समास samāsa in Pāṇinian grammar- I
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Lecture - 49
उपपदसमास upapadasamāsa - 6

Welcome I welcome you all to this lecture in the course Samasa in Paninian grammar. This is the first course on samasa, we begin our lecture with the recitation of the mangala charana.
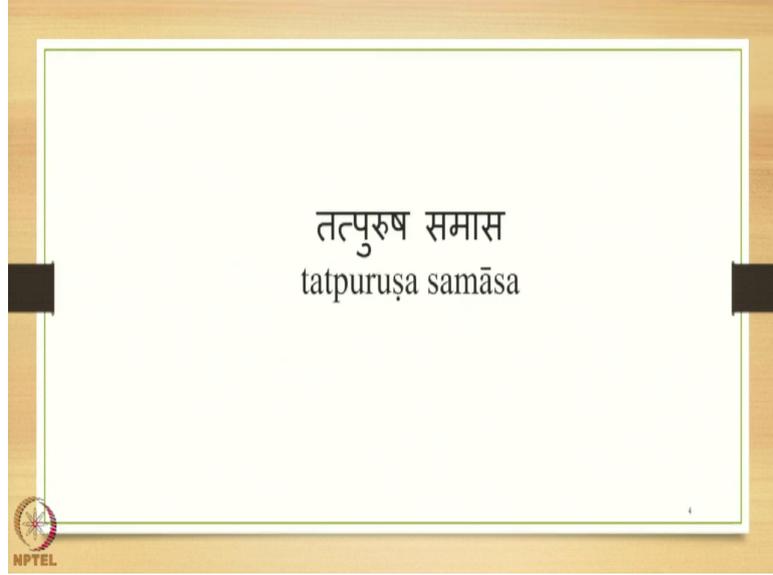
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मङ्गलाचरण maṅgalācaraṇa

• विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥

• viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

[FL].

तत्पुरुष समास
tatpuruṣa samāsa

In this course, we are focused on the tatpurusha samasa. Tatpurusha is one of the important types of major types of samasas in Sanskrit avyayibhav, tatpurusha, bahuvrihi and dvandv in that order stated in the grammar of Panini. Tatpurusha samasa also has many varieties which other types of samasas do not have.

Also panini has composed a number of sutras to explain the features of tatpurusha samasa as compared to the other three types of samasas. The derivation of this tatpurusha samasa can be shown in brief in the form of the following equation where, you have X and Y.
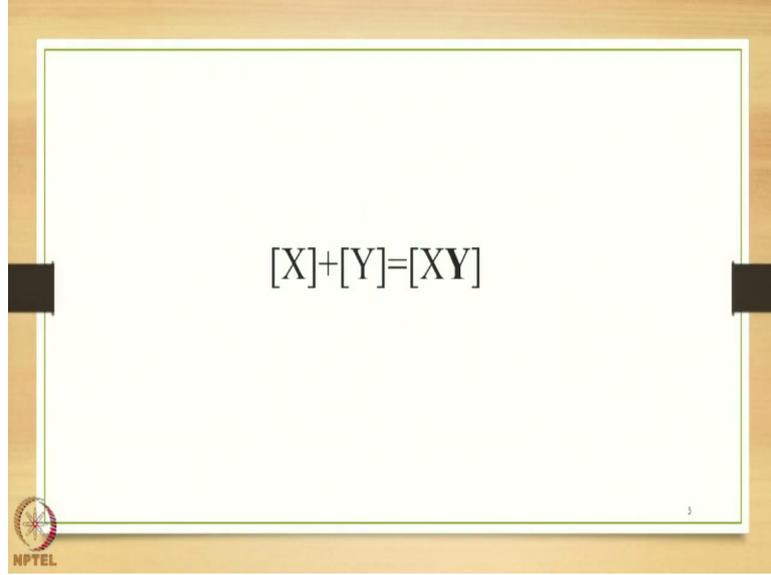
Two independent different entities in terms of meaning as well as the word form as well as the accent they are; however, interrelated semantically. So, the speaker of Sanskrit decides to join them together and derive one output. So, X Y is that one output now X Y is one unit; one unit in terms of the meaning also in terms of the word form and also the accent. What is so, special about tatpurusha samasa here is that in X Y; Y occupies the position of the head Y is the second constituent or uttarapada of the samasa.

And when X Y as one unit is interrelated to the other words in the sentence this interrelation is possible only through Y and if X is interrelated with any other element external to X Y without going through Y then such a samasa is considered to be an exception and noted down in the tradition as asamartha samasa.

We have also studied several types of tatpurusha samasa so far vibhakti tatpurusha is what we started from then we studied karmadharaya and also dvigu. Then we studied the [FL] samasa followed by nay tatpurusha then we studied the pradi samasa and then gatisamasa then we also in the course of the study of gatisamasa studied the gati [FL] stated in 1.4 and then we are studying upapada samasa upapada tatpurusha samasa.

