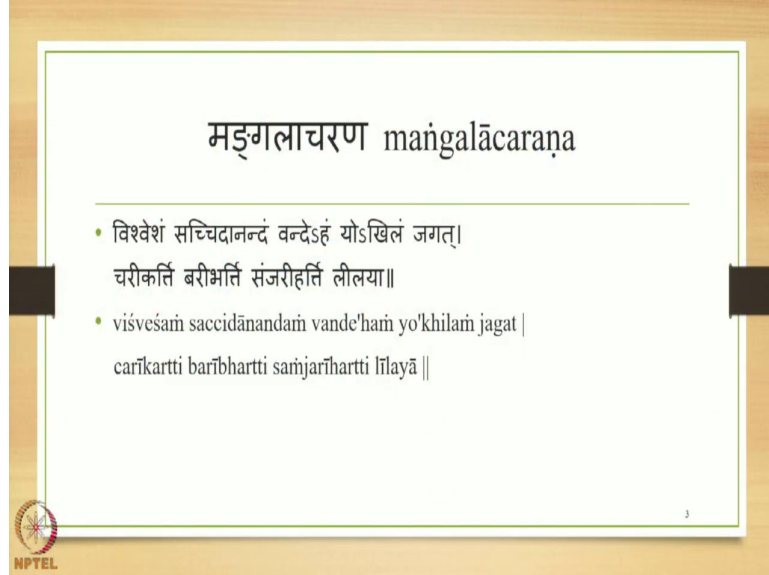


समास samāsa in Pāṇinian grammar- I
Prof. Malhar Kulkarni
Department of Humanities and Social Sciences
Indian Institute of Technology, Bombay

Lecture - 37
कर्मधारय karmadhāraya - 7

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

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मङ्गलाचरण maṅgalācaraṇa

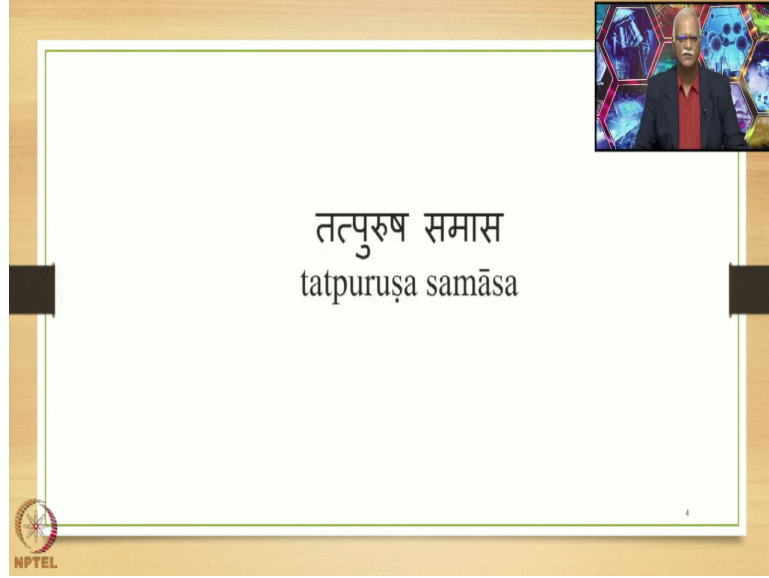
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśam saccidānandaṁ vande'ham yo'khilam jagat |
carīkartti barībhartti saṅjarīhartti līlayā ||

NPTEL

3

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

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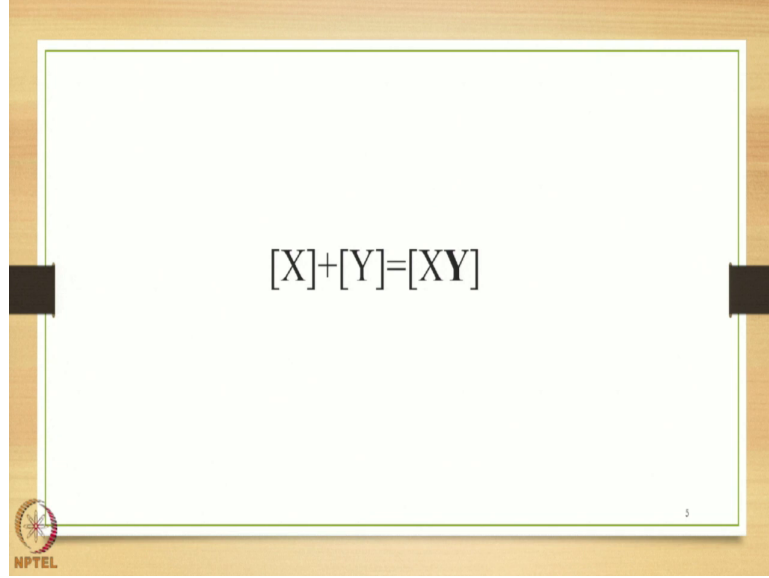


We are studying the tatpuruṣa samāsa. Tatpuruṣa samāsa is one of the four samāsas stated in Sanskrit. Avyayibhava, tatpuruṣa, bahuvrihi and dvandva. Tatpuruṣa is a very important type of the samāsa this can be said to be the most productive of the samāsas.

Tatpuruṣa samāsas also has many varieties in comparison with other samāsas. We also stated that there are numerous sūtras composed by Panini to explain the tatpuruṣa samāsa in comparison with the other samāsas. Be it samāsa vidhayaka sūtra or samāsanta pratyaya vidhayaka sūtra or samāsa svara vidhayaka sūtra. Tatpuruṣa samāsa is very special and a very big umbrella.

The formation of the tatpuruṣa samāsa can be shown in brief in the form of this particular equation.

(Refer Slide Time: 02:33)



So, we have X plus Y and X and Y they both are independent and separate entities and they have independent and separate meanings, they have independent and separate word form as well as independent and separate accent. Now the speaker of Sanskrit decides that these two are to be merged together and one output is to be generated.

So, the compound process happens and the output generated is X Y. Now this becomes one unit in terms of meaning also in terms of the word form and also in terms of the accent. So, X Y becomes a unit in the sentence and it gets connected with external words. Now X Y are peculiar in tatpuruṣa because Y assumes the head position semantically as well as otherwise that is the reason why Y is shown in bold characters on this slide.

