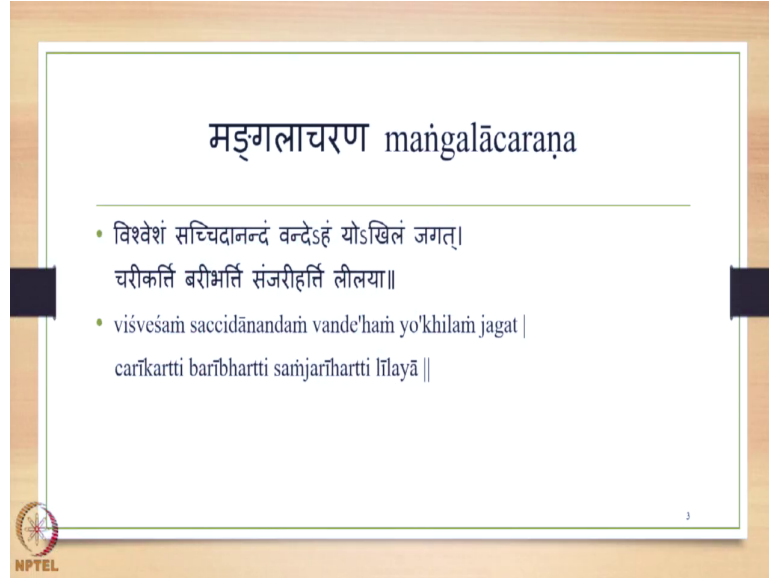


**समास samāsa in Pāṇinian grammar- I**  
**Prof. Malhar Kulkarni**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Bombay**

**Lecture - 41**  
**गतसिमास gatisamasa- 2**

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

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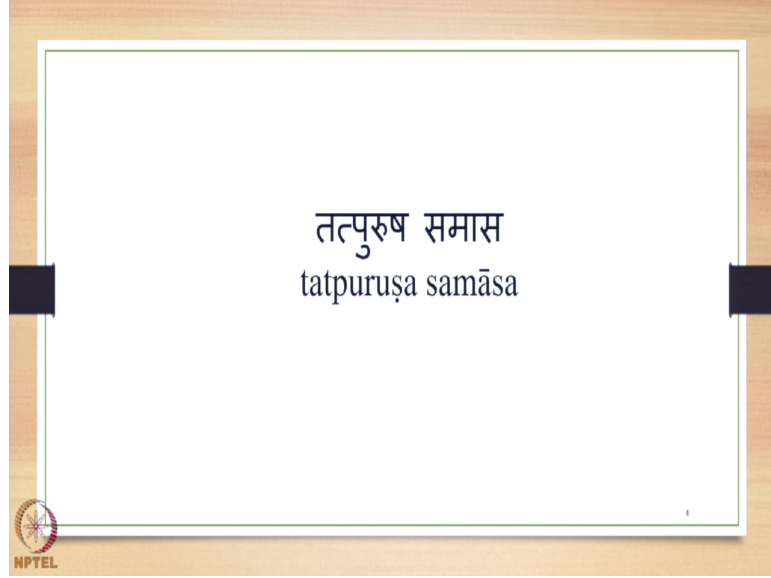
**मङ्गलाचरण maṅgalācaraṇa**

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

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[FL].

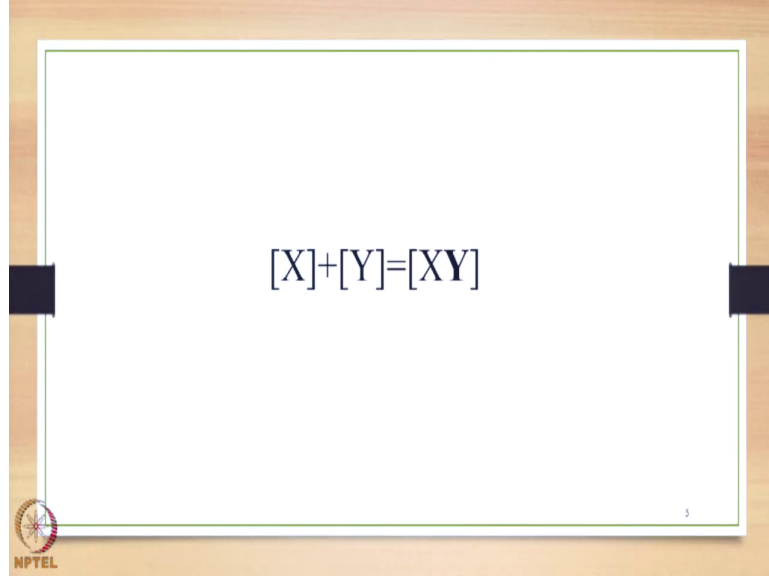
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In this course we are concentrating on the tatpuruṣa samāsa. Tatpuruṣa samāsa is one of the major types of samāsas in Sanskrit others being avyayibhāv and bahuvrīhi and dvandv by far the tatpuruṣa samāsa is the most productive amongst all the four. There are also many sub varieties of the tatpuruṣa samāsa which are the feature of the tatpuruṣa samāsa.

Also, the number of sūtras Panini has composed in order to explain the tatpuruṣa samāsa. They are quite a few in comparison with the other three types of samāsas; be it the samāsa vidhāyaka sūtra or the samāsanta svara vidhāyaka sūtra or the samāsa svara vidhāyaka sūtra. The tatpuruṣa samāsa is explained with good number of sūtras and that is not what is the case with the other samāsas. The derivation of the tatpuruṣa samāsa can be shown in the simple form in this manner.