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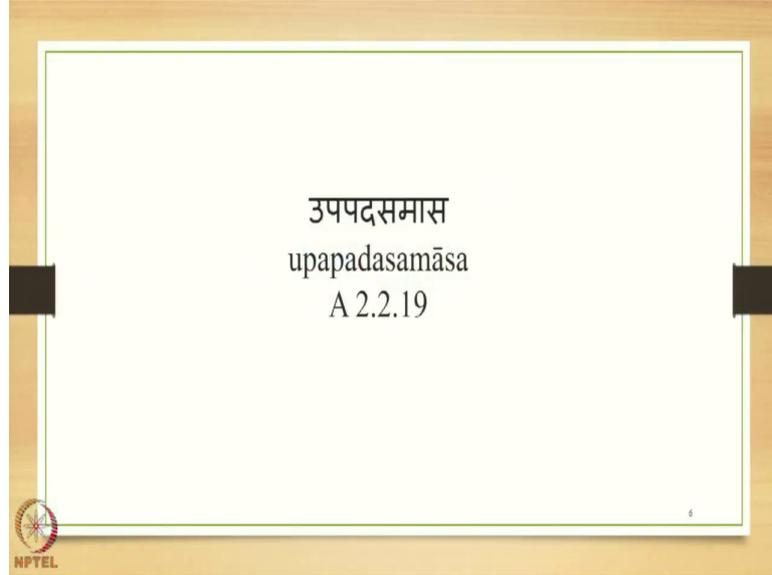
This is stated by 2.2.19.

Upapadam atin in this sutra upapadam is in 1 1, which means the word designated as upapada by 3.1.92 tatra upapadam saptamistham and then this upapada becomes upasarjana because of prathama nirdistam samasa upasarjanam. And then because of upasarjanam purvam there is purvanipata the upasarjana occupies the initial position in the compound.

The second word in the sutra is atin which is also 1 1 which means which is not tin which is not a tinanta. Now, the words continued are sup and saha supa and also samarthah padavidhih.
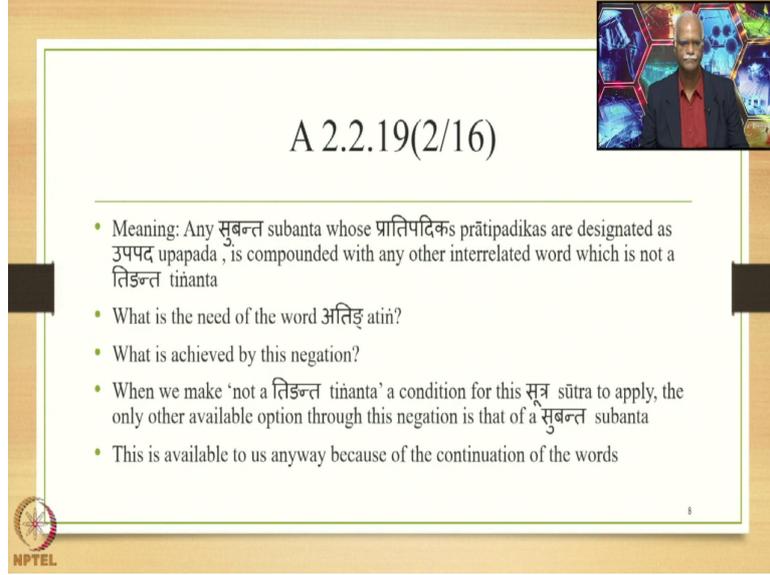
So, the meaning of the sutra would be any subanta whose pratipatikas are designated as upapada is compounded with any other interrelated word which is not a tinanta. I repeat any subanta whose pratipatikas are designated as upapada is compounded with any other interrelated word which is not a tinanta.

