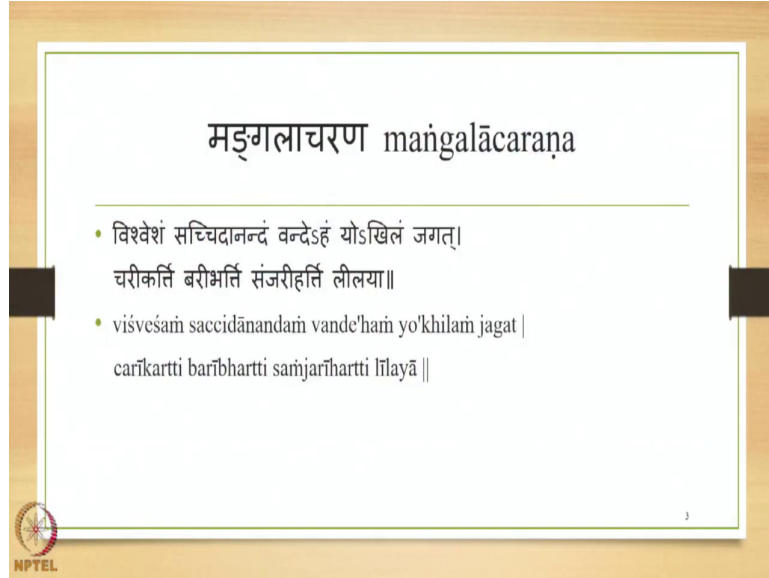


**समास samāsa in Pāṇinian grammar- I**  
**Prof. Malhar Kulkarni**  
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**Lecture - 32**  
**कर्मधारय karmadharaya - 2**

Welcome, I welcome you all to this lecture in the course Samasa in Paninian grammar and this is the first course on samasa.

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**मङ्गलाचरण maṅgalācaraṇa**

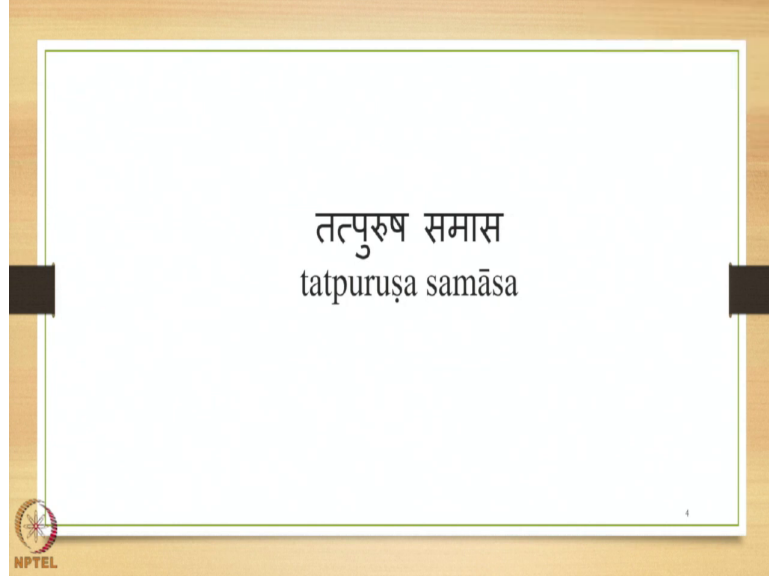
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṅjarīhartti līlayā ||

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

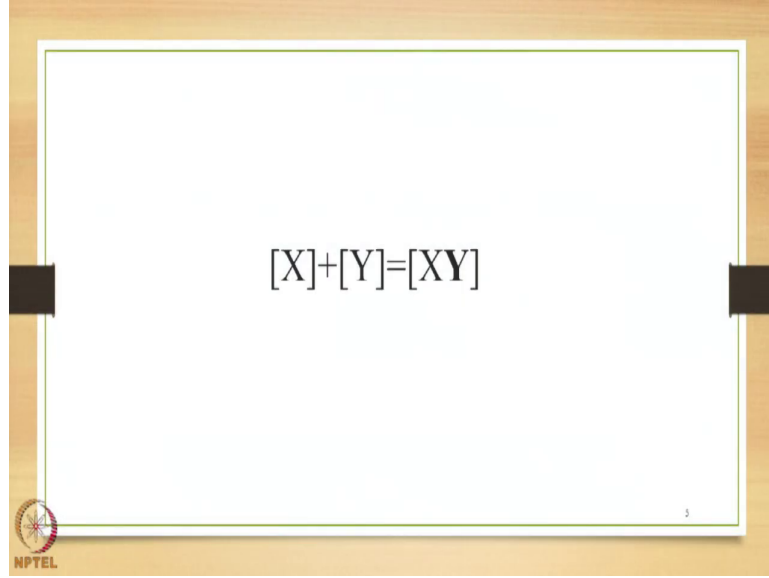
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We are studying the tatpuruṣa samāsa which is an important type of compounds in Sanskrit. We have said that there are four types of compounds; avyayibhava, tatpuruṣa, bahuvrīhi and dvandva stated in this particular order in the text of Astadhyāyī. We also said that the tatpuruṣa samāsa is explained in the Astadhyāyī with numerous sūtras in comparison with the other samāsas.

Be it the compound prescription sūtras, the samāsa vidhāyaka sūtras or the samāsanta pratyaya vidhāyaka sūtras or the samāsa swara vidhāyaka sūtras. We also stated that there are numerous subtypes of the tatpuruṣa, the formation of the tatpuruṣa compound can be shown in the form of an equation a simple equation in this manner. We have X plus Y two different entities in terms of meaning as well as word form, as well as accent, but they are interrelated.

