

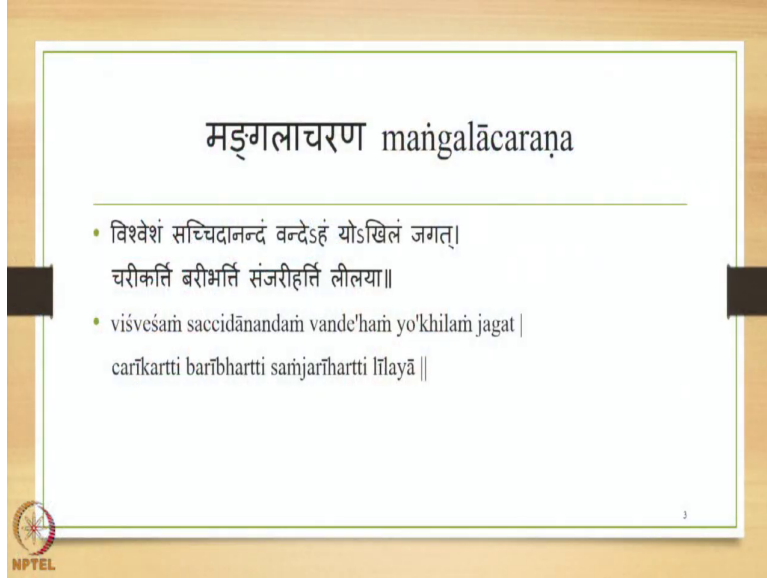
समास samāsa in Pāṇinian grammar- I
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Lecture - 29

तत्पुरुष समास tatpuruṣa samāsa- षष्ठी ṣaṣṭhī वभिक्ति- तत्पुरुष vibhakti-tatpuruṣa- 2

Welcome I welcome you all to this lecture in the course Samasa in Paninian Grammar.

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मङ्गलाचरण maṅgalācaraṇa

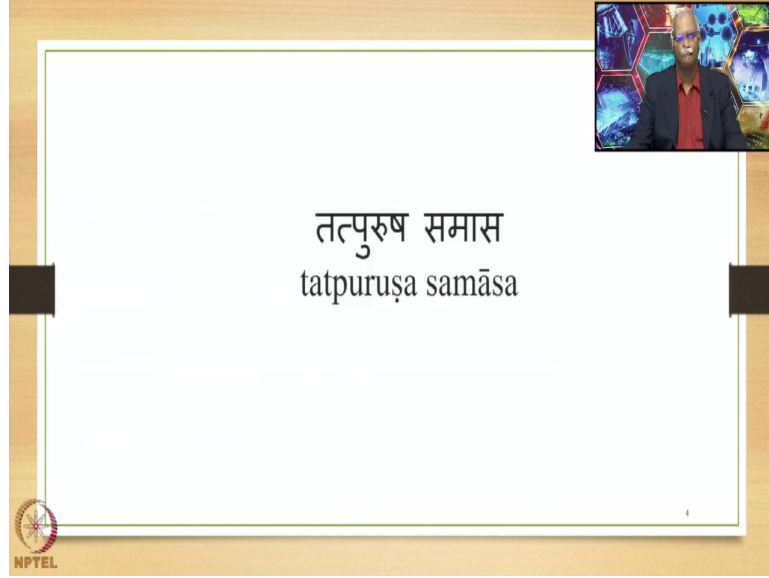
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśam saccidānandaṁ vande'ham yo'khilam jagat |
carīkartti barībhartti saṅjarīhartti līlayā ||

NPTEL

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We begin our lecture with the recitation of the mangalacharana [FL].

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We are studying tatpuruṣa samāsa. In this course initially we have studied the overall theory of compounding as stated in the Paninian grammar.

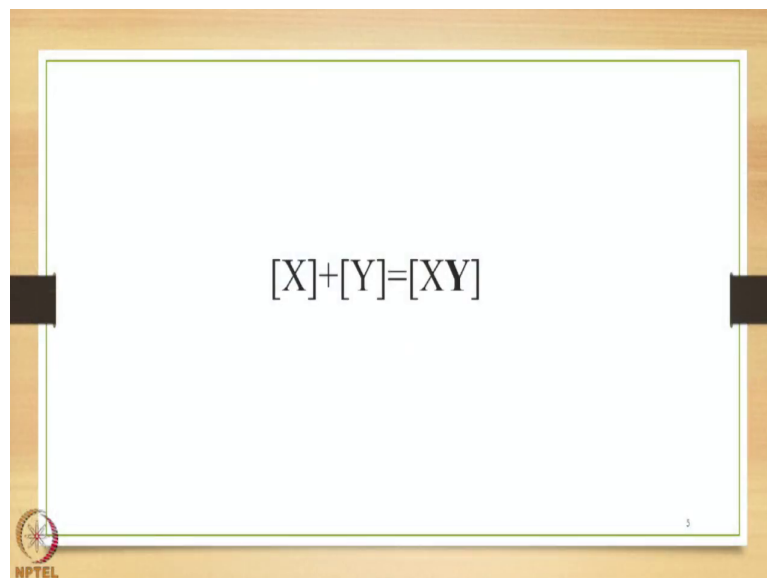
In this course we also studied the concepts of samarthya ekarthibhava and vyapeksha we studied the sources namely the great Vyakarana Mahabhashya of Patanjali, which said that the word samartha in the sutra samarthah padavidhihi can be interpreted in four ways sambaddarth sambaddartha and samprekshitartha that interpretation would explain the vyapeksha lakshana samarthya and sangatartha and [FL] would explain the ekarthibhava lakshana samarthya.

We also noted down the four broad categories of samasas in Sanskrit they are avyayibhava tatpuruṣa bahuvrihi and dvandva we said that amongst these four tatpuruṣa samāsa occupies a special position this seems to be the most productive of the samasas and one of the

other important features of this samasa is that the number of sutras Panini has composed in order to explain various processes involving the derivation of the tatpurusha samasa are quite numerous in comparison with the other samasas.

