

समास samāsa in Pāṇinian grammar- I
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Lecture - 36
कर्मधारय karmadhāraya-6

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

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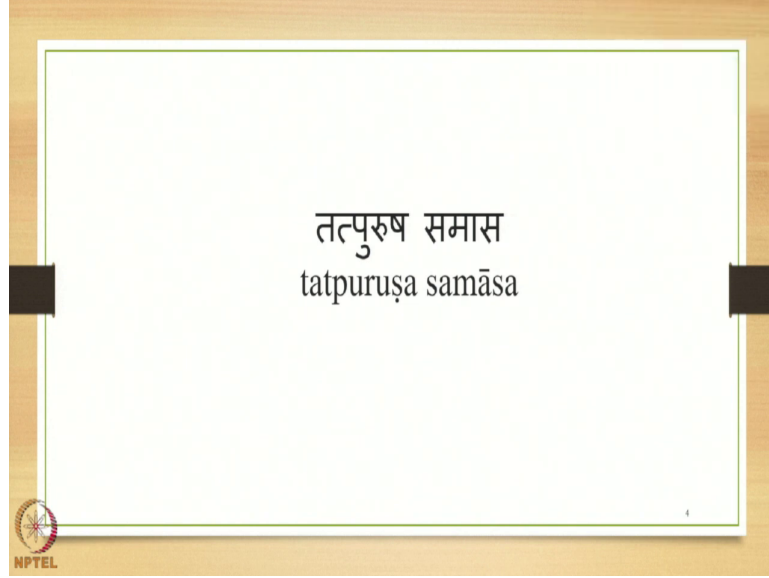
मङ्गलाचरण maṅgalācaraṇa

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

 3

[FL].

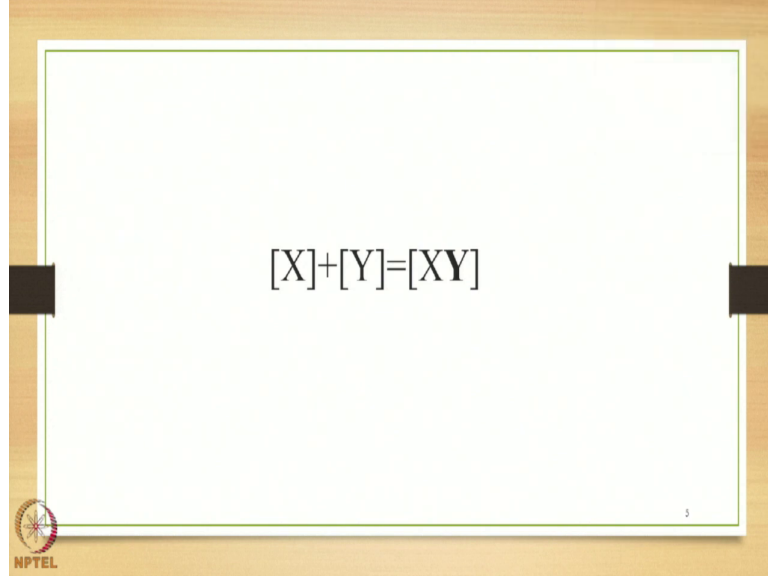
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We are studying the tatpurusha samasa. In this course we concentrate on the tatpurusha samasa. We have tried to comprehend the features of tatpurusha samasa the sub varieties of tatpurusha samasa and so on. We said that tatpurusha samasa is the most productive amongst all the major four samasa categories avyayibhava, tatpurusha, bahuvrihi and dvandva.

Panini has composed numerous sutras in order to explain the tatpurusha samasa in comparison with the other three be it samasa vidhayaka sutra or samasanta pratyaya vidhyaka sutra or be it samasa svara vidhayaka sutra. The formation of the tatpurusha samasa can be summed up in a simple way in the form of this simple equation.

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

Where we have X and Y two independent different entities both of them having different meaning independent meaning both of them having different and independent word form and also both of them having independent and different accent, but they are interrelated. Now, the speaker of Sanskrit decides to merge such two independent separate units into 1 and then the process of compounding begins and the compound output generated is X Y.

