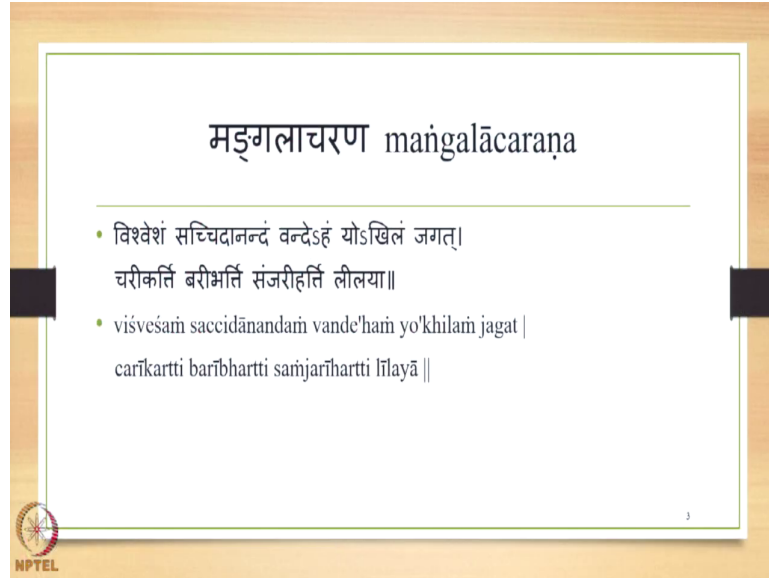


समास samāsa in Pāṇinian grammar- I
Prof. Malhar Kulkarni
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Indian Institute of Technology, Bombay

Lecture - 42
गतसिमास gatisamāsa-3

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 mangala charana.

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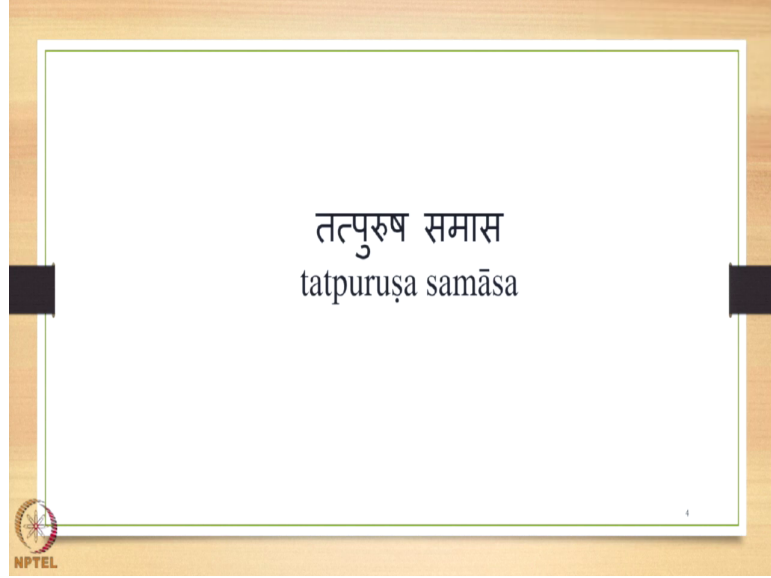
मङ्गलाचरण maṅgalācaraṇa

- 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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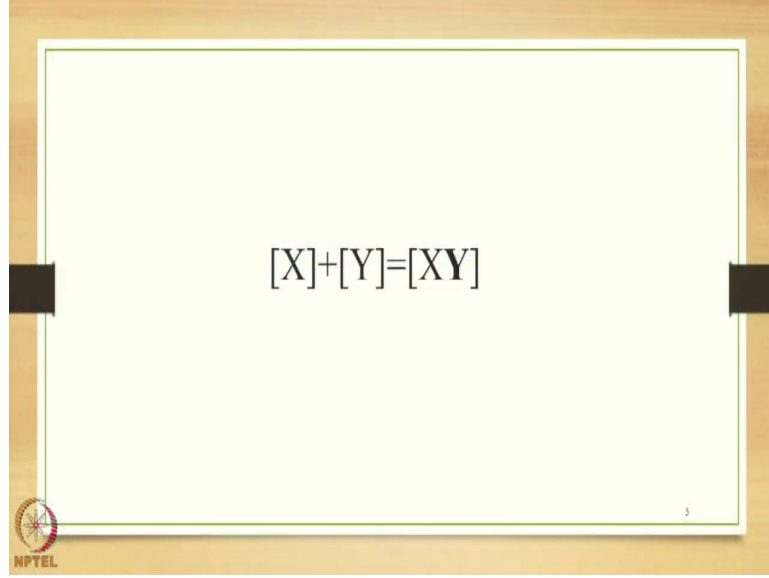
In this course we are concentrated on tatpuruṣa samāsa. We have studied so many aspects of the tatpuruṣa samāsa so far. In fact, tatpuruṣa samāsa is the one which has biggest productivity amongst all the 4 types of major samāsas in Sanskrit namely avyayibhav, tatpuruṣa, bahuvrihi and dvandva in that order stated in the Ashtadhyayi of Panini.