So, a question is what is the need of the word atin in this sutra? And what is achieved by this particular negation? When we make not a tinanta a condition for this sutra to apply the only other available option through this negation is that of a subanta. Now the word subanta is already available to us anyway because of the continuation of the word sup in the sutra.
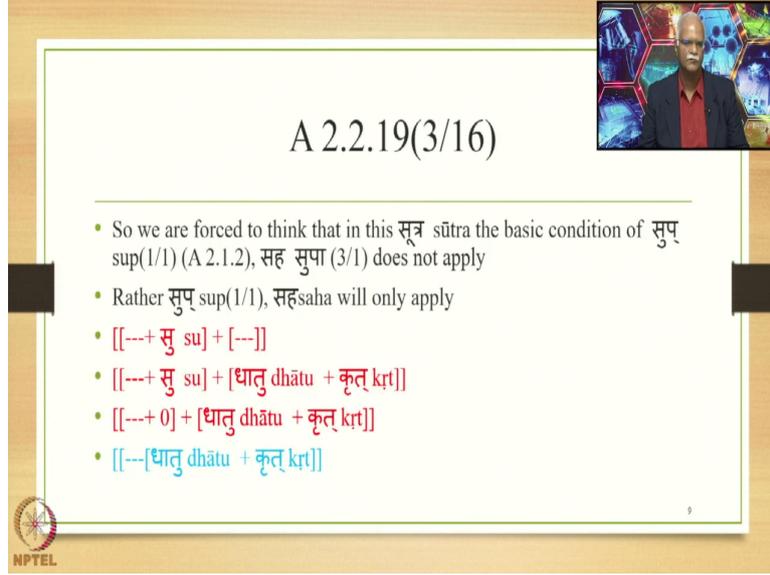
So, we are forced to think that in this particular sutra the basic condition of sup saha supa does not apply rather sup saha will only apply. And so, the structure of the compound thus formed would be of the following kind we will have first pada purvapada with a pratipadika and sup pratyaya followed by such an element, which consists of a verbal root dhatu and added to it is krt and the output would be the pratipadika of the purvapada plus dhatu plus krt.
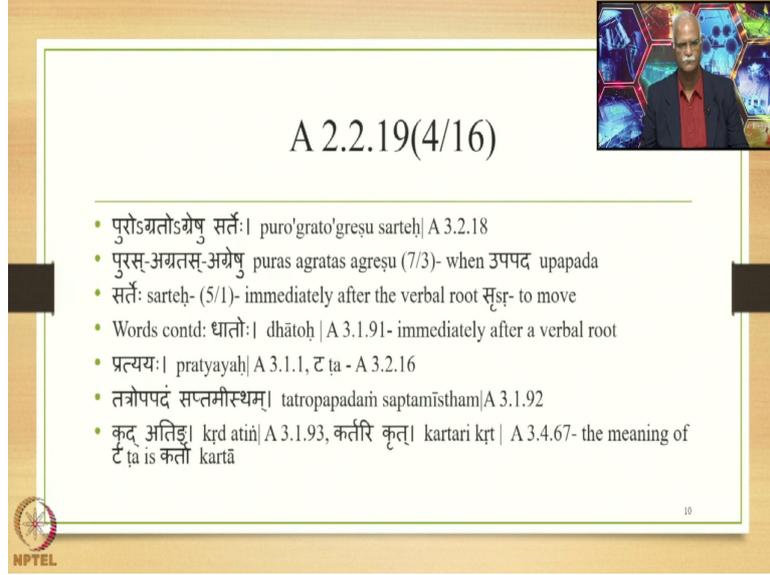
We have studied several sutras in 3 2 which state the krt suffixes in the environment of upapadas thereby deriving the background for upapadam atin. Upapadam samasas we have seen several examples like grihastha, samasta and also goda kambalada etcetera. The next sutra is puro grato gresu sarteh 3.2.18 there are 3 padas there are 2 padas in this sutra.

Puro grato gresu is one and sarteh is the second one; puro grato gresu has got three constituents puras agratas and agresu. This is 7 3 when these are the upapadas puras agratas and agre, sarteh is 5 slash 1 of sarte which means immediately after the verbal root sr, which means to move.

Words continued are dhatoh from 3.1.91 which means immediately after a verbal root. Pratyayah from 3.1.1 now the suffix ta is continued from 3.2.16 [FL] tatropapadam

saptamistham is there krd atin is also present terming this ta suffix as krt kartari krt also is present saying that this ta suffix means karta.

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So, the meaning of the sutra is the following the suffix ta is added in the sense of a karta to the verbal root sr when upapadas are puras agratas and agre. I repeat the suffix ta is added in the sense of a karta to verbal root sr when upapadas are purus agratas and agre. So, if the meaning to be expressed is one who moves ahead you will get the following laukika vigrahas and the derived compound output from them following the laid down rule procedure.

So, purah sarati this is the laukika vigraha and from this we will have the suffix ta added to the verbal roots sr. And so, puras su sr ta and then we will be able to derive the word form purahsarah. Similarly, in the same meaning we will have the laukika vigraha as agratah sarati

and the finally, derived compound output would be agratahsarah by adding the suffix ta to the verbal root sr.

Then we also have agre sarati as the laukikavigraha and the finally, derived compound output would be agresarah by adding the suffix ta to the verbal root sr. So, purahsarah, agratahsarah and agresarah these are the finally, derived compound outputs they have the suffix ta at the end.