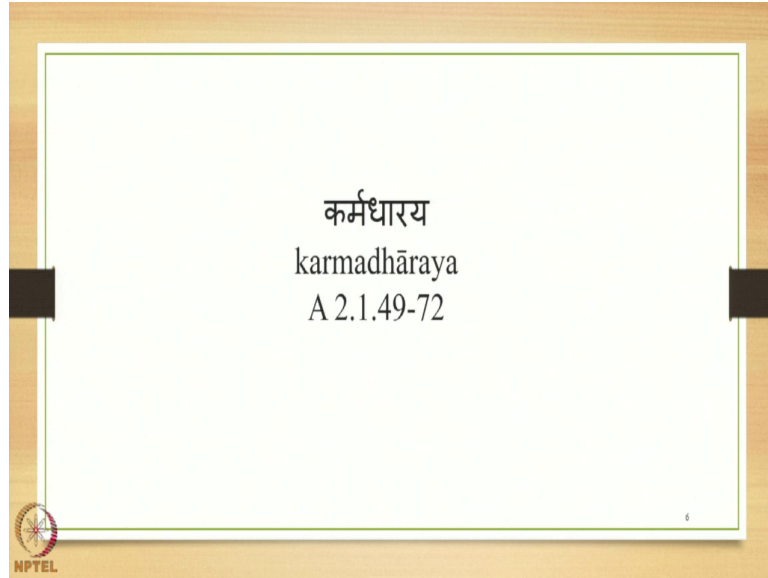
Now this X Y is 1 unit, it is one word form it also denotes one meaning and it also has one accent. So, X Y is the compound and within these two it is Y which is the second member of the compound or uttarapada of the compound which assumes the position of the head in the tatpurusha compound this is the feature of the tatpurusha compound.

So, Y is the head and that is why it is shown in the bold characters what this implies is that when X Y as 1 unit gets related with the other units in the sentence that interrelation happens

through the head namely Y and it cannot happen through X without going through Y. When we find such exceptional usages, we say that this is an asamartha samasa primarily.

We also stated that there are many varieties of tatpurusha first we studied the vibhakti tatpurusha and within vibhakti tatpurusha again we studied dwitiya, tritiya, chaturthi, panchami, saptami and then shashti in this order as is stated in the grammar of Panini in the astadhyayi. Here we highlighted the fact that the karaka theory forms the base of the samasa theory or the samartha theory.

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Then we moved to the next big umbrella called karmadharaya samasa karmadharaya is extremely important as the variety of tatpurusha and this karmadharaya samasa is stated by Panini in this section 2.1.49 to 2.1.72 and this is governed by the adhikara

samanadhikaranena having co-referentiality as the relation. The tatpuruṣa samasa is in fact defined by Panini in this sūtra tatpuruṣah, samanadhikaranah, karmadhārayah 1.2.42.

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Definition

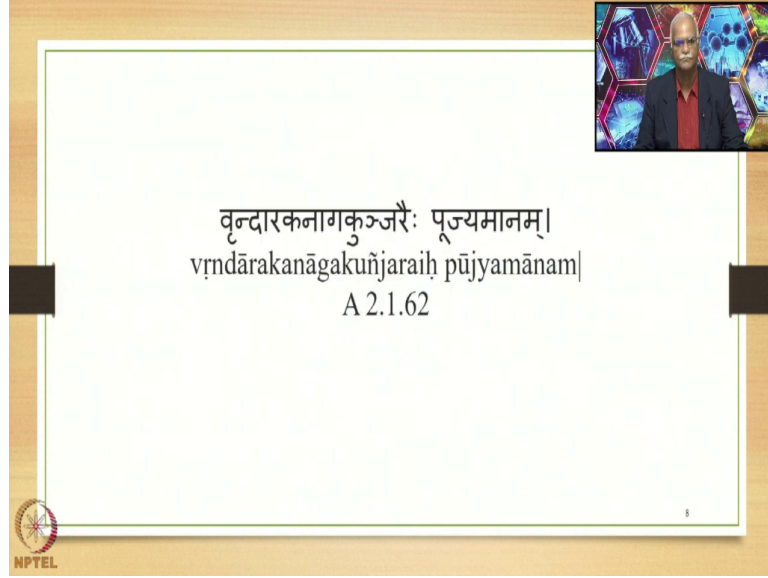
- तत्पुरुषः समानाधिकरणः कर्मधारयः। tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ। A 1.2.42
- That तत्पुरुष tatpuruṣa in which the constituents denote one and the same entity as referent is termed कर्मधारय karmadhāraya
- भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः सामानाधिकरण्यम्। bhinnapravṛttinimittasya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



What this means is that the tatpuruṣa in which the constituents denote one and the same entity as referent is termed karmadhāraya that tatpuruṣa in which the constituents denote one and the same entity as referent is termed karmadhāraya. Now, the state of being samanadhikarana is samanadhikaranyā and this is described as this [FL].

So, when many words whose purpose of usage is different stand for one and the same entity as referent such words are said to be co-referential referring to one and the same entity having the relation samanadhikaranyā. And when samanadhikaranyā is the semantic relation between two words those words are semantically related and the compound thus formed is called karmadhāraya. We have studied some of the earlier sūtras forming the karmadhāraya samasa.

