

समास samāsa in Pāṇinian grammar- I
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Lecture - 30

तत्पुरुष समास tatpuruṣa samāsa- षष्ठी ṣaṣṭhī वभिक्त-तत्पुरुष vibhakti-tatpuruṣa- 3

Welcome, I welcome you all to this lecture in the course samasa in Paninian grammar, this is the first course on samasa. We begin our lecture with the recitation of the mangalacaraṇa.

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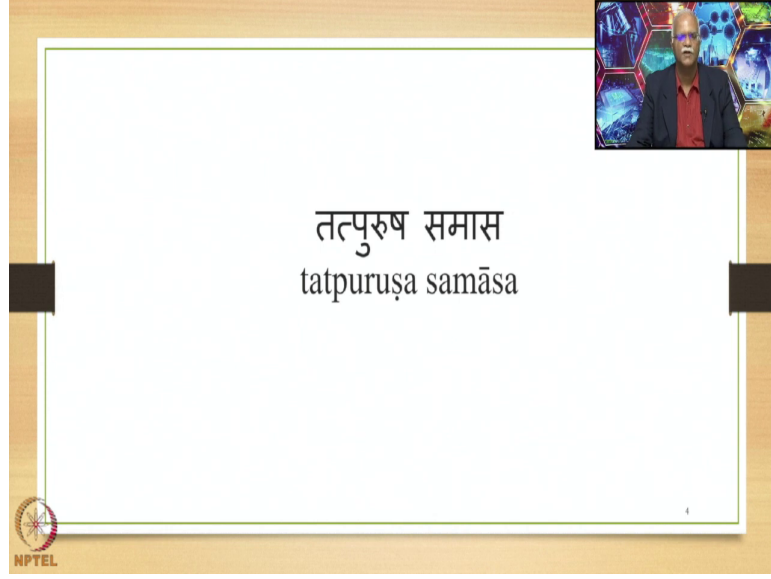
मङ्गलाचरण maṅgalācaraṇa

- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśaṃ saccidānandaṃ vande'haṃ yo'khilam jagat |
carīkartti barībhartti saṅjarīhartti līlayā ||

NPTEL 3

[FL].

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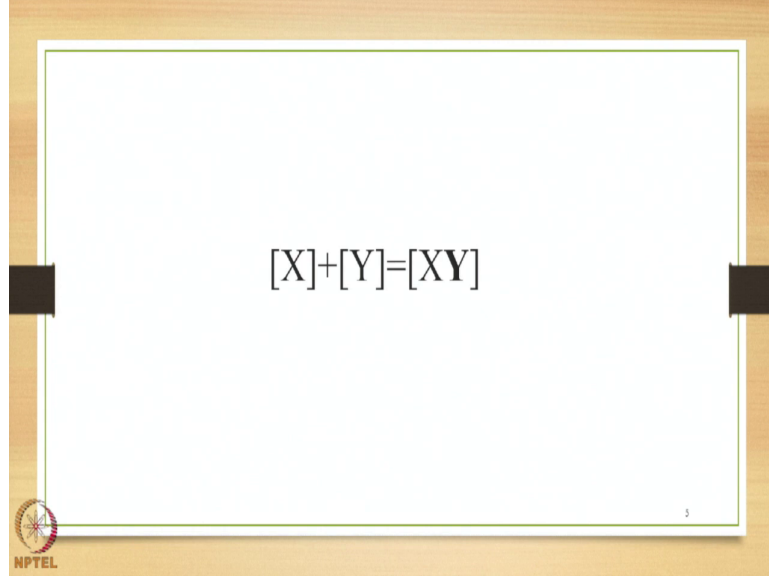


तत्पुरुष समास
tatpuruṣa samāsa

NPTEL

We are studying the tatpuruṣa samāsa and its details. This is a very important type of samāsa in Sanskrit and we have already studied several features of this tatpuruṣa samāsa.

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

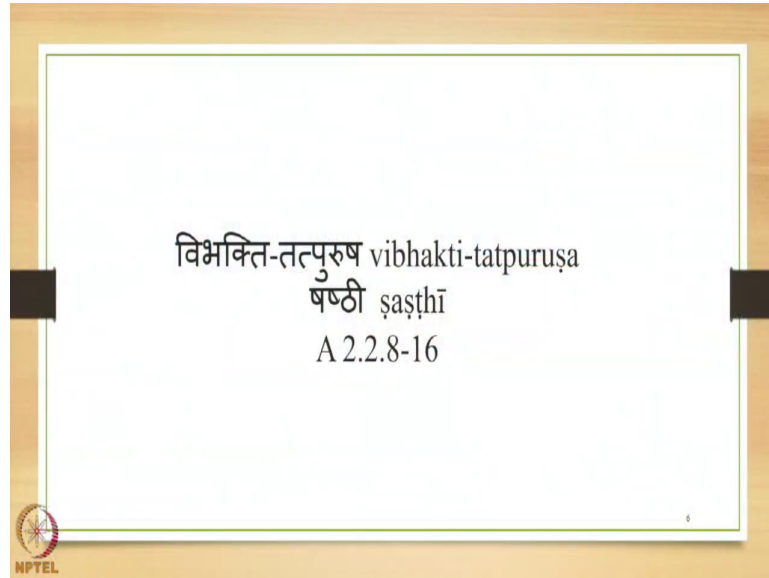
The derivation of the tatpuruṣa samāsa can be summed up in the form of an equation in this manner. So, we have X and Y two different entities X having different and independent meaning Y also having different and independent meaning. X is a different word independent word and Y is also an independent different word. X has independent and different accent so also does Y.

The important point is that these two independent entities they are semantically related the plus signs indicate the plus sign indicates this particular semantic interrelation. Now, the speaker of Sanskrit thinks about merging these two elements together and generating a different output altogether, which is XY. Now XY is one word denoting one meaning having one accent.

So, there is ekarthibhava which has got these three features namely aikarthyā aikapadya and aikasvarya. Now XY is written in a particular manner where, Y is highlighted with the bold to show that in the tatpuruṣa samasa it is the second member or the uttarapada, which becomes the head, which means that when XY is to be linked with any other external element in the sentence it will be done only through this head Y.

And when this does not happen, but still, we have the compounding taking place we call such compounds as asamartha samasas.

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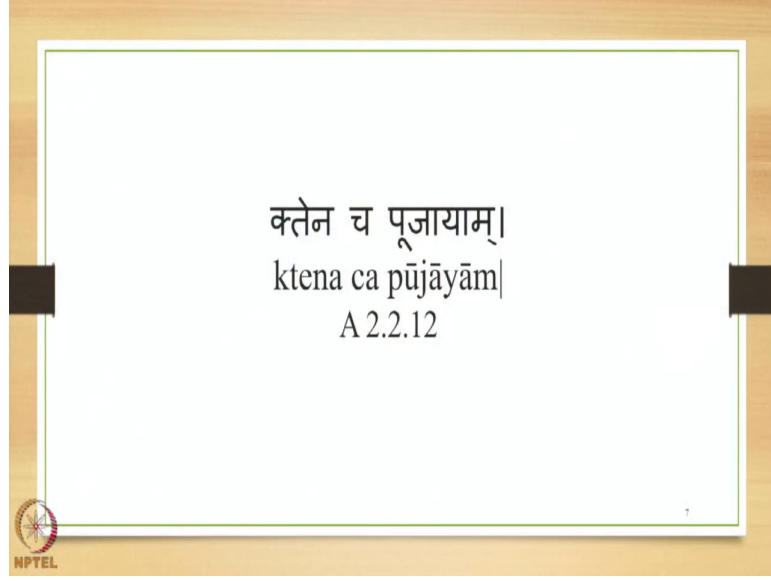
Then we are studying the vibhakti tatpurusas amongst them we have already studied dvitiya, tritiya, chaturthi, panchami and saptami we said that the dvitiya vibhakti tatpuruṣa is stated by the sutras beginning with [FL] and so on.