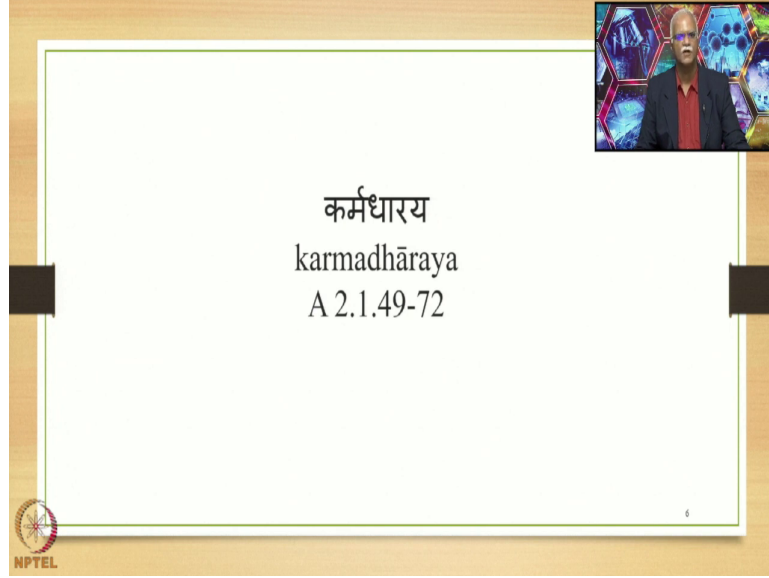
So, in the tatpuruṣa samāsa the by default position is that the uttaraṣa or the second member or the final member of the compound assumes the headship. So, when X Y gets

related to the other words in the sentence the external words in the sentence those relations will happen primarily through Y and X cannot be interrelated with any external word in the sentence without going through Y. When X is interrelated with any such word which is external such a samasa is considered to be an exception and then it is noted down as an asamartha samasa.

Another important point to be noted over here is that X and Y even though are stated to be simple over here they could be also having complex structures which means that the X Y that is generated can also become X or Y later on and then it will be treated as one unit and then it can get further compounded. This process is recursive and theoretically there is no end it can go on until the speaker of the language namely Sanskrit exhaust his or her vocabulary theoretically.

We also stated that the many varieties of tatpuruṣa samasa start with the vibhakti tatpuruṣa in the Aṣṭadhyāyī. So, we studied the vibhakti tatpuruṣa we studied dvitīyā, Tritīyā, Caturthī, Pañcāmī, saptamī and śaṣṭī in that order and after studying the vibhakti tatpuruṣa we highlighted the fact that the samasa or the samartha theory is based on the karaka theory.

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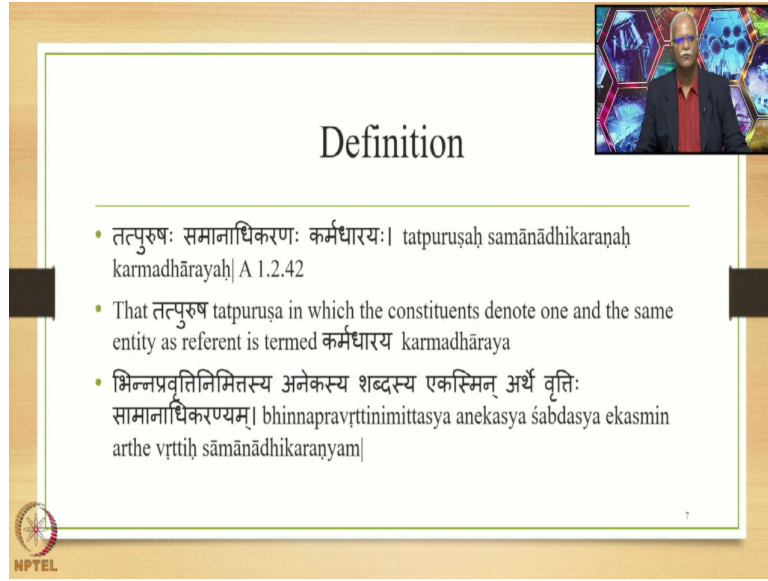
कर्मधारय
karmadhāraya
A 2.1.49-72

NPTEL

6

Now, we are studying the karmadhāraya samasa which is stated in 2 1 49 up to 2 1 72. We have studied some sutras in the karmadhāraya samasa and we noted that the adhikara which governs the karmadhāraya section is samanadhikaranena.

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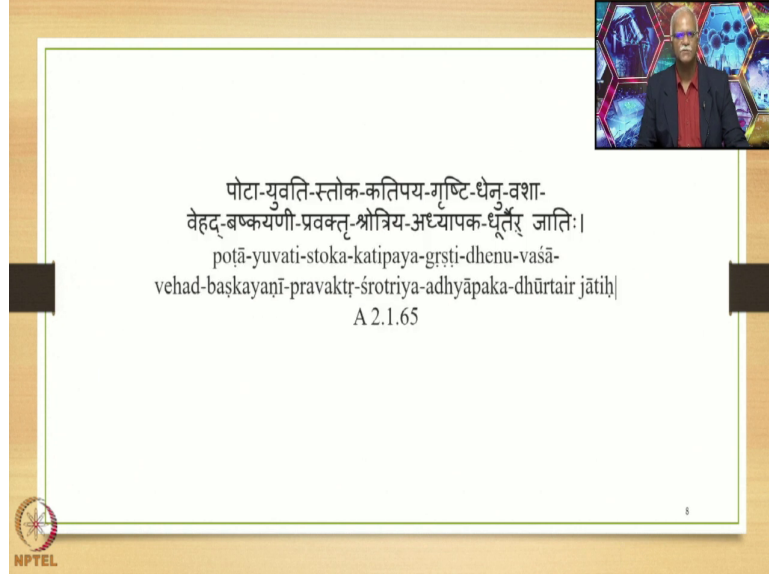
- तत्पुरुषः समानाधिकरणः कर्मधारयः। tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ| A 1.2.42
- That तत्पुरुष tatpuruṣa in which the constituents denote one and the same entity as referent is termed कर्मधारय karmadhāraya
- भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः सामानाधिकरण्यम्। bhinnapravṛttinimittasya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

Now, the term karmadharaya is defined in the grammar of panini as tatpurusah samanadhikaranah tatpurusah samanadhikaranah karmadharayah. What this means is that tatpuruṣa in which the constituents denote one and the same entity as referent is termed karmadharaya. I repeat that tatpuruṣa in which the constituents denote one and the same entity as referent is termed karmadharaya.

The state of being samanadhikaranah is called samanadhikaranyam and the samanadhikaranyam is defined by the tradition in the following manner. Bhinnapravrittinimittasya anekasya sabdasya ekasmin arthe vṛtṭiḥ samanadhikaranyam many words whose purpose of usage is different when they stand for one and the same entity those words are stated to be co-referential.

And this is the semantic relatedness between those words and based on this relatedness those words get compounded according to the sutra that we have been studying and such a samasa is called karmadharaya.

