

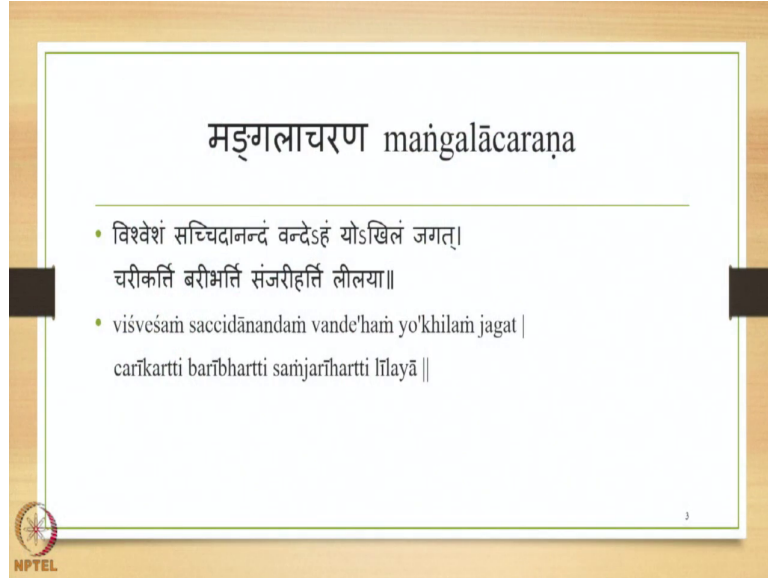
समास samāsa in Pāṇinian grammar- I
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Lecture - 28

तत्पुरुष समास tatpuruṣa samāsa- षष्ठी ṣaṣṭhī वभक्ति-तत्पुरुष vibhakti-tatpuruṣa- 1

Welcome, I welcome you all to this lecture in the course samasa in Paninian grammar and this is the 1st course. We begin our lecture with the recitation of the mangalacarana.


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मङ्गलाचरण maṅgalācaraṇa

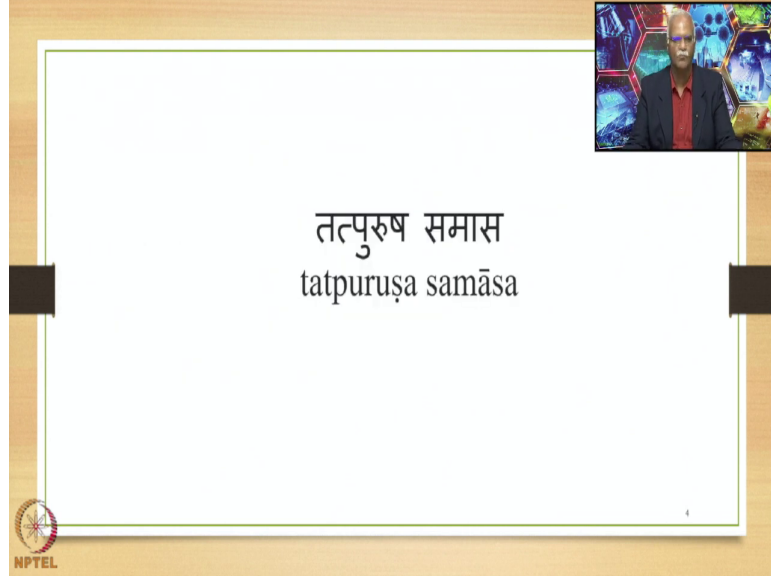
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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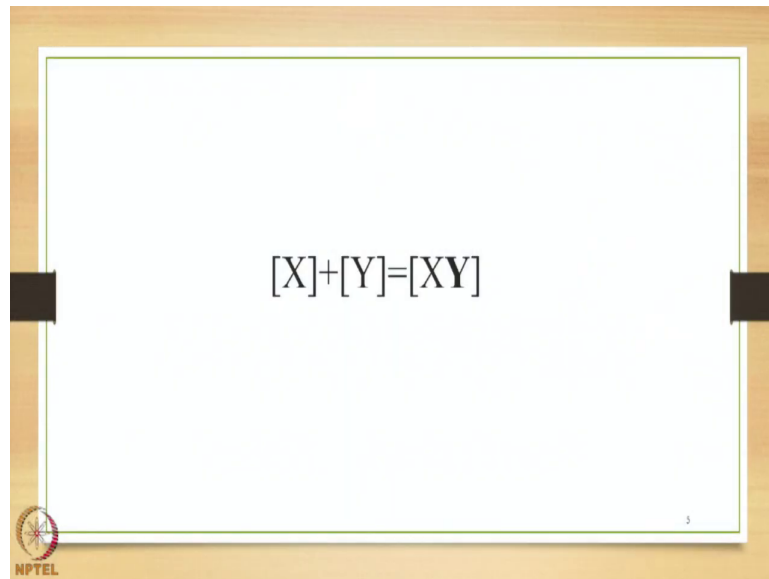
[FL].