Trtiya tatpuruṣa is stated by the sūtras beginning with trtiya tatkr̥tarthena guṇavacanena chaturthi tatpuruṣa is stated by just one sūtra [FL]; pañchami tatpuruṣa is stated by a few sūtras beginning with pañchami bhayena, sapṭami tatpuruṣa is stated by the sūtras beginning with sapṭami saundaihi.

We also stated that the vibhakti tatpuruṣa underlies the vibhakti tatpuruṣa highlights the fact that the samasa theory is based on the karaka theory there are certain cases where Panini has not prescribed any vibhakti, but he has directly explicitly prescribed a compound where the tradition has to infer that due to the prescription of a compound there has to be some provision for the vibhakti to be added to that particular pratipadika.

Now, we are studying the sasthi tatpuruṣa and we said that there is only one sūtra which prescribes this sasthi tatpuruṣa that sūtra is sasthi. Then we have a number of exceptions number of negations where sasthi tatpuruṣa does not work we have already seen in a nanirdharane we also saw [FL]. Now we will study in this lecture some more negations.


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A 2.2.12(1/3)

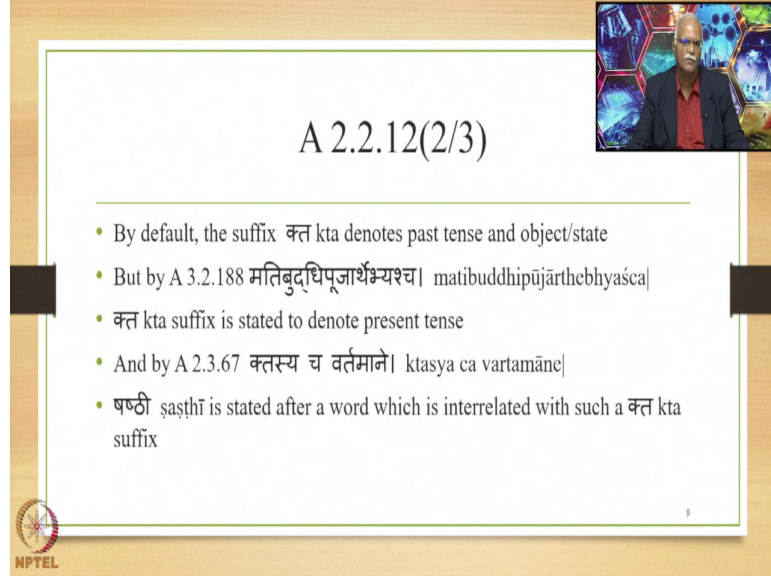
- क्तेन ktena- (3/1) with a word having क्त kta suffix, च्चा- indeclinable- and
- पूजायाम् pūjāyam- (7/1) in the sense of worship
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः | samarthah padavidhiḥ | A 2.1.1
- नाना- not,
- षष्ठी ṣaṣṭhī - (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- Meaning: And any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta is *not* compounded with any other interrelated सुबन्तsubanta having a प्रातिपदिक prātipadika that ends in the suffix क्त kta-meaning worship



First let us study ktena ca puḥayam 2.2.12 there are three padas in this particular sutra 2.2.12 the first is ktena which is instrumental singular which means with the word having kta suffix ca means and it is an indeclinable and puḥayam is 7 slash 1 in the sense of worship in the sense of respect. Words continued are sup and sahasupa and of course, samarthah padavidhiḥ is; obviously, there the other words continued are na and also sasthi which is in 1 slash 1.

On the whole the meaning of the sutra is the following and this is the meaning of ca and any saṣthyanta subanta is not compounded with any other interrelated subanta having a pratipadika that ends in the suffix kta when the compound means worship when the suffix kta means worship. I repeat and any saṣthyanta subanta is not compounded with any other interrelated subanta having a pratipadika that ends in the suffix kta which is added in the sense of worship.

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A 2.2.12(2/3)

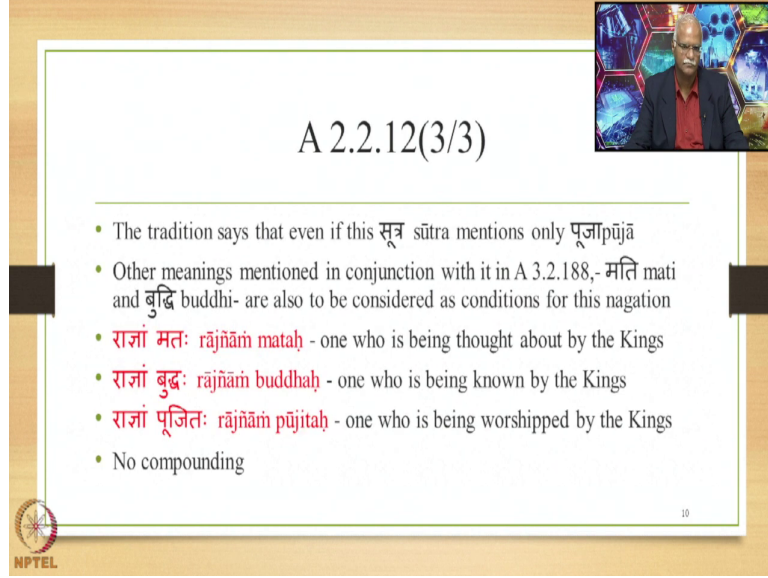
- By default, the suffix क्त kta denotes past tense and object/state
- But by A 3.2.188 मतिबुद्धिपूजार्थेभ्यश्च। matibuddhipūjārthebhyāśca|
- क्त kta suffix is stated to denote present tense
- And by A 2.3.67 क्तस्य च वर्तमाने। ktasya ca vartamāne|
- षष्ठी ṣaṣṭhī is stated after a word which is interrelated with such a क्त kta suffix

NPTEL

Now, the question is by default a suffix kta is added to a verbal root to denote past tense and also karma or bhava past tense is stated by the sutra bhute and the meaning karma and bhava is stated by the sutra [FL]. Now, there is an additional meaning of puja which is stated by this suffix kta in accordance with the sutra matibuddhipujarthebhyasca; kta suffix is stated here to denote the present tense.

And by 2.3.67 ktasya ca vartamane sasthi vibhakti is stated after a word which is interrelated with such a kta suffix.