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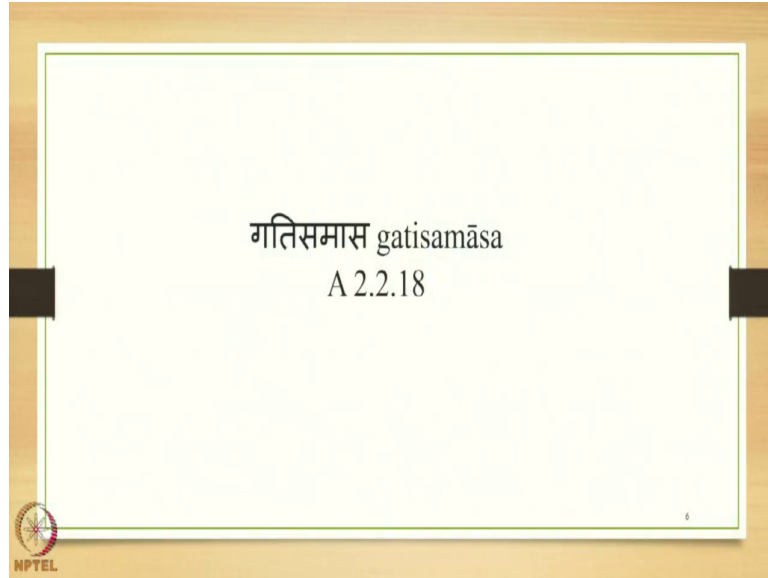
We have X and Y two independent and separate units in terms of meaning as well as the word form as well as the accent, but they are interrelated and so the speaker of Sanskrit decides to merge them together and generate an output with only one entity. So, X Y is that output now this is one entity in terms of meaning as well as word form and as well as the accent.

Now, the feature of the tatpurusha samasa is that Y occupies the position of the head. What it means is that; when X Y becomes the part of the sentence, then it is through Y that the other words in the sentence are linked to X Y and X is theoretically not allowed to have an external linkage without going through Y.

When the examples are found where X has got some interrelation with another external world word without going through Y such samasas are termed as exceptions and are noted down as asamartha samasas. We have seen several subtypes of the tatpurusha samasa namely the

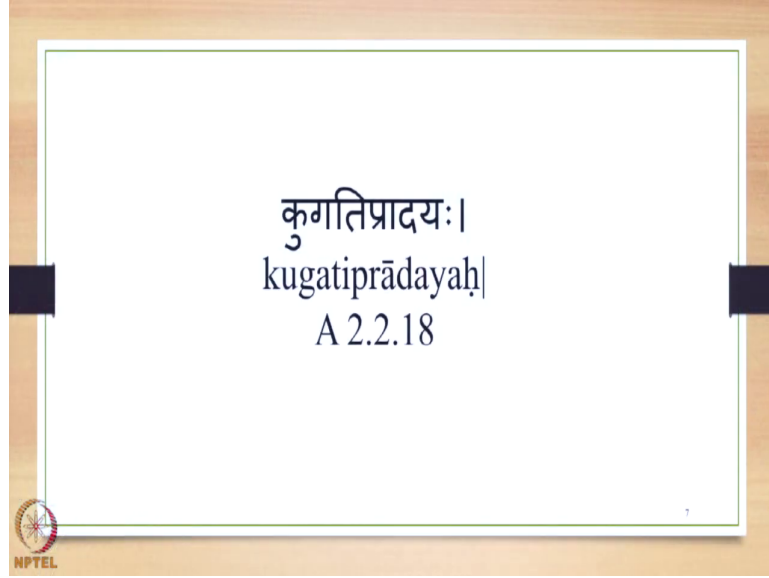
vibhakti tatpurusha and also the karmadharaya tatpurusha. Then we also saw the tatpurusha samasa type namely the gati the praadi samasa and we are studying now gatisamasa.

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The sutras relating the praadi samasa and the gatisamasa is the same namely kugatipradayah 2.2.18 kugatipradayah. We have already studied the praadi samasa we have already studied the samasa that happens to ku.

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## A 2.2.18 गतिगति(1/13)

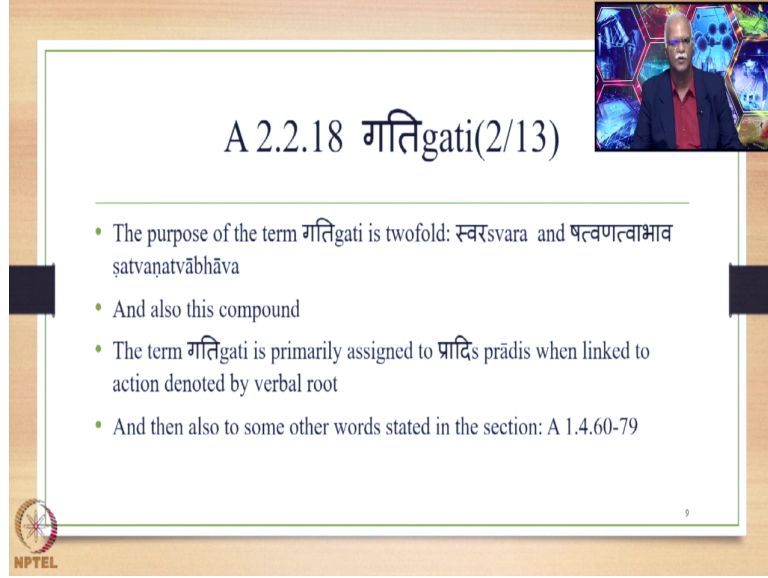
- कुगतिप्रादयः kugatiprādayah- (1/3)- the word कुku, the words termed गतिगति and the words grouped as प्रादिस प्रादिस
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः | samarthah padavidhiḥ | A 2.1.1
- नित्यमनित्यम्- A 2.2.17
- Meaning: Any सुबन्त subanta whose प्रतिपदिकs prātipadikas are कुku, the words termed गतिगति and the words grouped as प्रादिस प्रादिस, is always compounded with any other interrelated सुबन्तsubanta
- This is a नित्यसमास nityasamāsa of अस्वपदविग्रह asvapadavigraha type



Now, we shall study in this lecture the samasa of gati. So, the sutra is a kugatipradayah which is prathama bhahu vachana which means the word ku the words termed gati and the words grouped as pradis. Sup and saha supa are the words continued, samarthah padavidhih is also continued, nityam is also continued.

