

समास samāsa in Pāṇinian grammar- I
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Lecture - 27

तत्पुरुष समास tatpuruṣa samāsa- सप्तमी saptamī वभिक्ती-तत्पुरुष vibhakti-tatpuruṣa- 2

Welcome, I welcome you all to this lecture in the course samasa in Paninian grammar and this is the first course. As is our practice we begin our lecture with the recitation of the mangalacharana.

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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 ||

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[FL].

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मङ्गलाचरण maṅgalācaraṇa

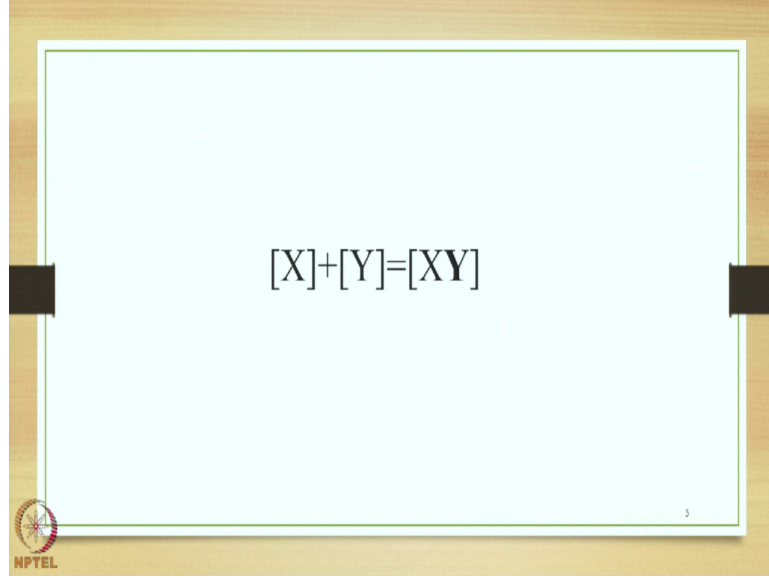
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
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NPTEL

3

We are studying the tatpurusha samasa, we have studied that there are four types of samasas in Sanskrit avyayibhava, tatpurusha, bahuvrihi and dvandva. Tatpurusha samasa is an important type of samasa in Sanskrit. There are number of sutras dealing with the tatpurusha samasa more in number than the other of the samasas. The varieties of the tatpurusha samasa are also quite a few in comparison with other samasas. So, this tatpurusha samasa therefore, becomes a very important topic for our study.

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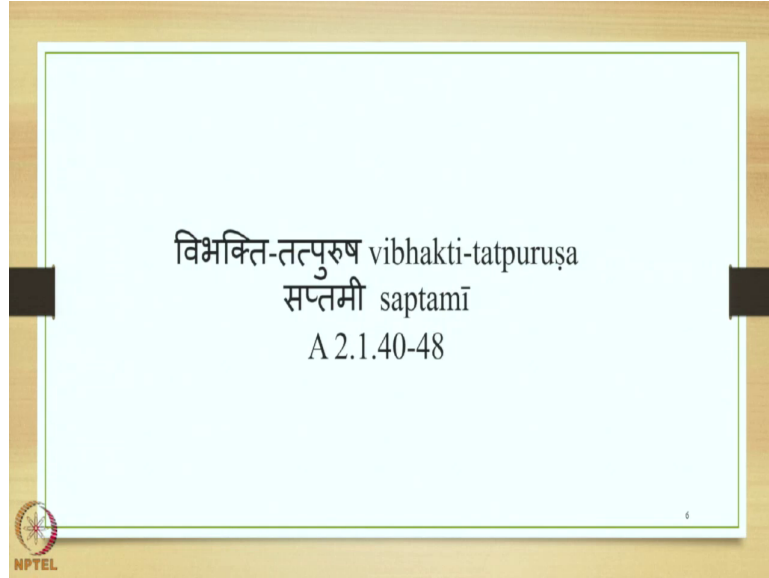

$$[X]+[Y]=[XY]$$

The features of the tatpurusha samasa can be shown in the form of an equation mentioned on this slide where, we have X and Y two independent words separate elements. And X and Y they are thought to be merged together by the speaker of Sanskrit and then the compound processing takes place and an output is generated in the form of XY. Now, this XY is one unit in terms of meaning as well as word form as well as accent.

So, there are these three features namely aikarthyā, aikapadya and aikasvarya, which are visible on XY as one unit. The most important feature of the tatpurusha samasa is that XY is that output generated and now within this it is Y which assumes the role of the head what it means is that when XY is to be associated with any other unit in the sentence that interrelation of other units with XY will happen through Y and not through X.

If there are compounds where there is interrelation of XY through X such a compound is generally termed as asamartha samasa.

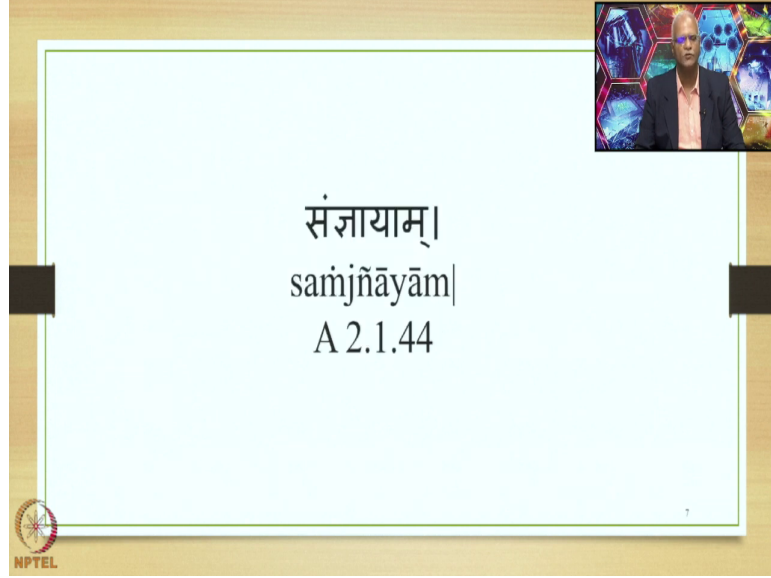
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We also studied vibhakti tatpuruṣa and in this we also studied right from dwitiya, tritiya chaturthi and panchami; dwitiya vibhakti tatpuruṣa is stated by the bunch of sutras beginning with [FL], tritiya vibhakti tatpuruṣa is stated by a another bunch of sutras beginning with [FL].

Chaturthi vibhakti tatpuruṣa is stated by only one sutra [FL], panchami vibhakti tatpuruṣa is stated by a few sutras beginning with [FL]. And then we come to saptami vibhakti tatpuruṣa stated by another set of sutras that begin with saptami [FL] from 2.1.40 up to 2.1.48.