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A 2.2.12(3/3)

- The tradition says that even if this सूत्र sūtra mentions only पूजाpūjā
- Other meanings mentioned in conjunction with it in A 3.2.188,- मति mati and बुद्धि buddhi- are also to be considered as conditions for this negation
- राजां मतः rājāṃ mataḥ - one who is being thought about by the Kings
- राजां बुद्धः rājāṃ buddhaḥ - one who is being known by the Kings
- राजां पूजितः rājāṃ pūjitaḥ - one who is being worshipped by the Kings
- No compounding

NPTEL

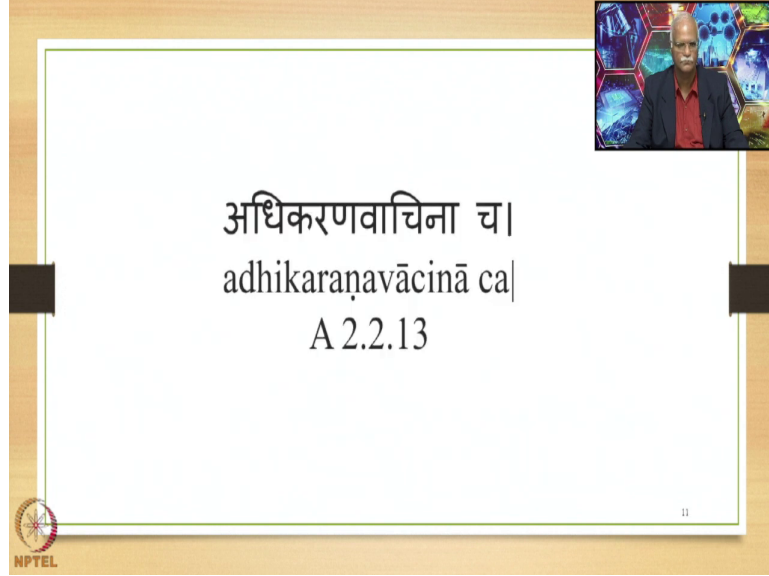
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Now, the tradition says that even if this sutra mentions only puja other meanings mentioned in conjunction with the meaning puja in 3.2.188 namely mati and buddhi are also to be considered as conditions for this negation. So, we have rajnam matah, rajnam buddhah and rajnam pujitah. So, rajnam matah means one who is being thought about by the kings rajnam buddhah is one who is being known by the kings and rajnam pujitah is one who is being worshiped by the kings.

So, now, in this case even if these two words are semantically related because kings are thinking about somebody kings are knowing somebody and they are worshipping somebody. So, there is semantic interrelation and the scope of sasti is very much there and still a Sanskrit speakers have not thought of combine combining and compounding these elements

together and that is what gets reflected in the form of this particular sutra, which says ktenaca pujayam. There is no sasthi samasa.

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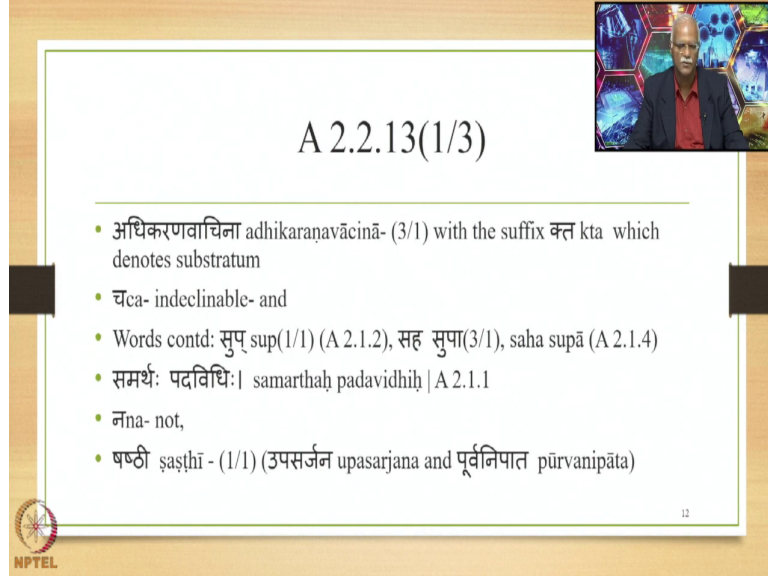


अधिकरणवाचिना च।
adhikaraṇavācinā ca|
A 2.2.13

NPTEL 11

The next sutra negating the sasthi samasa is adhikaranavacina ca.

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A 2.2.13(1/3)

- अधिकरणवाचिना adhikaraṇavācinā- (3/1) with the suffix क्त kta which denotes substratum
- 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
- नna- not,
- षष्ठी ṣaṣṭhī - (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)

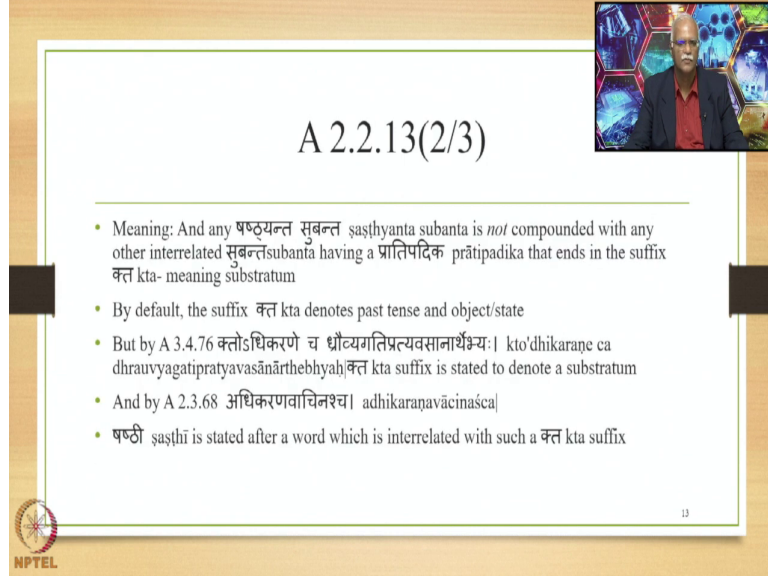
NPTEL

12

There are two padas in the sutra adhikaranavacina and ca. Adhikaranavacina is instrumental singular which means when a word denotes substratum that is adhikaranavacin. So, adhikaranavacina means with the suffix kta which denotes substratum.

So, it is the suffix kta whose meaning is mentioned in the word adhikaranavaci that is adhikarana; ca means and and this is an indeclinable words continued are sup sahasupa samarthaḥ padavidhiḥ, na from nanirdharane and sasthi of course, these are the words continued.

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A 2.2.13(2/3)

- Meaning: And any षष्ठ्यन्त सुबन्त *ṣaṣṭhyanta subanta* is *not* compounded with any other interrelated सुबन्तsubanta having a प्रातिपदिक *prātipadika* that ends in the suffix क्त *kta*- meaning substratum
- By default, the suffix क्त *kta* denotes past tense and object/state
- But by A 3.4.76 क्तोऽधिकरणे च ध्रौव्यगतिप्रत्यवसानार्थेभ्यः। *cto'dhikaraṇe ca dhrauvyagatipratyavasānārthebhyah* क्त *kta* suffix is stated to denote a substratum
- And by A 2.3.68 अधिकरणवाचिनश्च। *adhikaraṇavācīnaśca*
- षष्ठी *ṣaṣṭhi* is stated after a word which is interrelated with such a क्त *kta* suffix

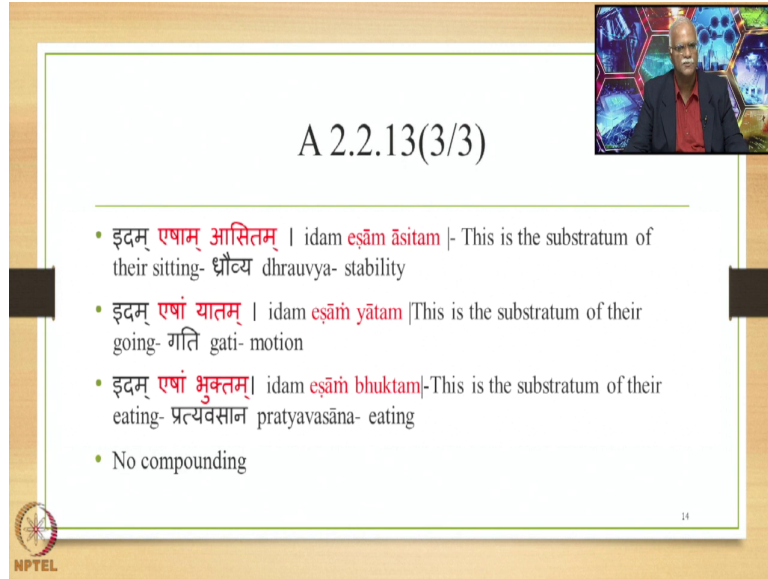
NPTEL

13

So, the meaning of the sutra is the following and any *sasthyanta subanta* is not compounded with any other inter related *subanta* having a *pratipadika* that ends in the suffix *kta* meaning *substratum* *adhikarana*. I repeat and any *sasthyanta subanta* is not compounded with any other interrelated *subanta* having a *pratipadika* that ends in the suffix *kta* meaning *substratum*.