We also said that there are so many varieties of tatpuruṣa samāsa which are not there in all the other types of samāsas. Panini in his Ashtadhyayi has also composed many sutras in order to explain the tatpuruṣa samāsa which is not the case with other types of samāsas.

Be it samāsa vidhayaka sūtra or be it samāsanta pratyaya vidhayaka sūtra or be it samāsa vidhayaka samāsa svara vidhayaka sūtra Panini has composed a number of sutras in comparison with the other samāsas. The derivation of the tatpuruṣa samāsa can be shown in

brief in the following manner. We have two entities X and Y they are independent of each other.

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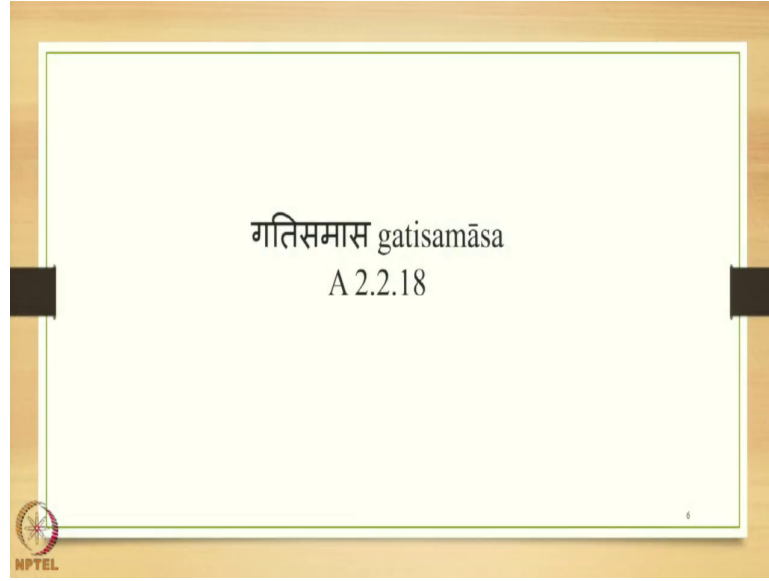


In terms of their meaning as well as their word form and also their accent they are; however, interrelated semantically. Now, the speaker of Sanskrit decides that these two elements need to be merged and so these two elements undergo some process primarily at the cognitive level. And they are merged together and one output is generated in the form of one unit.

So, X Y is that output which is 1 unit in terms of one meaning and one word form and also one accent. Now, the feature of the tatpurusha samasa is that Y which is the second member of the samasa or the uttarapada in X Y this assumes the headship as far as the meaning is concerned. What it implies is that? When this X Y is used as part of the sentence X Y will be interrelated with any other word in the sentence only through Y.

X Y will not be interrelated with any other word through X without going through Y when there are instances where, X is interrelated to any other external word in the sentence without going through Y such words are treated as exceptions and are noted down as asamartha samasa which we have already studied before. We also studied the many varieties of tatpurusha samasa.

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Namely, the vibhakti tatpurusha we studied dwitiya, tritiya, chaturthi, panchami, saptami and shashthi vibhakti tatpurushas. In this particular order as is stated by the grammar of Panini. In this study we highlighted the fact that the karaka theory is the base of the samartha theory. We then studied karmadharaya another important type of tatpurusha samasa and we studied a number of sutras in 2.1 which explain the karmadharaya samasa. We also refer to the pumvadbhava technique stated by the sutra [FL] and so on.


We then studied the ekadashi samasa and also the nay tatpuruṣa samasa then we started studying the praadi samasa and now we are studying the gatisamasa. Praadi samasa and gatisamasa is stated by one and the same sutra namely kugatiṣṭayāḥ. The unique feature of praadi samasa and gatisamasa from the earlier samasas is that the vibhakti tatpuruṣa as well as the karmadharaya tatpuruṣa they are stated in the adhikara vibhāṣa.

2.1.11 which means that there is an optionality the same meaning can be conveyed with the same constituent elements in the compound as well as in the sentence. Whereas the gatisamasa and praadi samasa and now upapada samasa also is of a different kind, because there is an adhikara nityam, which governs them. So, praadi samasa as well as gatisamasa as well as upapada samasa they are nitya samasas either avigraha or asvapadavigraha is the way to explain these samasas.

