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

Lecture - 54
उपपदसमास upapadasamāsa - 11

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.
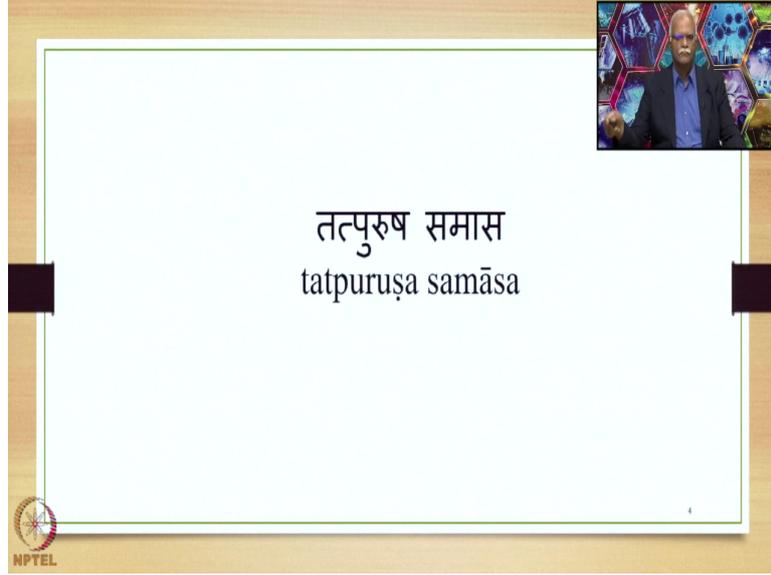
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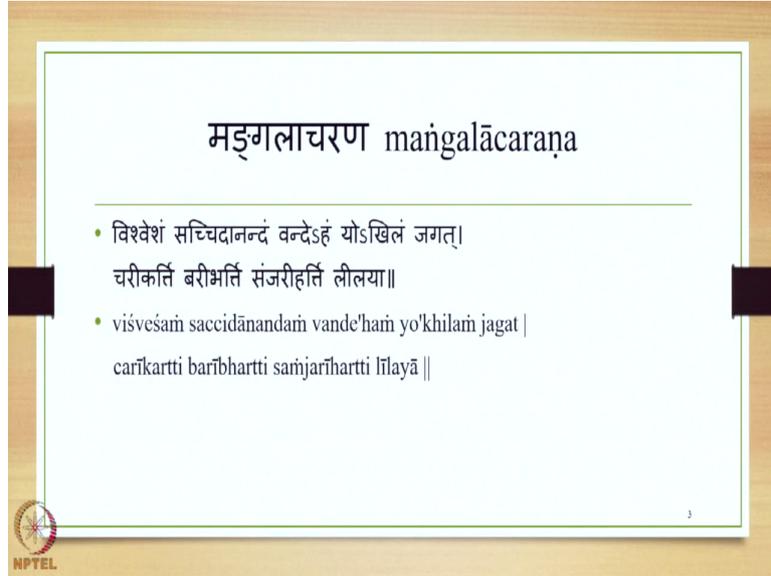
[FL]. In this course we are focused on the tatpurusha samasa. Tatpurusha samasa is one of the major types of samasas in Sanskrit. Avyayibhav, tatpurusha, bahuvrihi and dvandv are the four types of samasas stated in Sanskrit in this particular order in the grammar of in the text of Ashtadhyayi.

We have also noted that tatpurusha is by far the most productive of the samasas in Sanskrit. The number of sutras composed by Panini to account for various features of the tatpurusha samasa are very many in comparison with the sutras composed to describe such similar features of other types of samasas.

Be it samasa vidhayaka sutra, be it samasanta pratyaya vidhayaka sutra or svara vidhayaka sutra in all these cases the sutras composed to describe the tatpurusha samasa are more than

other types of samasas. This goes to show the importance of tatpurusha samasa in Sanskrit and also in Paninian grammar.

We also said that the tatpurusha samasa has got a number of varieties which is not the case with the other types of samasas. And we have studied them one by one in this particular course so far. First we studied the vibhakti tatpurusha samasa very important. And the vibhaktis are dvitiya vibhakti tatpurusha, tritiya, chaturthi, panchami, saptami and shashti in this particular order as is given in the grammar of Panini in the text of Ashtadhyayi.