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संज्ञायाम्।
samjñāyām।
A 2.1.44

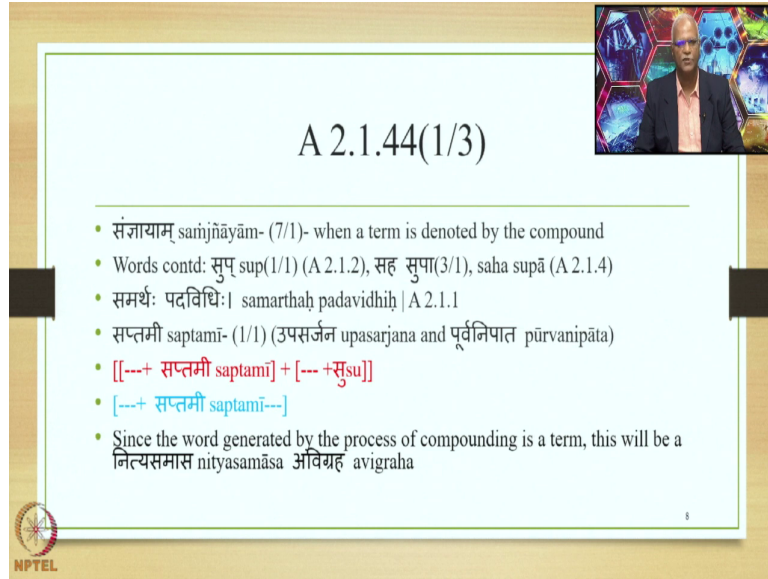
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7

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We have already studied sutras from 2.1.40 up to 2.1.43 now the remaining sutras need to be studied and this is what we shall focus on in this particular sutra. Let us concentrate on 2.1.44 saujnyam.

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A 2.1.44(1/3)

- संज्ञायाम् sañjñāyām- (7/1)- when a term is denoted by the compound
- 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] + [---+सुसु]
- [---+ सप्तमी saptamī---]
- Since the word generated by the process of compounding is a term, this will be a नित्यसमास nityasamāsa अविग्रह avigraha

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There is only one pada in the sutra that is saujnayam which is 7 slash 1 of saujna saujna means a technical term, saujnayam means when a term is denoted by the compound. Words continued are sup from 2.1.2, saha supa from 2.1.4 of course, samarthah padavidhiḥ is present the word saptami is also continued. The word saptami is in 1 slash 1 prathama vibhakti and therefore, prathama nirdhistam samasa upasarjanam applies.

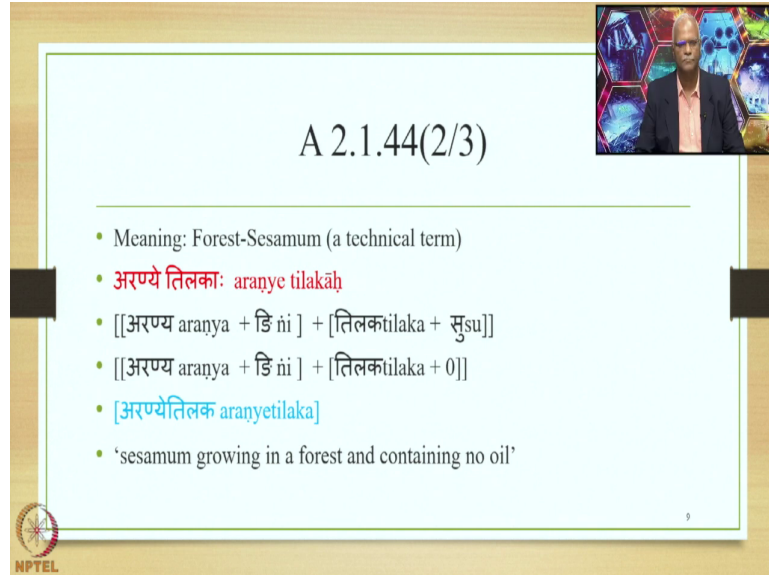
So, any word in the saptami vibhakti will be now termed as upasarjana and by the sutra upasarjanam purvam this saptamyanta word will now occupy the initial position in the compound. So, purvanipata will take place. So, the meaning of the sutra can be stated in the form of the following manner following skeleton.

So, we have two subantas at the end of the first subanta there is the saptami vibhakti and at the end of the second pada there is any subanta possible which is interrelated to this previous

subanta. And then the samasa saujnaha happens and finally, we get a compound in the form of the previous padas pratipadika purvapada pratipadika and also uttarapada pratipadika.

One of the notable things about this compounds compound is that the saptami vibhakti is not deleted we shall see about this in a while. So, the compound output would be the poorva pada ending in saptami and the pratipadika of the uttarapada merge together forming one unit saptami vibhakti tatpuruṣa. Since the word generated by the process of compounding is the technical term this will be a nitya samasa of avigraha type.

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A 2.1.44(2/3)

- Meaning: Forest-Sesamum (a technical term)
- अरण्ये तिलकाः aranye tilakāḥ
- [[अरण्य aranya + डि ni] + [तिलकtilaka + सुsu]]
- [[अरण्य aranya + डि ni] + [तिलकtilaka + 0]]
- [अरण्येतिलक aranyetilaka]
- 'sesamum growing in a forest and containing no oil'

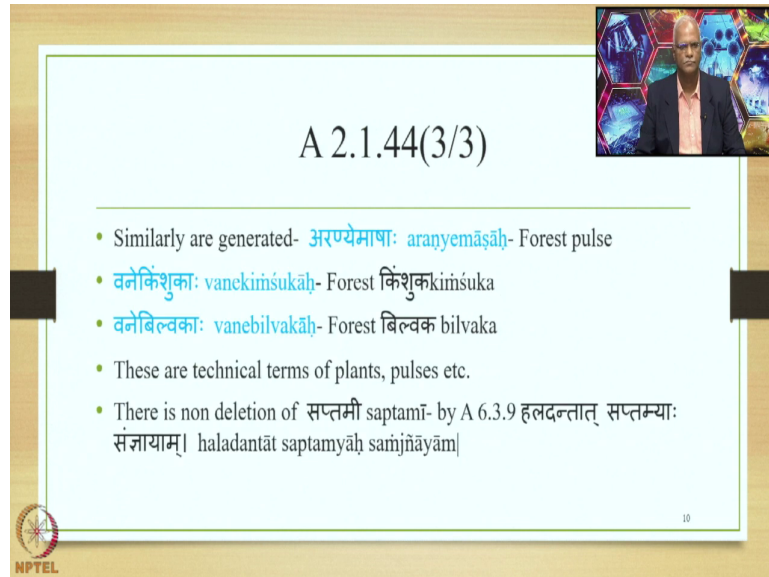
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So, here is an example when the meaning to be conveyed is forest sesamum which is a technical term aranyetilakaha. This is the laukika vigraha tilakaha aranye aranye tilakaha the sesamum which is found in the forest. Now, after this laukika vigraha we get the alaukika vigraha in the form of aranya plus ni plus tilaka plus su and then this ni is not deleted tilaka

plus su has got su which is deleted. So, at the stage of aranya plus ni plus tilaka plus su the samasa saujna takes place.

So, then the pratipadika saujna takes place. So, ni and su become part of the pratipadika therefore, supo dhatu pratipadika yoho applies and deletes su. And so finally, we have aranye tilakah as the finally, derived output. Sesamum growing in a forest and containing no oil that is the meaning of the word aranye tilaka and aranye tilaka is the technical term.

