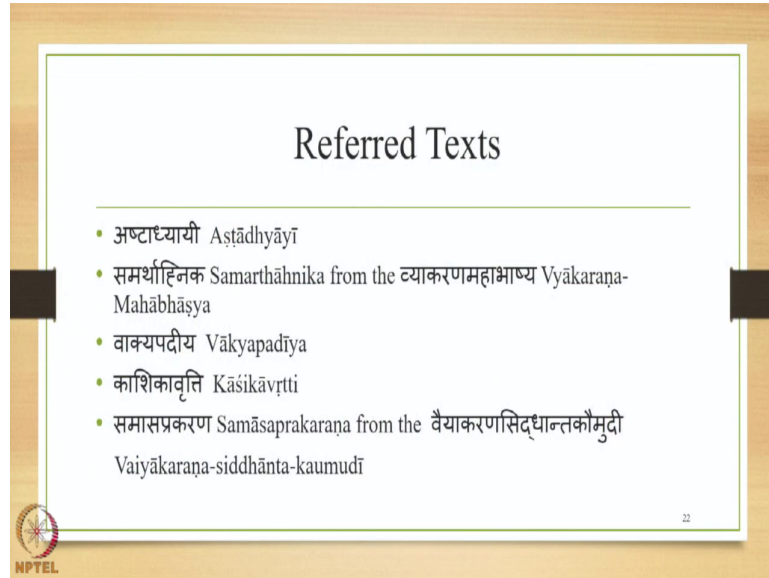
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To summarize saptami vibhakti tatpuruṣa is also stated by a very limited number of sūtras. The process of compounding is resorted to by the speakers sometimes to convey an additional meaning like censure which is not the meaning of any particular constituent.

Such a meaning is not denoted by separate constituents and there are cultural extensions of terms in accordance with the traditional interpretations that are a highlight of this entire process. We keep on studying the saptami tatpuruṣa with the study of some more sūtras in the coming lectures.

(Refer Slide Time: 24:36)




**Referred Texts**

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- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnikā from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya
- वाक्यपदीय Vākya-padīya
- काशिकावृत्ति Kāśikāvṛtti
- समासप्रकरण Samāsa-prakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vāyākaraṇa-siddhānta-kaumudī

22

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These are the texts that are referred to by us and.

(Refer Slide Time: 24:43)

## अनुगृहीतो'स्मि

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|                      |                   |
|----------------------|-------------------|
| • 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.