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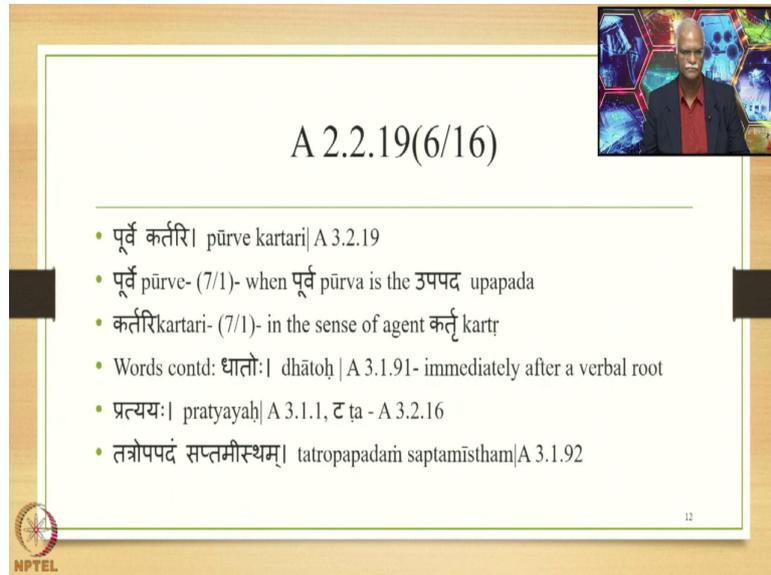
The next sutra is purve kartari 3.2.19 here there are two padas purve and kartari purve is 7 slash 1 meaning when the word purva is the upapada. Kartari is also 7 slash 1 in the sense of agent or kartr. Words continued are dhatoh 3.1.91 that is immediately after the verbal root. Pratyayah 3.1.1 ta is the suffix stated in 3.2.16 which is also continued tatropapadam saptamistham also is continued also continued is krd atin and kartari krt.

Kartari krt states that the meaning of the suffix ta is karta sarteh is also continued which is 5 slash 1, which means immediately after the verbal root sr to move. So, the meaning of the overall sutra is the following the suffix ta is added in the sense of a karta to the verbal root sr when upapada is purva and which is related to the action of moving in the sense of an agent or karta.

I repeat the suffix ta is added in the sense of a karta to the verbal roots sr when upapada is purva and which is related to the action of moving in the sense of an agent or karta. So, if the meaning to be expressed is the earlier who moves ahead the laukikavigraha would be purvah sarati purvah sarati and now we add the suffix ta after the verbal roots sr in this particular case. So, purva su plus sr and ta samasa [FL] happens and then pratipadika [FL] takes place and then supo dhatu pratipadika yoho applies.

So, we get purva sr ta [FL] applies and ta is deleted. So, we have purva sr a [FL] applies and we have purva sr a and then finally, we get the form purvasarah purvah sarati purvasarah the point to be remembered over here is that purva is related to the action of moving as karta, which is unique.

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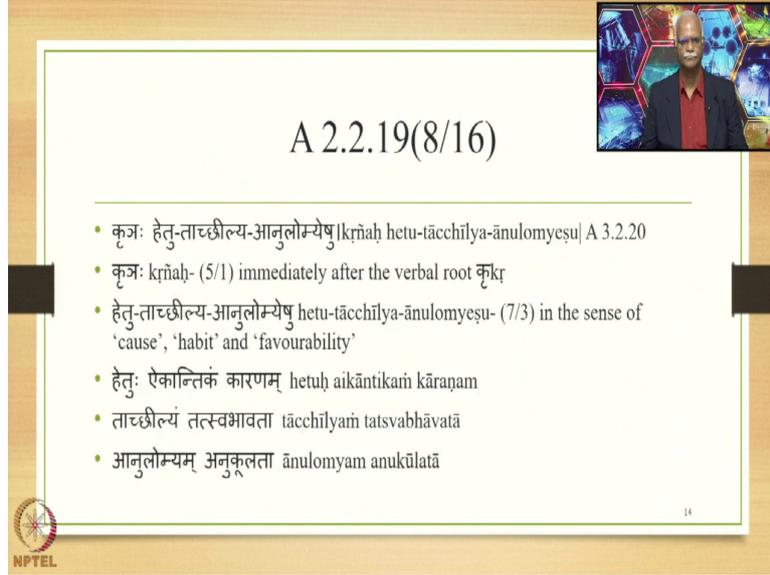
The next sutra is krnah hetu tacchilya anulomyesu 3.2.20 krnah is 5 slash 1 immediately after the verbal root kr hetu tacchilya anulomyesu is 7 slash 3 meaning in the sense of cause, habit and favorability these are the meanings of hetu tacchilya and anulomyesu respectively. Hetuh is rendered aikantikam karanam cause tacchilyam tatsvabhavata the habit an anulomyam means anukulata being favorable or favorability.
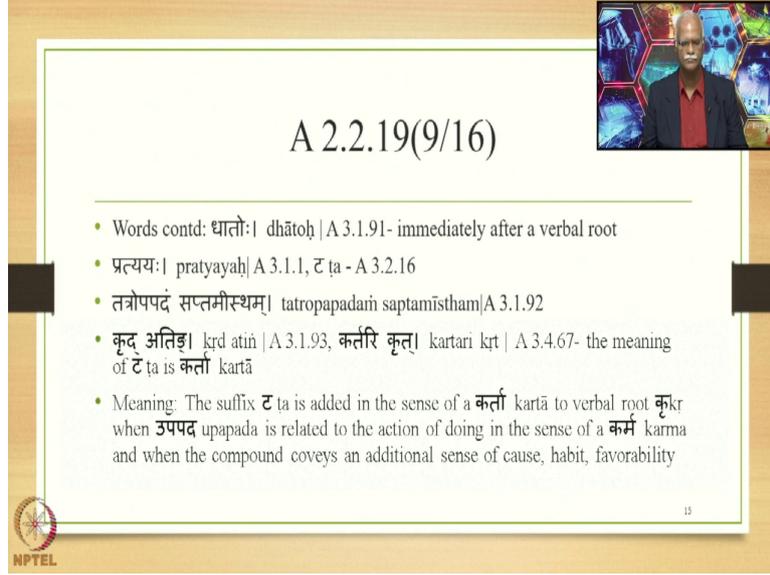
Words continued are dhatoh from 3.1.91 which means immediately after a verbal root pratyayah from 3.1.1, ta from 3.2.16, tatropapadam saptamistham 3.1.92, krd atin 3.1.93, kartari krt 3.4.67 and kartari krt states that the meaning of the suffix ta is karta. Now, the meaning is the suffix ta is added in the sense of a karta to the verbal root kr when upapada is related to the action of doing in the sense of a karma and when the compound conveys an additional sense of cause habit and favorability.

