अभ्यास 4: समास परिचय:

तत्पुरुष and द्वन्द्व समास

In Sanskrit, there are mainly 4 kinds of compounds: (1) Avyayibhava (2) Tatpurusha (3) Bahuvrihi and (4) Dwandwa. Of these, we will now learn two of them viz. Tatpurusha (except Karmadharaya) and Dwandwa.

Before we begin learning about compounds, it is necessary to know what a compound is. In order to do that, remember this sentence : समसनं-समासः । समसनं means 'in short'. That is when two or more words combine to form one, that is a compound. e. g. मेघस्य जलम् । Here there are two different nouns. But when a compound is formed they are joined to make one Pada - मेघजलम् । In the illustration मेघ and जल are two separate nouns. And they combine to become one word. वरुण: च इन्द्र: च रुद्र: च मरुत् च वाल more than two words. They are joined and it becomes a compound. In the same way in वरुणेन्द्र-रुद्र-मरुत: there are many proper nouns which combine to become one noun. Thus when two or more nouns combine to become one, it is called a compound.

Looking at the above examples, we can see that :

- (1) In a compound nouns combine with nouns.
- (2) Two or more nouns can form a compound.
- (3) When nouns combine the case endings of each disappear and only the last noun retains its case ending.
- (4) The meaning of each separate noun and the meaning of the nouns in the compound remain the same.
- (5) When dissolution of the compound (मेघजलम्) is done, then the dissolved is called a dissolved compound.

After this primary understanding of what a compound means, we will now gradually learn about Tatpurusha and Dwandwa compounds.

(1) तत्पुरुष समास

Read the following sentences:

- (1) सः दशरथस्य पुत्रः रामः गच्छति ।
- (1) सः दशरथपुत्रः रामः गच्छति ।

The two nouns underlined in the first sentence have been used again in the second sentence as a compound (i.e., after being joined to form a single noun). You will notice that in the first sentence there are two nouns दशरथस्य and पुत्रः with two different case endings. Then in the second sentence, when the two nouns have been joined (as दशरथपुत्रः) only the last noun has the suffix indicating case ending. The reason for this is that it is a compound. Of the four kinds of compounds mentioned above, this is Tatpurusha compound. There are five kinds of Tatpurusha compounds: (1) Vibhakti Tatpurusha (2) Karmadharaya Tatpurusha (3) Dwigu Tatpurusha (it is a kind of Karmadharaya compound) (4) Upapada Ttatpurusha and (5) नज् Tatpurusha. In all these kinds of compounds it is the latter word which is of greater importance.

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(I) Vibhakti Tatpurusha:

Now read the following sentences:

- (1) कृषकः मरणासन्नः अस्ति ।
- (2) मेघजलं वर्षति ।
- (3) गर्वपूर्णा वाणी वर्तते ।
- (4) कुलोचितं कर्म अस्ति ।
- (5) दशरथपुत्रः गच्छति ।

In all these sentences, the underlined words are compounds. If there is dissolution of all the compounds (मरणासन्न:) मरणम् आसन्नः, (मेघजलम्) मेघस्य जलम्, (गर्वपूर्णाम्) गर्वेण पूर्णा, ताम्, (कुलोचितम्) कुलाय उचितम्, (दशरथपुत्रः) दशरथस्य पुत्रः you get two words in each. Now carefully read these words. You will realize that,

- (1) In the words thus dissolved, the first word (Purvapada) has different case endings.
- (2) However in the last word (Uttarapada), all the nouns are in the first case (nominative).

Thus when a compound is formed by two words of which the earlier one is of a different case and the second one in the first case it is called 'Vibhakti Tatpurusha'. All the words above are Vibhakti Tatpurusha.

In Vibhakti Tatpurusha, each compound is identified by the case ending of the first (Purvapada) word. e. g. in मरणम् आसन्नः = मरणासन्नः । the first word मरणम् is in the second case and hence this Tatpurusha compound is called Dwitiya Tatpurusha. In the same way, if it is in the third case (गर्वेण पूर्ण = गर्वपूणा), it is called Tritiya Tatpurusha, if it is in the 4th case (कुलाय उचितम् = कुलोचितम्) it is called Chaturthi Tatpurusha, if in the 5th case (चोरात् भयम् = चोरभयम्.) it is Panchami Tatpurusha, if in the 6th case (दशरथस्य पुत्रः = दशरथपुत्रः) then it is Shashthi Tatpurusha and if in the 7th case (वचने कुशलः = वचनकुशलः) it is called Saptami Tatpurusha.