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We are studying in detail tatpuruṣa samāsa, we are studying the sutras that prescribed the tatpuruṣa samāsa in the grammar of Panini. We have already gone through the theoretical background of the overall process of compounding and then also the tatpuruṣa samāsa. The features of the tatpuruṣa samāsa can be summed up in the form of an equation which is very simple which is of this kind.

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So, we have X and Y as two different entities independent separate; however, interlinked and then the speaker thinks of merging them together into one unit and then after this merging happens, we have one unit called XY and this is one unit in terms of the meaning as well as the word form as well as the accent.

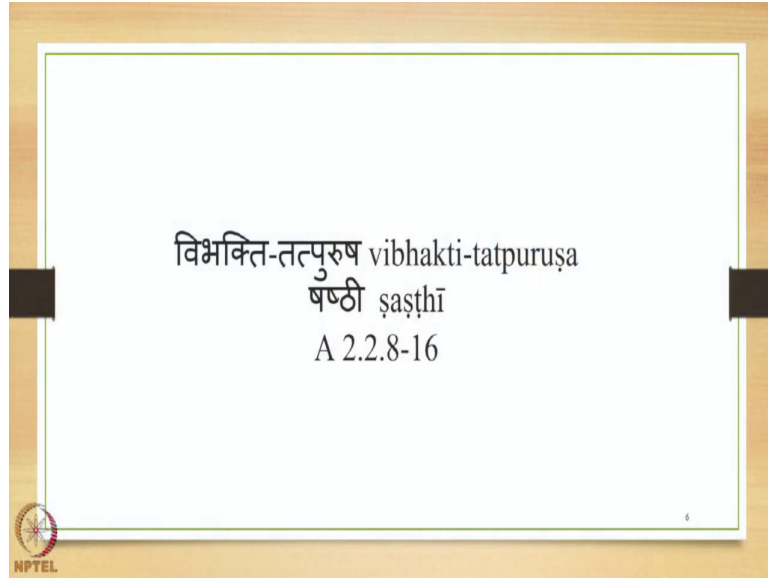
X is a separate word, Y is a separate word; X has got its own meaning, Y has got its own meaning; X has got one accent Y also has got one accent. Now when X and Y are merged together and XY as a compound is formed this is one unit. So, this entire unit conveys one meaning this entire unit has one word form, this entire unit will have one accent.

So, these three features namely aikapadya, aikartya and aikasvarya are the hallmark of this particular process of compounding. In tatpurasamasa out of X and Y it is Y which is the uttarapada the second member of the compound which assumes the headship. So, Y becomes

the head this is the by default position as far as the meaning is concerned and as far as the word form is concerned also.

So, the unit XY will be semantically linked with any other unit only through its head namely Y and never through X there are; however, exceptional cases where X is directly linked to some other external unit and they are therefore, termed as asamartha samasa. Y is highlighted to indicate this particular fact that it is the head amongst the two in the unit that is newly formed.

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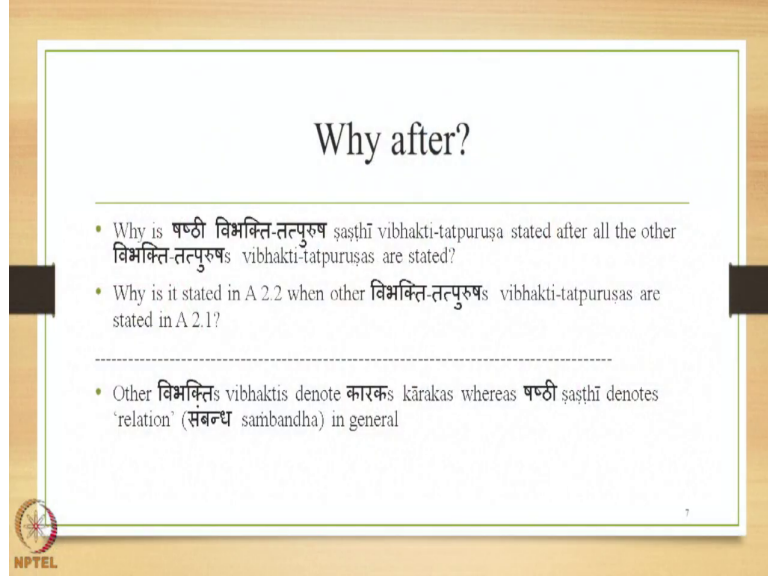
We also stated that there are several subtypes of tatpuruṣa samasa, the prominent amongst them being the vibhakti tatpuruṣa samasa where the vibhakti is the input and the tatpuruṣa samasa is the output. The vibhakti is primarily where dvitiya, tritiya, chaturthi, panchami and saptami that we have already studied.

Now, these vibhaktis denote the respective karakas stated in the ashtadhyayi dvitiya vibhakti denotes karma, trtiya karana, chaturthi sampradana, panchami apadana and saptami adhikarana and that is the way they are related to the other words. So, karaka theory is at the base which forms the interrelation between the words which later on get triggered in the arthakasa of the speaker who thinks of joining them together in the merged format by doing the ekarthi bhava and so on.