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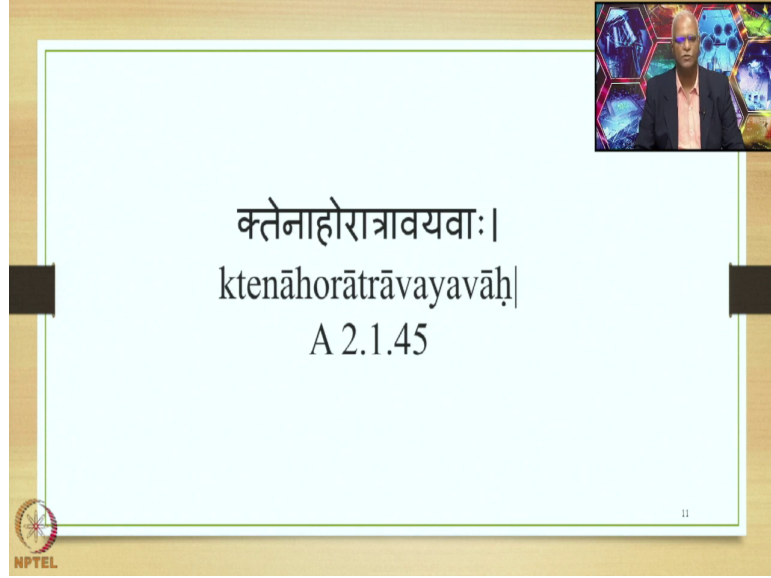
A 2.1.44(3/3)

- Similarly are generated- अरण्येमाषाः aranyemāṣāḥ- Forest pulse
- वनेकिंशुकाः vanekiṃśukāḥ- Forest किंशुककिंशुका
- वनेबिल्वकाः vanebilvakāḥ- Forest बिल्वक bilvaka
- These are technical terms of plants, pulses etc.
- There is non deletion of सप्तमी saptamī- by A 6.3.9 हलदन्तात् सप्तम्याः संज्ञायाम्। haladantāt saptamyāḥ saṃjñāyām|

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Similarly, our generated words like aranyemasaha forest pulse, vanackimsukah forest kimsuka vanebilvakah forest bilvaka etcetera. And these are technical terms of plants pulses etcetera there is non deletion of saptami by 6.3.9 [FL].

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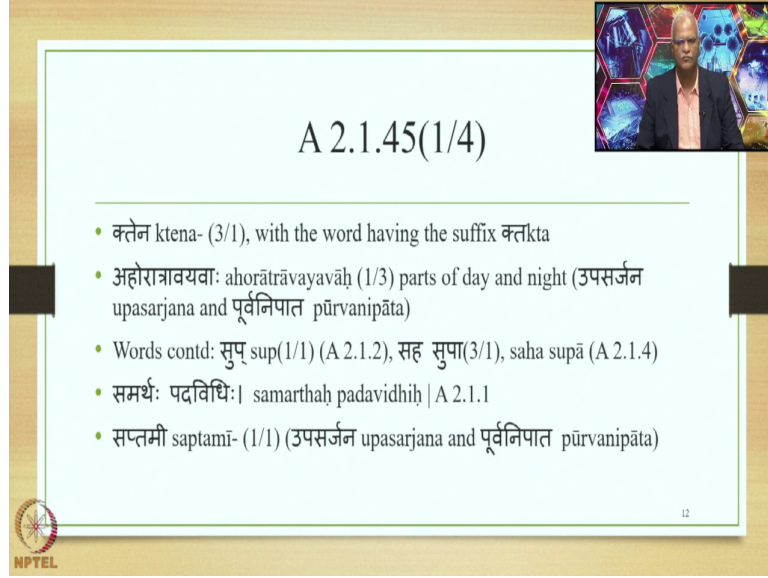


क्तेनाहोरात्रावयवाः।
ktenāhorātrāvayavāḥ|
A 2.1.45

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Next, we go to the next sutra ktenahoratravayavah 2.1.45 ktenahoratravayavah.

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A 2.1.45(1/4)

- क्तेन ktena- (3/1), with the word having the suffix क्तक्ता
- अहोरात्रावयवाः ahorātrāvayavāḥ (1/3) parts of day and night (उपसर्जन उपasarjana and पूर्वनिपात pūrvanipāta)
- 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 उपasarjana and पूर्वनिपात pūrvanipāta)

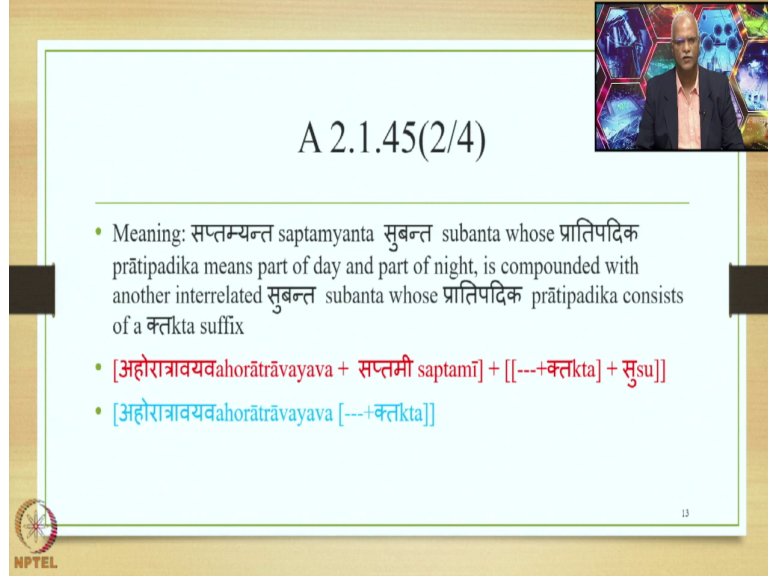
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There are two padas in the sutra ktena which is 3 slash 1 what it means is with the word having the suffix kta ahoratravayavah is 1 slash 3, which means parts of day and night. Since this word appears in the prathama vibhakti prathama nirdistam samasa upasarjanam applies.

And then upasarjanam purvam states that this will occupy the initial position in the samasa. Words continued are sup and sahasupa samartha padavidhihi is present saptami is also present and saptami is in 1 slash 1.