Now by default as we have seen earlier the suffix *kta* denotes past tense and also *karma* or *bhava*, but now we have sutra 3.4.76 [FL], which says that *kta* suffix also denotes a *substratum* if it follows or if it is added to the verbal roots meaning *dhrauvya suability gati* motion and *pratyavasana* eating. And then by the sutra 2.3.68 *adhikaranavacinasca* *sasthi vibhakti* is stated after a word which is interrelated with such a *kta* suffix added in the sense of *adhikarana*.

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A 2.2.13(3/3)

- इदम् एषाम् आसितम् | idam eṣām āsitam | This is the substratum of their sitting- ध्रौव्य dhrauvya- stability
- इदम् एषां यातम् | idam eṣāṃ yātam | This is the substratum of their going- गति gati- motion
- इदम् एषां भुक्तम् | idam eṣāṃ bhuktam | This is the substratum of their eating- प्रत्यवसानं pratyavasāna- eating
- No compounding

NPTEL

So, we have examples like idam esam asitam here we have the verbal root asa to which the suffix ta is added now this suffix ta means substratum. So, asita means a place where the action of sitting happens idam esam asitam means this is the substratum of their sitting. Now asa indicates the meaning to sit which can be grouped under dhrauvya; dhrauvya means stability similarly idam esam yatam.

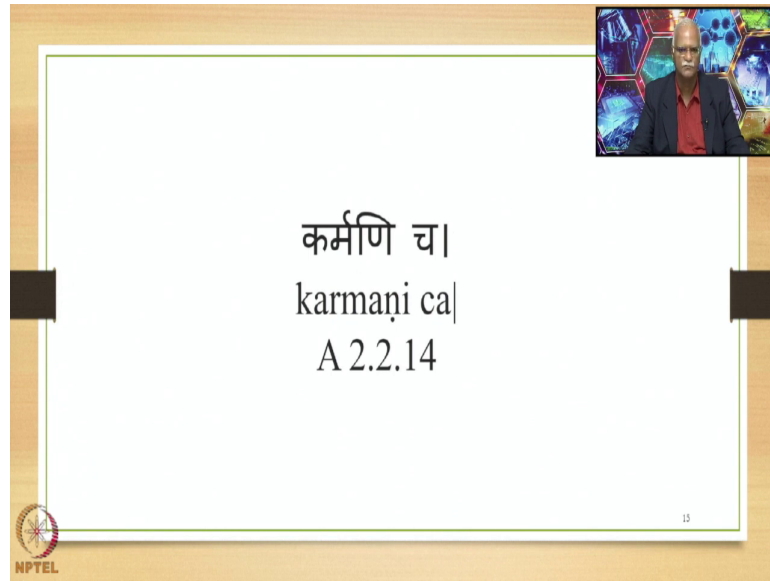
So, in this case the word yata is derived from the verbal root ya with the krt suffix ta added to it in the sense of adhikarana. So, yata means the substratum of their going probably the road. So, the meaning of [FL] means this is the substratum of their going ya means gati or motion and then finally, we have idam esam bhuktam.

In this case this means this is the substratum of their eating probably a plate. Now there is a verbal root bhujā meaning to eat and the suffix ta is added to it this suffix ta means

adhikarana or a substratum. Now the point is that [FL], these are semantically interrelated elements and so, sasti 2 to 8 would prescribe the compounding process to take place between these elements.

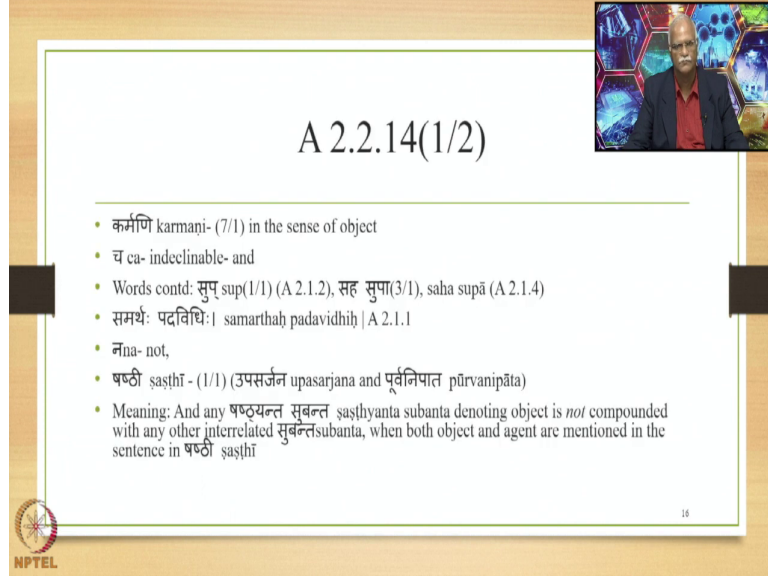
But the current sutra 2.2.13 negates such a process and so, there is no compounding. So, the sentence remains as it is idam esam asitam idam esam yatam and idam esam bhuktam.

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The next sutra negating sasti tatpuruṣa is karmani ca.

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A 2.2.14(1/2)

- कर्मणि karmani- (7/1) in the sense of object
- 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। samarthah padavidhiḥ | A 2.1.1
- नाna- not,
- षष्ठी ṣaṣṭhī - (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- Meaning: And any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta denoting object is *not* compounded with any other interrelated सुबन्तsubanta, when both object and agent are mentioned in the sentence in षष्ठी ṣaṣṭhī

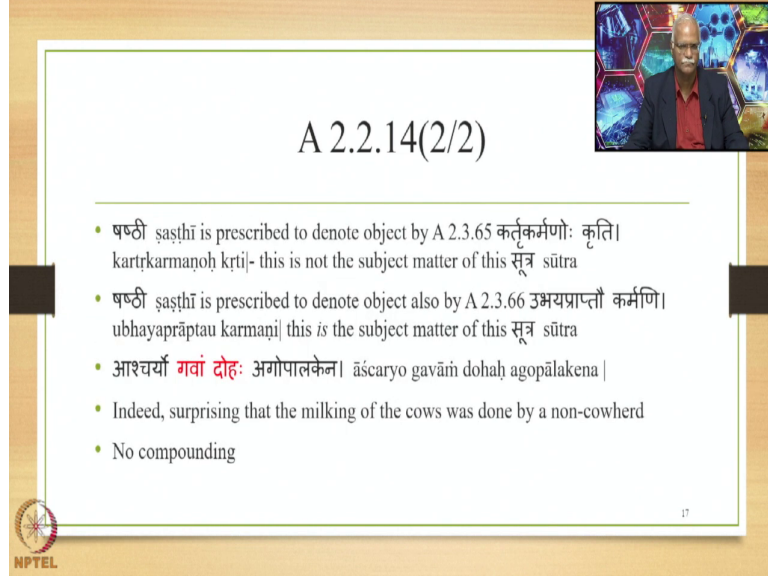
NPTEL

16

There are two two padas in the sutra karmani and ca, karmani means in the sense of object ca refers to and ca is an indeclinable words continued are sup and sahasupa and of course, samarthah padavidhih na from na nirdharane and sasthi from sasthi. So, the meaning of the sutra is and any sasthyanta subanta denoting an object is not compounded with any other interrelated subanta when both object and agent are mentioned in the sentence in sasthi.