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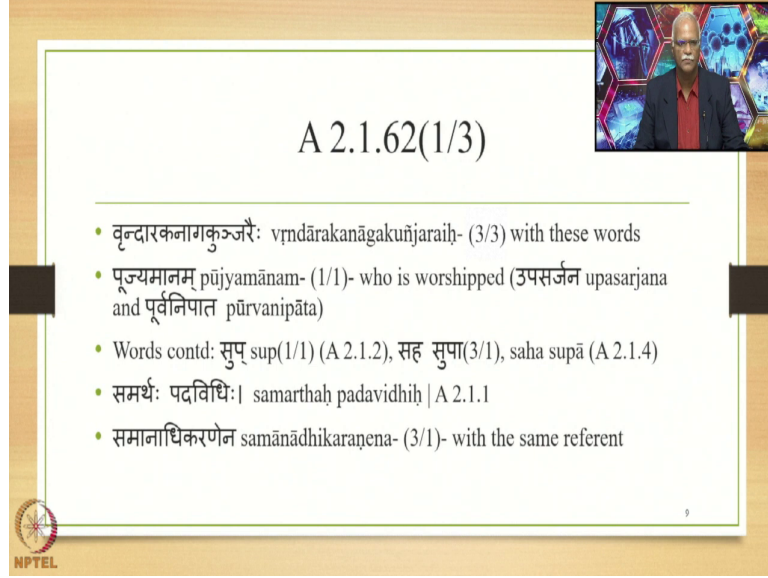
वृन्दारकनागकुञ्जरैः पूज्यमानम्।
vr̥ndārakanāgakuñjaraiḥ pūjyamānam|
A 2.1.62

NPTEL

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And there are some more that we need to study. Now the first one that we study in this lecture is vr̥ndarakanagakunjaraih pujoyamanam 2.1.62; obviously, there are two padas in the sutra vr̥ndarakanagakunjaraih and pujoyamanam.

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A 2.1.62(1/3)

- वृन्दारकनागकुञ्जरैः vṛndārakanāgakuñjaraiḥ- (3/3) with these words
- पूज्यमानम् pūjyamānam- (1/1)- who is worshipped (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| samarthah padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikarāṇena- (3/1)- with the same referent

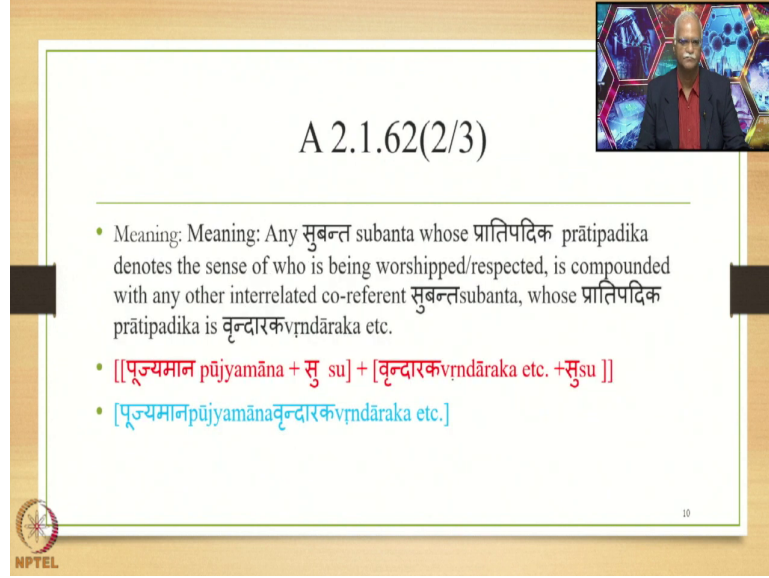
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So, vṛndarakanagakunjaraiḥ is 3 3 it is instrumental plural. Now what it means is with these words vṛndaraka, naga and kunjara the other word is puḥjyamanam; puḥjyamanam is 1 slash 1. What it means is who is worshiped. So, the prathama vibhakti after puḥjyamanam triggers the upasarjana [FL] stated by prathama nirdistam samasa upasarjanam.

And thereby the sutra upasarjanam purvam ensures that this upasarjana occupies the initial position of the compound the purvanipata happens. The words continued are sup saha supa samarthah padavidhiḥ; obviously, and samanadhikaranena instrumental singular meaning with the same referent.

So, when vrndaraka, naga and kunjara they refer to something to which also the pujiyamana is referring to then they are sharing the relation of co-referentiality and then they get compounded by this particular sutra.