So, the meaning of the sutra is any subanta whose pratipadikas are ku the words termed gati and the words grouped as pradis is always compounded with any other interrelated subanta.

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A 2.2.18 गतिgati(2/13)


- The purpose of the term गतिgati is twofold: स्वरsvara and षत्वणत्वाभाव षत्वणत्वाभाव
- And also this compound
- The term गतिgati is primarily assigned to प्राडिs prādis when linked to action denoted by verbal root
- And then also to some other words stated in the section: A 1.4.60-79

NPTEL

This is a nityasamasa of asvapadavigraha type. The purpose of the term gati is twofold. One the svara or the specific accent which is stated by a few sutras like [FL] etcetera [FL] etcetera and satvanatvabhava. So, satva and natva these are the two operations that we have studied earlier the retroflex substitution that is prescribed in the Ashtadhyayi using the technical term upasarga and when the gati [FL] is given the satva and natva is not stated.


So, there is negation of satva and natva and also in particular in this compound which is called gatisamasa. The term gati is primarily assigned to pradis when they are linked to an action denoted by the verbal root and then also the term gati is assigned to some other words stated in the section 1.4.60 to 1.4.79 and we shall study this section in little detail.

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## A 2.2.18 गतिgati(3/13)

- Meaning: after having made something extensively
- यत् प्रकरोति yat prakaroti
- [[प्रpra+ सुsu] + [[कृ kr+त्वा tvā] + सु su]]
- [[प्रpra + सुsu] + [[कृ kr + यया (ल्यप् lyap)] + सुsu]]
- [[प्रpra+ 0] + [[कृ kr + यया] + 0]]
- [प्रकृत्य prakrtya]
- कारिकाशब्दस्योपसंख्यानम्।  
kārikāśabdasyopasaṅkhyānam।
- The word कारिका kārikā should also be termed गतिgati
- Meaning: having done the trade
- कारिकाकृत्य kārikākṛtya
- Meaning: the done trade
- कारिकाकृतम् kārikākṛtam

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So, if you have the meaning to be expressed as after having made something extensively yat prakaroti. This is the laukik vighraha vakya and so you have pra plus su and kr plus tva plus su. So, this is the nityasamasa so; obviously, the elements which figure in the laukika vighraha do not figure in the finally, derived compound output.

So, prakaroti is what is to be focused on and now we have pra which is a praadi, but now it is linked with the action of doing so it is termed as gati. Kr means to do and pra kr means some to do something extensively and so now, there is this semantic relatedness. And now, if you have the suffix tva which indicates that this is an indeclinable and this is a pratipadika and so now there is a compounding that is possible.

In prakaroti, even though there is semantic relatedness compounding is not possible as karoti ends in a tin and we have already seen that the basic condition for compounding is that both



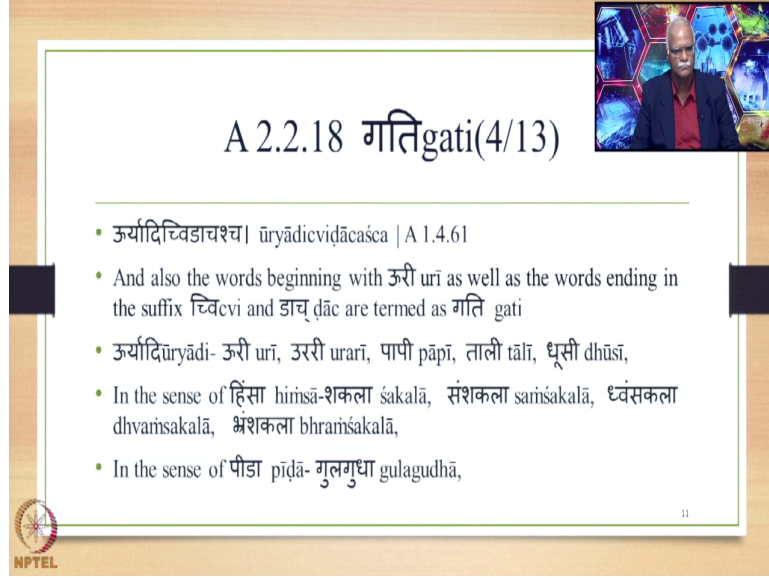
the padas have to be subantas. So, now, here we have pra plus su plus kr tva plus su. So, in this case now because there is gatisamasa. So, samasa [FL] takes place and once that takes place there is a substitution of ya in place of tva.

So, we have samasa [FL] pra is substituted by the suffix yap and. So, we now have pra plus su plus kr plus ya plus su. And then we see that the samasa [FL] has happened so the pratipadika [FL] is applied and so the sutra supo dhatu pratipadika yoho also applies and so the su pratyaya is deleted. So, we have pra plus 0 plus kr plus ya plus 0 and now because the suffix ya has a marker pa.

So, kr will be appended with the augment ta at the end and so finally, we derived the compound output in the form of prakrtya. Prakrtya means yat prakaroti after having made something extensively but this is a nityasamasa. Similarly, karikasabdasyopasamkhyanam is another statement which also suggests that the word karika should also be termed as gati and so it will also undergo the same process and so if the meaning is having done the trade karika prefers to the trade.