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A 2.1.45(2/4)

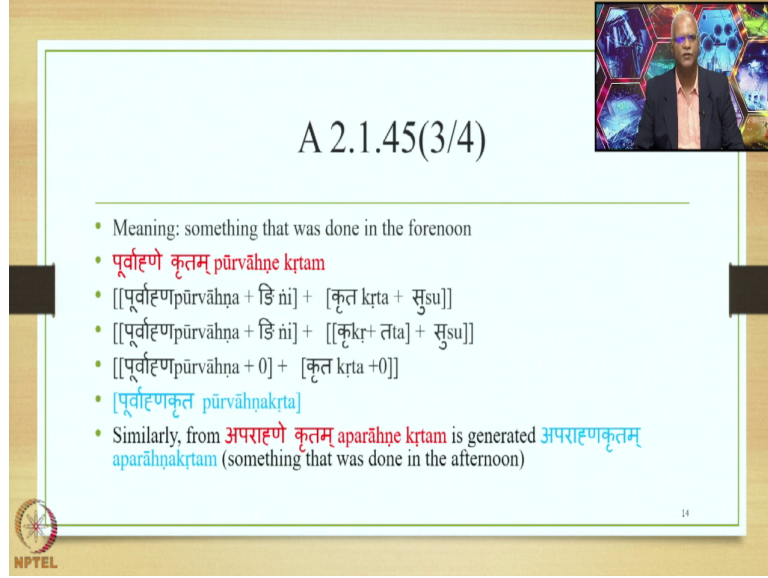
- Meaning: सप्तम्यन्त saptamyanta सुबन्त subanta whose प्रतिपदिक prātipadika means part of day and part of night, is compounded with another interrelated सुबन्त subanta whose प्रतिपदिक prātipadika consists of a क्तkta suffix
- [अहोरात्रावयवāhorātrāvayava + सप्तमी saptamī] + [[---+क्तkta] + सुsu]
- [अहोरात्रावयवāhorātrāvayava [---+क्तkta]]

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So, now the meaning of the entire sutra is the following saptamyanta subanta whose pratipadika means part of day and part of night is compounded with another interrelated subanta whose pratipadika consists of a kta suffix. I repeat saptamyanta subanta whose pratipadika means part of day and part of night is compounded with another interrelated subanta whose pratipadika consists of a kta suffix.

So, we have a following skeleton the purva pada consisting of ahoratravayava as pratipadika and saptami as sup and the uttarapada consisting of a pratipadika which ends in the suffix kta. And then the output generated would be ahoratravayava and the pratipadika, which ends in kta together in this particular sequence and this would be the output compound.

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A 2.1.45(3/4)

- Meaning: something that was done in the forenoon
- **पूर्वाहणे कृतम्** pūrvāhṇe kṛtam
- [[पूर्वाहणpūrvāhṇa + डि ṅi] + [कृत krta + सुsu]]
- [[पूर्वाहणpūrvāhṇa + डि ṅi] + [[कृkr+ तta] + सुsu]]
- [[पूर्वाहणpūrvāhṇa + 0] + [कृत krta +0]]
- [पूर्वाहणकृत pūrvāhṇakṛta]
- Similarly, from **अपराहणे कृतम्** aparāhṇe kṛtam is generated **अपराहणकृतम्** aparāhṇakṛtam (something that was done in the afternoon)

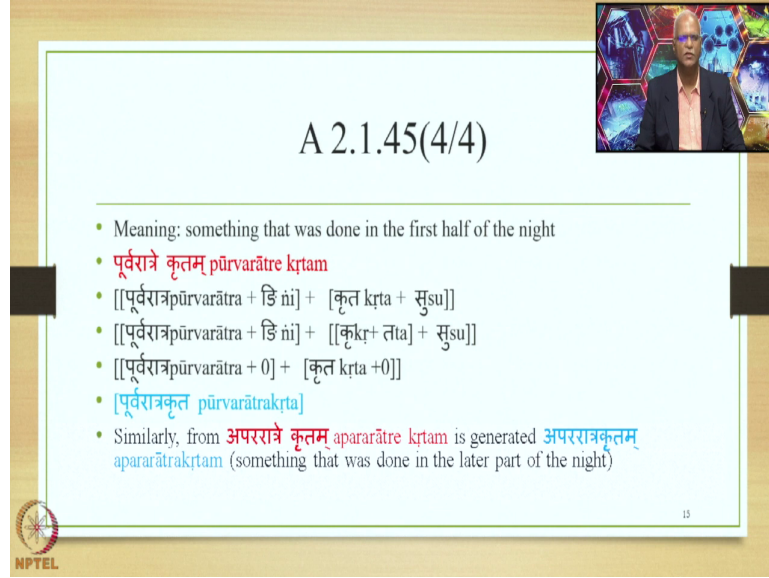
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Here is the example the meaning to be denoted is something that was done in the after in the forenoon something that was done in the forenoon. So, we have purvahne krtam as the laukika vighraha purvahna krtam. Now from this laukiks vighrahs we get the alaukika vighrahs purvahna plus ni plus krta plus su and then we also note that the word krta, which is the pratipadika of the uttarapada consists of the suffix kta which is kta.

So, purvahna plus ni plus kra plus kta plus su. And so now, the conditions for this sutra to apply are fulfilled. So, this sutra applies there is samasa and then finally, there is pratipadika saujna and finally, supo dhatu pratipadikayoho applies and we have purvahna plus 0 plus krata plus 0 and then we join them together and we get the compound output namely purvahnakṛta, purvanha kṛta means the same as purvahne krtam.

Something that was done in the forenoon purvahna is part of the day and krta is a word ending in the suffix kta. Similarly, from aparahne krtam aparahna is afternoon aparahne krtam is generated aparahna krtam something that was done in the afternoon. So, purvahna and aparahna are the words meaning the part of the day.

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A 2.1.45(4/4)

- Meaning: something that was done in the first half of the night
- पूर्वरात्रे कृतम् **purvarātre kṛtam**
- [[पूर्वरात्रपूरवारātra + डि ni] + [कृत krta + सुsu]]
- [[पूर्वरात्रपूरवारātra + डि ni] + [[कृ+ त्ता] + सुsu]]
- [[पूर्वरात्रपूरवारātra + 0] + [कृत krta +0]]
- [पूर्वरात्रकृतं **purvarātrakṛta**]
- Similarly, from अपररात्रे कृतम् **apararātre kṛtam** is generated **अपररात्रकृतम् apararātrakṛtam** (something that was done in the later part of the night)

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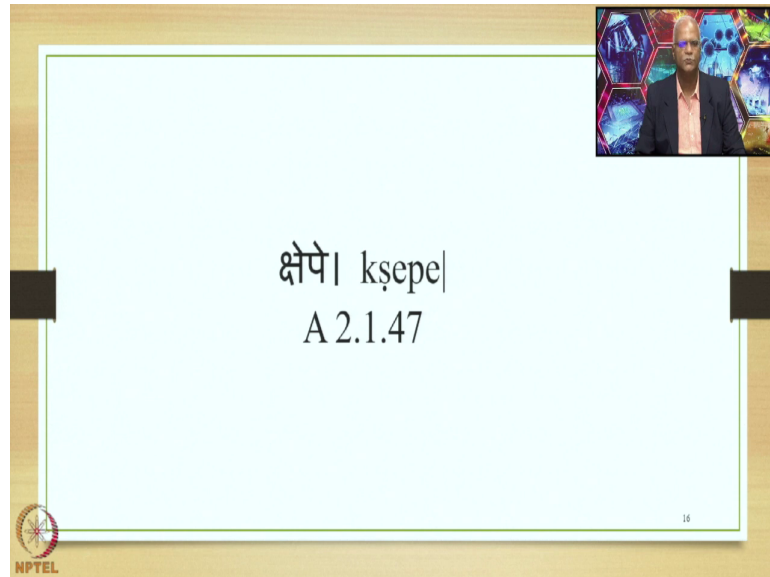
Similarly, when the meaning is something that was done in the first half of the night we have purvaratre krtam as the laukika vigraha and then from this laukika vigraha we get purvaratra plus ni plus krta plus su. Now, we know that the word krta consists of the suffix kta and. So, now, we apply the samasa saujna and then pratipadika saujna gets applied and because of that the su which is part of the pratipadika namely ni and su they get deleted.