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A 2.2.18 गतिgati(1/10)

- कृगतिप्रादयः kugatiṣṭayāḥ- (1/3)- the word कुku, the words termed गतिgati and the words grouped as प्रादिs prādis
- Words contd: सुपु 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
- नित्यम्nityam- A 2.2.17
- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are कुku, the words termed गतिgati and the words grouped as प्रादिs prādis, is always compounded with any other interrelated सुबन्तsubanta
- This is a नित्यसमास nityasamāsa of अस्वपदविग्रह asvapadavigraha type

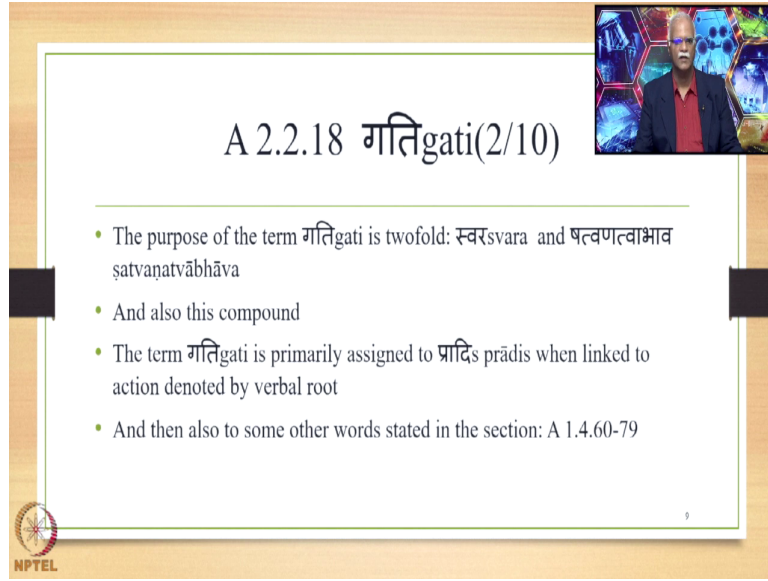
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So, kugatipradayah is the sutra which states the gatisamasa and we have studied this before let us quickly go through the meaning of this sutra. Kugatipradayah has got one word kugatipradayah, which is in prathama bhahu vachana and with what it consists of the word ku the words gati and the words grouped as pradis. Words continued are sup and saha supa also samartha padavidhih is continued and also nityam is continued, because kugatipradayah stated in prathama.

They will be termed as upasarjana, because of prathama nirdistam samasa upasarjanam and then these words will have the purvanipata they will occupy the initial position of the samasa, because of upasarjanam purvam. So, now the meaning of the sutra is any subanta whose pratipadikas are ku as well as the words termed gati and the words grouped as pradis is always compounded with any other interrelated subanta.

I repeat any subanta whose pratipadikas are ku as well as the words termed gati and the words grouped as pradis is always compounded with any other interrelated subanta. This is a nityasamasa of asvapadavighraha type. We also saw that the term gati is stated by the sutra [FL] and primarily it is applied to the pradis, when they get related to the action denoted by the verbal root. The pradis are then termed as upasarga and also gati.

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A 2.2.18 गतिgati(2/10)

- 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

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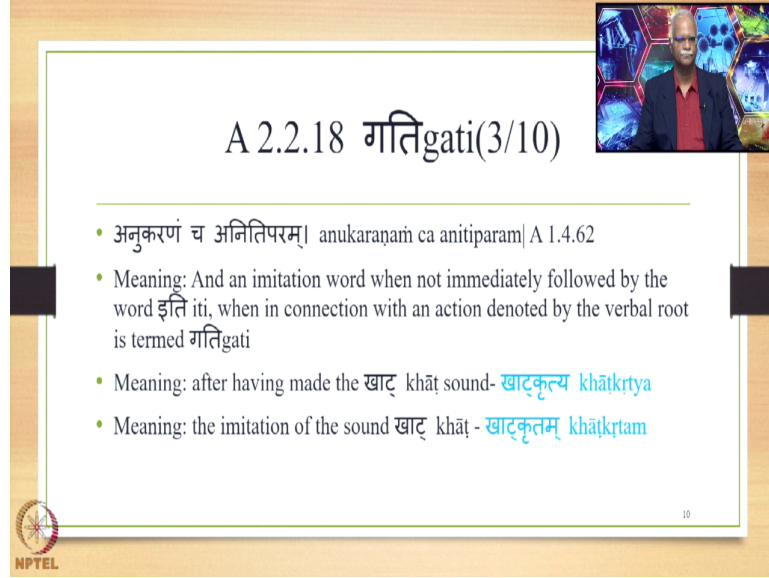
The purpose of the term gati is twofold svara as well as the satvanatvabhava. The svara is stated by the sutra [FL] as well as [FL] as well as [FL] etcetera and satvanatvabhava. So, shatva and natva are the retroflex operations substituting sha and na in place of sa and na where, in the sutras we find references of upasarga.

[FL] is the sutra which states the shatva in place of sa and [FL]. This is the sutra which states the [FL] in place of na. Now, the purpose of the gati [FL] is that there is no shatva nor natva. So, upasarga is the condition for shatva and natva gati is not. And the other purpose of the term gati is the compound stated by kugatipradayah.