The process of tatpurusha samasa derivation can be explained in the form of an equation in this particular manner where we have two independent two separate entities X and Y put in separate square brackets.

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

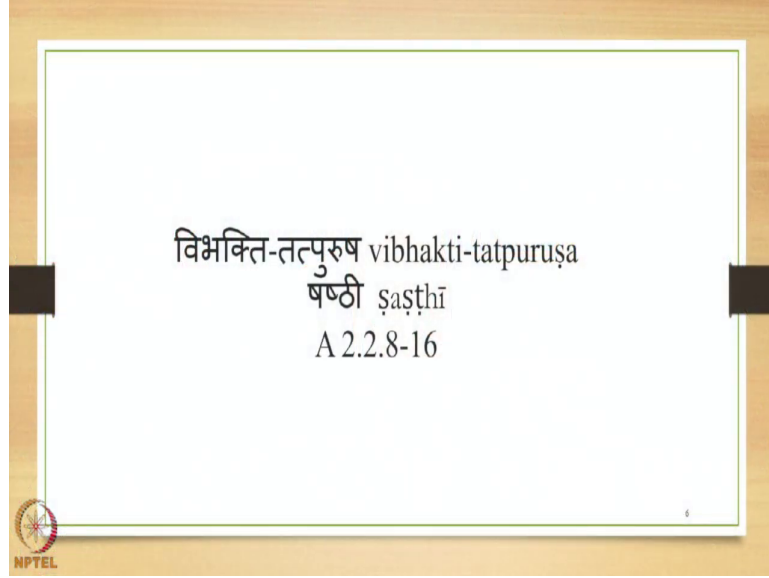
The plus sign indicates that they are semantically interrelated, X has a different independent meaning Y also has different independent meaning X has different independent accent Y also has different independent accent.

The word forms are also unique and different and independent of each other. So, each one of them has a distinct identity now the speaker thinks that these both entities should be merged together and one new entity needs to be generated in the speech perhaps as a variation in order to express certain meaning. So, X and Y they are put together and a new entity is generated this is X Y. This is one word form denoting one meaning and also having one accent.

So, this is one entity out of the two entities as input the output returned is one entity X Y this process is called ekarthibhava and also there are three features of this ekarthibhava discussed in the tradition namely aikarthyā or ekarthātha, aikapadya or ekapadatta and aikaswarya or ekaswarātha. So, these three features are part of this X Y as an output in the tatpurusha samasa amongst these two constituents X and Y it is y which assumes the headship semantically and that is why it is highlighted with bold letter X Y.

And now if X Y is to be related with any other external world with any other external word it has to be through Y which is the head, then we were studying various kinds of tatpurushas prominent amongst them is the vibhakti tatpurusha.

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And this vibhakti tatpuruṣa also highlights the fact that the samasa is based on the karaka theory and the fact that sentence is the input and pratipadika is the output as far as the compound derivation theory is concerned.

Amongst the vibhakti tatpuruṣas we have so far studied dvitiya vibhakti tatpuruṣa, tritiya vibhakti tatpuruṣa, chaturthi vibhakti tatpuruṣa, panchami vibhakti tatpuruṣa, saptami vibhakti tatpuruṣa and now we are studying the shashti tatpuruṣa.

Dvitiya vibhakti tatpuruṣa was stated by a bunch of sutras beginning with [FL] tritiya vibhakti tatpuruṣa was stated by another set of sutras beginning with [FL] chaturthi vibhakti tatpuruṣa is stated only by one sutra [FL] panchami tatpuruṣa is also stated by a few sutras beginning with panchami bhayena.

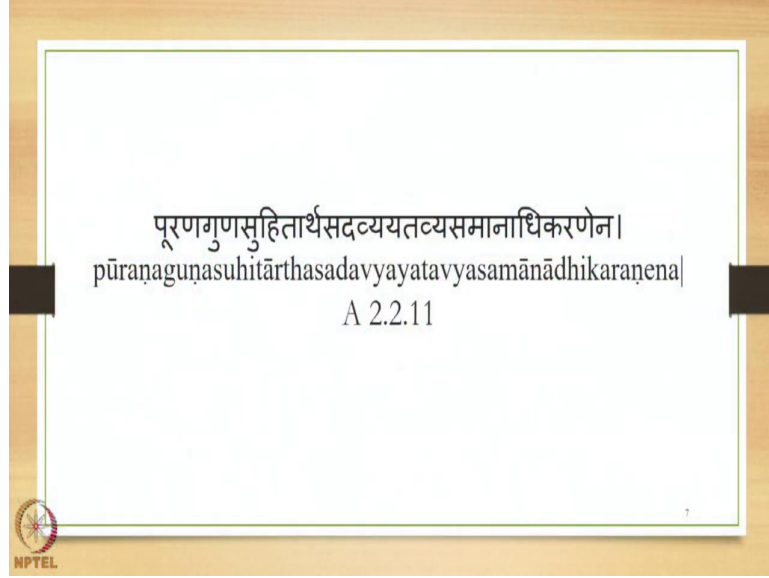
Saptami tatpurusha is stated by a number of sutras beginning with saptami [FL] shashti tatpurusha is stated by the sutras from 2 2 8 2 2 16, but there is only one sutra shashti which prescribes the shashti tatpurusha samasa in very generic nature.

We have already studied this in the previous lecture and there we said that the sutra shashti consists of only one pada namely shashti and this is in the prathama and therefore, the subanta which ends in shashti is termed upasarjana [FL] and then this upasarjana occupies the initial position of the compound by the sutra upasarjanam purvam and then the process continues.