I repeat and any sasthyanta sabanta denoting an object is not compounded with any other interrelated subanta when both object and agent are mentioned in the sentence in the sasthi vibhakti.

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A 2.2.14(2/2)

- षष्ठी ṣaṣṭhī is prescribed to denote object by A 2.3.65 कर्तृकर्मणोः कृति।
karṭrkarmanoh kṛti|- this is not the subject matter of this सूत्र sūtra
- षष्ठी ṣaṣṭhī is prescribed to denote object also by A 2.3.66 उभयप्राप्तौ कर्मणि।
ubhayaprāptau karmaṇi| this is the subject matter of this सूत्र sūtra
- आश्चर्या गवां दोहः अगोपालकेन। āścaryo gavāṃ dohaḥ agopālakena |
- Indeed, surprising that the milking of the cows was done by a non-cowherd
- No compounding

NPTEL

17

Now, as we know sashti vibhakti is primarily stated in the sense of shesha, shesha means [FL], sambandha in general and other than karaka and pratipadhikarta; however, there are a few sutras which state that the sashti vibhakti is added in the sense of a few karakas. So, for example, karṭrkarmanoh kṛti in association with the kṛt suffix the sashti vibhakti stated to denote karta as well as karma. Now the second sutra is ubhayaprāptau karmani.

This sutra says that when a kṛt suffix is stated and when you have karta and karma both eligible to take the sashti vibhakti add the sashti vibhakti after the word denoting karma ubhayaprāptau karmani. Now the tradition has clearly stated that karṭr karmanoh kṛti is not the subject matter of this particular sutra namely 2.2.14.

However, ubhayaprāptau karmani many is the subject matter of this particular sutra 2.2.14 karmani ca and there are reasons which we need not go into the details of right now, which

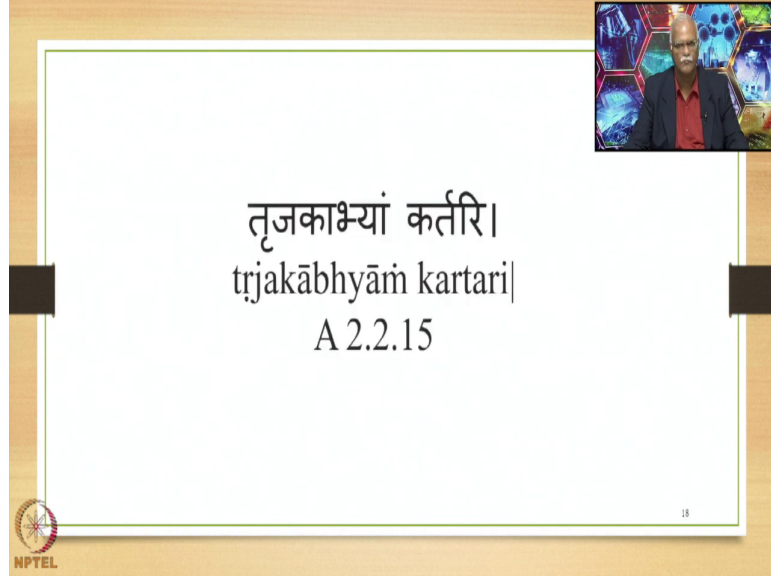
the tradition has put forward, but this is the decision they have reached and this is the conclusion they have arrived at and in accordance with this if you have a sentence ascaryo gavam dohah agopalakena.

Now in this case we have dohaha which is derived by the which is derived from the verbal suffix doha meaning to milk by adding the suffix a and so, this a suffix is krt suffix and so, and it means bhava. Now, in this case go is the karma and agopalaka is the karta. So, now, there is ubhayaprapta karta as well as karma they both are in association with the krt and kradanta word.

Now in this case ubhayapraptau karmani applies and adds the sasthi vibhakti after the word denoting karma. So, gavam is the sasthi and gopa agopalaka then is expressed in the trtiya vibhakti. So, we have ascaryo gavam dohah agopalakena the trtiya vibhakti in agopalakena expresses the karta gavam is the sasthi with the expression of karma and so on.

The meaning of the sentence is indeed it is surprising that the milking of the cows was done by a non cowherd agopalaka. Now in this case the sasthi vibhakti will be compounded in accordance with the sutra sasthi in general, but this sutra karmanica states that this sasthi is not compounded there is a negation because there is ubhayapraptau karmani applying and so, such a sasthi is not compounded. So, there is no compounding.

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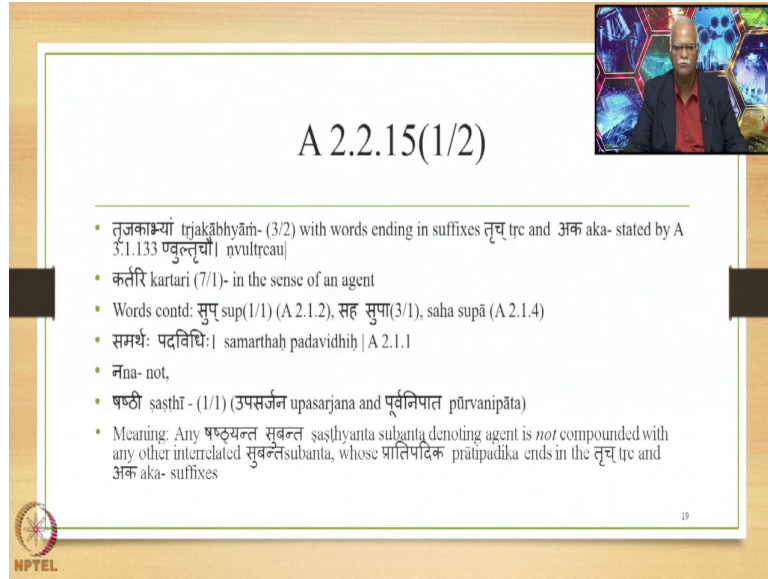
तृजकाभ्यां कर्तरि।
tr̥jakābhyām kartari।
A 2.2.15

NPTEL

18

Then we have the sutra tr̥jakabhyam kartari this is 2.2.15 tr̥jakabhyam kartari.