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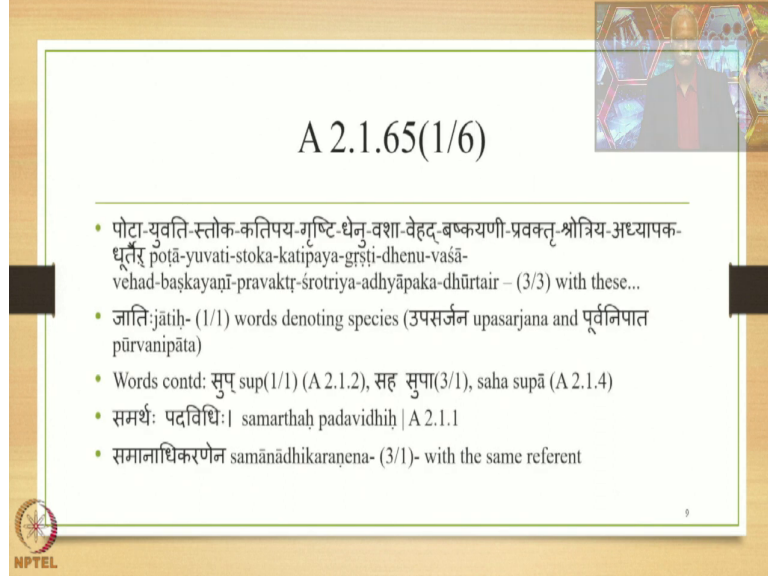
पोटा-युवति-स्तोक-कतिपय-गृष्टि-धेनु-वशा-
वेहद्-बष्कयणी-प्रवक्तृ-श्रोत्रिय-अध्यापक-धूर्तर जातिः।
poṭā-yuvati-stoka-katipaya-grṣṭi-dhenu-vaśā-
vehad-baṣkayaṇī-pravaktṛ-śrotriya-adhyāpaka-dhūrtair jātiḥ|
A 2.1.65

NPTEL

Now, let us proceed in studying the next sutra in the section. This is a very big sutra and I will read the sutra for you pota-yuvati-stoka-katipaya-grsti-dhenu-vasa-vehad-baskayani-pravaktr-srotriya-adhyapaka-dh urtair jatih. There are only two words in the sutra two padas in the sutra they are I repeat pota I repeat pota-yuvati-stoka-katipaya-grsti-dhenu-vasa-vehad-baskayani-pravaktr-srotriya-adhyapaka-dh urtair jatih.

The first word consists of several constituents pota, yuvati, stoka, katipaya, grsti, dhenu, vasa, vehad, baskayani, pravaktr, srotriya, adhyapaka and dhurtair and the second pada is jatih this is 21 65.

(Refer Slide Time: 09:14)



A 2.1.65(1/6)

- पोट्ट-युवति-स्तोक-कतिपय-गृष्टि-धेनु-वशा-वेहद्-बष्कयणी-प्रवक्तृ-श्रोत्रिय-अध्यापक-धूर्तर potā-yuvati-stoka-katipaya-grṣṭi-dhenu-vaśā-vehad-bāskayaṇī-pravaktṛ-śrotriya-adhyāpaka-dhūrtair – (3/3) with these...
- जातिःjātiḥ- (1/1) words denoting species (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthaḥ padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikaraṇena- (3/1)- with the same referent

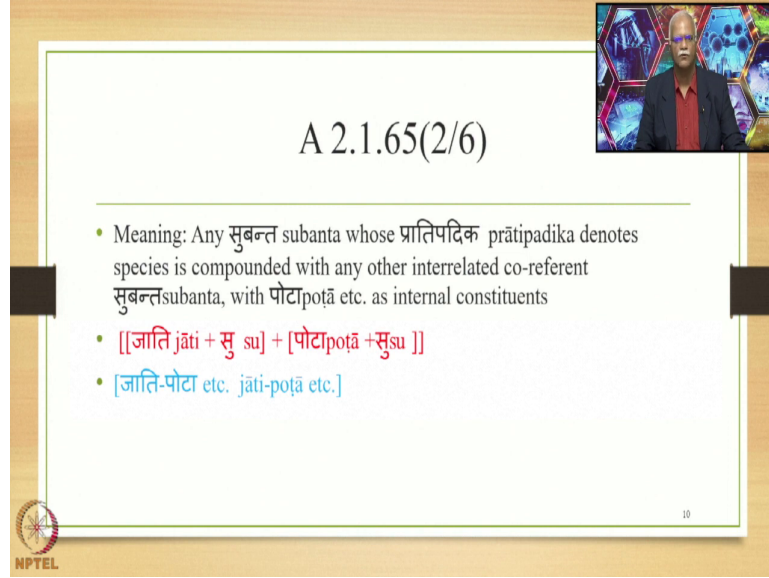
NPTEL

Now, the first word ending in dhurtair is in the instrumental plural which is three slash three which means with these words the second pada is jatih which is 1 slash 1 and this refers to words denoting species because this word appears in the prathama vibhakti the sutra prathama nirdistam samasa upasarjanam applies and assigns the term upasarjana to the word that denotes species.

And then upasarjanam purvam applies and ensures that this upasarjana occupies the initial position of the compound upasarjanam purvam what is known as purvanipata. Words

continued or sup saha supa samarthah padavidhih and also samanadhikaranena 3 slash 1 meaning with the same referent.

(Refer Slide Time: 10:31)



A 2.1.65(2/6)

- Meaning: Any सुबन्त subanta whose प्रतिपदिक prātipadika denotes species is compounded with any other interrelated co-referent सुबन्तsubanta, with पोटाpotā etc. as internal constituents
- [[जाति jāti + सु su] + [पोटाpotā +सुsu]]
- [जाति-पोटा etc. jāti-potā etc.]

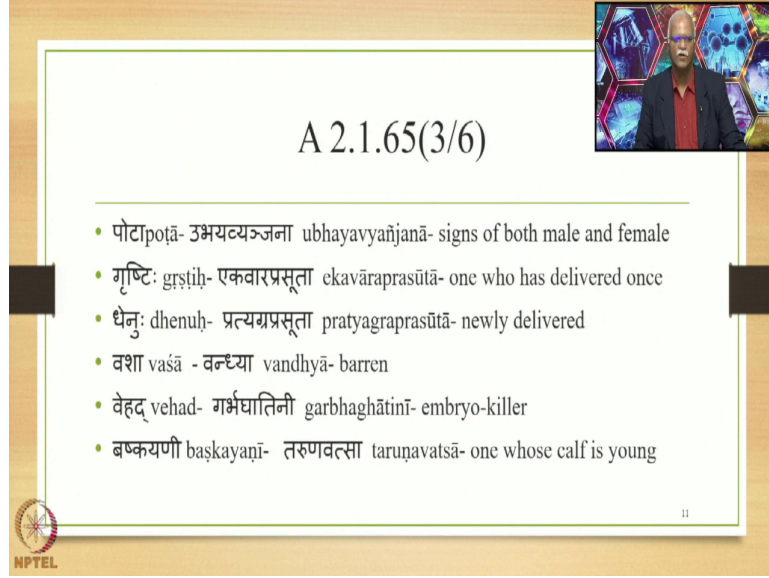
NPTEL

10

So, the overall meaning of the sutra is the following. Any subanta whose pratipadika denotes species jatih is compounded with any other interrelated co-referent subanta with pota etcetera as internal constituents. So, the meaning once again is the following any subanta whose pratipadika denotes species is compounded with any other interrelated co-referent subanta with pota etcetera as internal constituents.