I repeat the suffix ta is added in the sense of a karta to the verbal root kr when upapada is related to the action of doing in the sense of a karma and when the compound conveys an additional sense of cause, habit and favorability hetu tacchilya and anulomya.
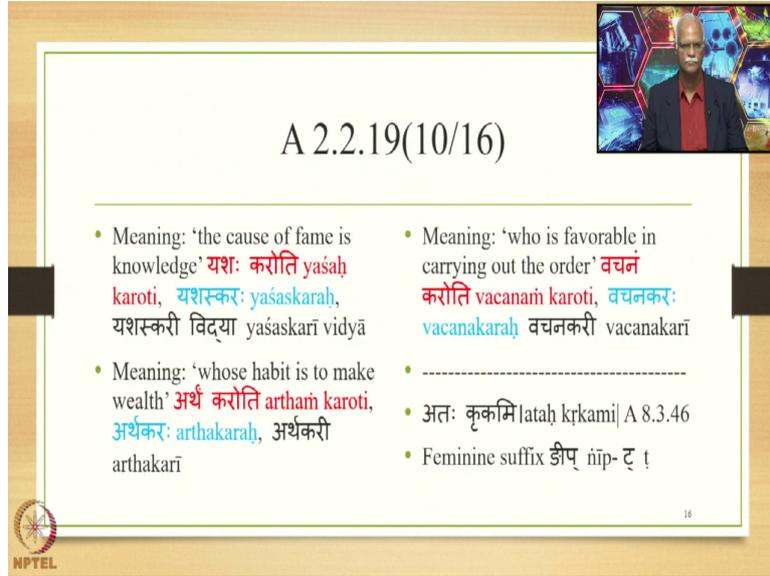
So, if the meaning to be expressed is the cause of fame is knowledge. So, yasah karoti jnam yasah karoti that is the intended meaning. So, here yasah is related with the action of doing denoted by the verbal root kr as karma and now the meaning intended by the compound is also cause that is hetu. So, in this case we will add the suffix ta after the verbal root kr.

So, we will say yasah, yasas plus am plus kr plus ta samasa [FL] will take place pratipadika [FL] will take place supo dhatu pratipadika yoho will apply [FL] will apply and we will yasas plus kr plus a [FL] will apply and we will yasas plus kr plus a yasaskarah. And because the marker ta triggers the adding of the feminine suffix nip we will add it when feminine gender is to be denoted. So, we will have yasaskari vidya, vidya is knowledge, knowledge is such that is it is the cause of fame yasaskari vidya.

Similarly, meaning it to be expressed is whose habit it is to make wealth artham karoti and then the compound finally, derived would be artha karah by adding the suffix ta to the verbal root kr. And the feminine form of it would be arthakari. Similarly if the meaning to be expressed is who is favorable in carrying out the order vacanam karoti.

The suffix ta would be added to the verbal root kr and you will get the derived compound output as vacanakarah and the feminine form would be vacanakari in the yasaskarah the sutra [FL] would apply and substitute this visarga by sa 8.3.46. The feminine suffix nip is added because of the marker ta which is part of the suffix ta.