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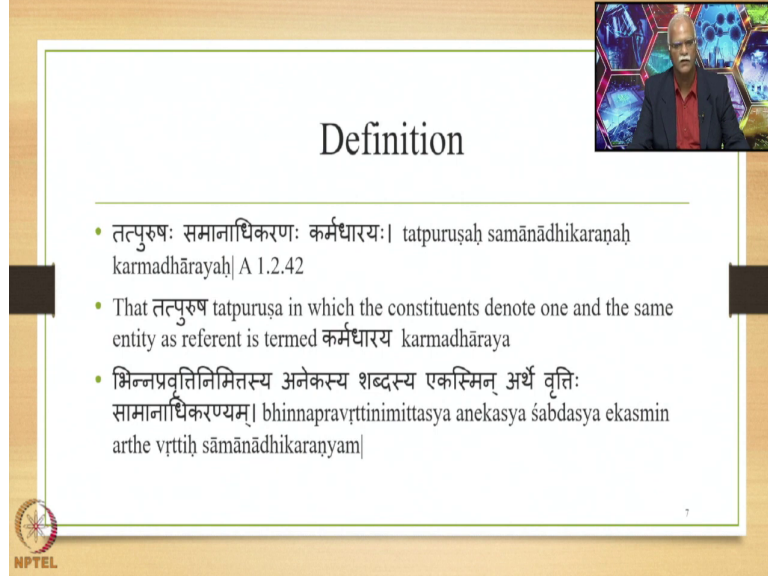
And the speaker of Sanskrit thinks about merging these two entities together in all the spheres and so the process of compounding happens as laid down by the rules in the Paninian grammar and the new entity emerges. And this derived entity is X Y and this is one word denoting one meaning with one accent; so, there is ekartibhav three features aikarthyā [FL] and [FL].

Now, in the tatpuruṣa samāsa the entity thus form which is X Y as a peculiar feature namely Y which acts as the head of the unit, and that is why Y is shown with bold characters. So, when X Y as one unit is to be related to any other external unit of the sentence that relation will happen through Y. As we have already said that it is the sentence which is an input of the derivation of the samāsa and the output is the pratipadika which again becomes part of a sentence.

So, Y which is the head through which X Y will get related to other words in the sentence at the end of the derivation of the compounding process those words in which the element like X is interrelated to the other word not through Y, but independently they are termed as asamartha samasa. And exceptions and we have studied asamartha samasa earlier in this particular course. We also said that the tatpuruṣa samasa has got several subtypes; amongst them we have already studied vibhakti tatpuruṣa.

While studying the vibhakti tatpuruṣa we said that the vibhakti tatpuruṣa highlights the fact that the samartha theory the theory of compounding is based on the karaka theory. We had studied the vibhakti tatpuruṣa in some detail and now we are studying another very very important subtype of tatpuruṣa called karmadharaya. We said that karmadharaya samasa is stated into one from the sutras 2.1. 49 onwards up to the end of 2.1 that is 2.1.72, this entire section is governed by the adhikara samanadhikaranena.

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## Definition

- तत्पुरुषः समानाधिकरणः कर्मधारयः। tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ| A 1.2.42
- That तत्पुरुष tatpuruṣa in which the constituents denote one and the same entity as referent is termed कर्मधारय karmadhāraya
- भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः सामानाधिकरण्यम्। bhinnapravṛttinimittasya anekasya śabdasya ekasmin arthe vṛtṭiḥ sāmānādhikaranyam|

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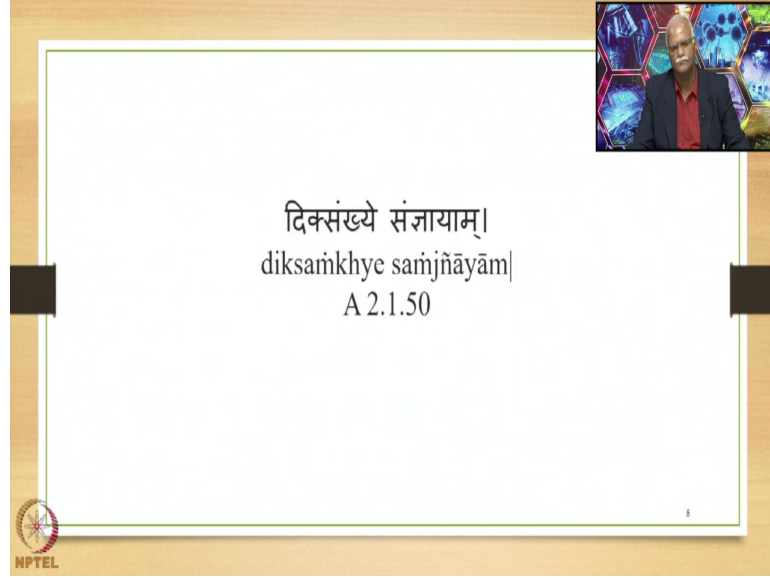
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So, samanadhikarana is the core part of the karmadharaya, tatpuruṣa compound semantically. And this is what is also highlighted in the definition of karmadharaya as proposed in the Paninian grammar. The sutra is 1.2.42 tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ, tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ what this means is that tatpuruṣa compound in which the constituents denote one and the same entity as referent is termed karmadharaya.

So, that tatpuruṣa in which the constituents denote one and the same entity; that means, they have co-referentiality relation as referent, then such a tatpuruṣa is termed karmadharaya. And the state of being samanadhikarana is called samanadhikaranyam, which is defined by the tradition in the following line bhinnapravṛttinimittasya anekasya śabdasya ekasmin arthe vṛtṭiḥ samānādhikaranyam.