The term gati is primarily assigned to pradis when linked to action denoted by the verbal root and then also to some other words stated in the section 1.4.60 onwards up to 1.4.79. And we have already seen the sutra uryadicvidacasca where we have seen that the word uri etcetera

they are term gati and the cvi pratyayanta words they are also termed gati and dac pratyayanta words they are also termed gati and gati samasa then takes place.

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A 2.2.18 गतिgati(3/10)

- अनुकरणं च अनितिपरम्। anukaraṇam ca anitiparam| A 1.4.62
- Meaning: And an imitation word when not immediately followed by the word इति iti, when in connection with an action denoted by the verbal root is termed गतिgati
- Meaning: after having made the खाट् khāṭ sound- खाटकृत्य khāṭkrtya
- Meaning: the imitation of the sound खाट् khāṭ - खाटकृतम् khāṭkṛtam

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10

This is a nityasamasa. Let us continue studying the gati [FL] and also the gati samasa. Now, the next sutra is anukaranam ca anitiparam. This is what states the gati [FL]. This is 1.4.62. What it means is and an imitation word were not immediately followed by the word iti when in connection with an action denoted by the verbal root is termed gati. I repeat and an imitation word. So, anukarana is an imitation word.

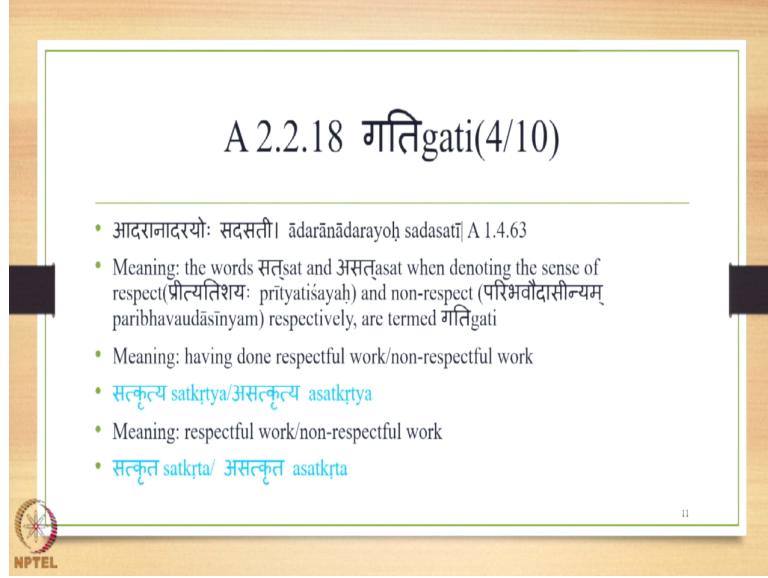
When not immediately followed by the word iti when in connection with an action denoted by the verbal root is termed gati. So, now khat is an anukarana. There is some sound in nature, which resembles the sound khat. And somebody imitates this sound. So, now, this is an anukarana and when you are not quoting it using the word iti you could say khat iti but

when you are not doing khat iti you can give it gati [FL] and then kugatipradayah can apply and one can have the gati samasa.

So, after having made the khat sound one can get the word khatkrtya which is a finally derived compound output by undergoing the same procedure as is shown before namely khat plus su plus kr plus tva plus su and then samasa [FL] takes place. So, the pratipadika [FL] also takes place. And then supo dhatu pratipadika yoho applies and deletes the su pratyaya and then tva is changed to yap and then you have khatkrtya as the finally, derived compound output.

Similarly, when the meaning intended is the imitation of the sound khat just the action of imitation is intended to be conveyed and then you and then the compound output generated is khatkrtam. This is a compound this is a gati compound. And khat becomes gati [FL], because of this sutra anukaranam ca anitiparam where, khat is the anukarana or imitation.

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A 2.2.18 गतिgati(4/10)

- आदरानादरयोः सदसती। ādarānādarayoḥ sadasatī A 1.4.63
- Meaning: the words सत्सत and असत्सत when denoting the sense of respect (प्रीत्यतिशयः prītyatīśayah) and non-respect (परिभवौदासीन्यम् paribhavaudāsīnyam) respectively, are termed गतिgati
- Meaning: having done respectful work/non-respectful work
- सत्कृत्य satkṛtya/असत्कृत्य asatkṛtya
- Meaning: respectful work/non-respectful work
- सत्कृतं satkṛta/ असत्कृतं asatkṛta

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Then we have the next sutra stating the gati [FL] 1.4.63 namely adaranadarayoh sadasati adaranadarayoh sadasati adaranadarayoh is the 7th case. Meaning adara and anadara are the senses sadasati is 1, 2 meaning sat and asat the words and now this is prathama vibhakti. So, this will occupy the initial position in the compound, because they will be termed as upasarjana by the sutra prathama nirdistam samasa upasarjanam and they will occupy the initial position, because of the sutra kugatipradayah.