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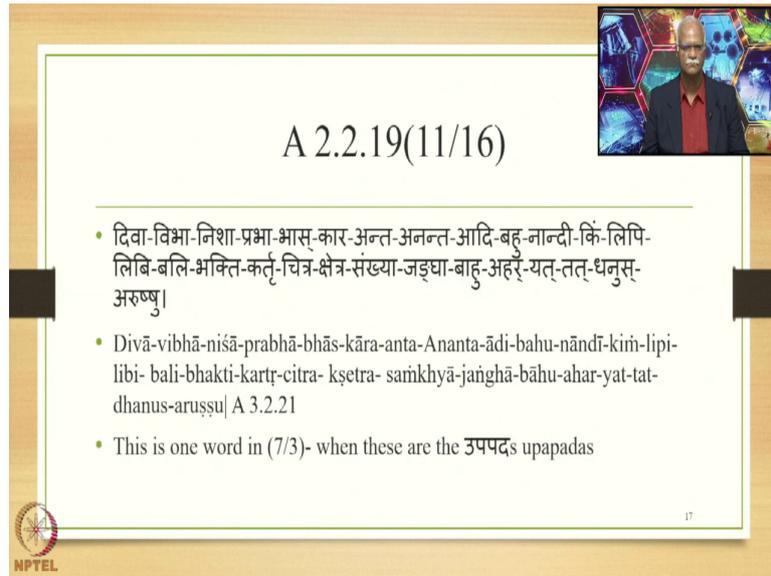

Next we have a very long sutra, but this sutra has got only one pada the sutra reads something like   this. Diva-vibha-nisa-prabha-bhas-kara-anta-ananta-adi-bahu-nandi-kim-lipi-libi-bali-bhakti-kartr-

citra-ksetra-samkhya-jangha-bahu-ahar-yat-tat-dhanus-arussu.   I   repeat

diva-vibha-nisa-prabha-bhas-kara-anta-ananta-adi-bahu-nandi-kim-lipi-libi-bali-bhakti-kartr-citra-ksetra-samkhya-jangha-bahu-ahar-yat-tat-dhanus-arussu.

This is one word 7 3. And what it means is when these are the upapadas and they are separated   by   a   hyphen diva-vibha-nisa-prabha-bhas-kara-anta-ananta-adi-bahu-nandi-kim-lipi-libi-bali-bhakti-kartr-citra-ksetra-samkhya-jangha-bahu-ahar-yat-tat-dhanus-arussu.

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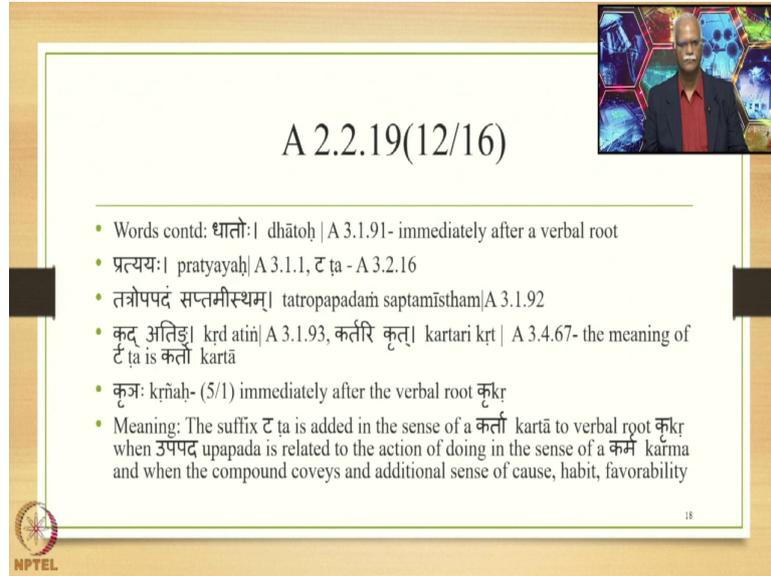
Words continue are dhatoh from 3.1.91 which means immediately after a verbal root pratyayah from 3.1.1 and ta is continued from 3.2.16. Tatropapadam saptamistham is continued krd atin is 3 kartari krt is also present krnah is continued which means immediately after the verbal root kr.

And so, the overall meaning of the sutra is the suffix ta is added in the sense of a karta to the verbal root kr when upapada is related to the action of doing in the sense of a karma and when the compound conveys an additional sense of cause habit and favorability. I repeat the suffix ta is added in the sense of a karta to verbal root kr when upapada is related to the action of doing in the sense of karma and when the compound conveys additional sense of cause, habit and favorability and when the upapadas are diva, vibha etcetera.