So, the structure can be shown in the following manner if we have jati plus su and pota plus su jati plus su is the purvapada, pota plus su is the uttarapada then the compound output generated would be jati pota etcetera and that will be the output of the samasa.

(Refer Slide Time: 11:41)



A 2.1.65(3/6)

- पोटापोता- उभयव्यञ्जना ubhayavyañjanā- signs of both male and female
- गृष्टिः gr̥ṣṭiḥ- एकवारप्रसूता ekavāraprasūtā- one who has delivered once
- धेनुः dhenuḥ- प्रत्यग्रप्रसूता pratyagrprasūtā- newly delivered
- वशा vaśā - वन्ध्या vandhyā- barren
- वेहद् vėhad- गर्भघातिनी garbhaghātīnī- embryo-killer
- बष्कयणी baṣkayaṇī- तरुणवत्सा taruṇavatsā- one whose calf is young

NPTEL 11

Now, let us see what these peculiar words stand for what do they mean. So, the first word is pota also explained as ubhayavyanjana meaning one which has signs of both male as well as female she is referred to as pota. Grstih is ekavaraprasuta one who has delivered once.

Dhenuh is pratyagrprasuta newly delivered vasa is vandhya barren vėhad means garbhaghatini embryo killer baskayani means tarunavatsa one whose calf is young and the other words are quite well known.

(Refer Slide Time: 12:40)

A 2.1.65(4/6)

- Meaning: a female elephant with symbols of both genders
- इभा चासौ पोटा च *ibhā cāsau potā ca*
- [[इभा *ibhā* + सुsu] + [पोटा *potā* + सुsu]]
- [[इभा *ibhā* + 0] + [पोटा *potā* + 0]]
- [[इभ *ibha* + 0] + [पोटा *potā* + 0]]...A 6.3.34
- [इभपोटा *ibhapotā*]
- Similarly, 'a young elephant' - इभयुवतिः *ibhayuvatīḥ*

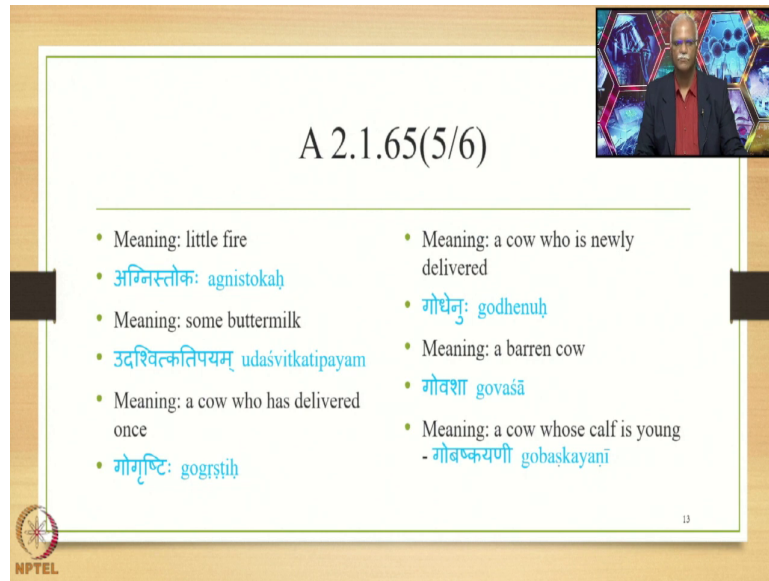
NPTEL 12

So, we go now to the examples. So, when the meaning is a female elephant with symbols of both genders and we have *ibha casau pota ca* *ibha casau* refers to the female elephant and *pota* refers to this *ubhayavyanjana* now what they actually are referring to is one and the same entity namely the female elephant. So, there is *samanadhikaranya* and so, there is *samarthah* there is semantic relatedness and so, now, the speaker intends to make a compound out of the words *ibha* and *pota* and then the process of compounding begins.

So, we have *ibha* plus *su* plus *pota* plus *su* as the *alaukikavighraha* and then the *samasa saugnya* takes place and then the *pratipadika saugnya* takes place and then the *sutra supa dhatu pratipadika yoho* applies and deletes both the *su* *pratyayas*. So, we have *ibha* plus 0 plus *pota* plus 0 as the output. Now at this stage because *ibha* and *pota* they them are *samanadhikarana* and both of them are in the feminine gender.

So, the sutra [FL] etcetera that applies 6 3 34 and so, now, ibha is moved back to its root form and that is ibha [FL] that is the sutra and. So, now, in accordance with this sutra ibha is substituted by the pratipadika form ibha and so, we have ibha plus 0 plus pota plus 0 and then finally, we derive the compound output in the form of ibhapota which means the same thing as ibha casau pota ca in the similar fashion one can also derive forms like ibha yuvati and so, on a young elephant.

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A 2.1.65(5/6)

- Meaning: little fire
- अग्निस्तोकः agnistokah
- Meaning: some buttermilk
- उदश्वित्कतिपयम् udaśvitkatipayam
- Meaning: a cow who has delivered once
- गोगृष्टिः gogrṣṭih
- Meaning: a cow who is newly delivered
- गोधेनुः godhenuḥ
- Meaning: a barren cow
- गोवशा govaśā
- Meaning: a cow whose calf is young
- गोबष्कयणी gobāṣkayānī

13

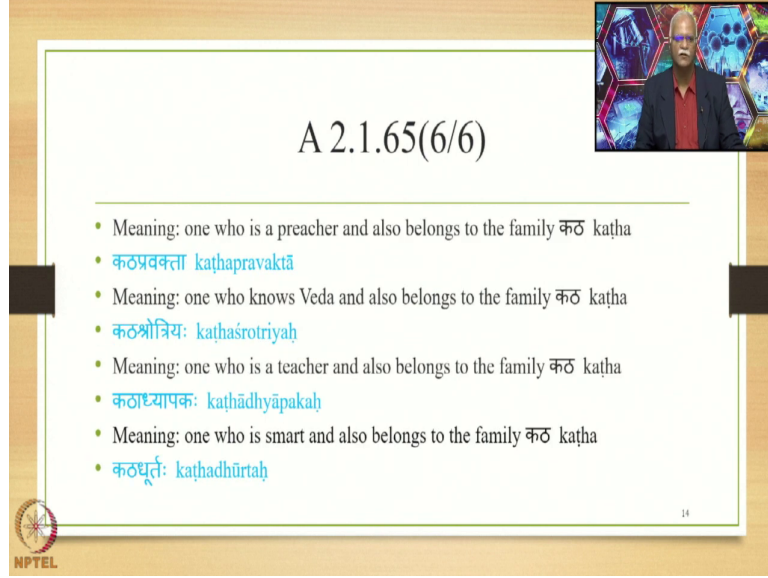
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Then we have the meaning little fire agnistokah. We follow the same procedure and we note that there is the semantic relatedness in the form of co-referentiality because the word agni and stokah they are referring to the fire only and so, we have samanadikaranya. So, both these words can be compounded and we get the compound output in the form of agnistokah after having performed all the operations that we stated earlier.