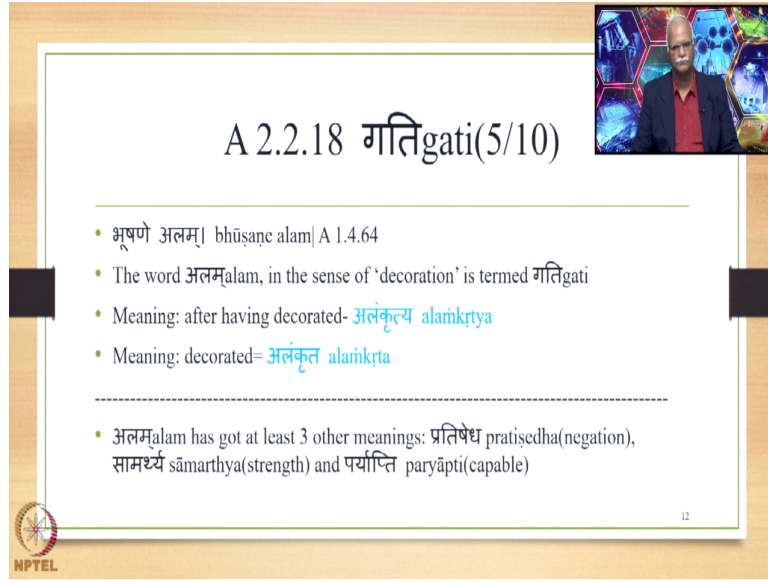
Now, the meaning of the sutra is the word sat and asat when denoting the sense of respect adara and anadara. Adara is explained as prītyatīśayah and non-respect is explained as paribhavaudāsīnyam respectively. Then these two words are termed gati or adaranadarayoh sadasati.

So, when you have the meaning having done respectful work or having done non-respectful work. When you say having done respectful work it means that it generates some kind of happiness and when you say non-respectful work it generates some kind of resistance.

So, sat is the word and it gets gati [FL] and then there is gatisamasa and; so, we have sat and kr and tva. So, sat su kr tva plus su and then there is samasa [FL] followed by the pratipadika [FL] followed by the sub look by supo dhatu pratipadika yoho and then tva is substituted by yap and then there is augment ta that is added to kr. And so, finally, we get the form satkrtya as well as asatkrtya as the finally, derived compound output.

Similarly, when we have respectful work or non-respectful work as the meaning intended to be expressed. We have the compound satkrta as well as asatkrta sat and asat become gati [FL], because of this particular sutra adaranadarayoh sadasati and then they get compounded, because of kugatipradayah

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A 2.2.18 गतिgati(5/10)

- भूषणे अलम्| bhūṣaṇe alam| A 1.4.64
- The word अलम्alam, in the sense of 'decoration' is termed गतिgati
- Meaning: after having decorated- अलंकृत्य alamkr̥tya
- Meaning: decorated= अलंकृत alamkr̥ta

- अलम्alam has got at least 3 other meanings: प्रतिषेध pratisedha(negation), सामर्थ्य sāmārthya(strength) and पर्याप्ति paryāpti(capable)

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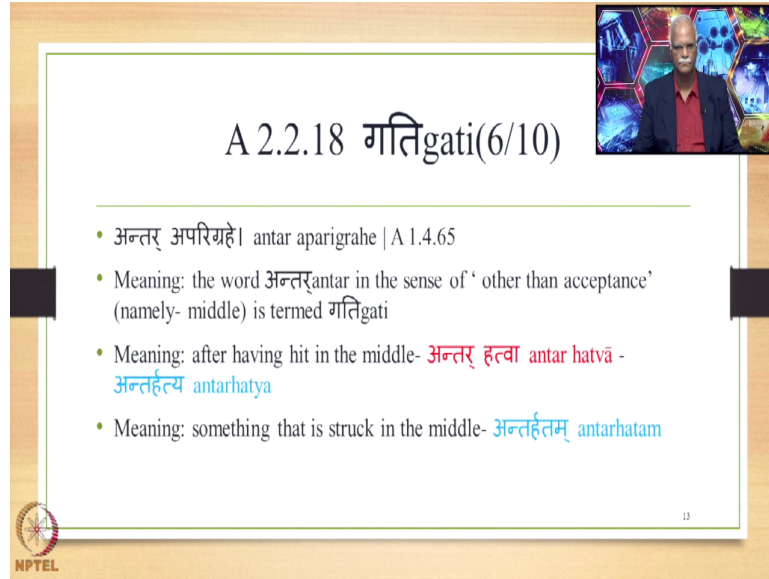
Then we have the word bhusane alam. Then we have the sutra bhusane alam. This is 1. 4.64. The word alam in the sense of decoration is termed gati. So, the meaning is after having decorated and here we have alam plus su plus kr plus tva plus su and then samasa [FL] happens, because of kugatipradayah.

Alam becomes gati because of bhusane alam and then samasa [FL] happens then pratipadika [FL] happens then we have supo dhatu pratipadika yoho, which deletes the su pratyayas which are part of the samas samasa and then finally, tva is substituted by yap and then kr gets the augment ta at the end and; so, we have the form alamkr̥tya after having decorated. This is a gatisamasa.