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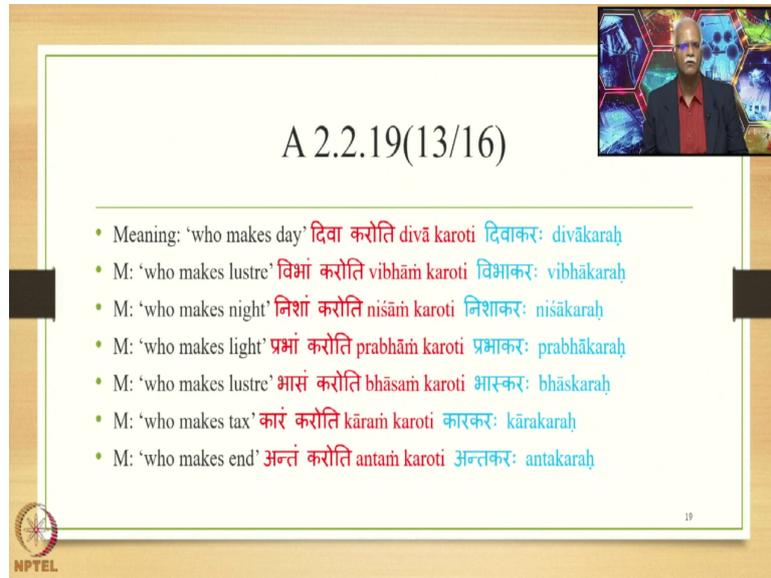
So, the meaning is the following one who makes day. So, this is the meaning and we have diva karoti which expresses this sense. So, we have diva karoti as the laukikavigraha and we add the suffix ta after the verbal root kr and we get the form divakarah as the finally, derived compound output divakarah.

Similarly, who makes lustre and the laukikavigraha is vibham karoti and the finally, derived output is vibhakarah then when the meaning is who makes night a laukikavigraha is nisam karoti and the finally, derived compound output is nisakarah. When the meaning is who makes light the laukikavigraha is prabham karoti and by adding the suffix ta the finally, derived output is prabhakarah.

So, these are some of the very common names divakarah prabhakarah vibhakarah etcetera, which are derived in this particular manner. Similarly, who makes luster so, bhasam karoti is the laukikavigraha and the generated output would be bhaskarah. Similarly, who makes tax karam karoti is karakarah similarly who makes end antam karoti is the laukikavigraha and antakarah is the finally, derived compound output antakarah.

Similarly who makes infinite if this is the meaning to be expressed the laukikavigraha is anantam karoti and then the finally, derived output is anantakarah.
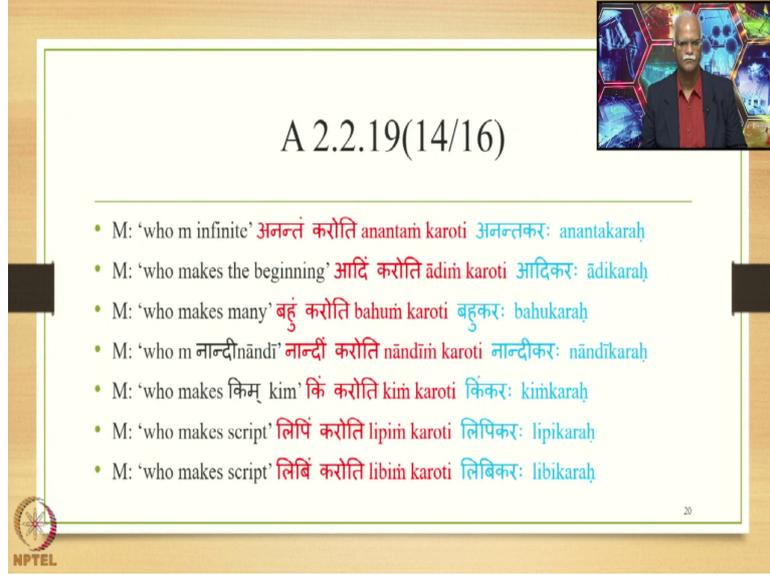
Similarly, one who makes the beginning if this is the meaning to be expressed you have the laukikavigraha adim karoti and the finally, derived output is adikarah. Similarly when the meaning is who makes many. So, bahum karoti is the laukikavigraha and the finally, derived output is bahukarah then who makes a nandi. If this is the meaning to be expressed we have the laukikavigraha nandim karoti and the finally, derived output is nandikarah.