So, there is only one sutra shashti 2 to 8 which prescribes the shashti tatpurusha compound the rest of the sutras they negate the shashti tatpurusha compound and this goes to show the overall scope of the shashti tatpurusha compound because the meaning of the vibhakti shashti is manifold shashti vibhakti denotes relation in general relations between nominal roots and nominal roots and these relations could be of several kinds janya janaka bhava, [FL] bhava, avayava avyayibhava etcetera.

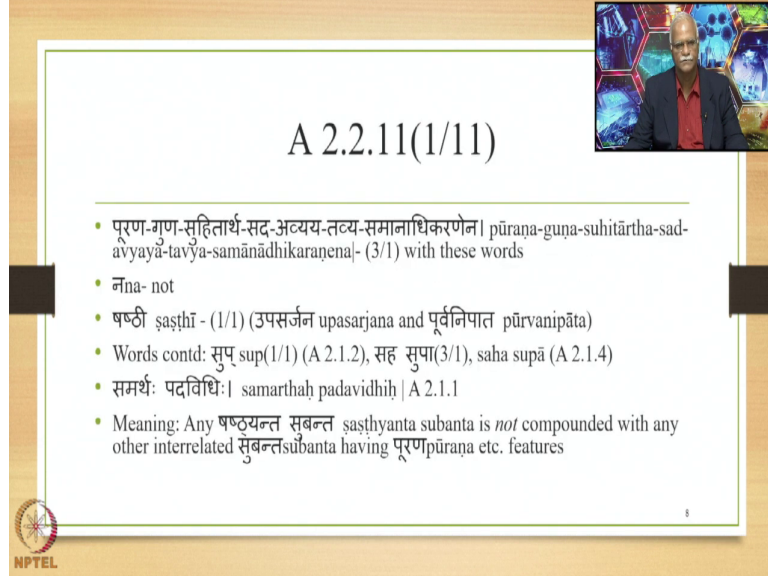
We also then studied one sutra which negated the shashti tatpurusha samasa [FL] in the same context we also studied a statement which says [FL] this is extremely important and this negates the shashti compound.

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Now, let us continue and study the next sutra which negates the shashti compound with the following elements stated in the sutra 2 2 11. So, the sutra 2 2 11 reads like this [FL] i repeat [FL] 2 2 11.

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A 2.2.11(1/11)

- पूरण-गुण-सुहितार्थ-सद-अव्यय-तव्य-समानाधिकरणेन | pūrāṇa-guṇa-suhitārtha-sad-avyayā-tavyā-samānādhikaraṇeṇa- (3/1) with these words
- नna- not
- 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 | samarthah padavidhiḥ | A 2.1.1
- Meaning: Any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta is *not* compounded with any other interrelated सुबन्तsubanta having पूरणpūrāṇa etc. features

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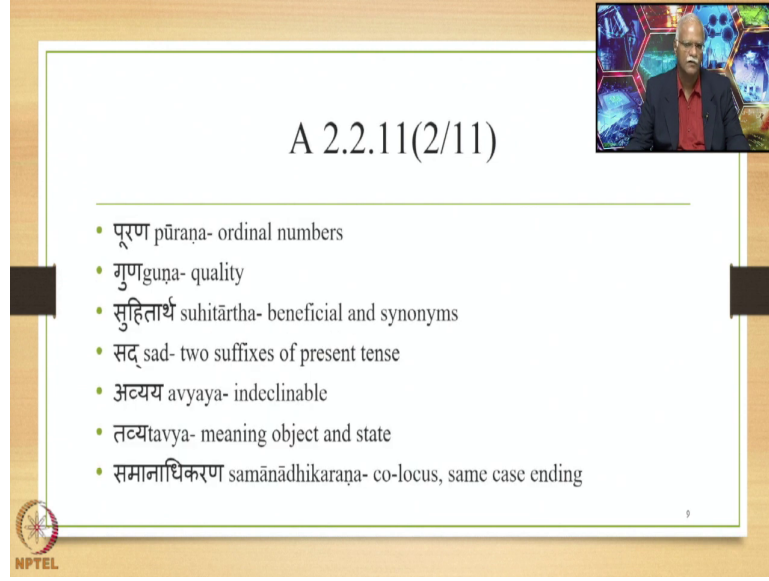
Of course, in the sutra there are no two padas there is only one pada which is [FL] this is instrumental singular with all these and these types of words that is the meaning.

Words continued are sup and sahasupa and samarthah padavidhiḥ is always there the other words continued are na as well as shashti which is in prathama ekavachana all this put together the meaning of the sutra is the following any sashyanta subanta is not compounded with any other interrelated subanta having purana etcetera as features.

So, purana is a kind of meaning guna is also a meaning suhitartha also refers to the meaning sad is a technical term denoting two suffixes we shall study this now. Avyaya is a set of elements also known as indeclinables tavya is a suffix and samanadhikarana also refers to the meaning co referential.

So, purana etcetera these are the features of the subantas and such subantas do not get compounded with the sasthanya subanta even though they are semantically related. So, the semantic relatedness which is a precondition exists and yet the compounding does not take place that is the reason why this sutra is stated.