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A 2.2.15(1/2)

- त्रजकाभ्यां trjakābhyām- (3/2) with words ending in suffixes तृच् trc and अक aka- stated by A 3.1.133 ण्वुल्तृचौ | ण्वुल्तृचौ |
- कर्तरि kartari (7/1)- in the sense of an agent
- 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
- ना- not,
- षष्ठी ṣaṣṭhī - (1/1) (उपसर्जन उपसर्जना and पूर्वनिपात पूर्वनिपाता)
- Meaning: Any षष्ठ्यन्त संबन्त ṣaṣṭhyanta subanta denoting agent is *not* compounded with any other interrelated संबन्तsubanta, whose प्रतिपदिक प्रतिपदिका ends in the तृच् trc and अक aka- suffixes

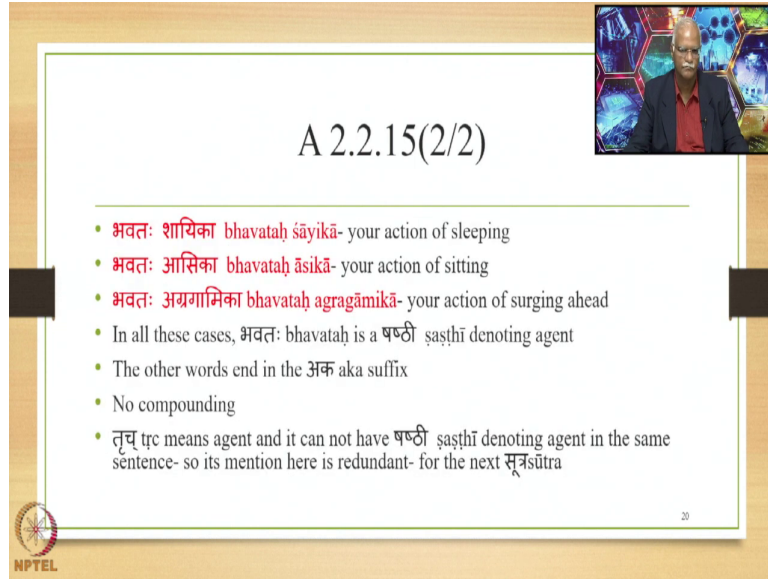
19



Another sutra negating the sasthi tatpuruṣa compound there are two padas in the sutra first one is trjakabhyam this is instrumental dual 3 slash 2 with words ending in the suffixes trc and aka they are stated by a 3.1.133 namely nvul and trc nvultrcau. So, trc stands for trc and vul is the form of aka stated in the sutra. The other word stated in the sutra is kartari this is the saptami vibhakti of kartr and it means in the sense of an agent kartha.

Words continued are sup sahasupa and samarthah padavidhiḥ. Similarly, na and also ṣaṣṭhī. So, the meaning of the overall sutra is the following and any ṣaṣṭhyanta subanta denoting agent is not compounded with any other interrelated subanta whose pratipadika ends in the suffix trc and aka. I repeat and any ṣaṣṭhyanta subanta denoting agent is not compounded with any other interrelated subhanta whose pratipadika ends in the trc suffix and also aka suffix.

(Refer Slide Time: 22:58)



A 2.2.15(2/2)

- भवतः शायिका bhavataḥ śāyikā- your action of sleeping
- भवतः आसिका bhavataḥ āsikā- your action of sitting
- भवतः अग्रगामिका bhavataḥ agragāmikā- your action of surging ahead
- In all these cases, भवतः bhavataḥ is a षष्ठी ṣaṣṭhī denoting agent
- The other words end in the अक aka suffix
- No compounding
- तृच् trc means agent and it can not have षष्ठी ṣaṣṭhī denoting agent in the same sentence- so its mention here is redundant- for the next सूत्रsūtra

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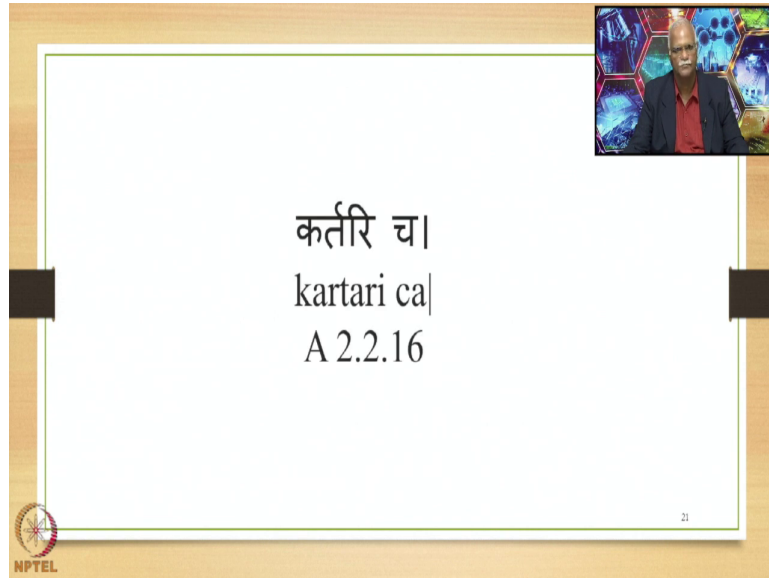
For example, we have bhavataḥ sayika bhavataḥ asika and bhavataḥ agragamika. These are the examples. So, bhavataḥ sayika means your action of sleeping here the verbal root she is there to which is added the suffix aka and this aka stands for the action. So, now, bhavataḥ asika has got asa as the root and aka as the suffix this means your action of sitting.

Similarly, bhavataḥ agragamika which means your action of surging ahead in all these cases bhavataḥ is the sasthi denoting an agent and the other words end in the aka suffix. Now, there is the possibility of compounding as far as the sutra sasthi is concerned, but there is no compounding because of the statement stated in this particular sutra namely trjakabhyam kartari.

Now trc means agent and therefore, it cannot have sasthi denoting agent in the same sentence and so, its mention here is redundant and so, only the examples of sasthi meaning karta

are stated here with reference to the suffix aka. Even though we said earlier that trc and aka are stated in the sense of karta by the sutra nvltrcau the suffix aka is also stated in some other senses like bhava, which is visible over here.

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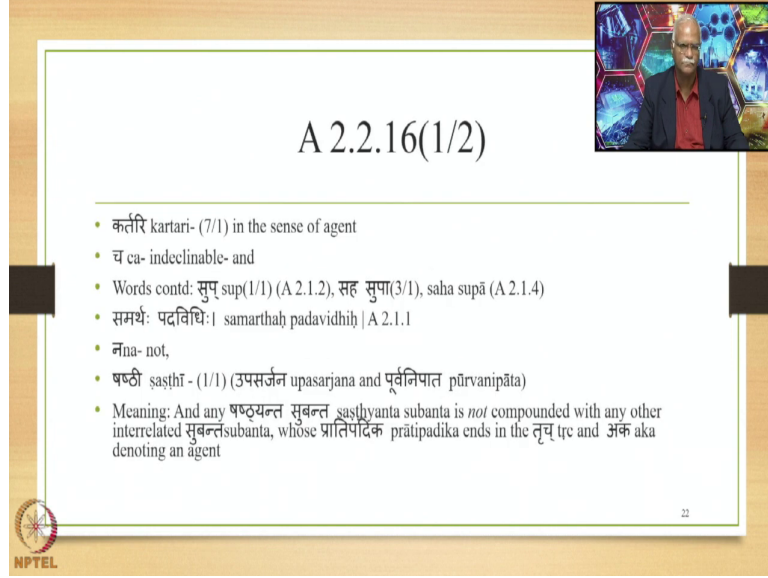
कर्तरि च।
kartari ca|
A 2.2.16

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Now the word trc continues in the next sutra negating the sasthi tatpuruṣa compound that is kartari ca 2.2.16.