Similarly, when the meaning is to be expressed is some buttermilk then we do the same procedure and we ensure that there is semantic relatedness and after the procedure is over, we get the compound output namely *udasvitkatipayam*. Similarly, when we have the meaning a cow who has delivered once, we ensure that there is semantic relatedness and then *samasa saugnya* etcetera happens and at the end of the derivation process we get the compound output *gogrstih*.

Similarly, when the meaning is to be expressed namely a cow who is newly delivered, we get the compound output *godhenuh* after having performed all the operations after having ensured that there is semantic relatedness. Similarly, when the meaning is to be expressed namely a barren cow, we get the compound output *govasa* following the same procedure. Also, when the meaning is a cow, whose calf is young we get the compound output *gobaskayani*.

(Refer Slide Time: 17:22)



A 2.1.65(6/6)

- Meaning: one who is a preacher and also belongs to the family कठ kaṭha
- कठप्रवक्ता kaṭhapravaktā
- Meaning: one who knows Veda and also belongs to the family कठ kaṭha
- कठश्रोत्रियः kaṭhasrotriyah
- Meaning: one who is a teacher and also belongs to the family कठ kaṭha
- कठाध्यापकः kaṭhādhyāpakah
- Meaning: one who is smart and also belongs to the family कठ kaṭha
- कठधूर्तः kaṭhadhūrtah

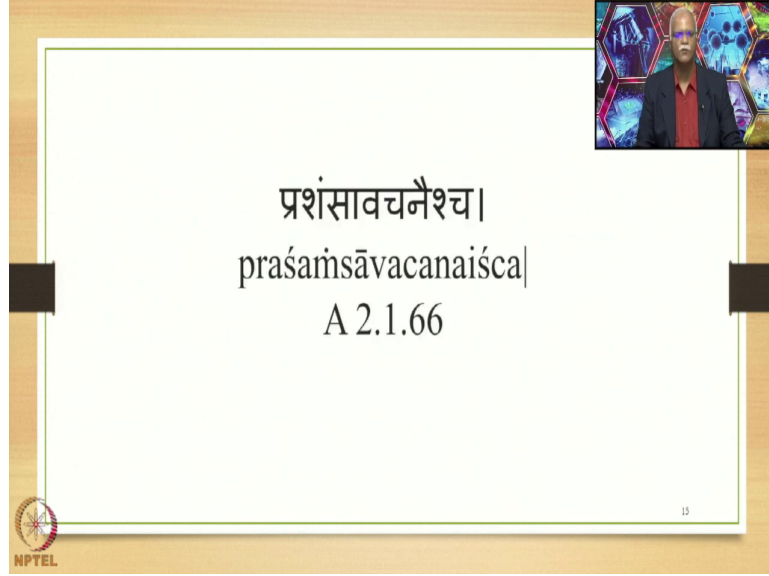
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Finally, when we have the meaning one who is a preacher and also belongs to the family of katha we get the form kathapravakta as there is semantic relatedness co-referentiality and of course, the words mentioned in the sutra they are part of the compound. So, the conditions are fulfilled. So, kathapravakta is the finally, derived compound output.

Similarly, when we want to say one who knows veda and also belongs to the family of katha where srotriyah means one who knows veda and then we get the compound output kathasrotriyah. Similarly, when we have the meaning one who is a teacher and also belongs to the family katha we get the compound output kathaadhyapakah.

Finally, when we express the meaning one who is smart and also belongs to the family katha we get the compound output kathadhurtah by doing all the procedure that is stated earlier for the derivation of the compound.

(Refer Slide Time: 18:45)



प्रशंसावचनैश्च।
praśamsāvachanaiśca|
A 2.1.66

NPTEL


15

Next, we go to the next sutra prasamsavachanaisca this is 2 1 66.

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A 2.1.66(1/3)

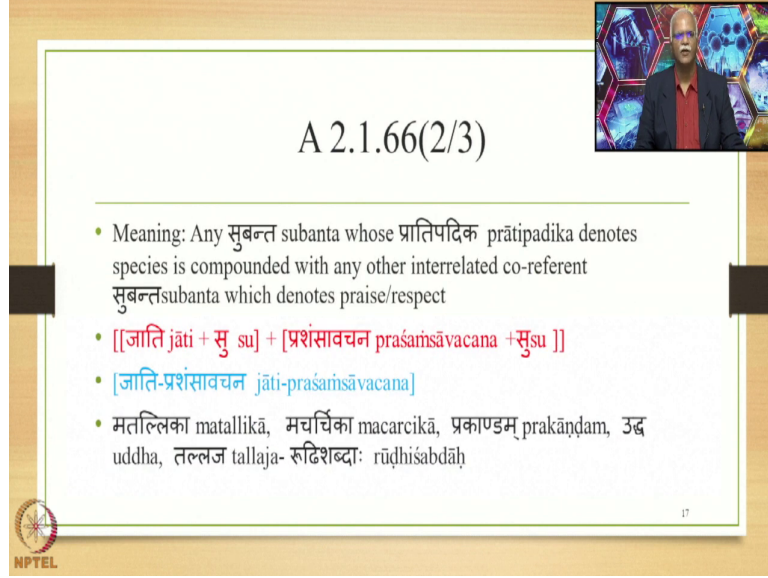
- प्रशंसावचनैश् प्रशंसवचनैश्- (3/3) with words indicating praise/respect
- च ca- indeclinable- and
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthah padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikarāṇena- (3/1)- with the same referent
- जातिःjātiḥ- (1/1) words denoting species (उपसर्जन उपasarjana and पूर्वनिपात pūrvanipāta)

16

This sutra has got two padas prasamsavacanenih which is instrumental plural 3 slash 3 with words indicating praise or respect ca is an indeclinable and meaning and words continued are sup and saha supa samarthah padavidhih and also samanadhikaranena 3 slash 1 meaning with the same referent.