Similarly, alamkr̥ta is an example of gatisamasa. Alamkr̥ta means decorated where the word alam is used in the sense of decoration bhusana. The word alam also has three other meanings

pratisedha negation, samarthyā strength and paryāpti which is capability. So, in these three senses when the word alam is used it does it is not termed gati it is termed gati only in the sense of bhusana or alankar and only then you have the compounds alamkrta and alamkrtya taking place.

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A 2.2.18 गतिgati(6/10)

- अन्तर अपरिग्रहे। antar aparigrahe | A 1.4.65
- Meaning: the word अन्तरantar in the sense of 'other than acceptance' (namely- middle) is termed गतिgati
- Meaning: after having hit in the middle- अन्तर हत्वा antar hatvā - अन्तर्हत्य antarhatya
- Meaning: something that is struck in the middle- अन्तर्हतम् antarhatam

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Now, the next sutra stating the gati [FL] is antar aparigrahe. In this sutra antar is in prathama aparigrahe is in the Saptami. Now in the sense of aparigraha the word antar becomes gati [FL] that is the meaning of the sutra. We read the meaning the word antar in the sense of other than acceptance parigraha is acceptance and aparigraha is other than acceptance namely middle. So, it is termed as gati [FL].

So, now the word antar has got several meanings and one of the meaning is middle. So, this is not the meaning of acceptance and; so, in the sense of middle the word antar gets the term


gati. So, if you have the meaning to be expressed namely after having hit in the middle antar hatva. So, we have antar plus su and hana plus tva plus su.

Now there is gati [FL] and by this sutra antar aparigrahe and; so, kugatipradayah states the compound and once the compound happens then the pratipadika [FL] applies then supo dhatu pratipadika yoho applies and deletes the su pratyayas and then twice substituted by yap and then you have antarahana and yap.


Now, before that na in hana is deleted and; so, now, you have antarahana and ya and then there is augment ta that takes place. So, you have antarhatya as the derived output antarhatya. This is a gati samasa. Similarly, when you have something that is struck in the middle as the meaning to be expressed you have the compound antarhatam. This is the gatisamasa antarhatam.

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A 2.2.18 गतिgati(7/10)



- कणेमनसी श्रद्धाप्रतीघाते। kaṇemanasī śraddhāpratīghāte | A 1.4.66
- Meaning: The words कणैkaṇe (extreme desire) and मनसंmanas (desire) in the sense of striking the belief (unbelievable) are termed गतिgati
- Meaning: having drunk the milk till the extreme desire gets finished/is over/doesn't remain/unbelievable
- कणैहत्य पयः पिबति। kaṇehatya payah pibati|
- मनोहत्य पयः पिबति। manohatya payah pibati|
- तावत् पिबति यावद् अस्य अभिलाषः निवृत्तः। tāvat pibati yāvad asya abhilāṣah nivṛttah|
- अतिशयेन अभिलष्य तन्निवृत्तिपर्यन्तं पिबति।atisayena abhilāṣya tannivṛttiparyantam pibati|

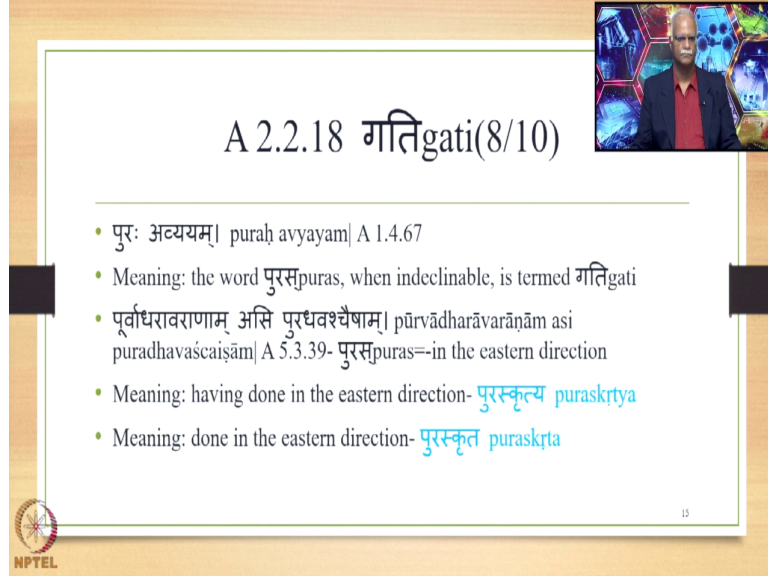
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The next sutra is kanemanasi sraddhapratighate. This is 1.4.66 and the meaning of the sutra is the words kane which means extreme desire and manas which means desire in the sense of striking the belief sraddhapratighate, which means unbelievable they are termed as gati. Repeat the words kane which means extreme desire and manas which means desire in the sense of striking the belief, which means that unbelievable they are termed gati.