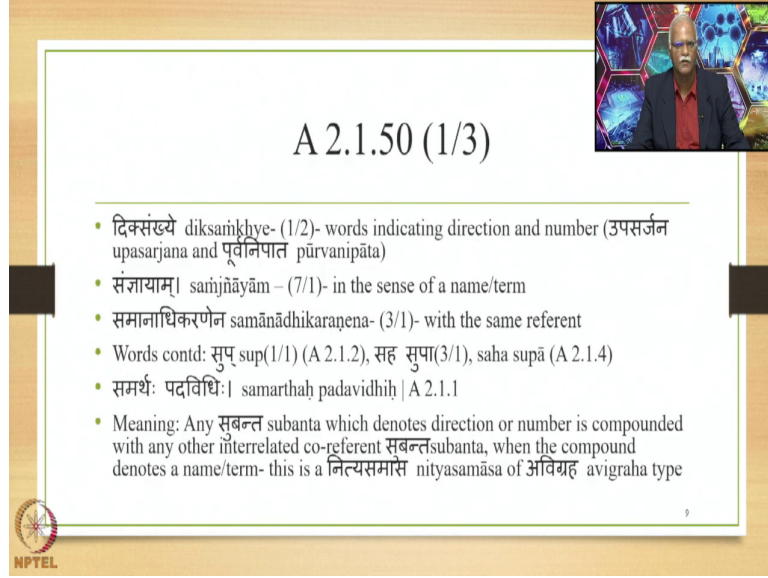
So, the words which have different pravrttinimittas different causes for their usage, they when stand for one and the same meaning then they are said to be in relation of co-referentiality or samanadhikaranya.

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In the previous lecture in this context, we studied the sutra [FL]; let us now study the next few sutras dealing with the karmadharaya samasa. First let us deal with diksamkhye samjnayam 2.1.50.

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A 2.1.50 (1/3)

- दिक्संख्ये dīksaṅkhye- (1/2)- words indicating direction and number (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- संज्ञायाम्| saṅjñāyām – (7/1)- in the sense of a name/term
- समानाधिकरणेन samānādhikaraṇena- (3/1)- with the same referent
- 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 सुबन्त subanta which denotes direction or number is compounded with any other interrelated co-referent सुबन्तsubanta, when the compound denotes a name/term- this is a नित्यसमास nityasamāsa of अविग्रह avigraha type

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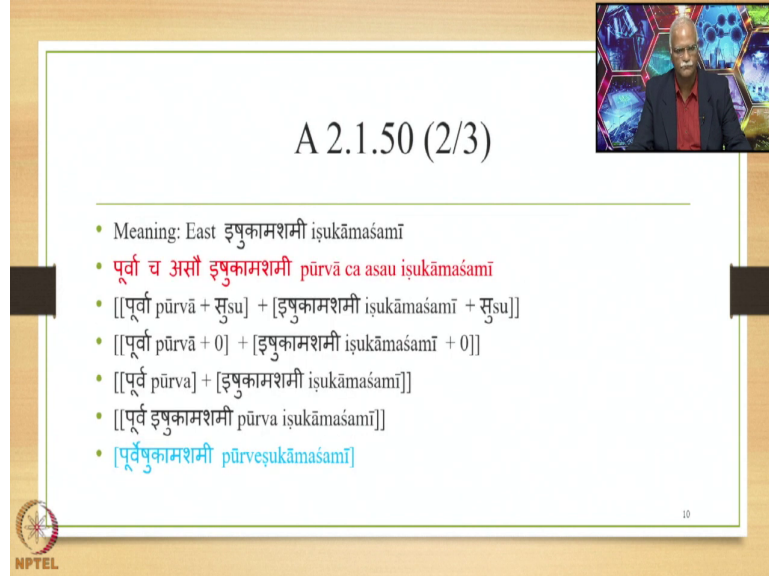
There are two padas in the sutra dīksaṅkhye and saṅjñāyām. So, dīksaṅkhye is in the prathama vibhakti what it means is words indicating dik that is direction and number saṅkhyā. Since, this is in prathama the words indicating direction and the number they will be termed as upasarjana because of the sutra prathama nirdhistam samasa upasarjanam.

And because of the sutra upasarjanam purvam these words will occupy the initial position of the compound also known as purvanipata. The second word in the sutra is saṅjñāyām, this is in the 7th case in the sense of a name or a term. The words continued are sup saha supā and samarthah padavidhiḥ and also samanadhikaranena with the same referent.

And so, the overall meaning of the sutra dīksaṅkhye saṅjñāyām is the following. Any subanta which denotes direction or number is compounded with any other interrelated co-referent subanta when the compound denotes a name or term. I repeat any subanta which

denotes direction or number is compounded with any other interrelated co-referent subanta when the compound denotes a name or a term and this is a nityasamasa of avigraha type.

(Refer Slide Time: 09:34)



A 2.1.50 (2/3)

- Meaning: East इषुकामशमी iṣukāmaśamī
- पूर्व च असौ इषुकामशमी pūrvā ca asau iṣukāmaśamī
- [[पूर्व pūrvā + सुsu] + [इषुकामशमी iṣukāmaśamī + सुsu]]
- [[पूर्व pūrvā + 0] + [इषुकामशमी iṣukāmaśamī + 0]]
- [[पूर्व pūrvā] + [इषुकामशमी iṣukāmaśamī]]
- [[पूर्व इषुकामशमी pūrva iṣukāmaśamī]]
- [पूर्वेषुकामशमी pūrveṣukāmaśamī]

NPTEL

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Here is an example east, isukamasami; now, isukamasami is the name of a particular place. And when you are referring to the eastern part of it that part is being referred to as east isukamasami and this is used as a term as a name of a particular place; so, now, we have purva ca asau isukamasami. Now, purva and isukamasami these are two separate entities having separate meanings, but in this context, they are referring to one and the same entities.