So, after having done the trade if this is the meaning to be expressed you will get the compound derived form as karikakrtya and if the meaning to be conveyed is the trade the done trade the compound will be karikakrtya or karikakrtam.

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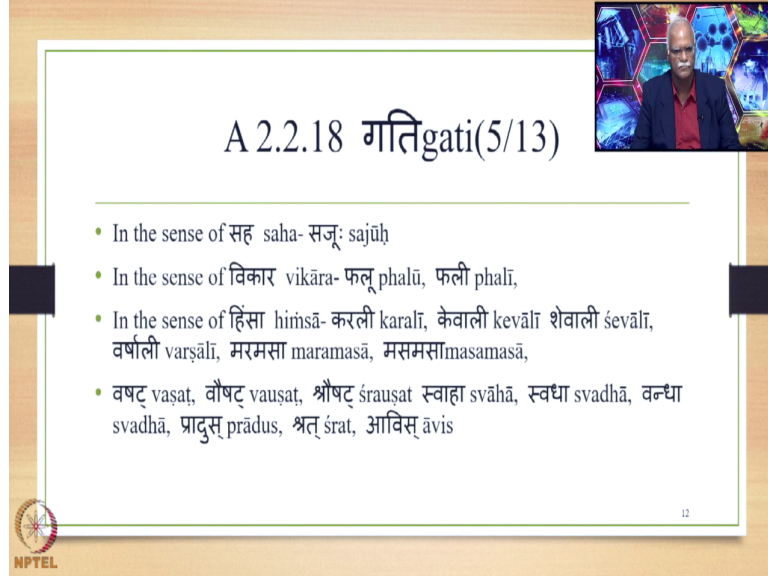
A 2.2.18 गतिgati(4/13)

- उर्यादिच्चिडाचश्च। ūryādicviḍācaśca | A 1.4.61
- And also the words beginning with ऊरी urī as well as the words ending in the suffix च्विcvi and डाच् ḍāc are termed as गति gati
- उर्यादिūryādi- उरी urī, उररी urarī, पापी pāpī, ताली tālī, धूसी dhūsī,
- In the sense of हिंसा himsā-शकला śakalā, संशकला saṁśakalā, ध्वंसकला dhvaṁsakalā, भ्रंशकला bhraṁśakalā,
- In the sense of पीडा pīḍā- गुलगुधा gulagudhā,

NPTEL 11

Now, let us study some more sutras in the section that explains the gati [FL]. The first such sutra is uryadicvidacasca 1.4.61. What it means is that and also the words beginning with uri as well as the words ending in the suffix cvi and dac are termed as gati. So, the words in the uryadi list is are the following uri, urari, papi, tali, dhusi also in the sense of himsa are the words sakala, samsakala, dhvamsakala and bhramsakala. In the sense of pida there are words like gulagudha.

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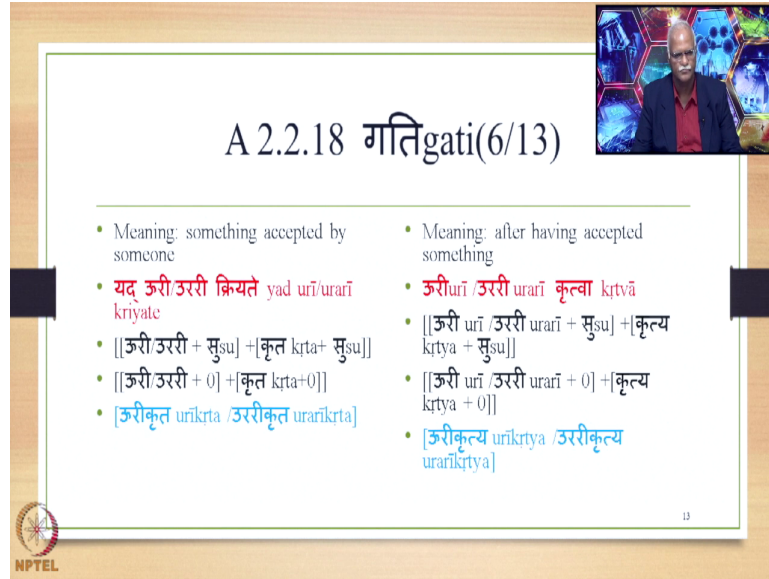
A 2.2.18 गतिgati(5/13)

- In the sense of सह saha- सजूः sajuḥ
- In the sense of विकार vikāra- फलू phalū, फली phalī,
- In the sense of हिंसा himsā- करली karalī, केवाली kevalī शेवाली śevālī, वर्षाली varṣālī, मरमसा maramasā, मसमसा masamasā,
- वषट् vaṣaṭ, वौषट् vauṣaṭ, श्रौषट् śrauṣaṭ स्वाहा svāhā, स्वधा svadhā, वन्धा svadhā, प्रादुस् prādus, श्रत् śrat, आविस् āvis

NPTEL 12

In the sense of saha there is a word sajuḥ, in the sense of vikara there are the words phalu and phalli. Again, in the sense of himsa the words are karali, kevali, sevali, varsali, maramasa and masamasa. And we also have another group of words vasat, vasat, srasat, svaha, svadha, vandha, pradus, srat and avis all of them they are termed as uryadi and they will be termed as gati and they will undergo the gatisamasa.