So, the meaning intended over here is having drunk the milk till the extreme desire gets finished or is over or does not remain or is unbelievable. So, we have kanehatya payah pibati. Kanehatya is the gatisamasa where kane is the purvapada and we have hana plus tva as the tva suffix and then there is su and finally, after undergoing the same process we get kanehatya as well as manohatya.

Kanehatya payah pibati or manohatya payah pibati having drunk the milk till the extreme desire is fulfilled, till the mind is satisfied. Tavat pibati yavad asya abhilasah nivrttah atisayena abhilasya tannivrttiparyantam pibati. This is how the commentaries explain kanehatya and manohatya.

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A 2.2.18 गतिgati(8/10)

- पुरः अव्ययम्| purah avyayam| A 1.4.67
- Meaning: the word पुरसपुरas, when indeclinable, is termed गतिgati
- पूर्वधरावराणाम् असि पुरधवश्चैषाम्| pūrvādharāvarāṇām asi puradhavaścaīṣām| A 5.3.39- पुरसपुरas=in the eastern direction
- Meaning: having done in the eastern direction- पुरस्कृत्य puraskrtya
- Meaning: done in the eastern direction- पुरस्कृत puraskrta

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15

The next sutra is purah avyayam this is 1.4.67. This means the word puras when an indeclinable is termed gati. Now, the word purah is derived by the sutra purvadaravaranam asi puradhavascaisam 5.3.39 where, puras means in the eastern direction. So, now, if the meaning is having done in the eastern direction having done something in the eastern direction the word puras becomes gati [FL].

And then because of kugatipradayah the compound takes place and we apply the samasa [FL] etcetera and then the finally derived compound form is puraskrtya. So, twice substituted by yap and so on and we get the form puraskrtya. Similarly, when we have the meaning something done in the eastern direction and we get the samasa puraskrta. This is a gatisamasa where the word puras, which is an indeclinable, is the first member of the compound.

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A 2.2.18 गतिgati(9/10)

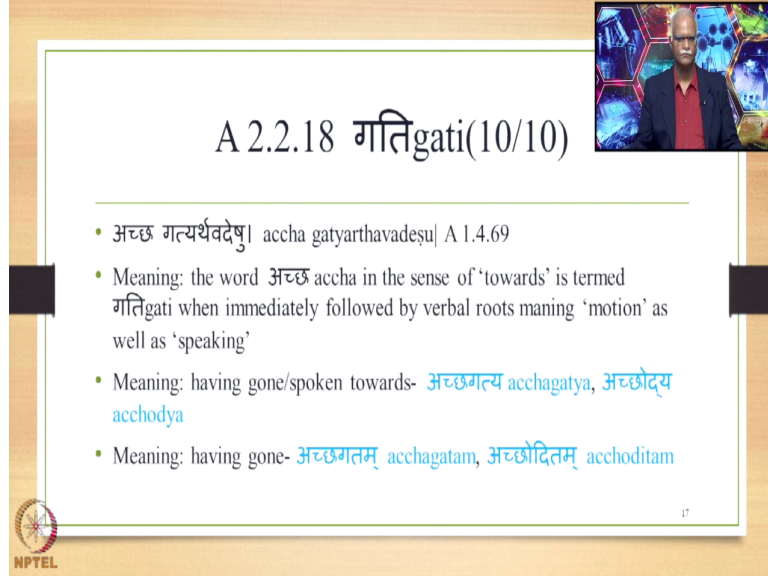
- अस्तं च। astam ca| A 1.4.68
- Meaning: And the word अस्तम्astam, in the sense of 'non-availability' (अनुपलब्धि anupalabधि) , is termed गतिgati
- Meaning: having turned non-available/disappearing- अस्तंगत्य सविता पुनर् उदेति। astamgatya savitā punar udeti|
- Meaning: one which disappears- अस्तंगतानि धनानि astamgatāni dhanāni

NPTEL 16

Similarly, the word stated asta in the sutra astam ca is gati [FL]. The sutra 1.4.68 means and the word astam in the sense of non-availability or anupalabधि is termed gati and then kugatipradayah states the gatisamasa and; so, when the meaning is having turned non-available or having disappeared. We have the following samasa astamgatya savita punar udeti. The sun having set rises again astamgatya is the form of the gatisamasa.

So, here we have astam plus am and gama plus tva plus su and supo dhatu pratipadika yoho happens twice substituted by yap before that ma in gama is deleted and; so, we get the form astamgatya. Similarly, when the meaning is one which disappears so, we have astamgatani dhanani. So, astamgata is the gatisamasa output.