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A 2.2.11(2/11)

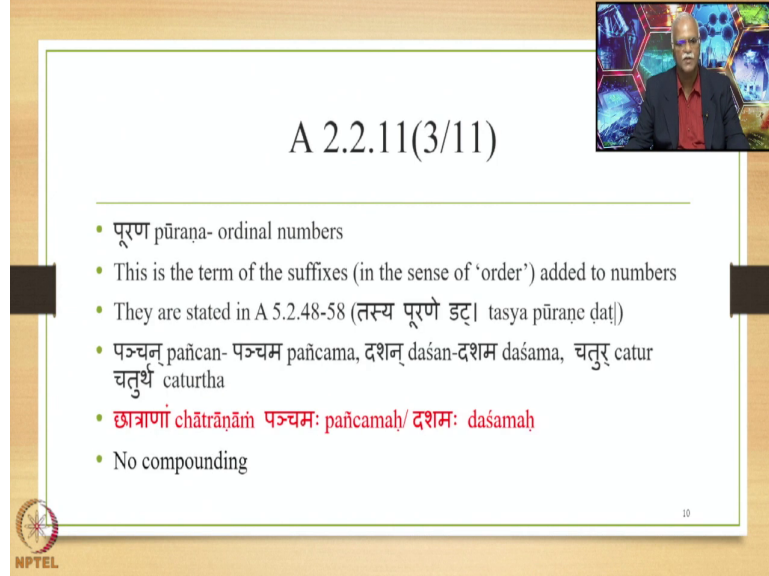
- पूरण pūraṇa- ordinal numbers
- गुण guṇa- quality
- सुहितार्थ suhitārtha- beneficial and synonyms
- सद् sad- two suffixes of present tense
- अव्यय avyaya- indeclinable
- तव्यतव्या- meaning object and state
- समानाधिकरण samānādhikaraṇa- co-locus, same case ending

NPTEL

So, what is purana etcetera let us read that. Purana refers to a process where the cardinal numbers are added with a suffix and they are turned into ordinal numbers we will study this now guna refers to a quality suhitartha refers to the synonyms of suhita that is beneficial sad refers to two suffixes denoting present tense.

These are the krt suffixes avyaya refers to an indeclinable tavya is a kind of krt suffix meaning object and the state and samanadhikarana means co referential having the same substratum co locus also means having the same case ending.

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A 2.2.11(3/11)

- पूरण् pūraṇa- ordinal numbers
- This is the term of the suffixes (in the sense of 'order') added to numbers
- They are stated in A 5.2.48-58 (तस्य पूरणे डट्। tasya pūraṇe ḍaṭḥ)
- पञ्चन् pañcan- पञ्चम pañcama, दशन् daśan-दशम daśama, चतुर् catur चतुर्थ caturtha
- छात्राणां chātrāṇām पञ्चमः pañcamah/ दशमः daśamah
- No compounding

NPTEL

Let us study what is purana. So, purana as we said earlier is a process which denotes the ordinal numbers this is the term of suffixes in the sense of order added to the numbers they are stated in 5.2.48 up to 5 2 58 the sutra is tasya purane dat. So, purana is the meaning.

Completion of a particular number tasya purane dat. So, we have the word panchan which means 5 and now if we have to say the fifth completed; that means, the order is to be denoted and somebody is standing on the fifth position then we will add the suffix dat to it and then

there is a sutra [FL] which will add the augment ma and then we shall get the form panchama panchama means fifth panchan means 5.

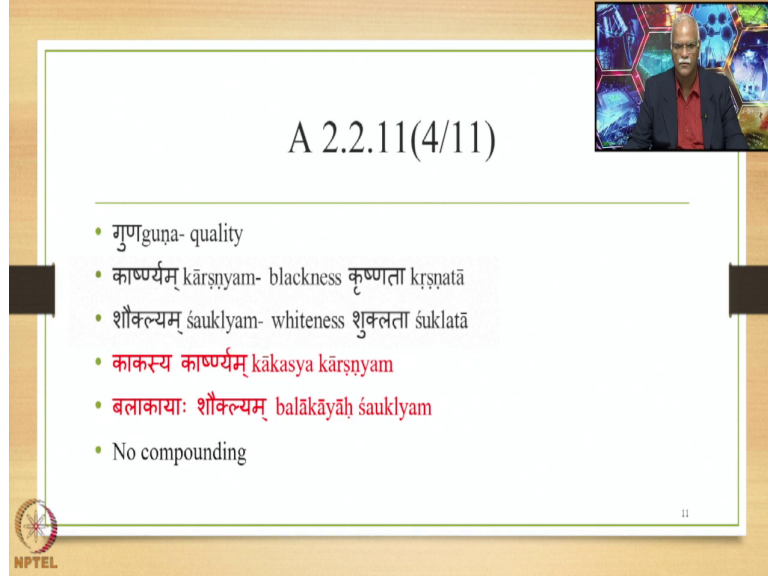
Now, this panchama can be related with the shashti in the sense of nirdharana as well and some other senses as well avayava also similarly dasan is the number word denoting ten and following the same process you add the suffix dat after dasan and then add the augment mat [FL] and then you derive the form dasama dasan means ten dasama means tenth ten completed now this dasama can be related with the subanta ending in the shashti and there could be semantic relatedness in the form of avayavi etcetera.

Similarly, you have the word chathur meaning four and then [FL] by this sutra you add the augment th and then you add the suffix of course, add the suffix at that and you derive the form chathurtha which means fourth.

So, now even the feminine forms are there panchami dashami chaturthi etcetera they are also derived in accordance with this particular process described just now. Now when these forms come in relation with a subanta ending in the sixth case for example, chatranam panchamaha chatranam dasamaha fifth amongst the students tenth amongst the students and then here there is semantic relatedness and so the compound is possible.

But two eleven says that this compound is not done this compound is not derived by the speakers of sanskrit they have not thought about these meanings to be expressed by the process of compounding. So, there is no compounding happening in this case. So, the other purana suffixes also follow suit and there is no compounding with them with the subanta which ends in the sixth triplet shashti.