Now, after having studied the vibhakti tatpuruasa as stated in the order in the ashtadhyayi namely dvitiya vibhakti tatpuruasa stated by the sutras which begin with [FL] then trtiya the sutras beginning with [FL], then chaturthi tatpuruasa which is stated by just one sutra [FL] panchami is stated by a few sutras starting with panchami bhayena.

Saptami is stated by a few sutras once again which start with saptami saundaih. After having studied these let us now study the remaining vibhakti namely shashti. Shashti tatpuruasa this is stated in a section in 2.2 namely 2.2.8 to 2 to 16 this is a very peculiar kind of section where there is only one sutra prescribing the shashti tatpuruasa samasa and the remaining sutras they negate the shashti tatpuruasa samasa which goes to show that shashti tatpuruasa samasa must be a big basket inside the vibhakti tatpuruasa samasas.

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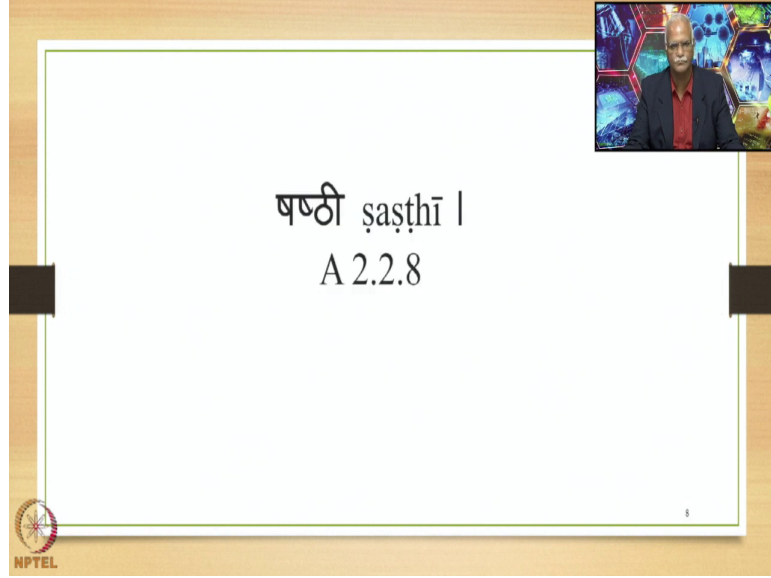
Why after?

- Why is षष्ठी विभक्ति-तत्पुरुषः ṣaṣṭhī vibhakti-tatpuruṣa stated after all the other विभक्ति-तत्पुरुषः vibhakti-tatpuruṣas are stated?
- Why is it stated in A.2.2 when other विभक्ति-तत्पुरुषः vibhakti-tatpuruṣas are stated in A.2.1?
- Other विभक्तis vibhaktis denote कारकः kārakas whereas षष्ठी ṣaṣṭhī denotes 'relation' (संबन्धः sambandha) in general

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So, why is shashti vibhakti tatpuruṣa stated after all the other vibhakti tatpuruṣas are stated? This is an important question. Why is it stated in 2.2 when other vibhakti tatpuruṣas are stated in 2.1? This is equally important the question. The answer is other vibhakti is denote karaka relations whereas, shashti vibhakti denotes relation in general sambandha samanya that is what is meant by the word Shesha that is one of the primary reasons why shashti vibhakti is treated elsewhere and not in the same group.

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षष्ठी षष्ठि ।
A 2.2.8

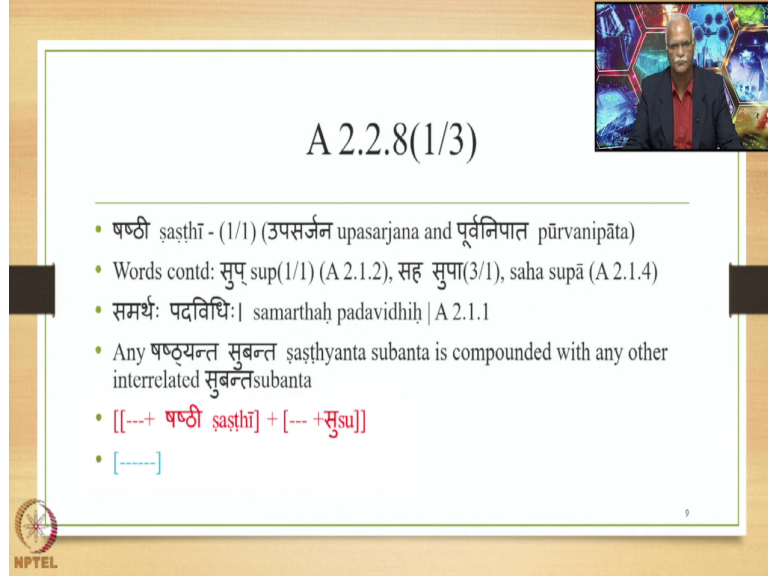
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The slide features a central white area with a green border. In the top right corner, there is a small inset image of a man in a suit. In the bottom left corner, there is a circular logo with a red and white design, and the text 'NPTEL' below it. In the bottom right corner, there is a small number '8'. The background of the slide is a light wood grain.