The other word continued is jatih. This is 1 slash 1 of jati meaning words denoting species. Now because of the prathama vibhakti this word is assigned the term upasarajana by the sutra prathama nirdistam samasa upasarjanam and then by the sutra upasarjanam purvam this upasarjana occupies the initial position of the samasa.

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A 2.1.66(2/3)

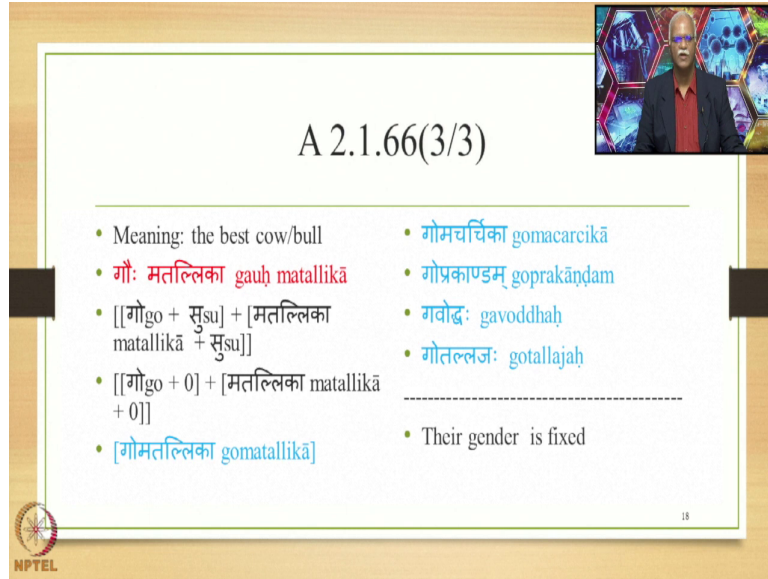
- Meaning: Any सुबन्त subanta whose प्रातिपदिक prātīpadika denotes species is compounded with any other interrelated co-referent सुबन्तsubanta which denotes praise/respect
- [[जाति jāti + सु su] + [प्रशंसावचन praśamsāvachana + सुsu]]
- [जाति-प्रशंसावचन jāti-praśamsāvachana]
- मतल्लिका matallikā, मचर्चिका macarcikā, प्रकाण्डम् prakāṇḍam, उद्ध uddha, तल्लज tallaja- रुदिशब्दाः rūḍhiśabdāḥ

17

So, now we have the meaning any subanta whose pratipadika denotes species is compounded with any other interrelated co-referent subanta which denotes praise or respect repeat any subanta whose pratipadika denotes species is compounded with any other interrelated co-referent subanta which denotes praise or respect.

So, we have jati plus su as the purvapada and prasamsavachana plus su as the uttarapada and finally, we get jati prasamavachana as the compound output. Now the prasamsavachanas are the following matallika, macarcika, prakandam, uddha and tallaja these are the rudhi sabdahs expressing prasamsa praise or respect.

(Refer Slide Time: 21:19)



A 2.1.66(3/3)

- Meaning: the best cow/bull
- गौः मतल्लिका gauḥ matallikā
- [[गोgo + सुsu] + [मतल्लिका matallikā + सुsu]]
- [[गोgo + 0] + [मतल्लिका matallikā + 0]]
- [गोमतल्लिका gomatallikā]
- गोमचर्चिका gomacarcikā
- गोप्रकाण्डम् goprakāṇḍam
- गवोद्धः gavoddhah
- गोतल्लजः gotallajah
- Their gender is fixed

NPTEL

So, now we have the meaning the best cow or the best bull. This is the meaning to be expressed and now we have gauḥ matallikā as the laukikavighraha where the word matallikā means the best. So, now, there is semantic relatedness because go and matallikā even though mean different they are referring to one and the same entity namely the cow or the bull and so, there is compounding that is possible and so, we start the process of compounding.

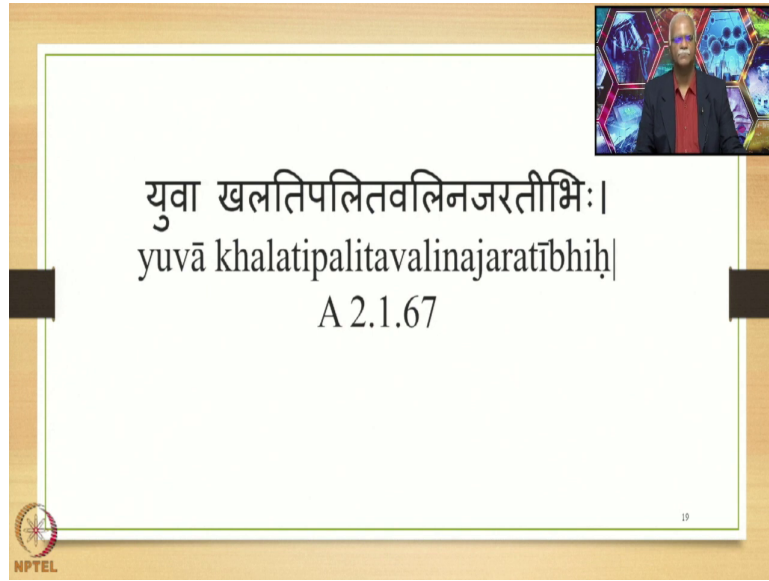
So, first we do the alaukikavighraha go plus su plus matallikā plus su and then samasa saugnya takes place takes place. So, pratipadikā saugnya takes place and so, supa dhatu pratipadikā yoho and so, we have go plus 0 plus matallikā plus 0. And so, finally, we get the compound output in the form of gomatallikā.

And similarly we will get the compound output in the form of gomacarcikā goprakāṇḍam and gavoddhah and gotallajah all of them will mean the best cow or bull gomacarcikā

goprakandam gavoddhah or gotallajahone of the important points to be noted over here is that the gender of these words is fixed.

So, gomacarcika will be feminine goprakandam nuter gavoddhah masculine gotallajah masculine.

(Refer Slide Time: 23:15)



युवा खलतिपलितवलिनजरतीभिः।
yuvā khalatipalitavalinajaratībhiḥ|
A 2.1.67

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Now, let us proceed to 2 1 67 this is yuva khalatipalitavalinajaratibhih 2 1 67.