So, we have purvaratre plus 0 plus krta plus 0 and finally, we get the derived output in the form of purvaratra krta purvaratra is part of the night so, ratravayava. Similarly, from

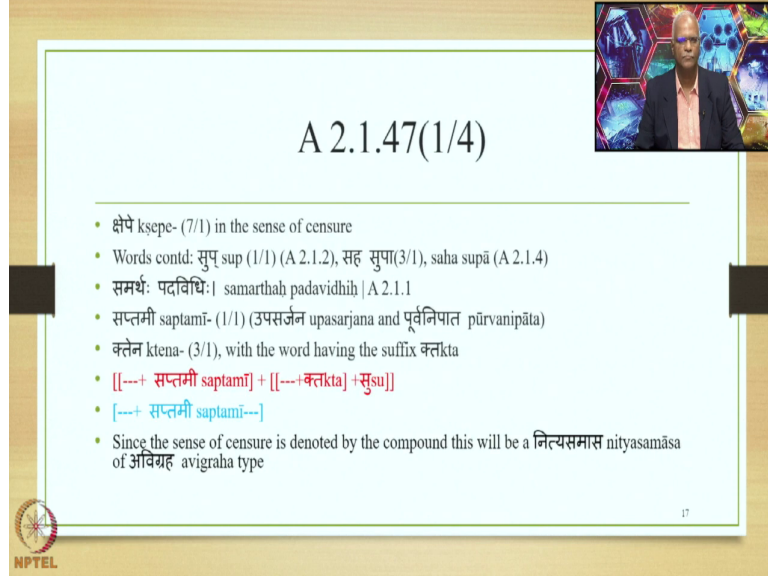
apararatrekratam is generated apararatre kratam, meaning something that was done in the second half of the night.

Now, purvahna aparahna purvaratra and apararatra these words denote the ahoratravayava and the suffix kta is present in krta and therefore, these words of course, they are interrelated. So, these words get compounded and we derive the forms purvaratra krta apararatra krta and purvahna krta aparahna krta etcetera.

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A 2.1.47(1/4)

- क्षेपे ksepe- (7/1) in the sense of censure
- Words contd: सुपु 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 उपasarjana and पूर्वनिपात pūrvanipāta)
- क्तेने ktēna- (3/1), with the word having the suffix क्तक्ता kta
- [---+ सप्तमी saptamī] + [---+ क्तक्ता] + सुसु]
- [---+ सप्तमी saptamī---]
- Since the sense of censure is denoted by the compound this will be a नित्यसमास nityasamāsa of अविग्रह avigraha type

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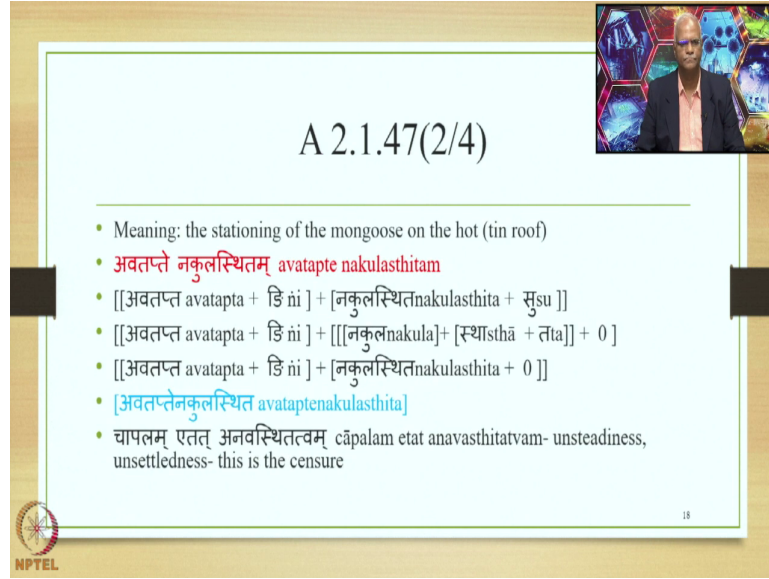
Now, we go to the next sutra ksepe which is 2.1.47 ksepe is a sutra consisting of only one word one pada ksepe 7 slash 1 this means in the sense of censure words continued are sup and sahasupa of course, samartha padavidhihi the word saptami is also continued the word saptami appears in the prathama vibhakti.

The word saptami appears in the prathama vibhakti and therefore, by the sutra prathama nirdishtam samasa upasarjanam the word in the saptami vibhakti is termed upasarjana and by the sutra upasarjanam purvam this word occupies the initial position in the compound. The other word to continue is ktēna 3 slash 1 meaning with the word having the suffix kta internally.

So, the skeleton of the compound derived in this manner by this sutra is the following the purva pada consists of the saptami vibhakti and the uttara pada consists of the pratipadika

having kta as the suffix at the end. And the output generated is once again the purvapada along with the pratipadika in the uttarapada since the sense of censure is denoted by the compound as a whole this will be a nityasamasa of avigraha type.

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A 2.1.47(2/4)

- Meaning: the stationing of the mongoose on the hot (tin roof)
- अवतप्ते नकुलस्थितम् avatapte nakulasthitam
- [[अवतप्त avatapta + डि णि] + [नकुलस्थितnakulasthita + सुsu]]
- [[अवतप्त avatapta + डि णि] + [[[नकुलnakula]+ [स्थाsthā + त्ता]] + 0]]
- [[अवतप्त avatapta + डि णि] + [नकुलस्थितnakulasthita + 0]]
- [अवतप्तेनकुलस्थित avataptenakulasthita]
- चापलम् एतत् अनवस्थितत्वम् cāpalam etat anavasthitatvam- unsteadiness, unsettledness- this is the censure

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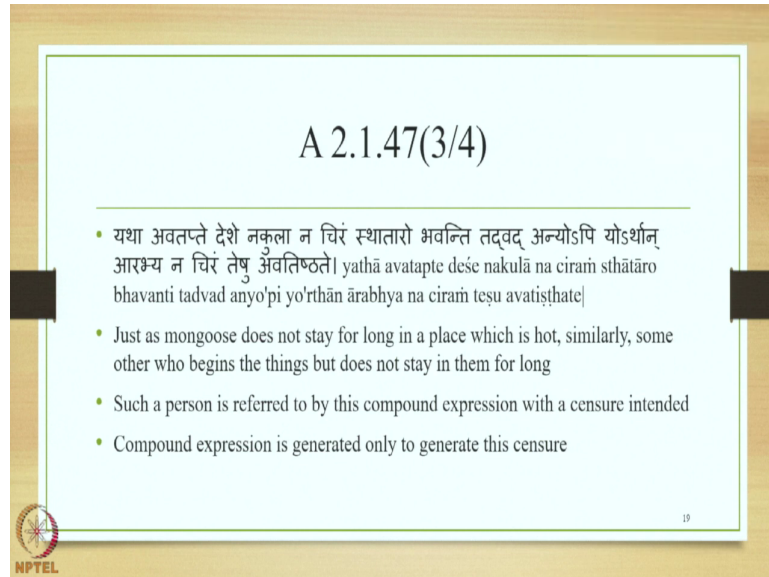
So, here is the example when the meaning to be denoted is the stationing of the mongoose on the hot tin roof avatapte nakulasthitam this is the laukika vighraha and from this we get avatapta plus ni plus nakulasthita plus su. And then this sutra kshepe applies and samasa saujna is applied then pratipadika saujna gets applied and then ni and su they become part of the pratipadika and so, supo dhatu pratipadikayoho applies and su gets deleted.