So, there is this samanadhikarana relation that exists between these two and so now, because of this semantic relatedness the compound process will begin. And of course, there will be purva plus su plus isukamasami plus su as the next step. This is the alaukika vigraha and there



will be samasa [FL] followed by the pratipadika [FL] and then both the su pratyayas will be deleted by the sutra supo dhatu pratipadika yoho.

And so, we have purva plus 0 and isukamasami plus 0. And now because these two words are in the relation of samanadhikarana, the [FL] will take place on the purva pada as a purvapadakarya stated by the sutra [FL] 6.3.34. So, purva will be reduced to purv its pratipadika form and then purva isukamasami and we have the guna sandhi taking place purvesukamasami will be the finally, derived compound output which is a [FL] which is the name of a particular place.

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A 2.1.50 (3/3)

- Meaning: seven sages
- सप्त ऋषयः saptā ṛṣayah
- [[सप्तन्saptan +जस्रjas] + [ऋषि ṛṣi + जस्रjas]]
- [[सप्तन्saptan +0] + [ऋषि ṛṣi +0]]
- [सप्त ऋषि saptā ṛṣi]
- [सप्तर्षि saptarṣi]

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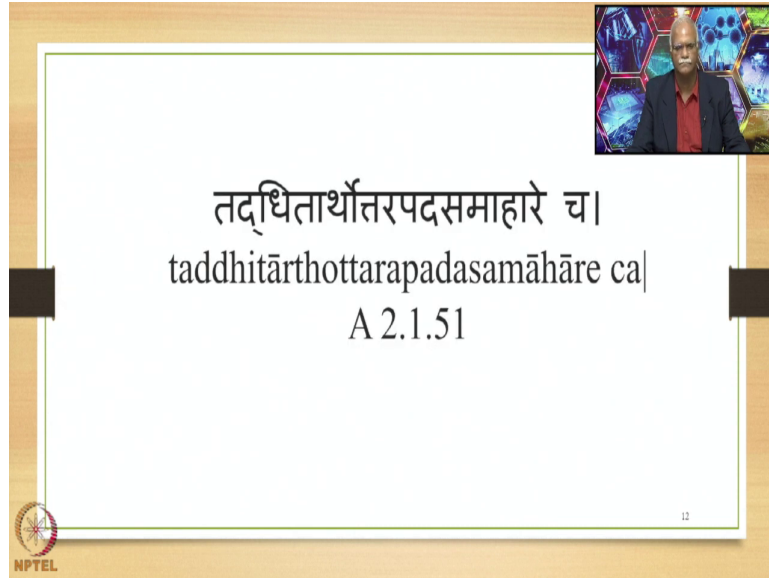
11

Similarly, now we have an example where samkhya occupies the initial position. So, the meaning to be conveyed is seven sages and this is also a [FL] a constellation and some such element; so, we have saptā ṛṣayah as the laukik vigrah saptā ṛṣayah. So, now, we have saptā

plus jas plus rsi plus jas; so, now, we have saptan plus jas plus rsi plus jas and so, saptan plus 0 and rsi plus 0 after the alaukik vigrah takes place and samasa [FL] happens, pratipadika [FL] happens.

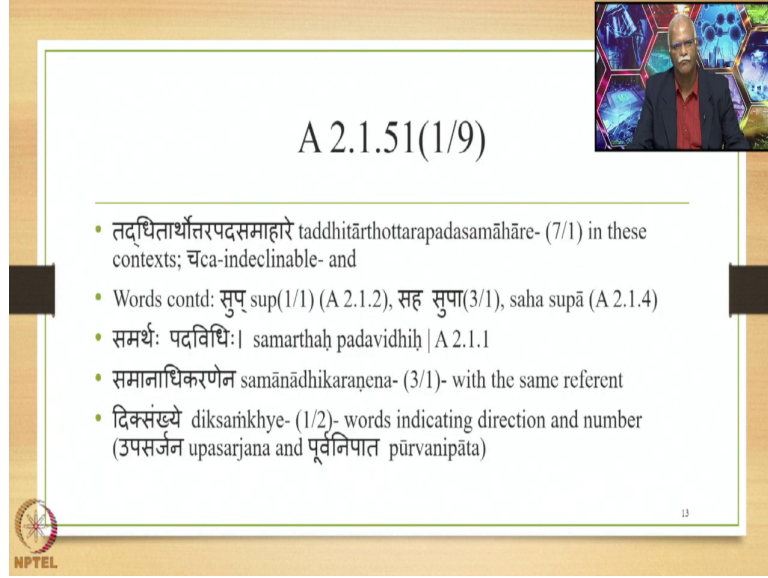
So, supo dhatu pratipadika yoho applies and so we have saptan plus 0 plus rsi plus 0 and so we have sapta rsi. And then we join them together by doing the guna sandhi and we have the word saptarsi, which is the name of something.

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Next, we go to an important sutra which prescribes the karmadharaya compound taddhitarthottarapadasamahare ca, and this sutra involves complex derivation process.