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A 2.1.67(1/4)

- युवा yuvā- (1/1) youth (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- खलति-पलित-वलिन-जरतीभिः khalati-palita-valina-jaratibhiḥ- (3/3) with...
- 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
- खलतिkhalati- bald, पलितpalita- old, वलिनvalina- wrinkled, जरतीjaratī-aging

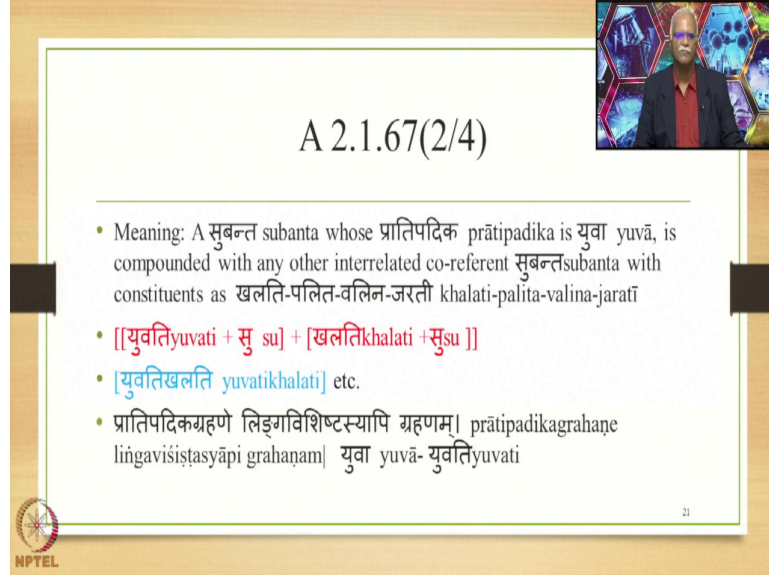


In this sutra there are two padas the first one is yuva and the second one is khalatipalitavalinajaratibhih. In this sutra the first pada is yuva which is in 1 slash 1 yuva means youth. And so, the word yuva is termed upasarjana by the sutra prthama nirdistam samasa upasarjanam and the sutra upasarjanam purvam will ensure that this pada yuva occupies the initial position of the samasa the purvanipata will takes take place.

The second is khalati palita valina jaratibhih this is in the instrumental plural three slash three which means with these words khalati palita valina and jarati the words continued are sup and saha supa and also samarthah padavidhih. And also, samanadhikaranena 3 slash 1 meaning with the same referent khalati means bald palita means old and valina means wrinkled and jarati means aging this is very peculiar because yuva and these words they are semantically related in co-referentiality relation.

So, yuva and khalati they are intended by the speaker to be in the relation of co-referentiality.

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A 2.1.67(2/4)

- Meaning: A सुबन्त subanta whose प्रातिपदिक prātipadika is युवा yuvā, is compounded with any other interrelated co-referent सुबन्तsubanta with constituents as खलति-पलित-वलिन-जरती khalati-palita-valina-jarati
- [[युवतियुवति + सु su] + [खलतिकhalati + सुsu]]
- [युवतिखलति yuvatikhalti] etc.
- प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्। prātipadikagrahaṇe liṅgaviśiṣṭasyāpi grahaṇam| युवा yuvā- युवतियुवति

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So, the meaning of the sutra is a subanta whose pratipadika is yuva is compounded with any other interrelated co-referent subanta with constituents as khalati palita valina and jarati. I repeat a subanta whose pratipadika is yuva is compounded with any other interrelated co-referent subanta with constituents as khalati, palita, valina and jarati. So, we have yuvati plus su as purvapada and khalati plus su as uttarapada and then we get the compound output namely yuvatikhalti etcetera.

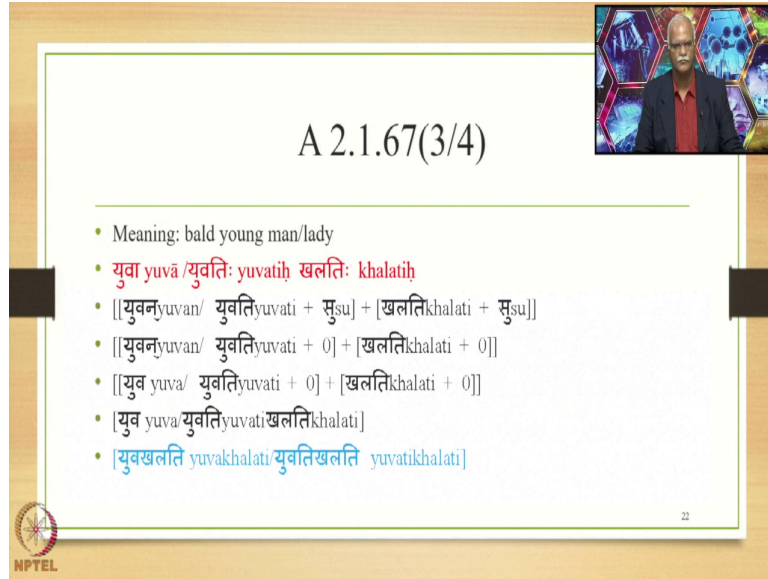
One thing to be noted over here is that even though the word mentioned in the sutra is yuva and the other words mentioned in the sutra are khalati etcetera the compound output contains

the word yuvati and not yuva that is primarily because of the semantic relatedness which is the basic condition for the process of compounding.

Now yuva being in masculine and khalati being in feminine there is no way they can refer to one and the same entities and so, it is assumed that the word yuva here denotes the feminine form of yuva that is yuvati. And then the samandhikaranya or the co-referentiality works and so, here the word meaning of yuva is extended to its feminine form by one of the maxims also stated on this slide pratipadikagrahane lingavisistasyapi grahanam.

If a pratipadika is understood it also enables you to understand the same pratipadika qualified by a specific gender. So, if the word yuva is uttered in the sutra one can also understand the pratipadika yuva together with the feminine suffix qualifying it; that means, yuva can also stand for yuvati and then we get the desired output in the form of the compound that is yuvatikhlati etcetera.

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A 2.1.67(3/4)

- Meaning: bald young man/lady
- युवा yuvā /युवतिः yuvatiḥ खलतिः khalatiḥ
- [[युवन्yuvan/ युवतिyuvati + सुsu] + [खलतिkhalati + सुsu]]
- [[युवन्yuvan/ युवतिyuvati + 0] + [खलतिkhalati + 0]]
- [[युव yuva/ युवतिyuvati + 0] + [खलतिkhalati + 0]]
- [युव yuva/युवतिyuvatiखलतिkhalati]
- [युवखलति yuvakhalati/युवतिखलति yuvatikhlati]