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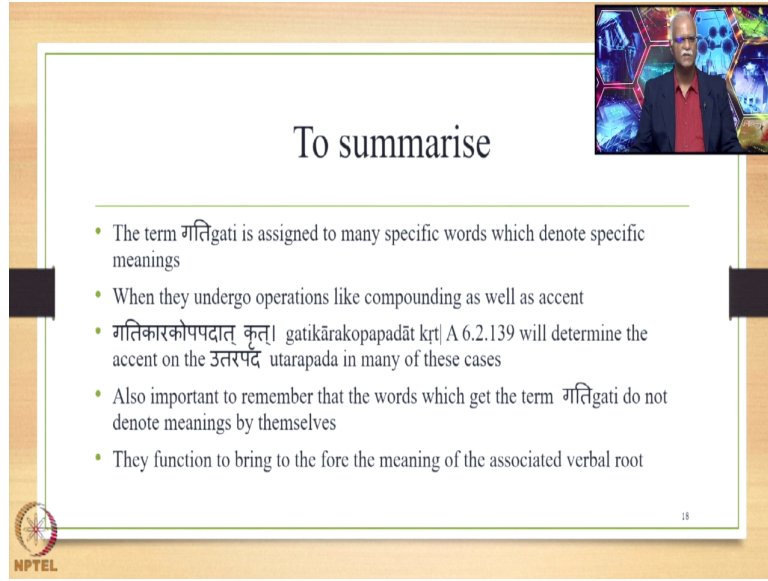
A 2.2.18 गतिgati(10/10)

- अच्छ गत्यर्थवदेषु| accha gatyarthavadesu| A 1.4.69
- Meaning: the word अच्छ accha in the sense of 'towards' is termed गतिgati when immediately followed by verbal roots maning 'motion' as well as 'speaking'
- Meaning: having gone/spoken towards- अच्छगत्य acchagatya, अच्छोद्य acchodya
- Meaning: having gone- अच्छगतम् acchagatam, अच्छोदितम् acchoditam

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Finally, we have accha gatyarthavadesu 1.4.69. Meaning the word accha in the sense of two words is termed gati when immediately followed by verb verbal roots meaning motion as well as speaking. So, the meaning is having gone or spoken to words. Means is expressed by the samasa acchagatya or acchodya, which is an example of gatisamasa. When we have the meaning having gone then the compound output is acchagatam or acchoditam.

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The slide is titled "To summarise" and contains a list of five bullet points. In the top right corner, there is a small inset image of a man with glasses and a red shirt. The slide also features the NPTEL logo in the bottom left corner and the number 18 in the bottom right corner.

To summarise

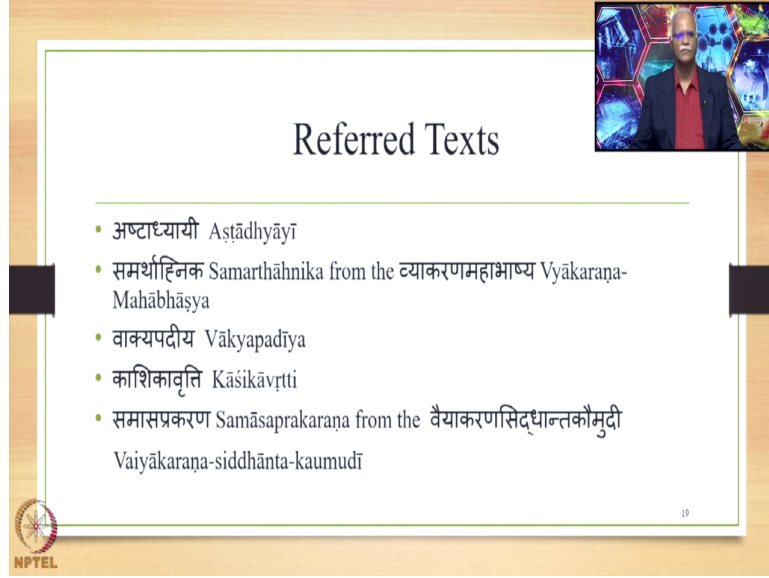
- The term गतिगति is assigned to many specific words which denote specific meanings
- When they undergo operations like compounding as well as accent
- गतिकारकोपपदात् कृत्। gatikārapadāt kṛt। A 6.2.139 will determine the accent on the उत्तरपद utarapada in many of these cases
- Also important to remember that the words which get the term गतिगति do not denote meanings by themselves
- They function to bring to the fore the meaning of the associated verbal root

NPTEL 18

These are the examples of gati samasa. To summarize the term gati is assigned to many specific words which denote specific meanings when they undergo operations like compounding as well as accent. By the sutra gaticarakopapadat krt 6.2.139 the accent will be determined on the uttarapada in many of these cases.

Also, important to remember that the words which get the term gati do not denote meanings by themselves they are considered to be [FL]. They function to bring to the fore the meaning of the associated verbal root this is extremely important. We continue studying the gati [FL] further and explain the gatisamasa further in the coming lecture.

(Refer Slide Time: 29:39)



Referred Texts

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

NPTEL 19

These are the texts referred to.

(Refer Slide Time: 29:43)

अनुगृहीतो'स्मि

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



Thank you very much.