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A 2.2.18 गतिgati(6/13)

- Meaning: something accepted by someone
- यद् ऊरी उररी क्रियते yad urī/urārī kriyate
- [[ऊरी उररी + सुsu] + [कृत krta + सुsu]]
- [[ऊरी उररी + 0] + [कृत krta+0]]
- [उरीकृत urīkrta / उररीकृत urārīkrta]

- Meaning: after having accepted something
- ऊरी/उररी कृत्वा kṛtvā
- [[ऊरी urī / उररी urārī + सुsu] + [कृत्य krtya + सुsu]]
- [[ऊरी urī / उररी urārī + 0] + [कृत्य krtya + 0]]
- [उरीकृत्य urīkrtya / उररीकृत्य urārīkrtya]

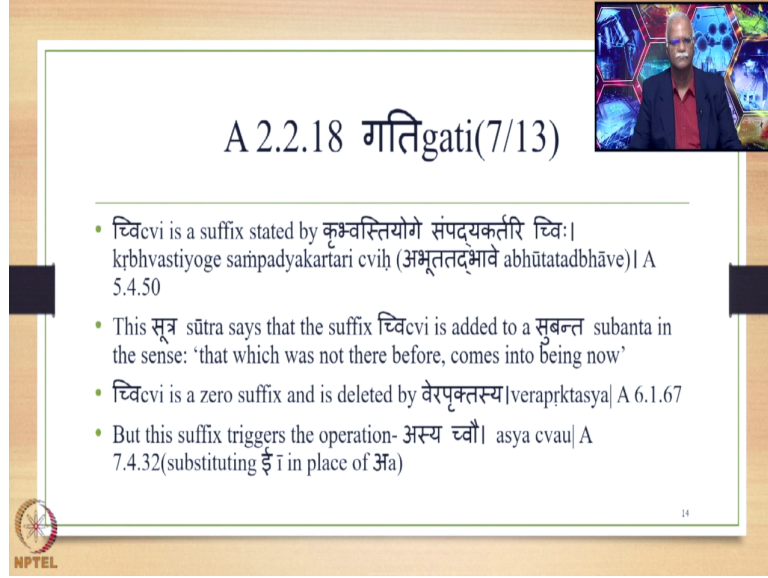
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So, now if you have the meaning namely something accepted by someone yad uri kriyate. So, we have uri as well as urari plus su plus krta plus su and now there is a samasa [FL]. So, there is a pratipadika [FL] and so you have supo dhatu pratipadika yoho applying and so you have now uri or urari plus 0 plus krta plus 0. So, finally, you get the compound in the form of urikrta or urarikrta this is also nityasamasa this means the same thing as yad uri or urari kriyate.

Similarly, if you have the meaning after having accepted something you also have uri or urari krtva and then you have uri or urari plus su plus krtya and krtva undergoes the same operation as stated before where tva gets substituted by yap because there is a samasa and then there is the augment ta added at the end of kr. So, you have krtya and then you get uri or urari plus 0 plus krtya plus 0. And finally, you get the compound output urikrtya as well as urarikrtya.

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A 2.2.18 गतिgati(7/13)

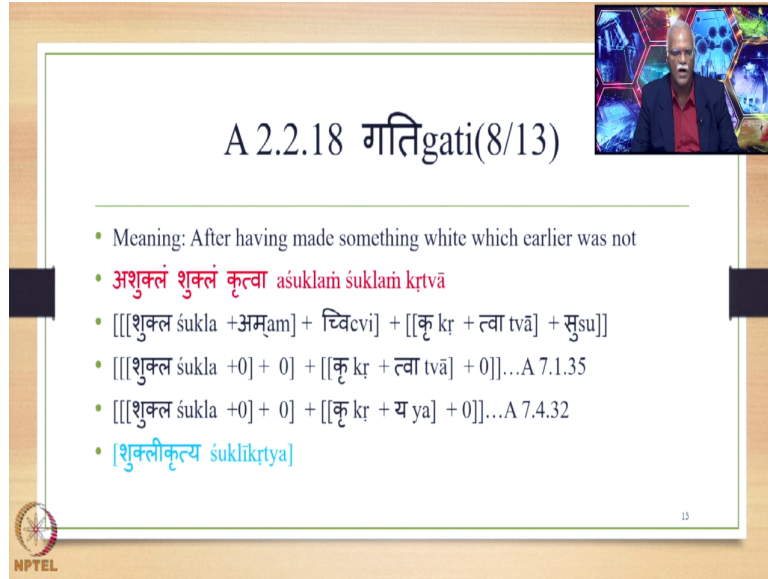
- च्विcvi is a suffix stated by कृभ्वस्तियोगे संपद्यकर्तरि च्विः।  
krbhvastiyoge sampadyakartari cvih (अभूततद्भावे abhūtatadbhāve) | A 5.4.50
- This सूत्र sūtra says that the suffix च्विcvi is added to a सुबन्त subanta in the sense: 'that which was not there before, comes into being now'
- च्विcvi is a zero suffix and is deleted by वेरपृक्तस्य | veraprktasya | A 6.1.67
- But this suffix triggers the operation- अस्य च्वौ | asya cvau | A 7.4.32(substituting ई ī in place of अ a)

NPTEL

Now, the next word mentioned in the sutra uryadicvidacasca is cvi. Now, cvi is a suffix stated by the sutra krbhvastiyoge sampadyakartari cvih 5.4.50. There is also the word abhutadabhve in the same sutra. Now, this sutra says that the suffix cvi is added to a subanta in the sense that which was not there before comes into being now.

Cvi is a 0 suffix and is deleted by veraprktasya 6.1.67, but this suffix triggers the operation stated by the sutra seven four seventy two asya cvau substituting noun I in place of A.