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A 2.1.51(1/9)

- तद्धितार्थोत्तरपदसमाहारे taddhitārthottarapadasamāhāre- (7/1) in these contexts; 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
- समानाधिकरणेन samānādhikarāṇena- (3/1)- with the same referent
- दिक्संख्ये dīksamkhye- (1/2)- words indicating direction and number (उपसर्जन उपसर्जना and पूर्वनिपात पूर्वनिपाता)

NPTEL

13

There are two padas in the sutra taddhitārthottarapadasamāhāre, second one and ca meaning. And the word taddhitārthottarapadasamāhāre has got three constituents and taddhitārtha uttarapada and samahar and we shall study each one of them in some detail in a while. The words continued are sup and saha supā and of course, samarthah padavidhiḥ and also samanādhikarāṇena meaning with the same referent.

And also, dīksamkhye from the previous sutra meaning the words indicating direction and number. Dīksamkhye is stated in the prathama vibhakti; so, they will be termed as upasarjana by prathama nirdhistam samasa upasarjanam and by upasarjanam purvam they will occupy the initial position of the compound.

In the sutra the word taddhitārthottarapadasamāhāre is in the 7th case which is laying down a general environment condition for the compounds to take compound to take place. And the

words in the compound are dik and samkhyā in the initial position and the samanadhikarāna subānta in the second or final position of the compound.

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A 2.1.51(2/9)

- Meaning: Any सुबन्त subānta which denotes direction or number is compounded with any other interrelated co-referent सुबन्त subānta, when the compound is made in the following three contexts: तदधितार्थे taddhitārthe विषये viṣaye, उत्तरपदे uttarapade परतः parataḥ, समाहारे samāhāre वाच्ये vācye
- तदधितार्थे taddhitārthe विषये viṣaye- when a तदधित taddhita suffix is to be added, i.e. when the compounding process is becoming an input to adding a तदधित taddhita suffix- नित्यसमास nityasamāsa
- [[[-+सुप् sup]+ [-+सुप् sup]]+ [तदधित taddhita]]

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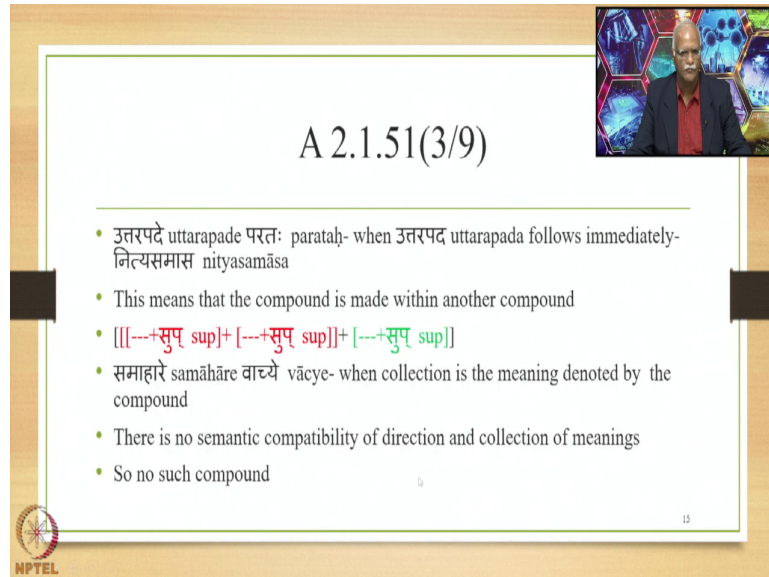
So, the meaning of the samāsa is the following, any subānta which denotes direction or number is compounded with any other interrelated co referent subānta when the compound is made in the following three contexts; taddhitārthe viṣaye, uttarapade parataḥ and samāhare vācye. In taddhitārthe the meaning of the taddhita suffix is the domain is the viṣaya, when uttarapada is following and samāhara is the denoted meaning.

So, when we say taddhitārthe viṣaye what it means is, when a taddhita suffix is to be added or when a taddhita suffix is the condition and the environment of the earlier compound. What it means is, when the compounding process is becoming an input to adding a taddhita suffix

and so this becomes a nitya samasa. So, the structure of this particular samasa is shown in this manner.

There is this subanta and this subanta they both are related in the sense of co referentiality and the important point is that there is this taddhita suffix to be added. So, in the environment of this taddhita suffix these two subantas they are stated to be compounded by this particular sutra. So, this taddhita suffix acts as an environment in a way we can also say that this samasa is becoming an input for this taddhita suffix to be added and also to be processed.

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A 2.1.51(3/9)

- उत्तरपदे uttarapade परतः parataḥ- when उत्तरपद uttarapada follows immediately- नित्यसमास nityasamāsa
- This means that the compound is made within another compound
- [[[---+सुप् sup]+ [---+सुप् sup]]+ [---+सुप् sup]]
- समाहारे samāhāre वाच्ये vācye- when collection is the meaning denoted by the compound
- There is no semantic compatibility of direction and collection of meanings
- So no such compound

NPTEL

Uttarapade parataḥ means, when a uttarapada follows immediately; so, this is also a nitya samasa. This means that the compound is made within another compound; so, we have these two subantas which are semantically related, because they are co referential they get compounded when another subanta follows. That means, these two subantas will get

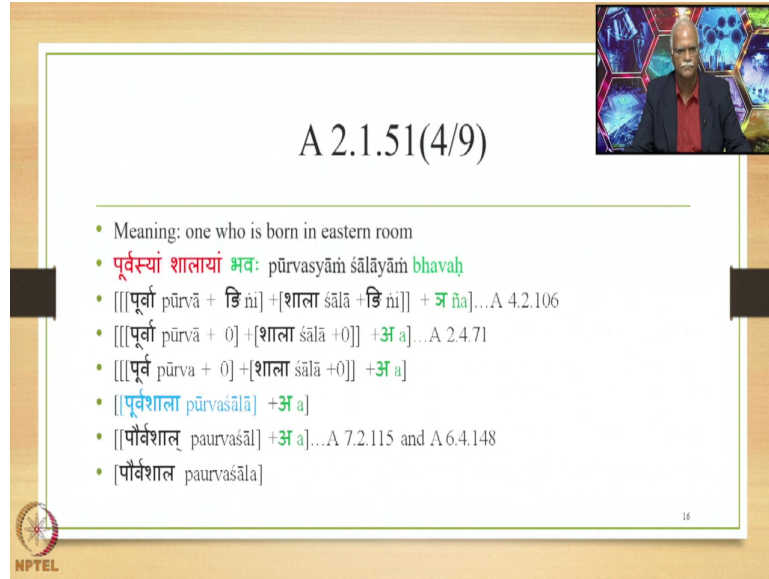
compounded and the compound output would be one pratipadika to which will be added one sup.