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A 2.2.11(4/11)

- गुणguṇa- quality
- कार्श्यम् kārṣṇyam- blackness कृष्णता kṛṣṇatā
- शौक्यम् śauklyam- whiteness शुक्लता śuklatā
- काकस्य कार्श्यम् kākasya kārṣṇyam
- बलाकायाः शौक्यम् balākāyāḥ śauklyam
- No compounding

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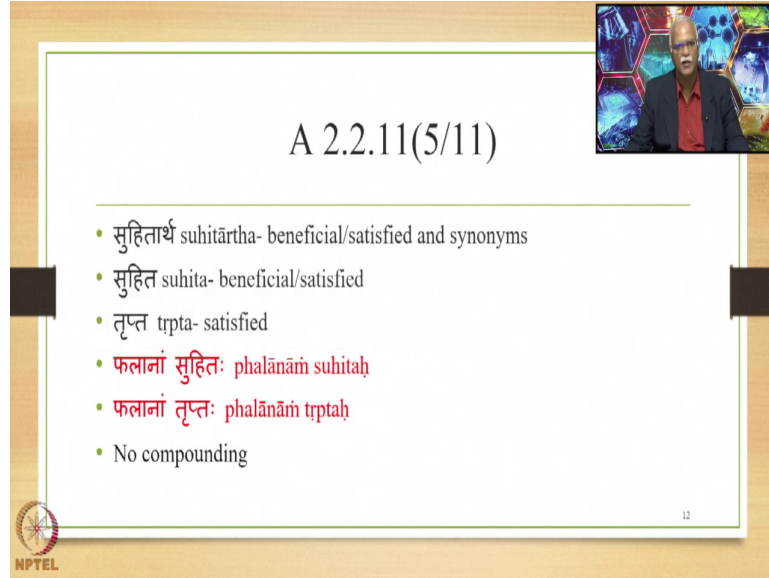
Then we go to guna which is the quality. So, we have the word karsnyam which means blackness.

The synonym of this would be krishnatha similarly you have sauklyam whiteness the synonym would be shuklata. So, now, you have kakasya karsnyam balakayah sauklyam and kakasya and balakayah this is the shashti and there is the avayava avayavibhava relation.

And so, there is semantic relatedness. So, there is possibility that both the words might get compounded. In fact, the sutra sasthi also lays down the condition for the compounding of these two words, but the speakers of sanskrit have never thought about bringing these two elements together and forming a compound.

And so, that decision on the part of the speakers of sanskrit gets reflected in this particular sutra when the sutra says purana guna and this is not compounded with the shashti.

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A 2.2.11(5/11)

- सुहितार्थं suhitārtha- beneficial/satisfied and synonyms
- सुहित suhita- beneficial/satisfied
- तृप्त trpta- satisfied
- फलानां सुहितः phalānām suhitah
- फलानां तृप्तः phalānām trptah
- No compounding

NPTEL

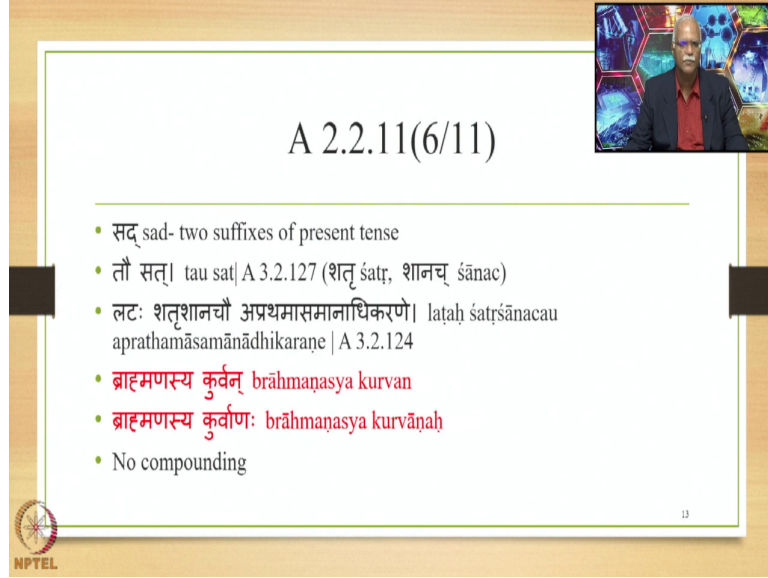
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Similarly, the next term we had in the sutra is suhitartha which means synonyms of beneficial or satisfied suhita.

Suhita means, beneficial or satisfied and the synonym of suhita would be trpta and. So, phalanam suhitah or phalanam trptah. So, here suhita and phala they are semantically related the beneficialness or the satisfiedness comes in relation with the fruits when one sees the fruits of ones action one becomes satisfied that is the meaning and so, phalanam and suhitah phalanam and trptah these two are semantically related.

So, the sutra shashti would prescribe the compounding; however, the speakers of Sanskrit have never thought of merging these two elements together and forming a compound and therefore, that decision gets reflected in the form of the negation presented in this particular sutra of the process of compounding.

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A 2.2.11(6/11)

- सद् sad- two suffixes of present tense
- तौ सत्| tau sat| A 3.2.127 (शत्रु śatṛ, शानच् śānac)
- लटः शत्रुशानचौ अप्रथमासमानाधिकरणे| laṭaḥ śatṛśānacau aprathamāsamānādhikaraṇe | A 3.2.124
- ब्राह्मणस्य कुर्वन् brāhmaṇasya kurvan
- ब्राह्मणस्य कुर्वाणः brāhmaṇasya kurvāṇaḥ
- No compounding

NPTEL

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Then we go to the next element which is negated and that is sat now sat as we said earlier is a term that refers to two suffixes denoting the present tense.

The sutra defining sat is tausat 3 2 127 tau is a pronominal reference referring to the two suffixes stated earlier in 3 2 124 namely [FL]. So, in the sense of present tense shatru and shanach are the two suffixes which are stated in place of the lat suffix when they also mean

aprathama samanadhikarana. So, when aprathama samanadhikarana is the environment that is fulfilled shatru shanach are the two suffixes which substitute lat.