This is the sutra shashti 2.2.8 a very small yet quite significant sutra.

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A 2.2.8(1/3)

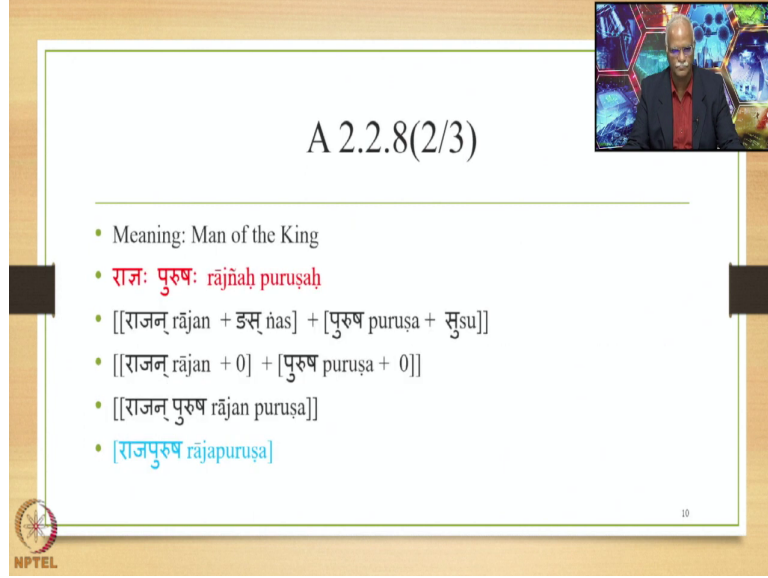
- षष्ठी ṣaṣṭhī - (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः | samarthaḥ padavidhiḥ | A 2.1.1
- Any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta is compounded with any other interrelated सुबन्तsubanta
- [[---+ षष्ठी ṣaṣṭhī] + [--- +सुsu]]
- [-----]

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This sutra has got only one word shashti and this word is in the prathama vibhakti 1 1. So, a word ending in the vibhakti shashti will be termed as upasarjana because of prathama nirdhistam samasa upasarjanam and upasarjanam purvam will ensure that the word ending in the sasti vibhakti occupies the initial position of the samasa thereby the purvanipata will happen.

The words continued in this particular sutra are sup sahasupa and of course, samartah padavidhihi is there. So, the meaning of the sutra is very simple any sasthyanta subanta is compounded with any other interrelated subanta very simple very generic. What this means is that, if there is a purva pada having shashti vibhakti at the end and then uttarapada with any vibhakti, but which is interlinked then this compound happens and you will get the output in the form of two pratipadikas being merged together as one pratipadika.

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A 2.2.8(2/3)

- Meaning: Man of the King
- राज्ञः पुरुषः rājñah puruṣah
- [[राजन् rājan + डस् ṅas] + [पुरुष puruṣa + सुsu]]
- [[राजन् rājan + 0] + [पुरुष puruṣa + 0]]
- [[राजन् पुरुष rājan puruṣa]]
- [राजपुरुष rājapuruṣa]

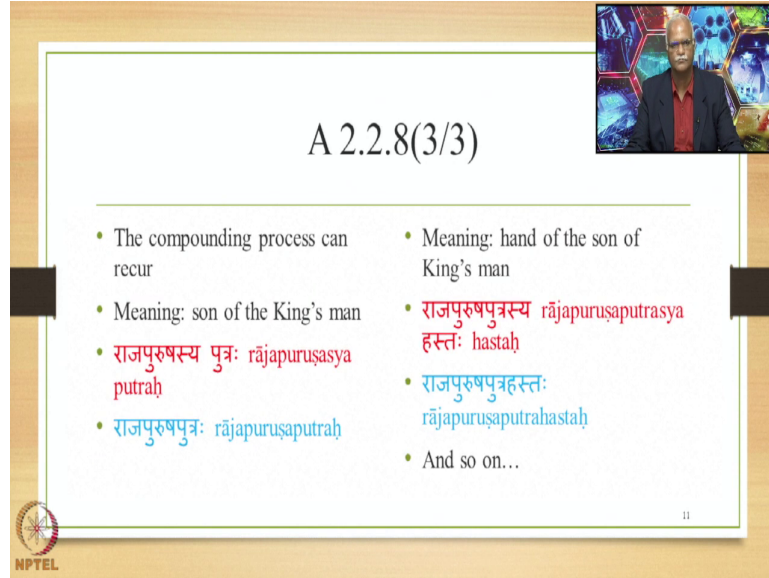
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So, we have the patent example man of the king or the servant of the king and we have rajan purusa as the laukik vigrah which expresses this particular meaning and then the alaukik vigrah for this is rajan plus nas plus purusa plus su and now this is termed as samasa and so this will be termed pratipadika and now nas and su which are the sups which are part of the pratipadika they will get deleted by the sutra supodhatu pratipadikayoho.