So, now we have this compound output subanta followed by this subanta and they will be compounded again and the output generated would be another pratipadika followed by another subanta. So, now, this sup is to be compounded with the compounded sup and in such a case the earlier subantas they get compounded. So, this is a compound within a compound and this is a very peculiar feature of Sanskrit compounds.

We have already seen that the term used for such compounds is garbha; so, tatpuruṣa garbha tatpuruṣa, dvandva garbha tatpuruṣa and so on and so forth. And finally, samahare vacye when collection is the meaning denoted by the compound. When that is the case; so, this is the semantic condition then this compound takes place.

Now, it is to be noted that there is no semantic compatibility of direction and collection of meanings. And therefore, there is no such compound happening between the words denoting direction and the samahar.

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A 2.1.51(4/9)

- Meaning: one who is born in eastern room
- पूर्वस्यां शालायां भवः pūrvasyām śālāyām bhavaḥ
- [[[पूर्वा pūrvā + डि ni] +[शाला śālā + डि ni]] + ञ na]...A 4.2.106
- [[[पूर्वा pūrvā + 0] +[शाला śālā +0]] +अ a]...A 2.4.71
- [[[पूर्व pūrva + 0] +[शाला śālā +0]] +अ a]
- [[पूर्वाशाला pūrvāśālā] +अ a]
- [[पूर्वाशाल् paurvaśāl] +अ a]...A 7.2.115 and A 6.4.148
- [पूर्वाशाल paurvaśāla]

NPTEL

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Let us now take the examples, first we have the meaning one who is born in eastern room. If that is the meaning to be conveyed then we have purvasyam salayam bhavah as the laukik vakya in which purvasyam salayam is the laukik vighrah for a compound and bhavah is another meaning required and stated which will be expressed by a taddhita suffix.

So, the sutra 4.2.106 prescribes the suffix na in the sense of bhava and so we have purvasyam salayam bhavah where bhava is the meaning which becomes the vishaya for purvasyam and salayam to be compounded. So, when the suffix na is added in this domain purvasyam and salayam they get compounded, purvasyam and salayam are related to each other because they are co referential they are referring to one and the same entity one and the same referent.

So, now, we have purva plus ni plus sala plus ni; now, this is the alaukik vighrah of the compound in the domain of na which means bhava this is stated by 4.2.106. Now, purva plus

ni plus sala plus ni this becomes samasa and so it becomes pratipadika and therefore, now supo dhatu pratipadika yoho applies and deletes both the sups.

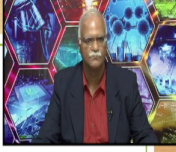
So, we have purva plus sala and then this a; obviously, remains and so we have purva plus 0 plus sala plus 0 plus a. Now, in at this stage the word purva which is purvapada, the purvapadakarya takes place on this word which is [FL]. And so, here purva becomes purva it goes back to the pratipadika form and the one of the reasons is that they are co referential and there are some other statements supporting this [FL].

So, now, we have purva plus 0 plus sala plus 0 plus a the taddhita suffix. So, we get purvasala as the compound output in the environment of the taddhita suffix a. And then because of this a taddhita suffix where you have na as the marker this initial vowel becomes au which is vrddhi and so we have [FL] applying.

And also therefore, we have paurvasal plus a and then this final a gets deleted because of 6.4.148 and so we get the taddhita output paurvasala one who is born in the eastern room. But in order to derive this taddhita, we need to first form a compound of purvasala. So, in the domain of the taddhita suffix na or a the compound has taken place; so, this is how taddhitarthe vishaye samasa happens.




(Refer Slide Time: 22:53)



## A 2.1.51(5/9)

- Meaning: descendent of six mothers
- षण्णां मातृणाम् अपत्यम् ṣaṇṇāṃ mātṛṇām apatyam
- [[[षष् ṣaṣ + आम् ām] + [मातृ mātṛ + आम् ām]] + अण् aṅ]...A 4.1.115
- [[[षष् ṣaṣ + 0] + [मातृ mātṛ + 0]] + अ a]...A 2.4.71
- [[षष् मातृ ṣaṣ mātṛ] + अ a]
- [[षष् मातृ ṣaṣ mātṛ] + अ a]A 7.2.115
- [[षष् मातृ ṣaṣ mātṛ] + अ a]
- [[षष् मातृ ṣaṣ mātṛ] + अ a]
- मातृरुत् संख्यासंभद्रपूर्वायाः। mātṛ ut saṅkhyāsaṃbhadrāpūrvāyāḥ| A 4.1.115

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This is another example; now, this is a very famous word and famous name of kartikeya meaning is descendant of six mothers and there is a story which explains this particular term. We need not go into the detail of the story, let us concentrate on the formation of the samasa. So, we have sannam matrnām apatyam as the sentence and here we have apatyam as the sense in which a taddhita suffix is prescribed in the Paninian grammar.