Now, one who makes kim kim karoti is called kimkarah. So, the finally, derived output is kimkarah by adding the suffix ta to the verbal root kr one who makes the script. And here we have lipim karoti as well as libim karoti as the laukikavigraha and from that we get the compound output lipikarah as well as libikarah.
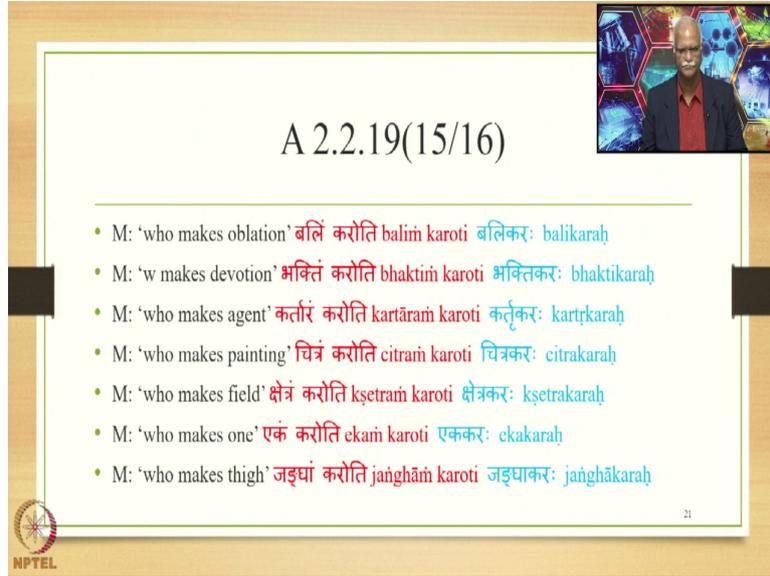
Then we have the meaning who makes oblation and the laukikavigraha is balim karoti and the compound output is balikarah then when the meaning is who makes devotion bhaktim karoti. And so, we add the suffix ta to the verbal root kr and we get the compound output in the form of bhaktikarah.

Similarly, one who makes agent. So, kartaram karoti is the laukikavigraha and kartrkarah is the finally, derived compound output similarly who makes painting citram karoti is the laukikavigraha and citrakarah is the finally, derived compound output. Then who makes a field is the meaning to be expressed and we have ksetram karoti and as the laukikavigraha and ksetrakarah as the finally, derived output.

Similarly, who makes one is the meaning to be expressed and ekam karoti is the laukikavigraha and by adding the suffix ta. We derive ekakarah as the compound output then

who makes a thigh is the meaning and jangham karoti is the laukikavigraha and janghakarah is the finally, derived compound output.

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Then finally, one who makes arm. So, bahum karoti and the finally, derived output is bahukarah similarly one who makes a day if this is the meaning to be expressed we have the laukikavigraha ahah karoti. And the finally, derived compound output is ahaskarah then who makes which yat karoti is the laukikavigraha and then we get the form yatkarah as the finally, derived compound output by adding the suffix ta to the verbal root kr.

Then to express the meaning who makes that we get the laukikavigraha tat karoti and the compound output is tatkarah. Then one who makes a bow and we have the laukikavigraha dhanuh karoti and the compound output is dhanuskarah. Then we have one who makes the wound as the meaning to be expressed and the laukikavigraha is aruh karoti and the finally,

derived output is aruskarah and the feminine form of all these forms would be bahukari ahaskari yatkari tatkari dhanuskari and aruskari by adding the suffix i which is triggered by the marker ta.
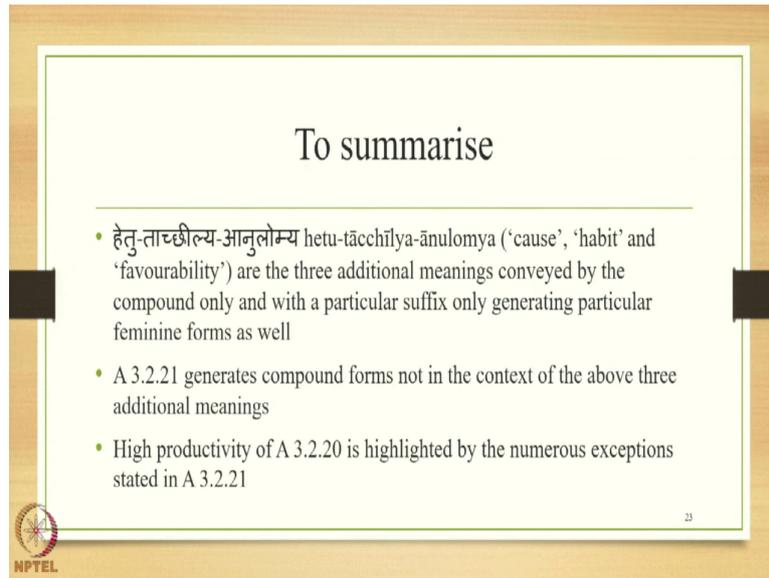
To summarize hetu tacchilya and anulomya cause, habit and favorability are the three additional meanings conveyed by the compound only and with the particular suffix only generating particular feminine forms as well. 3.2.21 generates compound forms not in the context of the above three additional meanings. High productivity of 3.2.20 is highlighted by numerous exceptions stated in 3.2.21 we studies the other sutra stating the upapapa samasa based suffixes in the next lecture.

These are the texts referred to.

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Thank you very much.