Rajan and purusa they are interlinked through the meaning of nas because there is svas swami bhava sambandha which is expressed by nas. So, now, after deleting the sups we have rajan and purusa and then as we have already stated rajan retains the status of a pratipadika as well as a pada and so we have sutra like [FL] which requires both these conditions it comes into play and deletes na at the end of rajan.

And so, we have the finally, derived compound output namely rajapurusa meaning man of the king same as rajnah purusah samartha samah athah.

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A 2.2.8(3/3)

- The compounding process can recur
- Meaning: son of the King's man
- राजपुरुषस्य पुत्रः rājapuruṣasya putraḥ
- राजपुरुषपुत्रः rājapuruṣaputraḥ
- Meaning: hand of the son of King's man
- राजपुरुषपुत्रस्य हस्तः rājapuruṣaputrasya hastah
- राजपुरुषपुत्रहस्तः rājapuruṣaputrahastah
- And so on...

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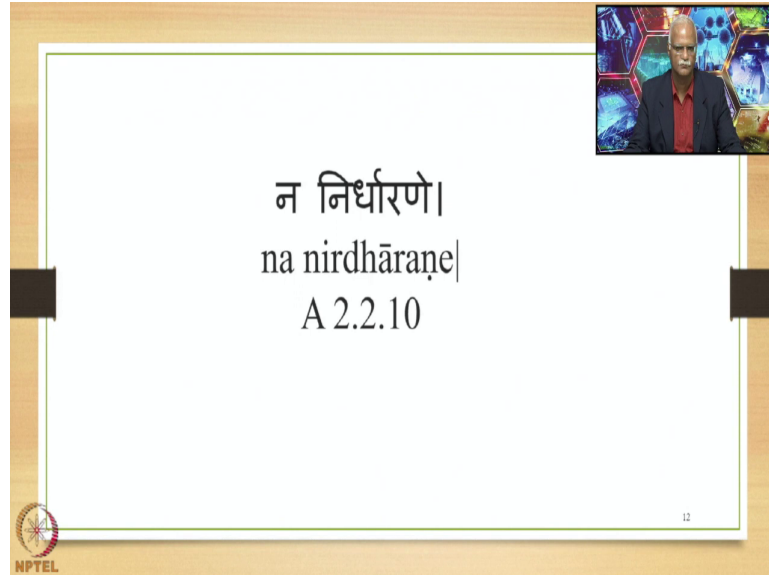
Now, the compounding process can recur and we have seen this earlier. Now, if we add some meaning to this already derived compound outputs meaning that is King's man if we say son of the King's man this is the meaning that is to be now communicated and so the laukika vigraha would be rajapuruṣaputraḥ this can get compounded because there is the relation of janya janaka bhava and so we get rajapurusa putra or rajapurusa putraḥ as the compound output.

Further if we want to say hand of the son of King's man. So, now, we have rajapuruṣaputrasya hastah and there is avayava avayavibhava. So, this can further get compounded as rajapurusa putraḥastah and then you can also add rajapurusa putraḥastasya

alankarah where there is svaswamibhava once again and so you will have rajapurusa putra hasthalankarah as the derived compound output and this is an unending process this can recur it depends.

However, on the chain of the meaning that a speaker wants to convey in this particular fashion. There is no restriction there is no gap on the limit of the words that can get compounded which is a very important feature which is taken advantage of by various great scholars as well as well as poets who have long compounds as features of their literary work.

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So, shasthi is a very generic shasthi tatpuruṣa samasa vidhayaka sutra and now we have the negations na nirdharane sasthi was 2.2.8 na nirdharane is 2.2.10 there is one more sutra in between namely [FL] which we shall study later on after we finish the negations. First let us study what is na nirdharane, 2.2.10.

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A 2.2.10(1/6)

- नना- not
- निर्धारणे nirdhāraṇe- (7/1) – in the sense of specifying one out of many
- षष्ठी ṣaṣṭhī - (1/1) (उपसर्जन upasarjana 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
- Meaning: Any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta in the sense of specifying one out of many, is *not* compounded with any other interrelated सुबन्तsubanta