Thus Vibhakti Tatpurusha is द्वितीया तत्पुरुष, तृतीया तत्पुरुष, चतुर्थी तत्पुरुष, पञ्चमी तत्पुरुष, षष्ठी तत्पुरुष and सप्तमी तत्पुरुष.

(II) Upapada Tatpurusha Samasa:

Now read the sentences given below:

- (1) रोग: दोषात् जायते ।
- (2) रोग: दोषज: (भवति) ।

In the first sentence, दोषात् जायते the two words are used. Here the first word is a noun and the second word is a verb. These two words form a compound as दोषज: । In the second sentence you can see that the verb with ending जायते has changed to ज: when it becomes a compound. Such compounds are called Upapada Tatpurusha.

(III) বঅ Tatpurusha Samasa :

Read the following usages carefully:

(1) अधर्मः । (2) असत्यम् ।

These usages are also examples of Tatpurusha Samasa. When there is dissolution of the compound अधर्म it becomes न धर्मः = अधर्मः । असत्यम् । When there is dissolution of the compound (न सत्यम् = असत्यम्) न becomes अ. When the compound is formed the न of the Upapada loses the न and only अ remains. But if the Uttarapada (latter word)

begins with a vowel sound. Sound अन् is added. Hence न उचितम् = अनुचितम् and न आगतम् = अनागतम्. Thus the compounds are formed. These compounds are called नञ् Tatpurusha Samasa.

(2) Dwandwa Samasa

Read the following sentences:

- (1) वरुणेन्द्र-रुद्र-मरुतः स्तुन्वन्ति ।
- (2) रामलक्ष्मणौ वनं गच्छतः ।

In the above sentences both the words वरुणेन्द्र-रुद्र-मुरुतः and रामलक्ष्मणौ are compounds. When there is dissolution, it becomes in succession : वरुणः च इन्द्रः च रुद्रः च मरुतः च (= वरुणेन्द्र-रुद्र-मरुतः) and रामः च लक्ष्मणः च (= रामलक्ष्मणौ) । In the dissolution of compounded words where च (= and) is used the compound is called Dwandwa Samasa.

Now read the following sentences:

- (1) विवेकः पाणिपादम् प्रक्षालयति ।
- (2) समीर: वीणामृदङ्गम् वादयति ।

In the above sentences पाणिपादम् and वीणामृदङ्गम् are both Dwandwa Samasa. The dissolution is done thus : पाणि: च पादौ च (= पाणिपादम्) । वीणा च मृदङ्गः च (= वीणामृदङ्गम्) । You will notice that the dissolution is done just as in the compounds above. But once the compound is formed, it is used in singular. (However in the earlier compounds it was in dual and plural.)

Because of the difference that takes place after the formation of the compound, Dwandwa Samasa is of two kinds : (1) इतरेतर इन्द्र and (2) समाहार इन्द्र । In compounds where dual or plural is used, it is called Itaretara (इतरेतर) Dwandwa and where singular is used it is called Samahara Dwandwa Samasa.

In the words वरुणेन्द्र-रुद्र-मरुत: । and रामलक्षमणौ । above gradually plural and dual are used. Hence both of them are Itaretara Dwandwa Samas while in पाणिपादम् and वीणामृदङ्गम् singular is used and hence they are Samahara Dwandwa Samasa. (Also remember that Samahara Dwandwa Samas is always in neuter gender.)

Excercise

- 1. अधोलिखितानां पदानां समासनाम लिखत ।
 - (1) कुलाचार:
- (2) तातपुत्रौ
- (3) मरणासन्नः
- (4) भोजयुवकौ

- (5) धाराधिपति:
- (6) शाल्मलीतरुः
- (7) विपत्काल:
- (8) वापीजलानि
- 2. निम्नलिखितानि पदानि संयोज्य योग्यं समासं विरचयत ।
 - (1) सूर्य + अस्तकालम् (2) सर्व + अङ्गः
- (3) पृष्ठ + भाग:
- (4) कार्य + साधिका

- (5) विचार + मुद्रा
- (6) जन + समृह:
- (7) दुर्ग + अध्यक्ष:
- 3. क-विभागं ख-विभागेन सह संयोजयत ।

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(1) विचारमुद्रा

(1) इतरेतरद्वन्द्वसमासः

(2) वरुणेन्द्र-रुद्र-मरुतः

(2) समाहारद्वन्द्वः

(3) चलाचलम्

(3) षष्ठीतत्पुरुषः

(4) आपद्गतः

- (4) द्वितीयातत्पुरुषः
- (5) तृतीयातत्पुरुषः