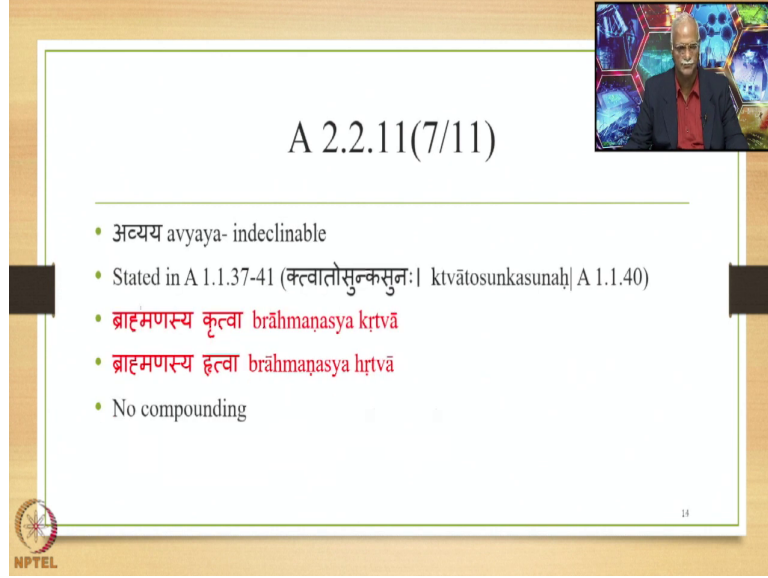
Now, shatru has sha and ru as the markers shanach has sha and cha as markers. So, the suffixes which are visible in the form used in the usage are ath and ana. So, we have kurvat and kurvanah these are the shatrantha and the shanajantha words. Now, we have brahmanasya kurvan and brahmanasya kurvanah these are the two elements these are the two laukika vighrahas.

And here, the meaning is somebody who is doing something related to a Brahmin. So, there is a general relation of the action of doing and Brahmin and the relationship between Brahmin and the action of doing is not explicitly explained by the words over here. And so, in this case shesha relation is maintained therefore, there is shashti otherwise this shashti is also negated by another sutra [FL] etcetera.

But there it is said that if the relation meant is a very generic relation then this shashti takes place, but such a shashti does not yet compounded that is the point. So, brahmanasya kurvan and brahmanasya kurvanah even though semantically related. So, the sutra shashti would prescribe the shashti tatpurusha samasa, but this sutra says that such a samasa is not thought about by the speakers of sanskrit.

So, there is no compounding.

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A 2.2.11(7/11)

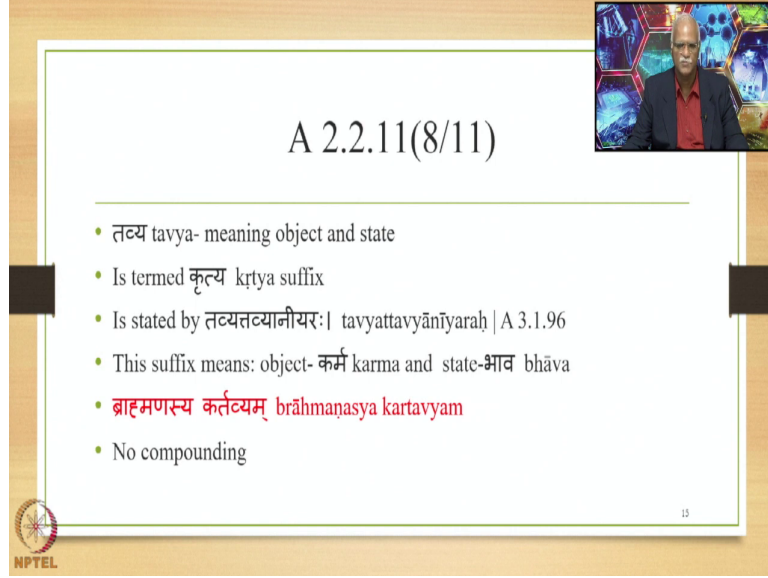
- अव्यय avyaya- indeclinable
- Stated in A 1.1.37-41 (क्त्वातोसुन्कसुनः। ktvātosunkasunah| A 1.1.40)
- ब्राह्मणस्य कृत्वा brāhmaṇasya kṛtvā
- ब्राह्मणस्य हृत्वा brāhmaṇasya hṛtvā
- No compounding

NPTEL

Then we have avyaya which is indeclinable avyayas are stated in a small section beginning with 1 1 37 up to 1 1 41 ktvatosunkasunah is one such sutra 1 1 40. So, we have brahmanasya krtva and brahmanasya hrtva. Krtva and hrtva are this are the pratipadikas which are derived by adding the suffix tva to the verbal roots kr and hr and so, we derived the form krtva and hrtva.

Now, these are related to Brahmana in the shesha format and so, there is semantic relatedness and so, sutra shashti would say that these two get compounded and then this sutra says that such a compounding is not thought of by the speakers of Sanskrit. So, there is no compounding that takes place.

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A 2.2.11(8/11)

- तव्य tavya- meaning object and state
- Is termed कृत्य kṛtya suffix
- Is stated by तव्यत्तव्यानीयरः | tavyattavyānīyaraḥ | A 3.1.96
- This suffix means: object- कर्म karma and state-भाव bhāva
- ब्राह्मणस्य कर्तव्यम् brāhmaṇasya kartavyam
- No compounding