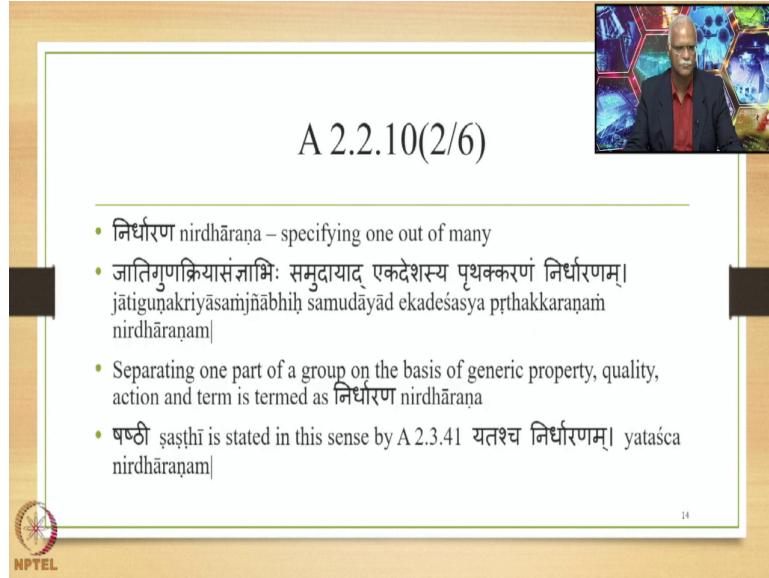
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There are two words in the sutra na and nirdharane na means not nirdharane is 7 slash 1 of nirdharana nirdharana means specifying one out of many on account of certain parameter. So, the words continued are shasthi which is 1 1 which; obviously, is the trigger for upasarjana and purvanipata, but in this case it is negated words continued are sup and sahasupa and samarthapadavidhihi is; obviously, there.

So, in all these conditions the sutra says that there is no compounding that takes place which means that the speakers of sanskrit have not compounded even though other conditions exist. So, the meaning of the sutra is that any sashyanta subanta in the sense of specifying one out of many is not compounded with any other inter related subanta very important.

I repeat any shasthyanta subanta in the sense of specifying one out of many is not compounded with any other interrelated subanta.

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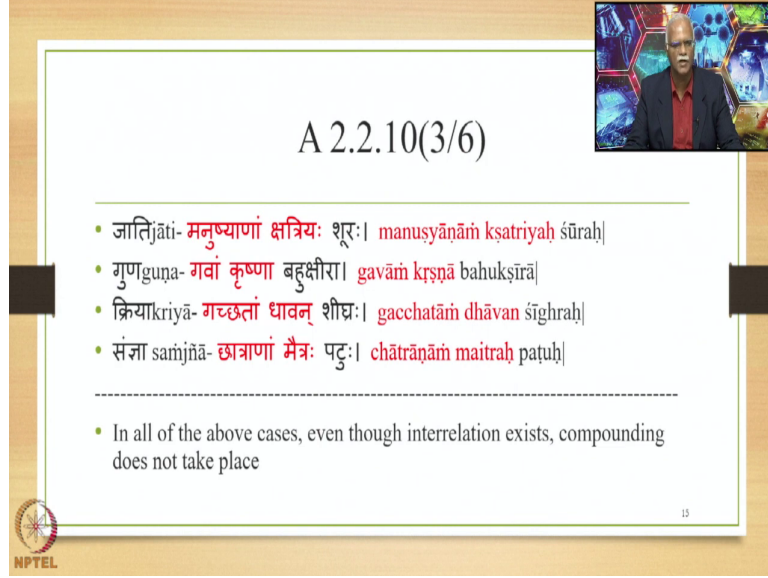
A 2.2.10(2/6)

- निर्धारण nirdhāraṇa – specifying one out of many
- जातिगुणक्रियासंज्ञाभिः समुदायाद् एकदेशस्य पृथक्करणं निर्धारणम्।
jātiḡuṇakriyāsamjñābhiḥ samudāyād ekadeśasya pṛthakkaraṇam
nirdhāraṇam|
- Separating one part of a group on the basis of generic property, quality, action and term is termed as निर्धारण nirdhāraṇa
- षष्ठी ṣaṣṭhī is stated in this sense by A 2.3.41 यतश्च निर्धारणम्। yataśca nirdhāraṇam|

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So, what is nirdharana? Nirdharana as we said specifying one out of many and how do you do that? There are four parameters [FL]. Separating one part of a group on the basis of jati that is generic property or guna that is quality or kriya that is action or saujna a term this separation is called nirdharana and shasthi vibhakti is stated in this particular sense by the sutra 2.3.41 yatasca nirdharanam.

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A 2.2.10(3/6)

- जाति(jāti)- मनुष्याणां क्षत्रियः शूरः। manuṣyāṇām kṣatriyah sūrah|
- गुण(guṇa)- गवां कृष्णा बहुक्षीरा। gavām kṛṣṇā bahukṣīrā|
- क्रिया(kriyā)- गच्छतां धावन् शीघ्रः। gacchatām dhāvan śīghrah|
- संज्ञा samjñā- छात्राणां मैत्रः पटुः। chātrāṇām maitrah paṭuh|

- In all of the above cases, even though interrelation exists, compounding does not take place