And so, we have avatapta plus ni plus nakula stita plus 0, but before applying 2.4.71 etcetera we first confirm that nakulasthita consists of a word sthita which ends in the suffix kta. And

so, we apply the sutras and finally, we get the form avatapte nakulasthita what this compound intends to convey is a censure kshepa it intends to convey the instability.

[FL] this is the censure unsteadiness or unsettledness one does not get settled and one is unsteady and this is what is the censure just as a mongoose who is stationed on the hot tin roof cannot stay at one point for some period of time. Similarly, a an individual cannot remain in one position for some time that is what is the intention avatapte nakulasthita.

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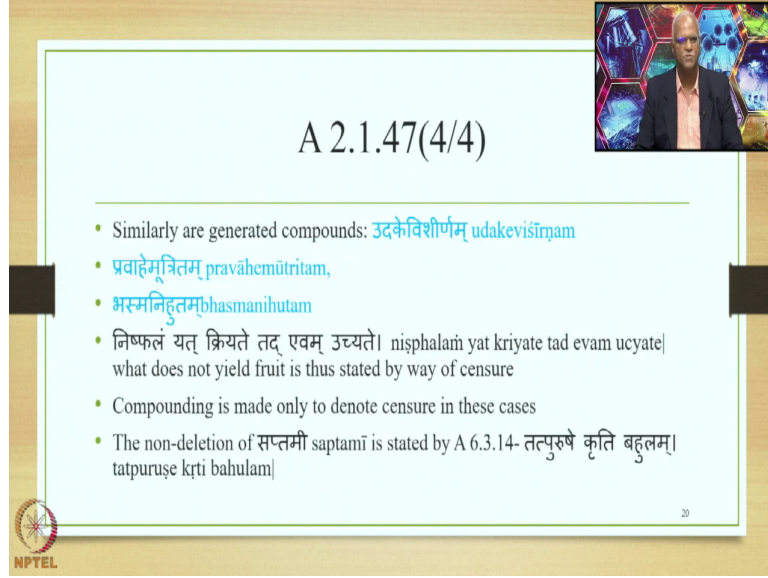
A 2.1.47(3/4)

- यथा अवतप्ते देशे नकुला न चिरं स्थातारो भवन्ति तद्वद् अन्योऽपि योऽर्थान् आरभ्य न चिरं तेषु अवतिष्ठते। yathā avatapte deśe nakulā na cirāṁ sthātāro bhavanti tadvad anyo'pi yo'rthān ārabhya na cirāṁ teṣu avatiṣṭhate।
- Just as mongoose does not stay for long in a place which is hot, similarly, some other who begins the things but does not stay in them for long
- Such a person is referred to by this compound expression with a censure intended
- Compound expression is generated only to generate this censure

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[FL] this is the explanation provided by the commentaries I read again, [FL]. Just as mongoose does not stay for long in a place which is hot, similarly, some other who begins the things, but does not stay in them for long. Such a person is referred to by this compound expression with a censure intended. So, compound expression is generated only to generate this censure if the words are separately uttered this censure is not generated.

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A 2.1.47(4/4)

- Similarly are generated compounds: उदकेविशीर्णम् udukeviśīṇam
- प्रवाहेमूत्रितम् pravāhemūtritam,
- भस्मनिहुतम् bhasmanihutam
- निष्फलं यत् क्रियते तद् एवम् उच्यते। niṣphalaṁ yat kriyate tad evam ucyate|
what does not yield fruit is thus stated by way of censure
- Compounding is made only to denote censure in these cases
- The non-deletion of सप्तमी saptamī is stated by A 6.3.14- तत्पुरुषे कृति बहुलम्।
tatpuruṣe kṛti bahulam|

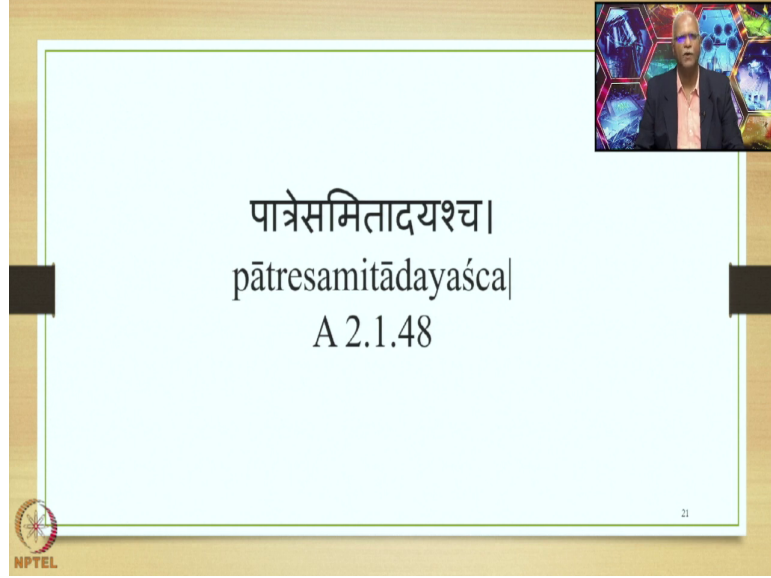
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Similarly, we are generated compounds like udukevisirnam pravahemutritam bhasmanihutam etcetera [FL]. Something that is useless bhasmanihutam there is an ash and you are sacrificing in the same ash, what is going to be the use of it nothing. So, bhasmanihutam this is nisphala nisphalam yat kriyate tad evam ucyate what does not yield fruit is thus stated by way of censure.

Compounding is made only to denote censure in these cases. So, when these words are uttered separately, they do not denote any censure the non deletion of saptami is stated by 6.3.14 tatpurushe krti bahulam in these cases.