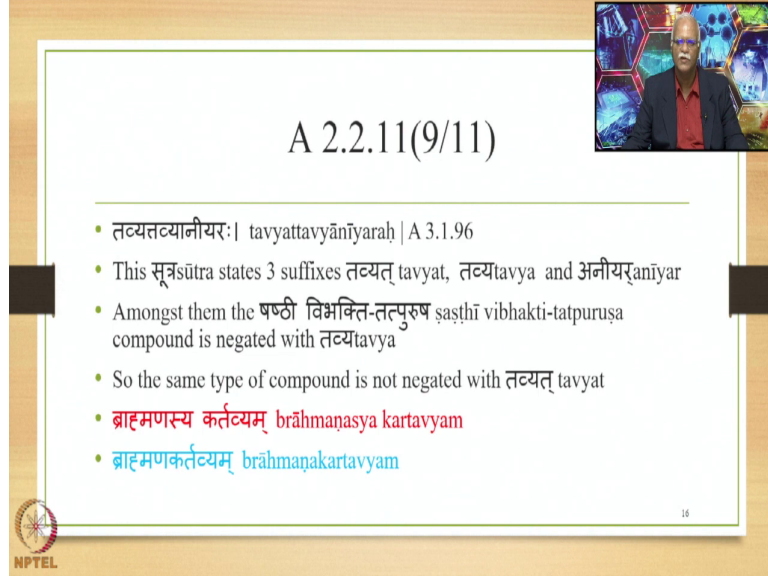
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Finally, we have tavya which is a kṛtya suffix which is stated by the sutra tavyattavyaniyarah 3 1 96. Now this suffix means karma and bhava object and the state of being.

So, we have the forms brahmanasya kartavyam and here there is semantic relatedness the duty of Brahmin and there is this shesha relation that exists. So, there is shashti and there is semantic relatedness. So, the sutra shashti states the compounding, but this particular sutra negates this compounding and so, we dont have brahmanasya kartavyam getting compounded.

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A 2.2.11(9/11)

- तव्यतव्यानीयरः | tavyattavyānīyarah | A 3.1.96
- This सूत्रsūtra states 3 suffixes तव्यत् tavyat, तव्यतव्या tavya and अनीयरानीयर anīyarah
- Amongst them the षष्ठी विभक्ति-तत्पुरुष षष्ठी विभक्ति-तत्पुरुष ṣaṣṭhī vibhakti-tatpuruṣa compound is negated with तव्यतव्या tavya
- So the same type of compound is not negated with तव्यत् tavyat
- ब्राह्मणस्य कर्तव्यम् brāhmaṇasya kartavyam
- ब्राह्मणकर्तव्यम् brāhmaṇakartavyam

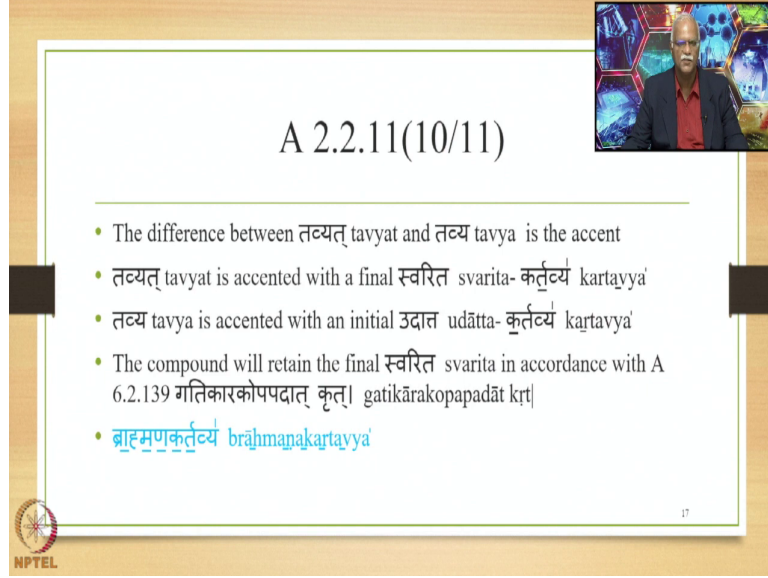
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There is one important point to be remembered over here the sutra 3 1 96 says 3 suffixes tavyat tavya and aniyar technically.

Although tavyat and tavya are formally same namely tavya there is this small marker that appears at the end of the first suffix tavyat the purpose of this ta will be clear now. Now the shashti tatpuruṣa compound is negated only with tavya and not negated with tavyat. So, brahmanasya kartavyam this will not be compounded if this kartavyam consists of the suffix tavya. So, we need to also record the derivational history of the forms.

But if the history reveals that the word kartavyam is derived with the suffix tavyat, then there would be compounding that takes place and will have the form brahman kartavyam.

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A 2.2.11(10/11)

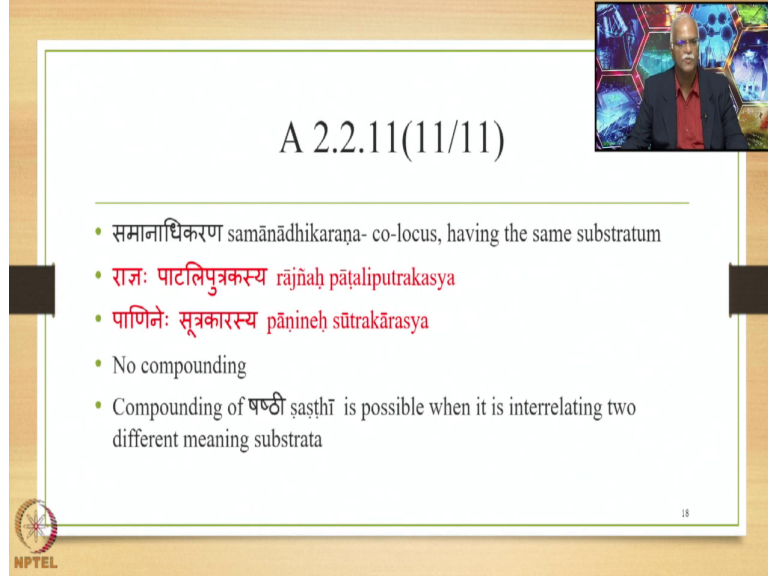
- The difference between तव्यत् tavyat and तव्य tavya is the accent
- तव्यत् tavyat is accented with a final स्वरित svarita- कर्तव्यं kartavya'
- तव्य tavya is accented with an initial उदात्त udatta- कर्तव्यं kartavya'
- The compound will retain the final स्वरित svarita in accordance with A 6.2.139 गतिकारकोपपदात् कृत्| gatikārakopapadāt kṛt|
- ब्राह्मणकर्तव्यं brāhmaṇakartavya'

NPTEL 17

Now, what is the difference between tavya and tavyat? The difference between tavyat and tavya is that of accent. The tavyat is accented with the final svarita by the sutra tit svaritam and so, in kartavya we have this final svarita whereas, tavya is accented with an initial udatta by the sutra [FL].