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A 2.1.62(2/3)

- Meaning: Any सुबन्त subanta whose प्रातिपदिक prātipadika denotes the sense of who is being worshipped/respected, is compounded with any other interrelated co-referent सुबन्तsubanta, whose प्रातिपदिक prātipadika is वृन्दारकvrndāraka etc.
- [[पूज्यमान pūjyamāna + सु su] + [वृन्दारकvrndāraka etc. +सुsu]]
- [पूज्यमानpūjyamāनावृन्दारकvrndāraka etc.]

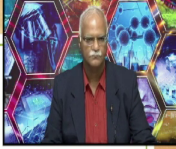
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NPTEL

The meaning is any subanta whose pratipadika denotes the sense of who is being worshiped or respected is compounded with any other interrelated co-referent subanta whose pratipadika is vrndaraka etcetera. I repeat any subanta whose pratipadika denotes the sense of who is being worshiped or respected is compounded with any other interrelated co-referent subanta whose pratipadika is vrndaraka etcetera.


So, for example, if you have pujiyamana plus su as the purva pada somebody who is worshiped then vrndaraka plus su as the uttarapada and then as the compound output you get pujiyamana vrndaraka.

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A 2.1.62(3/3)

<ul style="list-style-type: none">• Meaning: a bull who is god• गौश्च असौ वृन्दारकः gauśca asau vṛndārakah• [[गोgo + सुsu] + [वृन्दारक vṛndāraka + सुsu]]• [[गोgo + 0] + [वृन्दारक vṛndāraka + 0]]• गोवृन्दारक govṛndāraka	<ul style="list-style-type: none">• Meaning: a horse who is god• अश्ववृन्दारक aśvavṛndāraka• Meaning: a bull/horse who is elephant• गोनाग gonāga/अश्वनाग aśvanāga• Meaning: a bull/horse who is elephant• गोकुञ्जर gokunjara/अश्वकुञ्जर aśvakunjara
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For example, when the meaning to be conveyed is a bull who is god indicating the greatness mastery of that particular bull. So, we say gauśca asau vṛndārakah. So, the word go refers to a bull and vrndaraka means god, but in this context it is referring to the same bull and therefore, we can say that go and vrndaraka they both are co-referential.

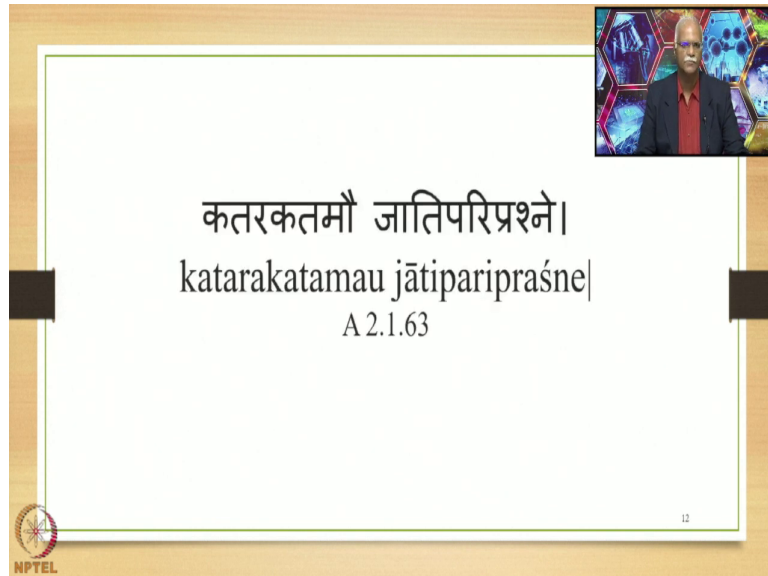
And so, now, this compound takes place and we have go su vrndaraka su as the alaukikavighraha and then the samasa [FL] happens. And then the pratipadika [FL] takes place

and then the su pratyaya at the end of each pada is deleted by the sutra supopratipadikayoho and then we get go plus 0 plus vrndaraka plus 0. So, we have govrndaraka a bull who is god.

Similarly, we can have asvavrndaraka a horse who is god similarly a bull or a horse who is elephant again the word elephant here indicating the greatness of the species. So, go naga and ashvanaga remember this is not a dvandva compound. So, we are not saying go and naga we are saying the bull who is elephant the bull who is great. So, that bull is referred to as go naga and that horse is referred to as ashva naga. So, go is pujya or pujyamana in this particular context.

Similarly, a bull or a horse who is elephant is also expressed by the word gokunjara or ashva kunjara as the finally, derived compound output.