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A 2.2.18 गतिgati(8/13)

- Meaning: After having made something white which earlier was not
- अशुक्लं शुक्लं कृत्वा aśuklaṁ śuklaṁ kṛtvā
- [[[शुक्ल śukla +अम्am] + च्विcvi] + [[कृ kr + त्वा tvā] + सुsu]]
- [[[शुक्ल śukla +0] + 0] + [[कृ kr + त्वा tvā] + 0]]...A 7.1.35
- [[[शुक्ल śukla +0] + 0] + [[कृ kr + य ya] + 0]]...A 7.4.32
- [शुक्लीकृत्य śuklikṛtya]

NPTEL

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So, now, we have the meaning after having made something white which earlier was not after having made something white which earlier was not; so asuklam suklam krtva. Now, we have sukla plus am plus cvi plus kr plus tva plus su. Now, in the sense of abhutatabhav the suffix cvi is added. So, suklam plus cvi plus krtva plus su.

Now, in this case the entire cvi suffix gets deleted. Of course, sukla is related with the action of doing as karma. So, there is semantic relatedness now once we have this alaukik vighrah there is samasa [FL] then there is pratipadika [FL] and then the su pratyayas get deleted su and am they get deleted. So, you have sukla plus 0 plus kr plus tva plus 0.

Cvi pratyaya is deleted also veraprktasya. So, we have sukla plus 0 plus 0 plus kr plus tva plus 0 and then we have sukla plus 0 plus 0 plus kr plus ya where the ya substitute takes place

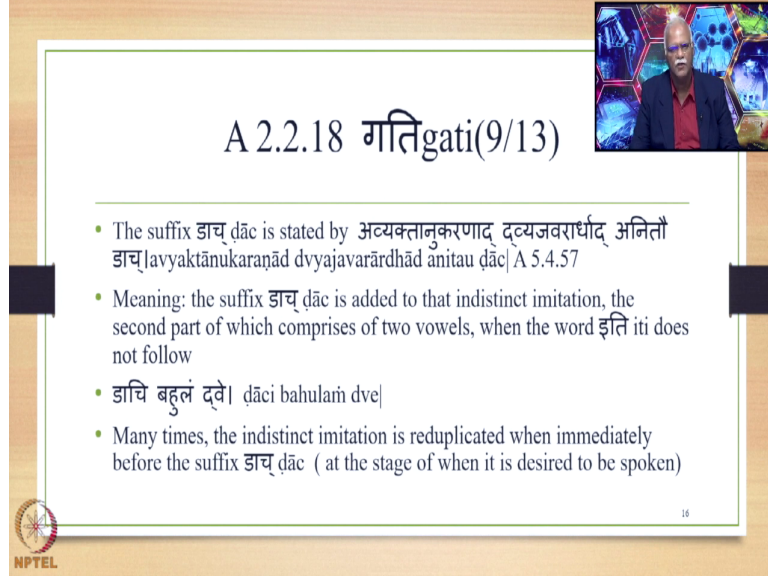
and then we get also the augment ta added. And finally, asya cavu applies 7.4.32 which substitutes a in sukla by I and so we get the form suklikrtya.

Suklikrtya means after having made something white which earlier was not asuklam sukklam krtva suklikrtya. So, the word sukli ends in the suffix cvi which is a 0 suffix. And so suklikrtya is termed as gati samasa by this particular sutra it gives gati [FL] to sukli and then there is a samasa that takes place because of kugatipradayah and we have the form suklikrtya.

Now, when the cvi suffix is added followed by a tinanta there is no samasa. So, if you have sukli karoti this is also possible sukli karoti. In case of sukli karoti, there is no samasa possible because karoti is not the subanta. Now, what happens to both the words the words are semantically linked, but still, they both are having independent status.

Sukli is gati and karoti is the tinanta verb and they are independent words even though we write them together for the sake of convenience we must remember that they both have independent status here; however, because this is a compound. So, they both are merged together. So, they should be written together suklikrtya.

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A 2.2.18 गतिgati(9/13)

- The suffix डाच् dāc is stated by अव्यक्तानुकरणाद् द्व्यजवरार्धाद् अनितौ डाच्|avyaktānukaraṇād dvyajavarārdhād anitau dāc| A 5.4.57
- Meaning: the suffix डाच् dāc is added to that indistinct imitation, the second part of which comprises of two vowels, when the word इति iti does not follow
- डाचि बहुलं द्वे| dāci bahulam dve|
- Many times, the indistinct imitation is reduplicated when immediately before the suffix डाच् dāc ( at the stage of when it is desired to be spoken)

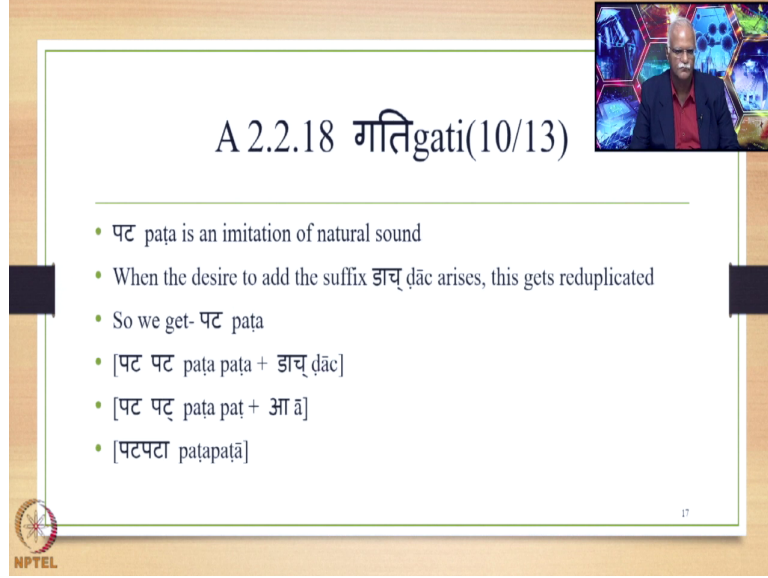
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The other element in the sutra uryadicvidacasca is dac. This is also a suffix and this is stated by the sutra avyaktanukaranad dvyajavarardhad anitau dac. What it means is that the suffix dac is added to that indistinct imitation avyaktanukarana. The second part of which comprises of two vowels dvyajavarardhad when the word iti does not follow. Repeat the suffix dac is added to that indistinct imitation the second part of which comprises of two vowels when the word iti does not follow.