But now, in the domain of this suffix explaining this meaning we will have to make the compound of sannam and matrnām. So, the alaukik vighrah is sas plus am and sannam and matrnām are referring to one and the same entities; so, there is co referentiality relation and therefore, there is samasa that is possible.

So, we have sas plus am plus matr plus am as the alaukik vighrah in the domain of the suffix an in the sense of apatyam stated by 4.1.115 mātṛ ut saṅkhyāsaṃbhadrāpūrvāyāḥ. And so,

now, this samasa takes place; so, the pratipadika [FL] takes place and so the sups get deleted and so we have sas plus matr and a remains as it is and so we have sas plus matr plus a.

And then because of this a and the [FL] this initial vowel is lengthened; so, we have sas plus matr plus a. And then we have sas plus matr plus a because of this 4.1.115 and then this sa is substituted by na. And then if I get the finally, derived form sanmatura, this is the taddhita form derived where there is the suffix a denoting the meaning apathya.


And in the domain of this a suffix which is a taddhita suffix, we derive the compound in the form of sas matr in this particular way. So, taddhitarthe vishaye is a complex construction where you have a taddhita suffix, which is there as a domain as an environment and we derive the samasa in this domain.

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### A 2.1.51(6/9)

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<ul style="list-style-type: none"> <li>• Meaning: one who loves the eastern room</li> <li>• पूर्वा शाला प्रिया यस्य सः pūrvā śālā priyā yasya saḥ</li> <li>• [[[पूर्वा pūrvā+सुसु] + [शाला śālā+सुसु]] + [प्रिया priyā + सुसु]]</li> <li>• [[[पूर्वा pūrvā+0] + [शाला śālā+ 0]] + [प्रिया priyā + सुसु]]</li> </ul>	<ul style="list-style-type: none"> <li>• [[[पूर्व pūrva] + [शाला śālā]] + [प्रिया priyā + सुसु]]</li> <li>• [[पूर्वशाला pūrvaśālā] + [प्रिया priyā + सुसु]]</li> <li>• [[पूर्वशाला pūrvaśālā]+[प्रिया priyā+0]]</li> <li>• [[पूर्वशाला pūrvaśālā] + [प्रिय priya]]</li> <li>• [पूर्वशालाप्रिय pūrvaśālāpriya]</li> </ul>
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Now, here is an example of the uttarapade tatpurusah [FL], the meaning is one who loves the eastern room, purva sala priya yasya sah. Now, this is a bahuvrihi compound that is finally, derived and the word priya is there, immediately before this word priya we have the words purva and sala and they are referring to one and the same entity.

So, they are co referential and so when priya is the word that is uttarapada, we can compound these two words purva and sala and that is what we do here. So, purva plus su plus sala plus su plus priya plus su, this is the bahuvrihi compound that we are deriving within which there is this tatpuruasa that we are deriving first purva plus su plus sala plus su.

So, this is first of all called samasa then it is called pratipadika; so, the sups of this pratipadika they get deleted by supo dhatu pratipadika yoho. So, we have purva plus 0 plus sala plus 0 plus priya plus su and then there is [FL] that takes place. So, we have purva plus sala plus priya plus su and so we have the compound derived purvasala in the context of priya plus su [FL].

And then purvasala becomes a subanta and then purvasala plus priya plus 0 and; so, we get purvasala priya as the finally, derived compound output. This is an example where uttarapada is immediately after and before that the compound takes place; this is a compound within a compound. So, this is a karmadharaya garbha bahuvrihi that we derived and we say that this bahuvrihi becomes an environment for the derivation of the internal karmadharaya.

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A 2.1.51(7/9)

- Meaning: whose wealth is five cows
- पञ्च गावः धनं यस्य सः pañca gāvah dhanam yasya sah
- [[[पञ्चन् pañcan + जस्[jas] + गोgo+जस्[jas]]+[धनंdhana + सुsu]]
- [[[पञ्चन् pañcan + जस्[jas] + गोgo+जस्[jas] + टच्[tac]]+[धनंdhana + सुsu]]
- [[[पञ्चन् pañcan + जस्[jas] + गोgo+जस्[jas] + अa]+[धनंdhana + सुsu]]
- [[[पञ्चन् pañcan + 0] + [गोgo+0] + अa]+[धनंdhana + सुsu]]
- [[[पञ्चpañca] + [गवgava]+[धनंdhana + सुsu]]
- [[पञ्चगव pañcagava]+[धनंdhana + सुsu]]
- [[पञ्चगव pañcagava]+[धनंdhana +0]]
- [पञ्चगवधनं pañcagavadhana]

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Similarly, now the samkhya and the uttarapada condition, the meaning is whose wealth is five cows; so, pañca gāvah dhanam yasya sah. And here we have pañcan plus jas and go plus jas and they get compounded when the uttarapada is dhana dhana plus su. So, then they become pratipadika and there we have the samasanta suffix added namely tac [FL] and su.

Now, we have pañcan plus jas plus go plus jas plus a plus dhana plus su and then the sups are deleted. So, pañcan plus go plus a plus dhana plus su and now there is a sandhi that happens; so, we have pañcan and gava and dhana and then this na gets deleted. So, now we derive pañca gava as the finally, derived compound output in the context of dhana.

So, the finally, derived output is pañcagavadhana, which is a bahuvrihi compound whose internal constituent is a karmadharaya compound which is pañcagava.