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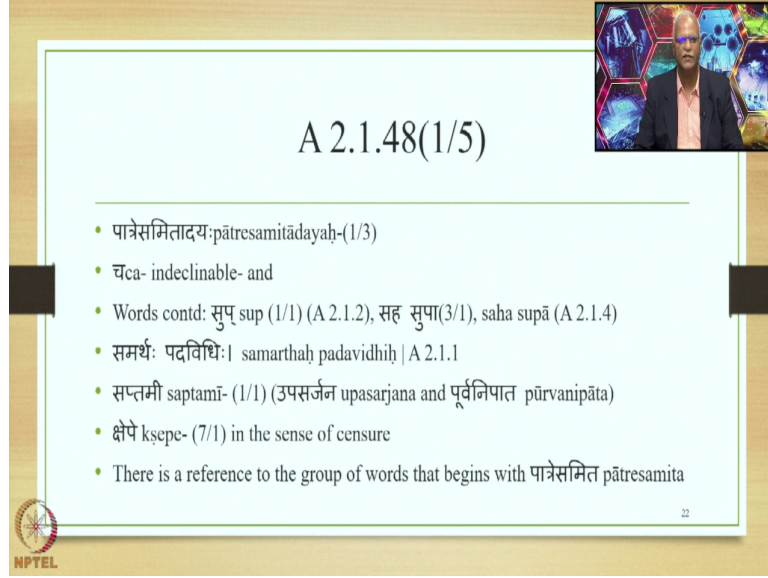


पात्रेसमितादयश्च।
pātresamitādayaśca|
A 2.1.48

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A 2.1.48(1/5)

- पात्रेसमितादयःpātresamitādayaḥ-(1/3)
- चca- indeclinable- and
- 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)
- क्षेपे kṣepe- (7/1) in the sense of censure
- There is a reference to the group of words that begins with पात्रेसमित pātresamita

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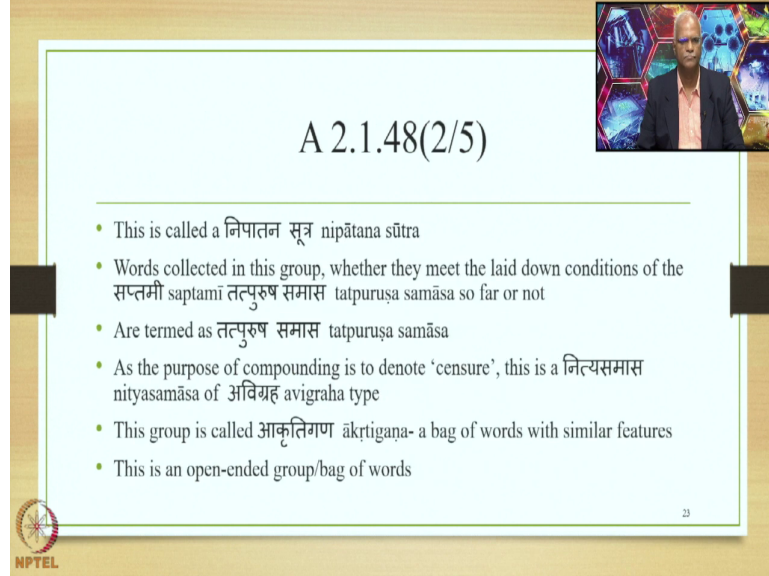
22

Next, we go to patresamitadayasca 2.1.48. There are two padas in this sutra patresamitadayaha and cha patresamitadayaha is 1 slash 3 and this means a group of words that begins with the word patresamita cha is an indeclinable and cha means and. The words continued are sup and sahasupa sup from 2.1.2 and sahasupa from 2.1.4.

The words continued are saptami and ksepe samarta padavidhihi; obviously, is there saptami is in 1 slash 1 thereby this becomes the upasarjana by the sutra prathamaniirdhistam samasa upasarjanam. And then by the sutra upasarjanam purvam this word ending in the saptami occupies the initial position of the compound.

The other word continued is ksepe which is in 7 slash 1 in the sense of censure now this particular sutra is making a reference to the group of words that begins with the word patre samita.

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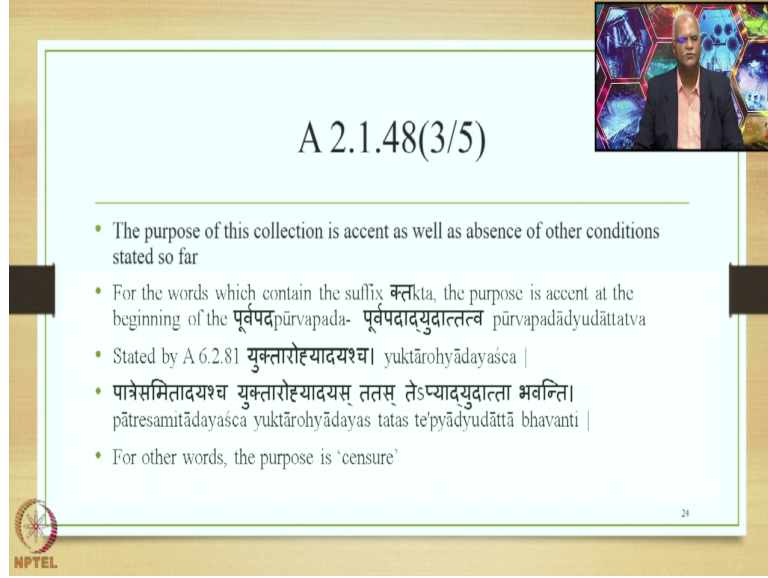
A 2.1.48(2/5)

- This is called a निपातन सूत्र nipātana sūtra
- Words collected in this group, whether they meet the laid down conditions of the सप्तमी saptamī तत्पुरुष समास tatpuruṣa samāsa so far or not
- Are termed as तत्पुरुष समास tatpuruṣa samāsa
- As the purpose of compounding is to denote 'censure', this is a नित्यसमास nityasamāsa of अविग्रह avigraha type
- This group is called आकृतिगण ākṛtigana- a bag of words with similar features
- This is an open-ended group/bag of words

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So, what is patre samita? So, this is called a nipatana sutra words collected in this group whether they meet the laid down conditions of the saptami tatpurusha samasa so far are not. Are termed as tatpurusha samasa as the purpose of compounding is to denote censure this is the nitya samasa of avigraha type. So, the vighraha will not denote the censure this group is called akritigana a bag of words with similar features. This is an open ended group or bag of words.

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A 2.1.48(3/5)

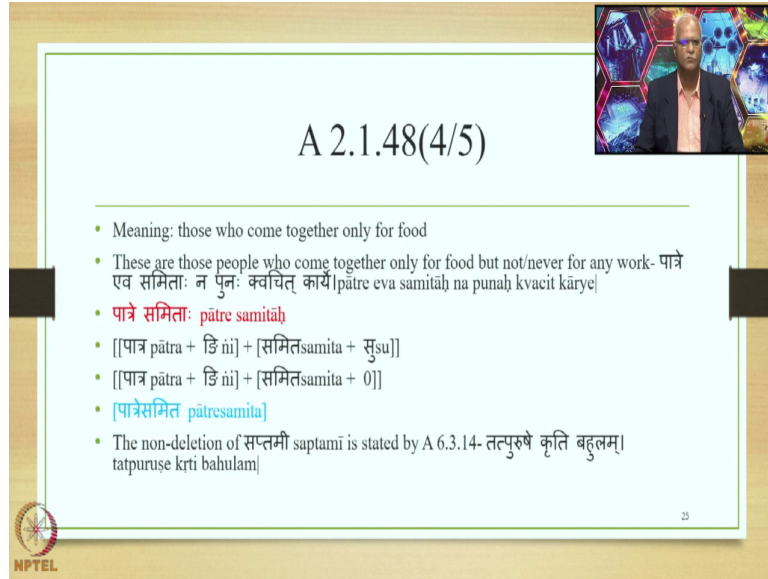
- The purpose of this collection is accent as well as absence of other conditions stated so far
- For the words which contain the suffix क्तkta, the purpose is accent at the beginning of the पूर्वपदpūrvapada- पूर्वपदाद्युदात्तत्व pūrvapadādyudāttatva
- Stated by A 6.2.81 युक्तारोह्यादयश्च | yuktārohyādayascha |
- पात्रेसमितादयश्च युक्तारोह्यादयस् ततस् तेऽप्याद्युदात्ता भवन्ति।
pātresamitādayascha yuktārohyādayas tatas te'pyādyudāttā bhavanti |
- For other words, the purpose is 'censure'