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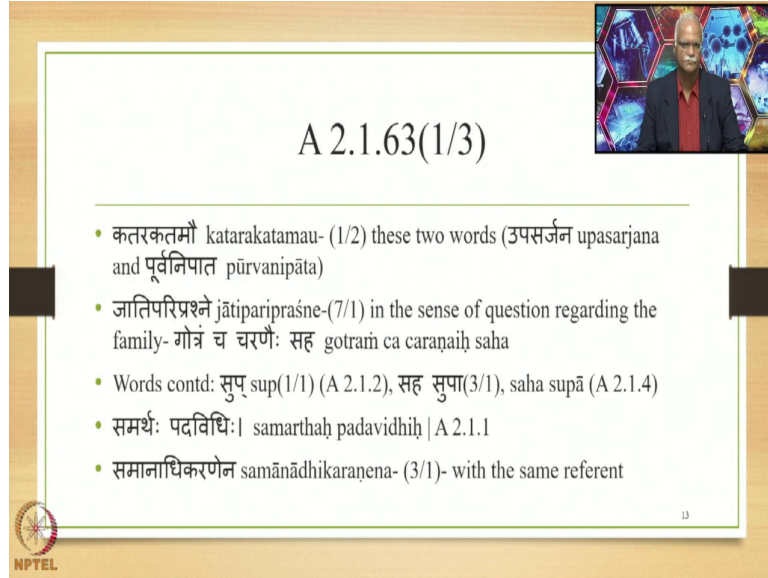


कतरकतमौ जातिपरिप्रश्ने।
katarakatamau jātiparipraśne|
A 2.1.63

NPTEL 12

Let us go to the next sutra katarakatamau jatipariprasne 2.1.63 another sutra stating the karmadharaya samasa.

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A 2.1.63(1/3)

- कतरकतमौ katarakatamau- (1/2) these two words (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- जातिपरिप्रश्ने jātiparipraśne-(7/1) in the sense of question regarding the family- गोत्रं च चरणैः सह gotraṁ ca caraṇaiḥ saha
- 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

NPTEL

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There are two padas in the sutra katarakatamau and jatipariprasne katarakatamau is 1 slash 2 meaning these two words. Now, this word is stated in the prathama vibhakti thereby the sutra prathama nirdistam samasa upasarjanam applies and assigns the term upasarjana to these two words and then upasarjanam purvam applies and ensures that these two words occupy the initial position of the tatpurusha compound thus derived.

The other pada in the sutra is jatipariprasne this is 7 slash 1 what it means is in the sense of question regarding the family. Now, the word jati in this case is taken to mean family because of the following statement available in the tradition [FL]. This is the explanation of the word

jati provided here. The words continued are sup saha supa and samarthah padavidhih also samanadhikaranena meaning with the same referent.

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A 2.1.63(2/3)

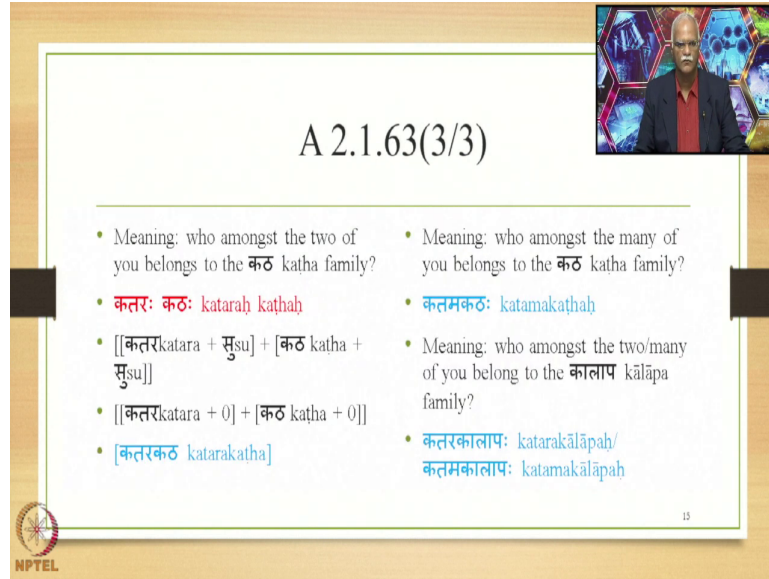
- Meaning: Any सुबन्त subanta whose प्रातिपदिक prātipadika is either of कतरkatara and कतमkatama, is compounded with any other interrelated co-referent सुबन्तsubanta, when the question is put regarding the family
- [[कतरkatara/कतमkatama + सु su] + [--- +सुsu]]
- [[कतरkatara/कतमkatama---]

NPTEL

So, the meaning of the sutra is any subanta whose pratipadika is either of katara or katama is compounded with any other interrelated co-referent subanta when the question is put regarding the family.