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**A 2.1.51(8/9)**

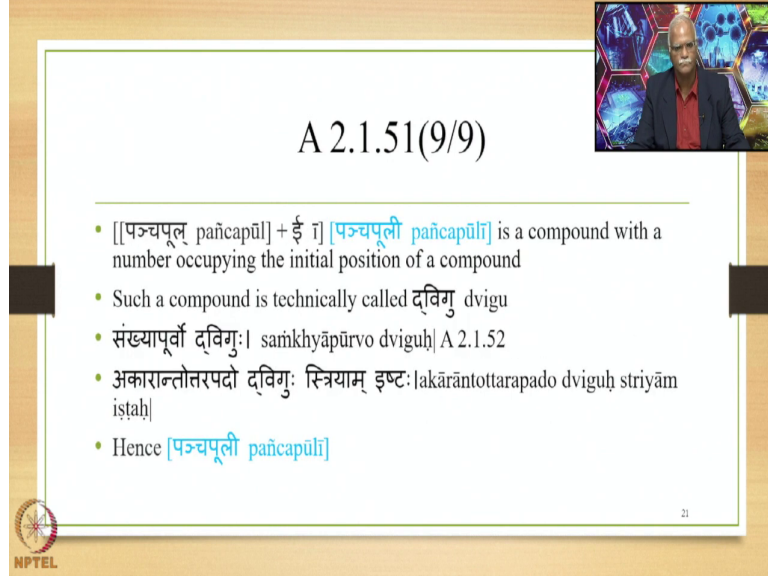
- Meaning: A collection of five bundles
- पञ्चानां pañcānām पूलानां pūlanām समाहारः samāhārah
- [[पञ्चन् pañcan +आम् ām] +[पूल pūla+ आम्ām]]
- [[पञ्चन्pañcan +0]+[पूलpūla+0]]
- [पञ्चन् पूल pañcan pūla]
- [पञ्चपूल pañcapūla]
- [[पञ्चपूल pañcapūla] + ई ī]
- [[पञ्चपूल् pañcapūl] + ई ī]
- [पञ्चपूली pañcapūlī]

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And now here is the samaharah, a collection of five bundles that is the meaning to be conveyed and so we have pancanam pulanam samaharah. And so, we get pancan plus am plus pula plus am and so samasa [FL] happens and pratipadika [FL] also happens. And so, sups are deleted and so we get pancan pula and then this na gets deleted and we get pancapula as the samasa output.

Now, this samasa output in the sense of samaharah is also termed as dvigu, the sutra is [FL]. So, dvigu is part of tatpurasu part of such karmadharaya and now [FL] is another statement because of which in the feminine there is i suffix that is added; so, we have pancapula plus i and we derive the final form pancapuli.

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A 2.1.51(9/9)

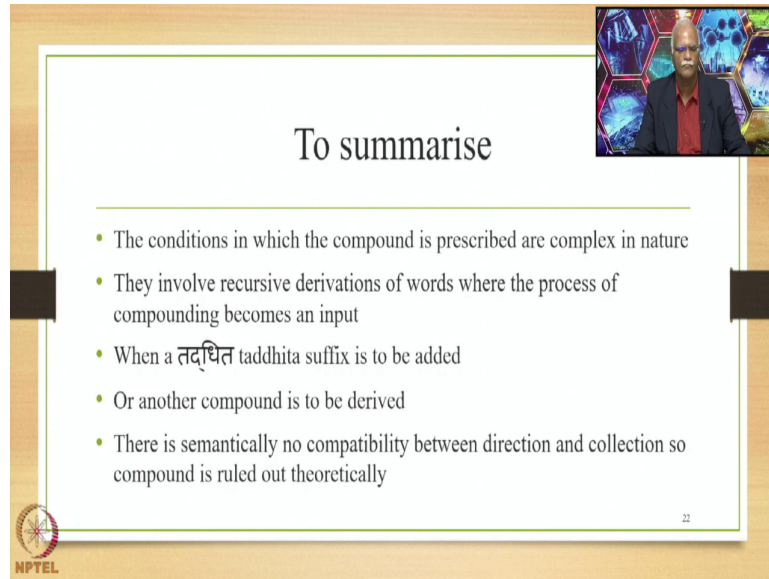
- [[पञ्चपूल् pañcapūl] + ई ि] [पञ्चपूली pañcapūli] is a compound with a number occupying the initial position of a compound
- Such a compound is technically called द्विगु dvigu
- संख्यापूर्वो द्विगुः। saṅkhyāpūrvō dviguḥ। A 2.1.52
- अकारान्तोत्तरपदो द्विगुः स्त्रियाम् इष्टः। akārāntōttaraṇapado dviguḥ striyām iṣṭaḥ।
- Hence [पञ्चपूली pañcapūli]

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So, panca pul plus i and pancapuli is a compound with a number occupying the initial position of a compound. Such a compound is technically called dvigu by the sutra samkhyapurvo dviguh 2.1.52, and by the statement akarantottaraṇapado dviguh striyam istah we get the forms like pancapuli.

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### To summarise


- The conditions in which the compound is prescribed are complex in nature
- They involve recursive derivations of words where the process of compounding becomes an input
- When a तद्धित taddhita suffix is to be added
- Or another compound is to be derived
- There is semantically no compatibility between direction and collection so compound is ruled out theoretically

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To summarize the conditions in which the compound is prescribed over here in this lecture we saw are complex in nature. They involve recursive derivations of words where the process of compounding becomes an input. And also, when a taddhita suffix is to be added or another compound is to be derived. There is semantically no compatibility between direction and collection; so, compound is ruled out theoretically in that case. And we continue studying the karmadharaya samasa in the next lecture.

(Refer Slide Time: 31:58)



## 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

- மிகவும் நன்றி.
- অনেক ধন্যবাদ.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- ખૂબ ખૂબ આભાર.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

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These are the texts referred to and.

Thank you very much.