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The purpose of this collection is accent as well as absence of other conditions stated so far. For the words which contain the suffix kta the purpose is accent at the beginning of the purva pada purvapadadyudattatva as stated by the commentaries as stated by the sutra 6.2.81 yuktārohyādayascha the commentary say [FL]. For the other words the purpose of them being stated here is chest censure.

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A 2.1.48(4/5)

- Meaning: those who come together only for food
- These are those people who come together only for food but not/never for any work- पात्रे एव समिताः न पुनः क्वचित् कार्ये |pātre eva samitāḥ na punaḥ kvacit kārye|
- पात्रे समिताः pātre samitāḥ
- [[पात्र pātra + डि णि] + [समितsamita + सुsu]]
- [[पात्र pātra + डि णि] + [समितsamita + 0]]
- [पात्रेसमित pātresamita]
- The non-deletion of सप्तमी saptamī is stated by A 6.3.14- तत्पुरुषे कृति बहुलम् | tatpuruse kṛti bahulam|

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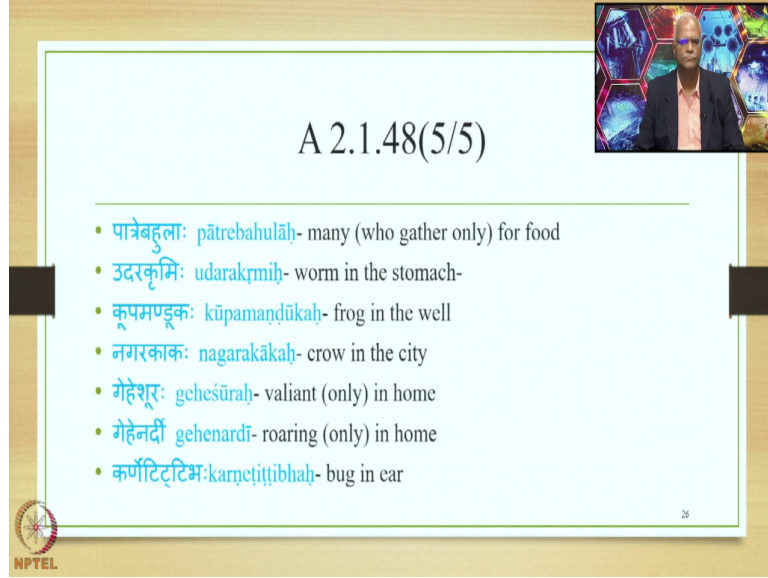
Now, what is the meaning of patresamita. So, when you denote the meaning those who come together only for food patresamita samita is who come together patre means for patra that is the plate of food. So, these are those people who come together only for food, but not or never for any work [FL].

And therefore, in order to denote this particular meaning, we have the laukika vighraha namely patre samitaha and then we have the alaukika vighraha patra plus ni plus samita plus su and then the samasa saujna takes place and then the pratipadika saujna applies and then ni and su are now part of the pratipadika.

So, supodhatu pratipadikayoho applies and deletes both of them, but 6.3.14 [FL] says that the purva pada ni. So, purva pada sup namely ni here is not deleted and therefore, now we have patra plus ni plus samita plus 0 and then we join them together we get the word patre samita

the non deletion of saptami stated by 6.3.14 tatpurushe krti bahulam. So, patre samita means those who come together only for food where censure is intended.

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A 2.1.48(5/5)

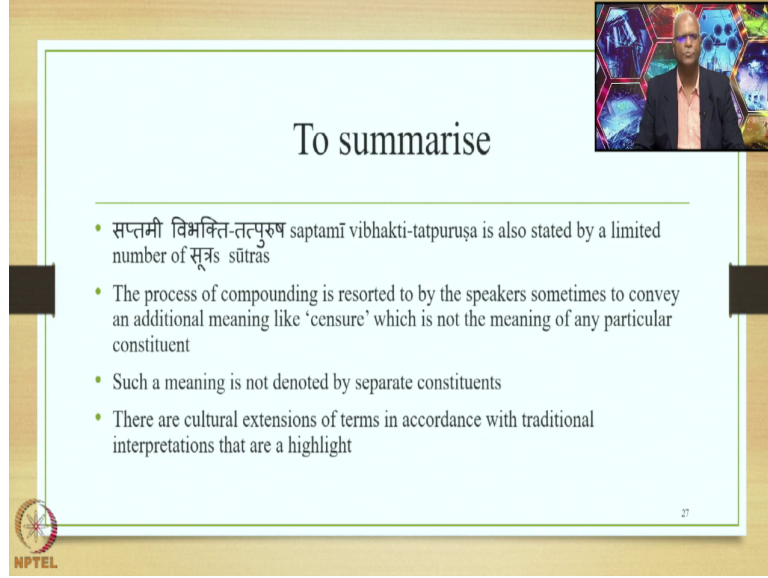
- पात्रेबहुलाः pātrebahulāḥ- many (who gather only) for food
- उदरकृमिः udarakṛmiḥ- worm in the stomach-
- कूपमण्डूकः kūpamaṇḍūkāḥ- frog in the well
- नगरकाकः nagarakākāḥ- crow in the city
- गेहेशूरः gheśūrah- valiant (only) in home
- गेहेनर्दीr gehenardī- roaring (only) in home
- कर्णेटिटिभः karṇeṭiṭibhaḥ- bug in ear

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Similarly, we have patre bahulaha derived in the same fashion patre bahulaha means many who gather only for food, udarakrmih worm in the stomach, kupamandukah frog in the well, nagarakakah crow in the city, ghesurah valiant only in home, gehenardi roaring only in home, karnetittibhah bug in the ear, all these words they denote some kind of censure and those words are collected together in this group which begins with the word patre samita.

(Refer Slide Time: 28:08)



The slide is titled "To summarise" and contains a list of four bullet points. In the top right corner, there is a small inset image of a man with glasses and a dark jacket. The slide also features the NPTEL logo in the bottom left corner and the number 27 in the bottom right corner.

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 limited number of sutras. 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 therefore, by separate constituents. There are cultural extensions of terms in accordance with traditional interpretations that are a highlight of the process of compounding in these cases.

(Refer Slide Time: 28:50)

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

- मीळव्यां ढुळंणी.
- अनेक धन्यवाद.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- धूध धूध आभार.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

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These are the texts referred to.

Thank you for your patience.