So, the structure of this compound is the following katara or katama occupying the purvapada and so, the second pada will have the pratipadika which will be related to the gotra and there will be a question generated overall by the compound and so, the compound output would be katara or katama and the word indicating the gotra.

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A 2.1.63(3/3)

- Meaning: who amongst the two of you belongs to the कठ katha family?
- कतरः कठः katarah kathah
- [[कतरkatarā + सुsu] + [कठ katha + सुsu]]
- [[कतरkatarā + ०] + [कठ katha + ०]]
- [कतरकठ katarakatha]

- Meaning: who amongst the many of you belongs to the कठ katha family?
- कतमकठः katamakathah
- Meaning: who amongst the two/many of you belong to the कालाप kālāpa family?
- कतरकालापः katarakālapah/
कतमकालापः katamakālapah

NPTEL

So, now, the meaning is who amongst the two of you belong to the katha family if this is the meaning to be expressed, we use the wordings katarah kathah katarah kathah the word katarah is formed by adding the suffix the tarach to the word kim and therefore, we get the word katara.

Similarly, also the tamach is added to the word kim and we get the form katama. So, now, katarah kathah they both refer to one and the same entity. So, they are co-referential and therefore, they are semantically related and therefore, now they get compounded.

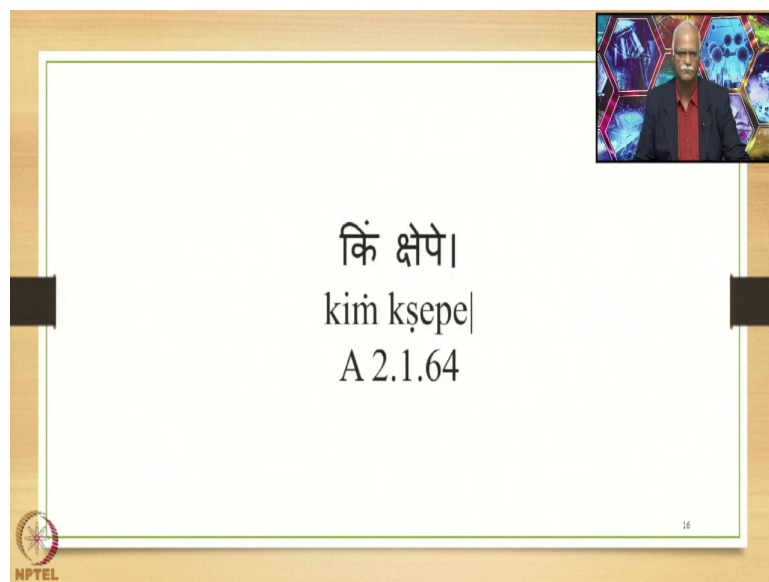
So, we have katara plus su plus katha plus su and then there is samasa [FL] that takes place and then there is pratipadika [FL] that takes place and so, now, supodhatu pratipadika yoho

applies and deletes both the su pratyayas. So, we have katarā plus 0 plus katha plus 0 and then finally, we get the compound output namely katarakatha.

Similarly, when the meaning is who amongst the many of you belong to the katha family. So, here the prasna the question is about the jati about the family gotra and therefore, the sutra applies and we also get the compound output in the form of katamakathah.

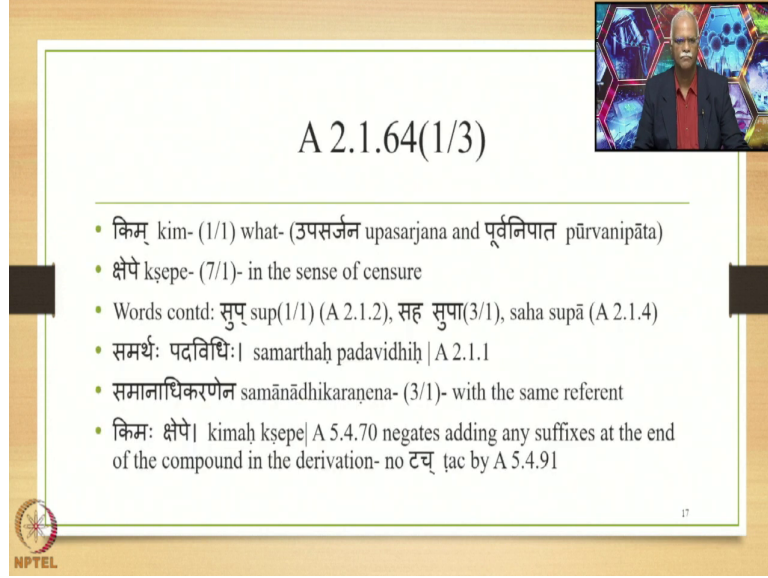
When the question is about kalapa family who amongst the two or many of you belong to the kalapa family then we also can have the outputs in the form of katarakalapah or katamakalpah.