So, here in kartavya we have this as udatta now when we do the compounding the final svarita will be retained in accordance with 6 2 1 39 gaticarakopapadat krt and so, we will have brahmana kartavya with the final svarita as a part of the compound.

(Refer Slide Time: 29:23)



A 2.2.11(11/11)

- समानाधिकरण samānādhikaraṇa- co-locus, having the same substratum
- राज्ञः पाटलिपुत्रकस्य rājñāḥ pāṭaliputrakasya
- पाणिनेः सूत्रकारस्य pāṇineḥ sūtrakārasya
- No compounding
- Compounding of षष्ठी ṣaṣṭhī is possible when it is interrelating two different meaning substrata

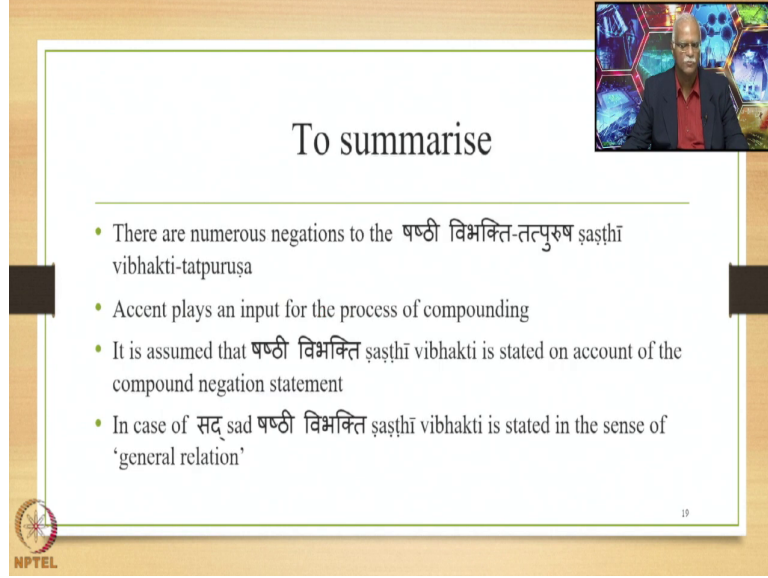
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Finally, we have samanadhikarana co referential co locus having the same substratum. So, if we have rajnah pataliputrakasya rajan and pataliputraka they both are referring to one and the same entity. So, they are co referential. So, there is samarthyā there is semantic relatedness.

Similarly, Panineh sutrakarasya there is co referentiality and the sutra shashti is prescribing the compound between these two symmetrically related words, but this particular sutra says that such a compounding is not thought of by the speakers of Sanskrit.


But if the shashti is indicating the difference of strata then the compound is possible samanadhikarana is not possible. So, rajnah purusah shashti is there and there are two different substrata rajan and purusha and so, the shashti samasa takes place.

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To summarise

- There are numerous negations to the षष्ठी विभक्ति-तत्पुरुष षष्ठी vibhakti-tatpuruṣa
- Accent plays an input for the process of compounding
- It is assumed that षष्ठी विभक्ति षष्ठी vibhakti is stated on account of the compound negation statement
- In case of सद sad षष्ठी विभक्ति षष्ठी vibhakti is stated in the sense of 'general relation'

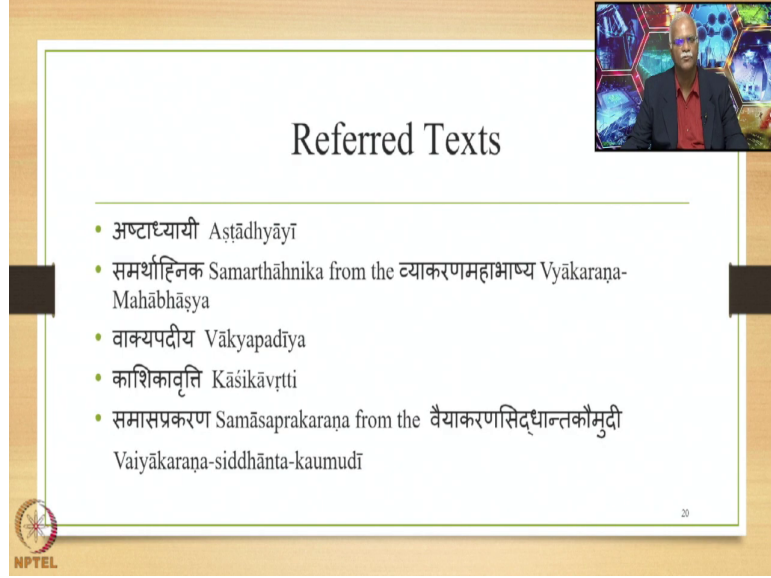

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To summarize there are numerous negations to the shashti vibhakti tatpuruṣa accent plays an input for the process of compounding.

It is assumed that shashti vibhakti is stated on account of the compound negation statement in case of sad shashti vibhakti is stated in the sense of general relation.


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Referred Texts

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

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We continue studying these negations of shashti samasa in the coming lecture.

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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.

These are the texts referred to and.

Thank you for your patience.