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A 2.2.16(1/2)

- कर्तरि kartari- (7/1) in the sense of agent
- 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। samarthah padavidhiḥ | A 2.1.1
- ना- not,
- षष्ठी ṣaṣṭhī - (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- Meaning: And any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta is *not* compounded with any other interrelated सुबन्तsubanta, whose प्रातिपदिक prātipadika ends in the तृच् tṛc and अक aka denoting an agent

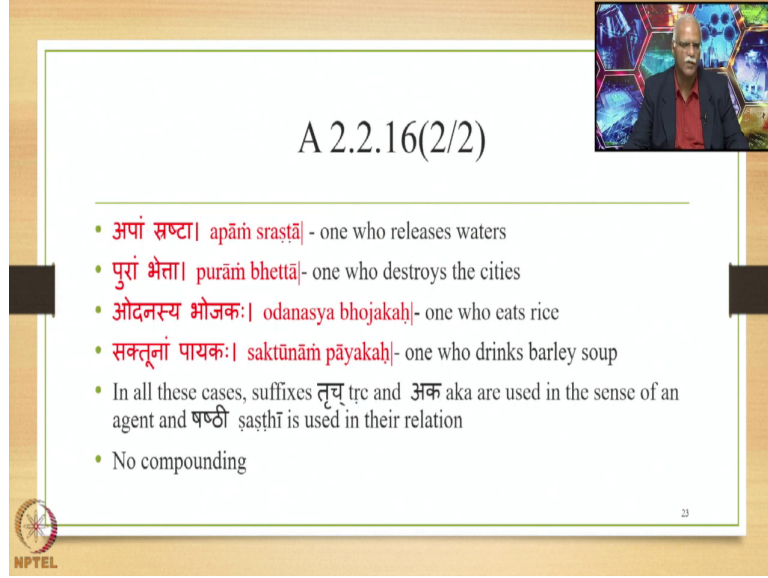
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Now kartarica has got two padas kartari and ca kartari is 7 1 in the sense of an agent ca means and an indeclinable words continued are sup sahasupa and of course, samarthah padavidhih na as well as sasthi are also continued. So, the overall meaning of the sutra is the following and any sasthyanta subanta is not compounded with any other interrelated subanta whose pratipadika ends in the tṛc and aka suffixes denoting an agent.

The meaning is once again and any sasthyanta subanta is not compounded with any other interrelated subanta whose pratipadika ends in the tṛc and aka suffixes denoting an agent.

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A 2.2.16(2/2)

- अपां स्रष्टा | apām sraṣṭā| - one who releases waters
- पुरां भेत्ता | purām bhettā| - one who destroys the cities
- ओदनस्य भोजकः | odanasya bhojakah| - one who eats rice
- सक्तूनां पायकः | saktūnām pāyakah| - one who drinks barley soup

• In all these cases, suffixes तृच् trc and अक् aka are used in the sense of an agent and षष्ठी ṣaṣṭhī is used in their relation

• No compounding

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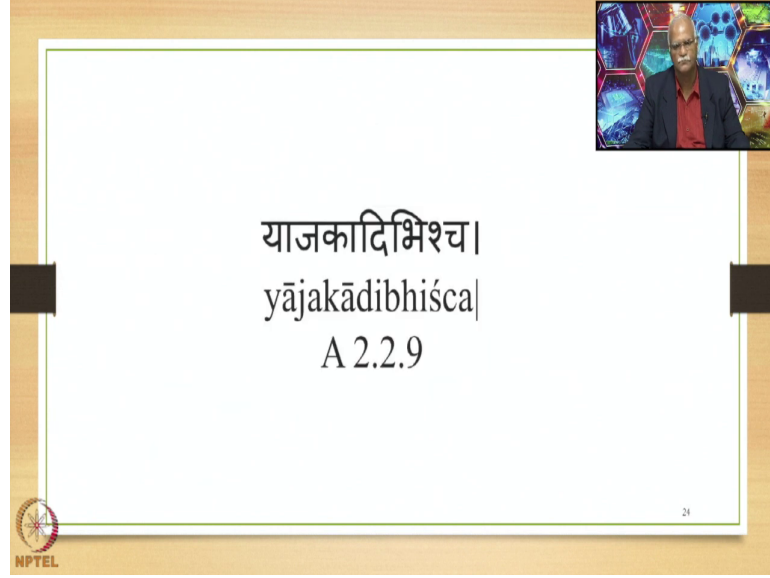
Here are the examples apam srasta puram bhetta odanasya bhojakah and saktunam payakah. Now srasta and bhetta these are the words having the suffix trc at the end in the sense of karta bhojakah and payakah are the words having the suffix aka at the end meaning karta.

So, apam srasta means one who releases waters, puram bhetta means one who destroys the cities, odanasya bhojakah means one who eats rice, saktunam payakah means one who drinks barley soup. Now apam srasta puram bhetta odanasya bhojakah and saktunam payakah in all these cases suffixes trc and aka are used in the sense of an agent and sasthi is used in their relation.

So, this is the scope of application of the sutra sasthi doing the sasthi tatpuruṣa compound. But this is what is negated by the sutra kartari ca 2.2.16 and the speakers of Sanskrit have not

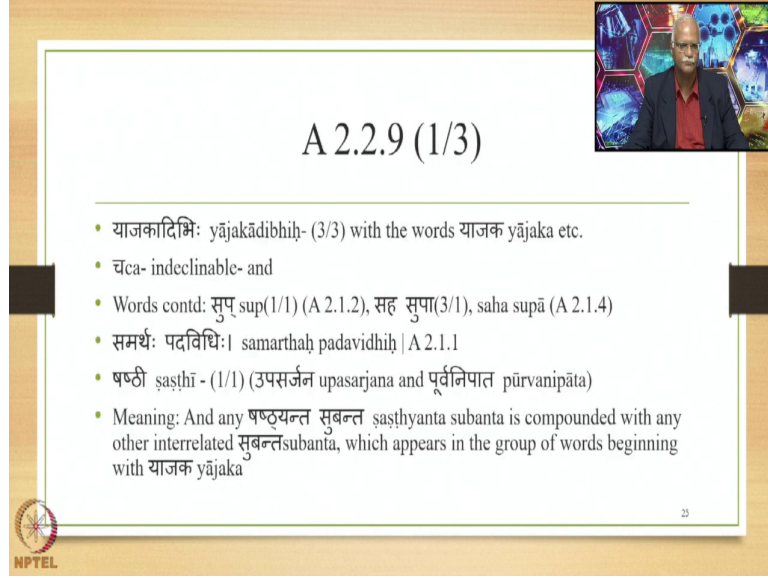
thought of compounding these two elements which gets reflected in the formation of this particular sutra and so, there is no compounding.

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After having seen all these negations there is one sutra that remains to be studied which is yajakadibhisca. Please note the number of this sutra this is 2.2.9 which comes immediately after sasthi. So, before stating the negations Panini states this particular sutra yajakadibhisca 2.2.8 is the prescription of sasthi tatpuruṣa compound and immediately after it this sutra comes in.