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Next, we go to the sutra kim ksepe this is 2.1.64 there are two words in the sutra kim and ksepe.

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A 2.1.64(1/3)

- किम् kim- (1/1) what- (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- क्षेपे kṣepe- (7/1)- in the sense of censure
- 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
- किम्: क्षेपे| kimah kṣepe| A 5.4.70 negates adding any suffixes at the end of the compound in the derivation- no टच् tac by A 5.4.91

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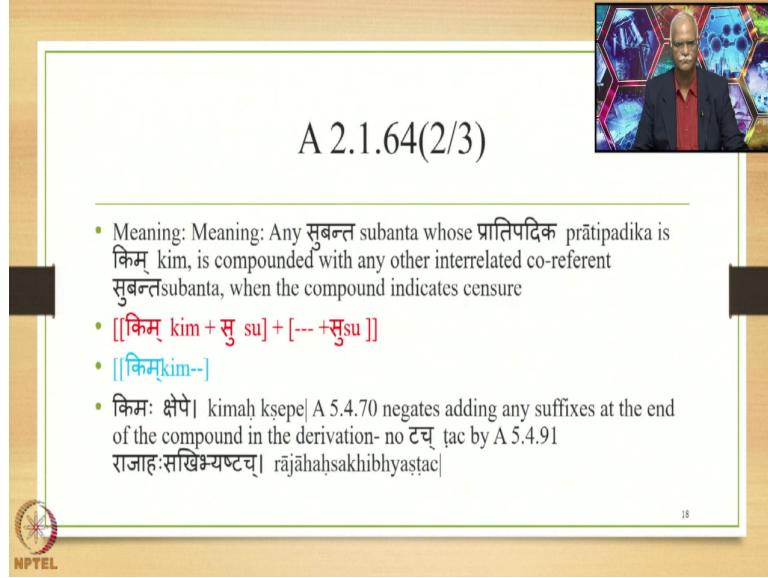
The word kim appears in the prathama vibhakti. Now it means what and the word in the prathama vibhakti is there therefore, the sutra prathama nirdistam samasa upasarjanam applies and assigns the term upasarjana to the word kim and then upasarjanam purvam ensures that this upasarjana term occupies the initial position in the samasa.

The other word is ksepe 7 slash 1 meaning in the sense of censure ksepe means censure. The words continued are sup and saha supa also samarthah padavidhih and also samanadhikaranena meaning with the same referent. One more important sutra plays a crucial role in the derivation of compound over here namely kimah ksepe 5.4.70.

This particular sutra negates adding any suffixes at the end of the compound in the derivation. So, we do not add tac for example, which is prescribed by 5.4.91 [FL] when we do the

compounding in accordance with 2.1.64 kim ksepe. 2.1.64 is kim ksepe and 5.4.70 is kimah ksepe.

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A 2.1.64(2/3)

- Meaning: Meaning: Any सुबन्त subanta whose प्रतिपदिक prātipadika is किम् kim, is compounded with any other interrelated co-referent सुबन्तsubanta, when the compound indicates censure
- [[किम् kim + सु su] + [--- +सुsu]]
- [[किम्kim--]]
- किमः क्षेपे। kimah ksepe| A 5.4.70 negates adding any suffixes at the end of the compound in the derivation- no टच् tac by A 5.4.91
राजाहःसखिभ्यष्टच्। rājāhaḥsakhibhyaṣṭac|


NPTEL

So, now if you have the meaning any subantas whose pratipadika is kim is compounded with any other interrelated co-referent subanta when the compound indicates censure. So, any subanta whose pratipadika is kim is compounded with any other interrelated co-referent subanta when the compound indicates censure.

So, we have kim plus su as the purvapada followed by any subanta as uttarapada and then the compound output would be kim plus that uttarapada pratipadika. Once again, we say that the sutra kimah ksepe applies over here and negates adding any suffixes at the end of the compound in the derivation.


For example, rajahahsakhibhyastac 45.4.95 prescribes the suffix tac at the end of a samasa tatpurusha samasa which ends in rajan or ahan or sakhi, but if kim happens to be the purvapada and if ksepe is the overall sense of the compound then in this case 5.4.91 does not apply and we do not add is the suffix tac over here.