Now, there is a statement daci bahulam dve which says that many times the indistinct imitation is reduplicated very immediately before the suffix dac at the stage of when it is desired to be spoken.



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A 2.2.18 गतिgati(10/13)

- पट paṭa is an imitation of natural sound
- When the desire to add the suffix डच् dāc arises, this gets reduplicated
- So we get- पट paṭa
- [पट पट paṭa paṭa + डच् dāc]
- [पट पट paṭa paṭ + आ ā]
- [पटपटा paṭapaṭā]

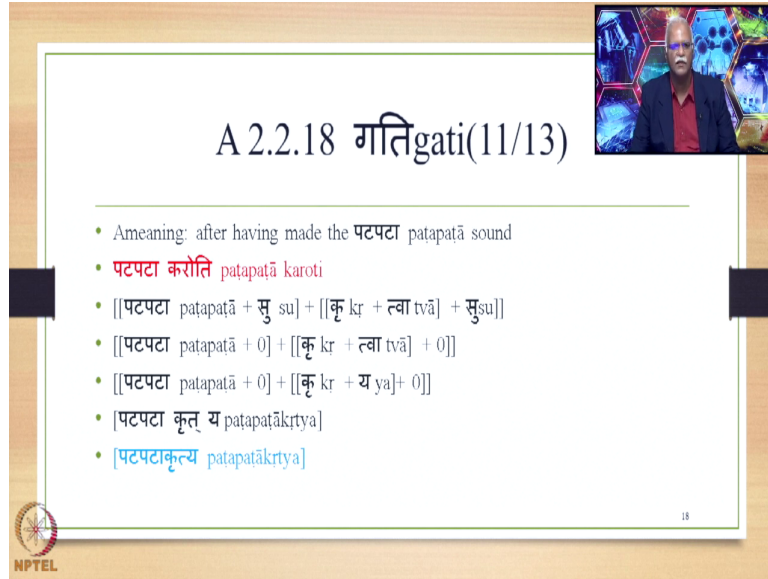
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So, now, you have pata which is an imitation of the natural sound pata. There is some natural sound and we imitated by saying pata. Now, when the desire to add the suffix dac arises this gets reduplicated. So, we get pata getting substituted by pata pata and then we add the suffix dac so pata pata plus dac. Dac has got da as a marker and ca also as a marker what remains is a. So, we have pata pata plus a.

Now, because of the marker da the final a in pata is deleted and so we have the word. Now, pata pat plus a and finally, pata pata. So, pata pata is the word ending in dac and this is what is termed as gati by the sutra uryadicvidacasca.

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A 2.2.18 गतिgati(11/13)

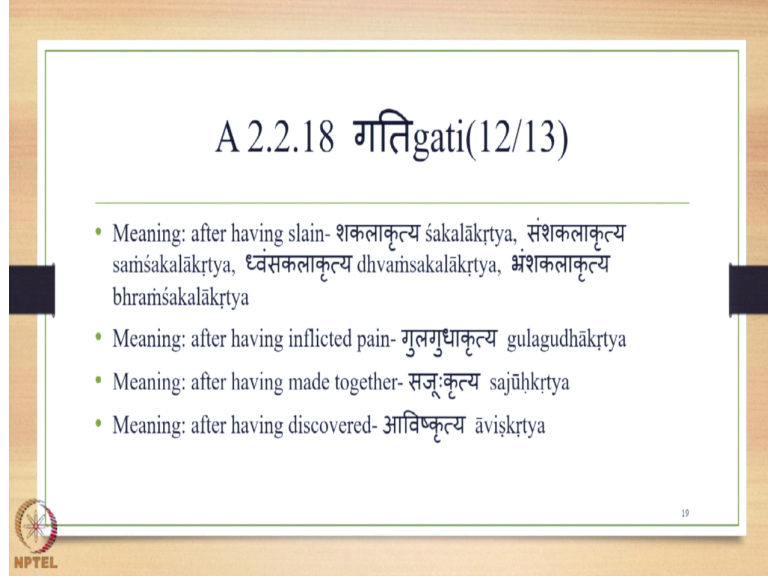
- A meaning: after having made the पटपटा patapatā sound
- पटपटा करोति patapatā karoti
- [[पटपटा patapatā + सु su] + [[कृ kr + त्वा tvā] + सुsu]]
- [[पटपटा patapatā + 0] + [[कृ kr + त्वा tvā] + 0]]
- [[पटपटा patapatā + 0] + [[कृ kr + य ya] + 0]]
- [पटपटा कृत् य patapatākṛtya]
- [पटपटाकृत्य patapatākṛtya]

NPTEL

Now, if we have the meaning after having made the pata pata sound pata pata karoti. So, here by the sutra kugatipradayah the gatisamasa takes place and so you have patapata plus su plus kr plus tva plus su. Now, because there is this samasa [FL] pratipadika [FL] also takes place. So, supo dhatu pratipadika yoho applies and we have patapata plus 0 plus kr plus tva plus 0 and then we have the samasa [FL] su [FL] applies substitutes tva with ya and so we have patapata plus kr plus ya.