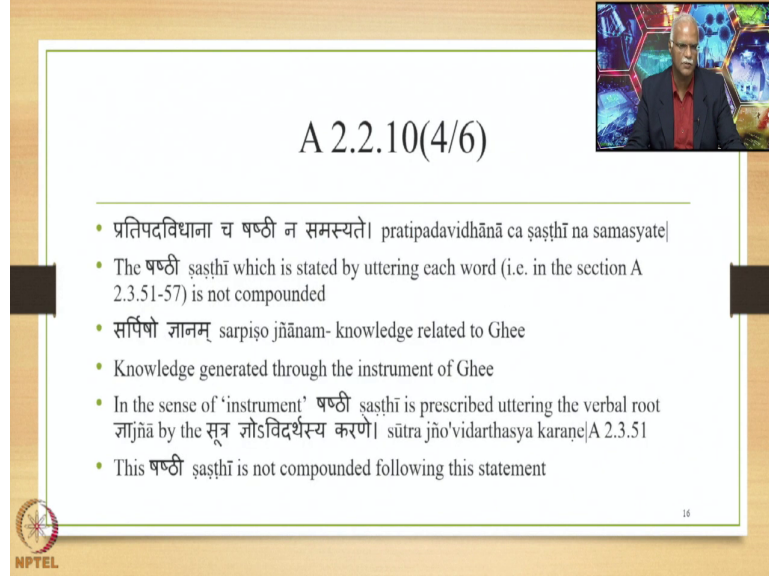
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So, now here are the examples the example of jati or generic property is manusyanam ksatriyah surah. So, amongst the men only ksatriyah is separated on account of the quality of being valiant, but from the manusyas ksatriyah is separated. So, this is a generic property that is being used similarly gavam krsna bahuksira.

So, Krishna is separated from the group of cows on account of its color which is a guna gacchatam dhavan sighrah. So, those people who are walking the one who is running is separated on account of the action that one is doing. And chatranam maitrah patuh amongst the students one particular individual whose name is maitra is separated and he is said to be quite good at studies.

In all of the above cases even though interrelation exists compounding does not take place because of the sutra na nirdharane you cannot have manusya ksatriyah you cannot have gavan Krishna gacchatam dhavan and chatra maitrah that is not possible.

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A 2.2.10(4/6)

- प्रतिपदविधाना च षष्ठी न समस्यते। pratipadavidhānā ca ṣaṣṭhī na samasyate।
- The षष्ठी ṣaṣṭhī which is stated by uttering each word (i.e. in the section A 2.3.51-57) is not compounded
- सर्पिषो ज्ञानम् sarpiṣo jñānam- knowledge related to Ghee
- Knowledge generated through the instrument of Ghee
- In the sense of 'instrument' षष्ठी ṣaṣṭhī is prescribed uttering the verbal root ज्ञाँना by the सूत्र ज्ञोऽविदर्थस्य करणे। sūtra jño'vidarthasya karaṇe।A 2.3.51
- This षष्ठी ṣaṣṭhī is not compounded following this statement

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Similarly, there is one more negation [FL]. The shasthi which is stated by uttering each word and this is done in the section 2.3.51-57. The purpose of this shasthi is that this shasthi is not compounded. So, negation of the compounding is the purpose of stating the pratipada vidhanashasthi in 2.3.51.

So, for example, sarpiṣo jñānam knowledge related to ghee knowledge generated through the instrument of ghee because ghee is there from that you generate some knowledge, so sarpiṣo


jnanam. In the sense of instrument sasthi vibhakti is prescribed uttering the verbal root jnana specifically pratipada by the sutra jno vidarthasya karane by 2.3.51.

So, this is a pratipada vidhana shasthi and the purpose of this is that this is not compounded. So, you cannot say [FL] no compound is not allowed this shasthi is not compounded following the above statement.

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A 2.2.10(5/6)

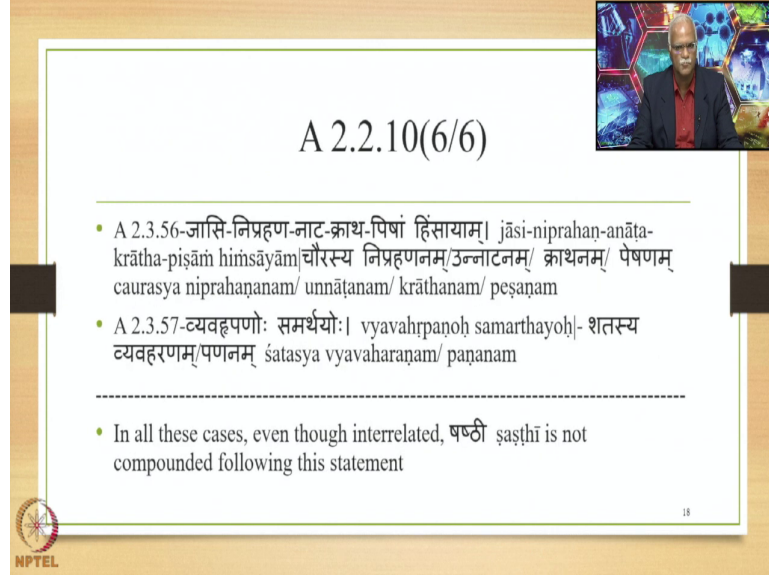
- A 2.3.52- अधीगर्थदयेशां कर्मणि | adhīgarthadayeśāṁ karmaniḥ- मातुः स्मरणम् | mātuḥ smaraṇam|
- A 2.3.53- कृजः प्रतियत्ने | kṛñāḥ pratiyatne- एधो दकस्य उपस्करणम् | edho dakasya upaskaraṇam|
- A2.3.54- रुजार्थानां भाववचनानाम् अज्वरेः | rujārthanāṁ bhāvavacanānām ajvareḥ- चौरस्य रोगस्य रुजा | caurasya rogasya rujā|
- A 2.3.55- आशिषि नाथः | āśiṣi nāthaḥ- सर्पिषो नाथनम् | sarpiṣo nāthanam|