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A 2.1.64(3/3)

<ul style="list-style-type: none"> • Meaning: the king who does not protect- यो न रक्षति yo na rakṣati • कः राजा kaḥ rājā • [[किम् kim + सु su] + [राजन् rājan + सु su]] • [[किम् kim + 0] + [राजन् rājan + 0]] • [किम् राजन् kim rājan] • [किराजन् kimrājan] • [किराजा kimrājā] 	<ul style="list-style-type: none"> • Meaning: a friend who betrays योऽभिदुह्यति yo'bhidruhyati • किंसखा kimsakhā • Meaning: a bull who does not carry • किंगौ kiṅgauḥ <hr style="border: 0; border-top: 1px dashed black; margin: 10px 0;"/> <ul style="list-style-type: none"> • किराज kimrāja किंसख kimsakha and किंगव kiṅgava are not generated
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So, now when we have the meaning the king who does not protect yo na rakṣati. So, we have kim raja as the laukikavighraha. So, we have the word kim and the word rajan meaning differently, but referring to one and the same entity therefore, they are co-referential and they are semantically related and so, now, we have the samasa that takes place.

So, we have kim plus su plus rajan plus su as the alaukikavighraha and then samasa [FL] takes place and then the pratipadika [FL] takes place and then supodhatu pratipadika yoho applies

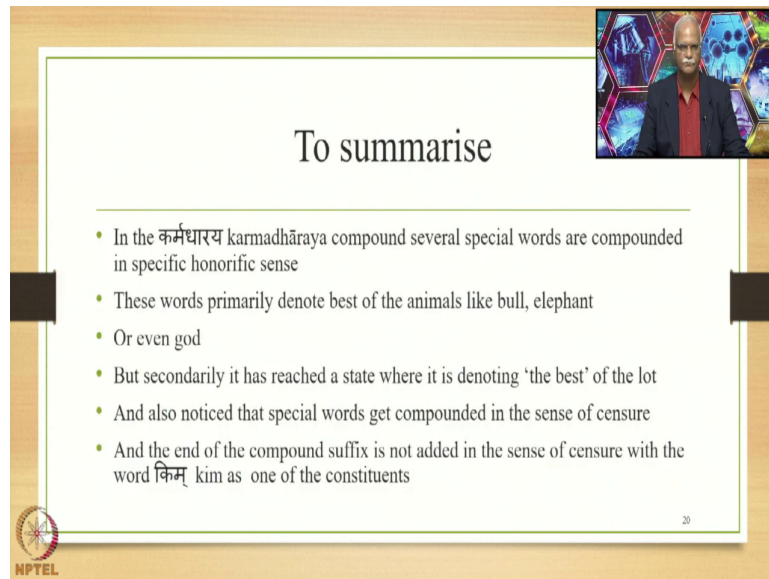
and both the su pratyayas are deleted and so, now, we have kim plus 0 plus rajan plus 0 and so now, we have kim rajan.

Now, the finally, derived output is kimrajan and the prathama eka vachana of this word is kimraja. [FL] prescribes the suffix tac and by adding the suffix tac we derive the words like maharaja etcetera which we have already seen. So, at that suffix been added here we would have derived the word as kimraja ending in a, but because of kimaha ksepe tac is not added and so, we get the form kimrajan ending in na consonant and not in a vowel and so, there is the prathama eka vachana in the form of kimraja and not kimrajaha.

Similarly, when we have the meaning to be expressed namely a friend who betrays yo bhidruhyati. So, we can derive the compound in the similar fashion and the output would be kimsakha. Note that there is no tac suffix applied and at the tac suffix been added the output would have been kimsakha right now the output is kimsakhi and the prathama eka vachana is kimsakha.

Similarly, when the output is a bull who does not carry a censure is there. So, the output generated is kim go or then the prathama eka vachana is kingauh had there been the tac suffix been added we would have got the form kingauh. So, kimraja kimsakha and kingauh these are not generated because tac suffix is not added because of the sutra kimah ksepe.

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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 animals like bull, elephant
- Or even god
- But secondarily it has reached a state where it is denoting 'the best' of the lot
- And also noticed that special words get compounded in the sense of censure
- And the end of the compound suffix is not added in the sense of censure with the word किम् kim as one of the constituents


NPTEL

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So, to summarize in the karmadharaya compound several special words are compounded in specific honorific sense like vrndaraka, naga and kunjara these words primarily denote best of the species animals like bull or elephant or sometimes also even god, but secondarily it has reached a state where it is denoting the compound is denoting the best of the lot and also notice that special words get compounded in the sense of censure which is an additional meaning of the compound.

And the end of the compound suffix is not added in the sense of censure with the word kim as one of the constituents notably the initial constituent. We continue studying some more sutras explaining the karmadharaya samasa in the coming lecture.

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Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnika 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

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



Thank you very much.