Now, the augment ta applies and so we have patapatakṛtya as the finally, derived compound output meaning after having made the patapata sound. Patapata is an indistinct imitation of the sound that happens in the nature we do not know what pa is what pata means and pa means and ta means and so on. There is no distinct imitation this is indistinct imitation. So, patapata is termed as gati and patapatakṛtya is the gati samasa.

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A 2.2.18 गतिgati(12/13)

- Meaning: after having slain- शकलाकृत्य śakalākṛtya, संशकलाकृत्य saṁśakalākṛtya, ध्वंसकलाकृत्य dhvaṁśakalākṛtya, भ्रंशकलाकृत्य bhraṁśakalākṛtya
- Meaning: after having inflicted pain- गुलगुधाकृत्य gulagudhākṛtya
- Meaning: after having made together- सजूकृत्य sajuhākṛtya
- Meaning: after having discovered- आविष्कृत्य āviṣkṛtya

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Similarly, when the meanings are after having slain, we will get the gati samasa in the form of sakalākṛtya and samsakalākṛtya as well as dhvamsakalākṛtya and bhramsakalākṛtya. When the meaning is after having inflicted pain, we can have the compound which is gati samasa as gulagudhākṛtya and also when we have the meaning after having made together the compound output would be sajuhākṛtya.

Similarly, after having discovered if this is the meaning to be expressed, we can get the gatisamasa in the form of aviskṛtya.

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## A 2.2.18 गतिgati(13/13)

- Meaning: something non-white is made white- शुक्लीकृतम् śuklikṛtam
- Meaning: the sound पटपटाṭapaṭā was made- पटपटाकृतम् ṭapaṭākṛtam
- Meaning: something slain- शकलाकृतम् śakalākṛtam, संशकलाकृतम् saṁśakalākṛtam, ध्वसकलाकृतम् dhvasakalākṛtam, भ्रशकलाकृतम् bhraśakalākṛtam
- Meaning: inflicted pain- गुलगुधाकृतम् gulagudhākṛtam
- Meaning: after having made together- सजूकृतम् sajuhkrtam
- Meaning: after having discovered- आविष्कृतम् āviṣkrtam

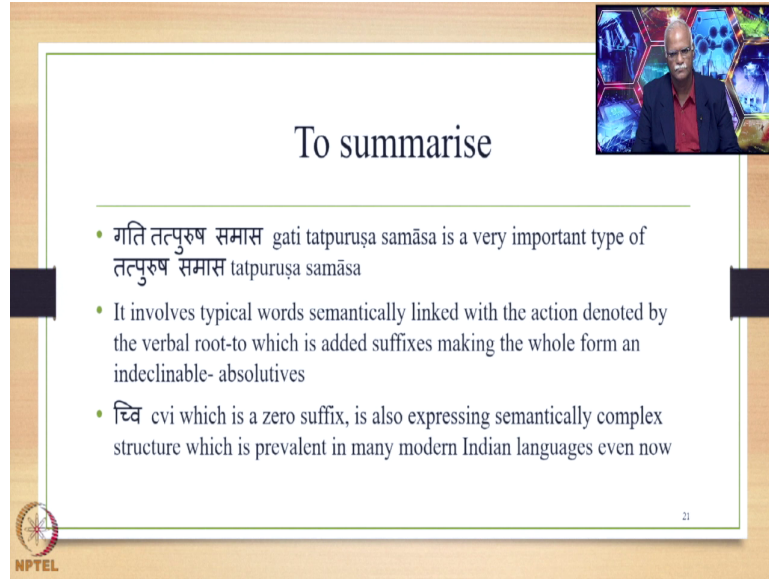


Also, when the meaning is something non-white is made white we get the compound form suklikrtam in the same derivational procedure. Now, suklikrtya etcetera had the suffix tva substituted by yap as an example here are the examples where the suffix is ta. So, we have suklikrtam which means something non-white is made white.

Similarly, the sound patapata was made. So, we have the samasa patapatakrtam when the meaning is something slain the output generated would be sakalakrtam or samsakalakrtam or dhvamsakalakrtam or bhramsakalakrtam etcetera. Similarly, when the meaning is inflicted pain, the compound generated output would be gulagudhakrtam.

Similarly, when the meaning is after having made together the compound output would be sajukrtam and when the meaning is something that is discovered the output would be aviskrtam.

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**To summarise**

- गति तत्पुरुष समास gati tatpuruṣa samāsa is a very important type of तत्पुरुष समास tatpuruṣa samāsa
- It involves typical words semantically linked with the action denoted by the verbal root-to which is added suffixes making the whole form an indeclinable- absolutes
- च्चि cvi which is a zero suffix, is also expressing semantically complex structure which is prevalent in many modern Indian languages even now

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To summarize, gati tatpurusha samasa is a very important type of tatpurusha samasa. It involves typical words semantically linked with the action denoted by the verbal root to which is added suffixes making the whole form an indeclinable namely the absolutes. Cvi which is a zero suffix is also expressing semantically complex structure which is prevalent in many modern Indian languages even now.


And we see so many words which are derived in the same fashion without people realizing the underlying derivational procedure. Study of gatisamasa will throw some light on so many such words and the underlying such procedure. And it is hope that the knowledge of such samasas and the Paninian grammatical derivational procedure will enable and empower people to not commit linguistic errors that they inadvertently and without having the proper knowledge of Paninian grammar commit.

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## Referred Texts

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- 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

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• ढीकडडडं ढुणंढुी.	• Muchas gracias.
• अनेक धनडडड.	• Merci beaucoup.
• डडुत डडुत धनडडड.	• Danke.
• आडडडी आहे.	• Grazie mille.
• डूड डूड आडडड.	• Thank you.



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Thank you very much.