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A 2.2.9 (1/3)

- याजकादिभिः yājakādibhiḥ- (3/3) with the words याजक yājaka etc.
- 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| samarthah padavidhiḥ | A 2.1.1
- षष्ठी ṣaṣṭhī - (1/1) (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- Meaning: And any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta is compounded with any other interrelated सुबन्तsubanta, which appears in the group of words beginning with याजक yājaka

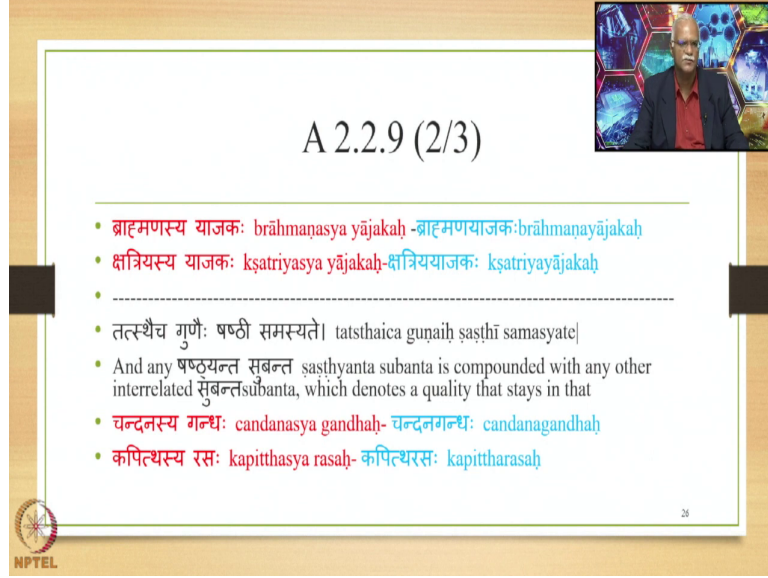
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The purpose of this sutra will be clear now, there are two padas in the sutra yajakadibhih and ca yajakadibhih is 3 slash 3 meaning with the word yajaka etcetera; ca is an indeclinable meaning and words continued are sup sahasupa samarthah padavidhih and sasthi. Sasthi is 1 1 therefore, it is an upasarjana and also therefore, there is a purva nipata.

Now the meaning of the sutra is any sasthyanta subanta is compounded with any other interrelated subanta which appears in the group of words beginning with yajaka. I repeat and any sasthyanta subanta is compounded with any other interrelated subanta which appears in the group of words beginning with yajaka.

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A 2.2.9 (2/3)

- ब्राह्मणस्य याजकः brāhmaṇasya yājakaḥ -ब्राह्मणयाजकःbrāhmaṇayājakaḥ
- क्षत्रियस्य याजकः kṣatriyasya yājakaḥ-क्षत्रियाजकः kṣatriyayājakaḥ
- तत्स्थैच गुणैः षष्ठी समस्यते। tatsthaica guṇaiḥ ṣaṣṭhī samasyate|
- And any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta is compounded with any other interrelated सुबन्तsubanta, which denotes a quality that stays in that
- चन्दनस्य गन्धः candanasya gandhaḥ- चन्दनगन्धः candanagandhaḥ
- कपित्थस्य रसः kapitthasya rasaḥ- कपित्थरसः kapittharasaḥ

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So, here we have brahmanasya yajakah and ksatriyasya yajakah. Now yajakah is a word ending in the suffix aka in the sense of karta and then this will become a subject of negation by the sutras that we have studied so far negating, but the sasthi tatpuruṣa compound. But this sutra tells us an exception to these negations and it reinforces the sasthi tatpuruṣa compound in a limited domain.

So, this is an exception to exceptions. So, brahmanasya yajakah gets compounded as brahman yajakah and ksatriyasya yajakah gets compounded as ksatriya yajakah. Similarly, we have some other statements added to this particular sutra tatsthaica guṇaiḥ sasthi samasyate.

So, previously we saw that a guṇa is not compounded with the dhrauvya that it resides in, but now if that guṇa resides in the dhrauvya then such a sasthi gets compounded that is the point tatsthaica guṇaiḥ sasthi samasyate. And any sasthyanta subanta is compounded with any other

interrelated subanta, which denotes the quality that stays in that dhrauvya. Earlier it was different now this is different. So, candanasya gandhah and kapitthasya rasah this gets compounded.

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A 2.2.9 (3/3)

- गुणात् तरेण तरलोपश्चेति वक्तव्यम् | guṇāt tareṇa taralopaśceti vaktavyam |
- And any षष्ठ्यन्त सुबन्त ṣaṣṭhyanta subanta is compounded with any other interrelated सुबन्तsubanta, whose प्रातिपदिक prātipadika ends in the suffix तरतारा- added to a quality denoting word and the suffix तरतारा should be deleted (an exception to न निर्धारणे | na nirdhāraṇe | A 2.2.10)
- सर्वेषां श्वेततरः sarveṣāṃ śvetatarah- सर्वश्वेतःsarvaśvetah
- सर्वेषां शुक्लतरा sarveṣāṃ śuklataṛā- सर्वशुक्लाsarvaśuklā गौःgauḥ

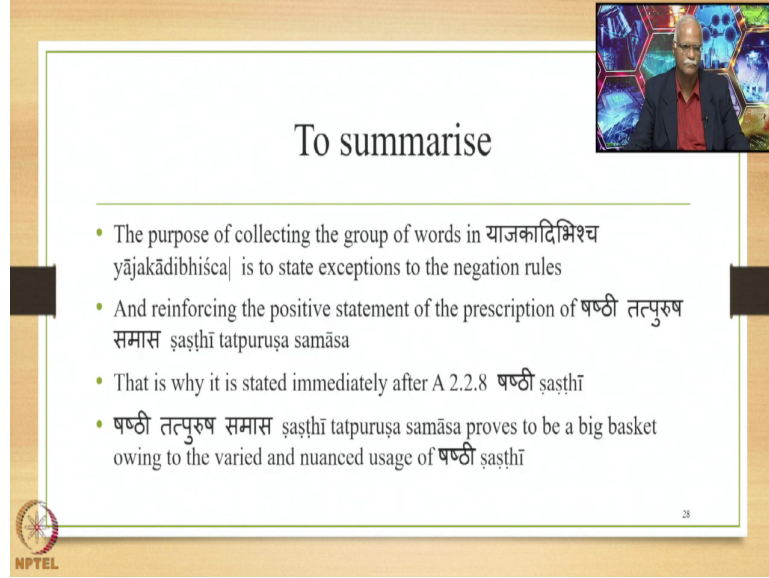
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Similarly, we have another statement [FL] what this means is and any sashyanta subanta is compounded with any other interrelated subanta whose pratipadika ends in the suffix tara added to a quality denoting word and the suffix tara should be deleted this is an exception to na nirdharane. So, we have sarvesam svetatarah.

So, somebody is picked up amongst many on account of that person being more fair sarvesam svetatarah an animal probably sarvesam svetatarah and there we drop we delete the suffix tara and we get the compound sarvasvetah. Similarly, sarvesam suklatara and we have sarvasukla

gauh as the compounded output. So, this is also an exception to the negation and reinforcing the sasthi tatpuruṣa compound.

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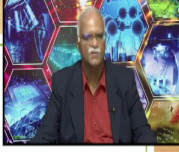
To summarise

- The purpose of collecting the group of words in याजकादिभिश्च yājakādibhiṣca| is to state exceptions to the negation rules
- And reinforcing the positive statement of the prescription of षष्ठी तत्पुरुष समास ṣaṣṭhī tatpuruṣa samāsa
- That is why it is stated immediately after A 2.2.8 षष्ठी ṣaṣṭhī
- षष्ठी तत्पुरुष समास ṣaṣṭhī tatpuruṣa samāsa proves to be a big basket owing to the varied and nuanced usage of षष्ठी ṣaṣṭhī

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To summarize the purpose of collecting the group of words in yajakadibhisca is to state exceptions to the negation rules and reinforcing the positive statement of the prescription of sasthi tatpuruṣa compound. And that is why it is stated immediately after sasthi, sasthi tatpuruṣa samasa proves to be a big basket going to the varied and nuanced usage of sashti in Sanskrit.

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Referred Texts

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



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अनुगृहीतो'स्मि

- मीकळ्यां ढुळंणी.
- 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.

Thank you for your patience.