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Similarly, you have these following sutras adhigarthadayesam karmani and the examples are matuh smaranam and matuh smaranam are not compounded. Similarly, 2.3.53 krnah pratiyatne edho dakasya upaskaranam is the example and edhah dakasya and also the dakasya and upaskranam this is not compounded. Similarly, 2.3.54 is rujarthanam bhavavacananam ajvareh and there is no compounding.

Similarly, 2.3.55 is asisi nathah and we have the example sarpiso nathanam, but there is no compounding [FL] that is a statement.

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A 2.2.10(6/6)

- A 2.3.56-जासि-निप्रहण-नाट-क्राथ-पिषां हिंसायाम्। jāsi-niprahaṇ-anāta-krātha-piṣāṁ hiṁsāyām|चौरस्य निप्रहणनम्/उन्नाटनम्/ क्राथनम्/ पेषणम्
caurasya niprahaṇanam/ unnāṭanam/ krāthanam/ peṣaṇam
- A 2.3.57-व्यवहृपणोः समर्थयोः। vyavahr̥ṇoḥ samarthayoḥ|- शतस्य
व्यवहरणम्/पणनम् śatasya vyavaharaṇam/ paṇanam

- In all these cases, even though interrelated, षष्ठी ṣaṣṭhi is not compounded following this statement

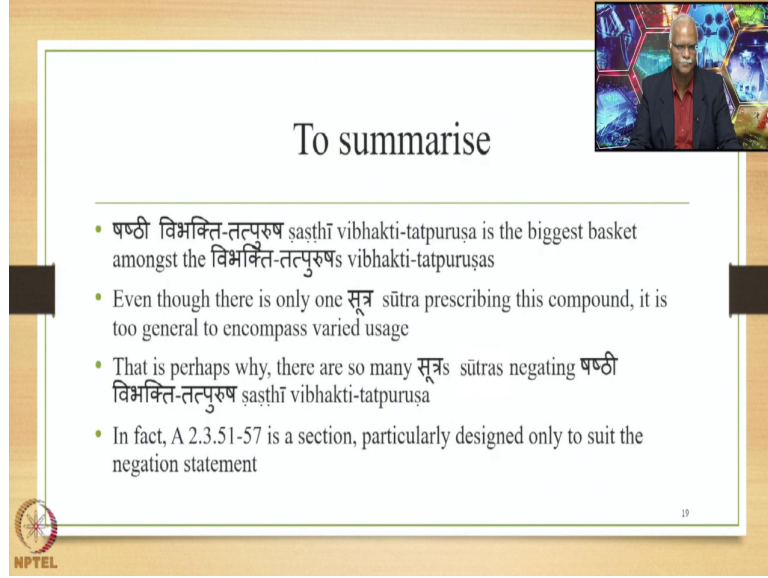
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Then there are two more sutras [FL] and we have examples like [FL] and despite these subantas being interrelated they do not get compounded because they are pratipada vidhanas. Similarly, [FL] 2.3.57 and we have [FL] and they do not get compounded we cannot have satah vyavaharanam satah pananam [FL] etcetera that is not possible why because pratipada vidhana sasthi na samasyate.

In all these above cases even though interrelated shasthi is not compounded following the statement pratipada vidhana shasthi na samasyate.

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To summarise

- षष्ठी विभक्ति-तत्पुरुष षष्ठी vibhakti-tatpuruṣa is the biggest basket amongst the विभक्ति-तत्पुरुषs vibhakti-tatpuruṣas
- Even though there is only one सूत्र sūtra prescribing this compound, it is too general to encompass varied usage
- That is perhaps why, there are so many सूत्रs sūtras negating षष्ठी विभक्ति-तत्पुरुष षष्ठी vibhakti-tatpuruṣa
- In fact, A 2.3.51-57 is a section, particularly designed only to suit the negation statement

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So, to summarize we can say that shasthi vibhakti tatpuruṣa is the biggest basket amongst the vibhakti tatpuruṣas even though there is only one sūtra prescribing this particular compound it is too general to encompass varied usage. That is perhaps why there are so many sūtras negating shasthi vibhakti tatpuruṣa.

In fact, 2.3.51 to 57 is a section particularly designed only to suit the negation statement these are the texts that we referred.

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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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These are the traditional sources and we shall deal with the other negations of the shasthi tatpuruṣa samāsa in the coming lectures.

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अनुगृहीतो'स्मि

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

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Thank you for your patience.