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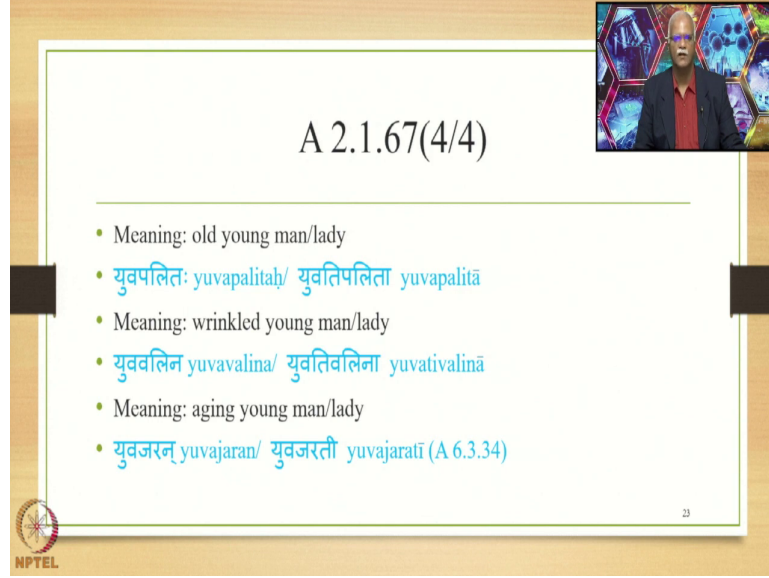
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So, now the meaning is the following yuva or yuvati khalati. So, bald young man or lady and yuva or yuvatih and khalatih. So, we have yuvan or yuvati plus su plus khalati plus su. Now because the words yuvati and khalati they mean different things, but they are referring here to one and the same entity.

So, they are related in the form of co-referentiality and so, now, there is semantic relatedness and so, now, both these padas can be compounded and so, the compounding process begins and we have alaukikavigraha namely yuvan or yuvati plus su plus khalati plus su the samasa saugnya takes place the pratipadika saugnya takes place and so, now, supa dhatu pratipadika yoho applies and deletes both the su pratyayas. So, we have yuvan or yuvati plus 0 plus khalati plus 0.

So, now here we have the na at the end of yuvan deleted by [FL] and so, we have yuva or yuvati plus 0 plus khalati plus 0 and finally, we get the compound output yuvakhalati or yuvatikhlati.

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A 2.1.67(4/4)

- Meaning: old young man/lady
- युवपलितः yuvapalitaḥ/ युवतिपलिता yuvapalitā
- Meaning: wrinkled young man/lady
- युववलिनि yuvavalina/ युवतिवलिना yuvativalinā
- Meaning: aging young man/lady
- युवजरन् yuvajaran/ युवजरती yuvajaratī (A 6.3.34)

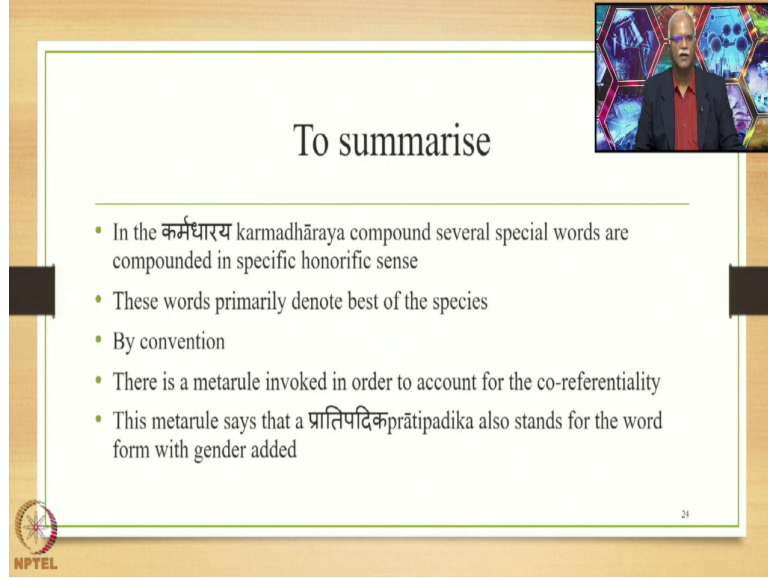
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Similarly, we get the other compound outputs when we have the following meanings. So, now, we have the old young man or lady that is to be conveyed and here we have yuvapalitaḥ as the final compound output and also yuvatipalita as feminine compound output.

Similarly, when we want to convey wrinkled young man or lady the compound output is yuvavalina and also yuvativilena. And then when we have the out the meaning to be expressed as aging young man or lady the compound output is yuvajaran or yuvajarati. In yuvajarati even though the laukikavighraha is yuvati jarati the unnadbhava takes place and

yuvati goes back to the pratipatika form yuvan where na gets deleted and we get the finally, derived compound output in the form of yuvajarati where 6 3 34 applies [FL].

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To summarise

- In the कर्मधारय karmadhāraya compound several special words are compounded in specific honorific sense
- These words primarily denote best of the species
- By convention
- There is a metarule invoked in order to account for the co-referentiality
- This metarule says that a प्रातिपदिकprātipadika also stands for the word form with gender added

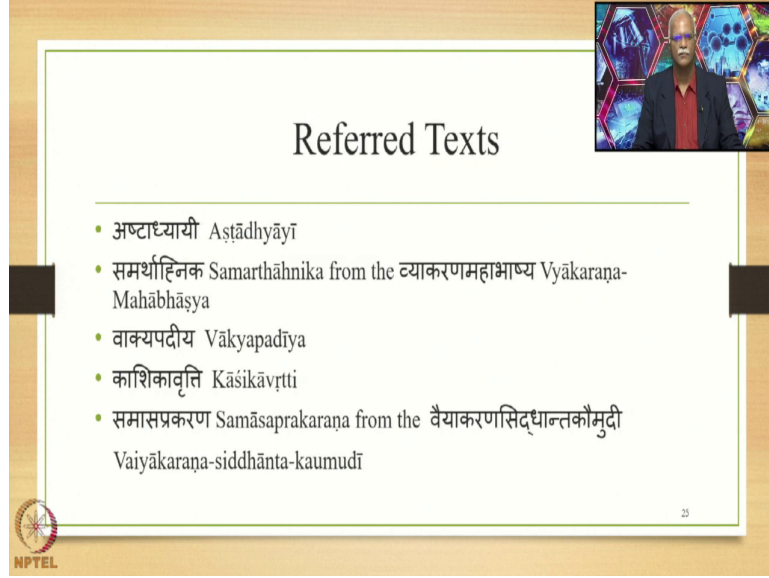
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To summarize in the karmadharaya compound several special words are compounded in specific honorific sense matalika, macarcika, prakandam uddhatallajo etcetera these words primarily denote the best of the species they denote them by convention rudhi sabdah. Similarly, there is a metarule invoked in order to account for the co-referentiality namely pratipadikagrahane, lingavisistasyapi grahanam.

This metarule says that a pratipadika also stands for the word form with the gender meaning added to it this is very interesting now we shall study some more sutras in the next lecture which explain the karmadharaya compound.

(Refer Slide Time: 32:06)



Referred Texts

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

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These are the texts referred to.

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अनुगृहीतो'स्मि

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



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Thank you very much.