Then we studied karmadharaya samasa, we also in the course studied the dvigu samasa following which we studied the nay tatpurusha after which we studied the [FL] tatpurusha, after which we studied the gati tatpurusha samasa following which we started studying the upapada tatpurusha samasa. And currently we are studying the upapada tatpurusha samasa. The features of the tatpurusha samasa can be stated in the form of a simple equation in this particular manner.
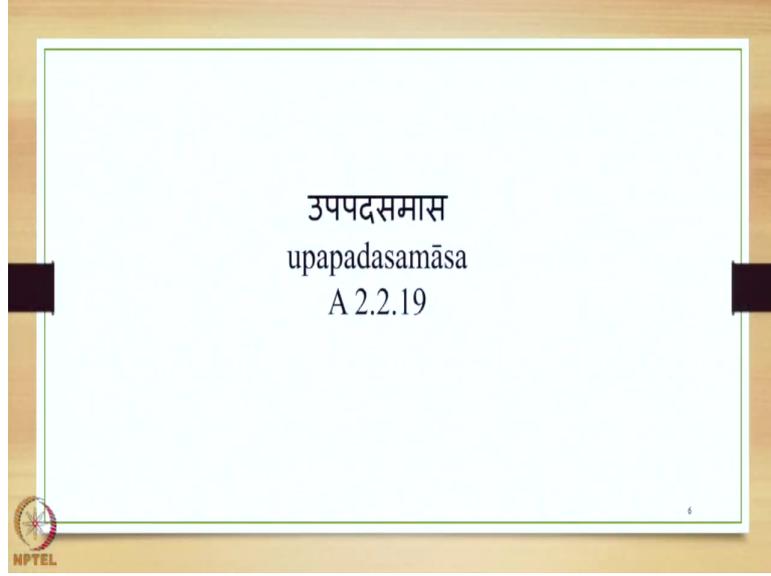
$$[X]+[Y]=[X\mathbf{Y}]$$
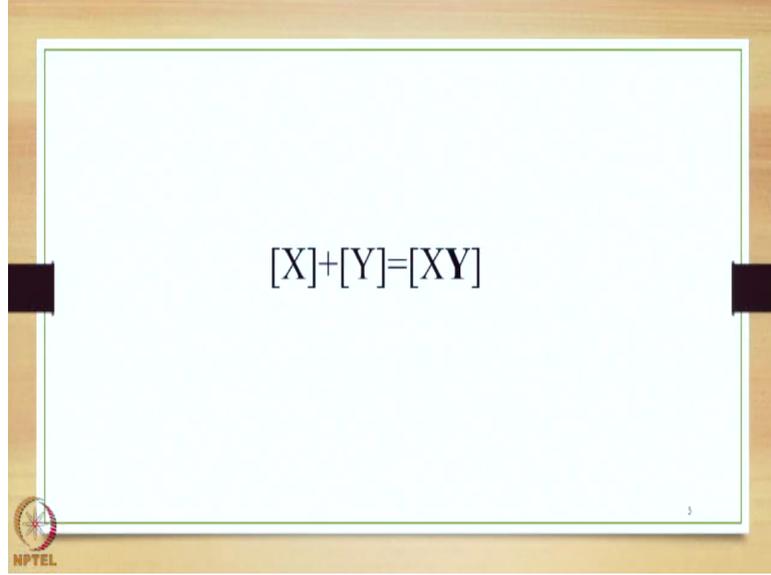
Where we have X and Y as two independent two separate elements independent and separate in terms of meaning conveyed word form as well as the accent. However, these word forms are semantically interrelated. And so, the speaker of Sanskrit decides to merge these two forms together and form the output in the form of one entity XY. The feature of this XY is that Y acts as a head of this particular unit.

So, XY is one unit and it is one unit in terms of meaning as well as word form as well as accent. So, there are three features aikarthya, aikapadya and also [FL]. Now within XY, Y acts as a head which means that when XY as one unit is interrelated with any other word in the sentence. This interrelation happens only through Y. X is not related to any other word in the sentence without going through Y. If X is interrelated with any other word in the sentence

without going through Y such a samasa is treated as an exception and is termed as asamartha samasa.

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उपपदसमास
upapadasamāsa
A 2.2.19

We are studying the upapada tatpurusha samasa right now. This upapada tatpurusha samasa is stated by the sutra upapadam atin. And this sutra has got two padas upapadam and atin. Upapadam is 1 slash 1 which means the word designated as upapada is by the sutra 3.1.92 upapadam saptamistham.

Now, because the word upapadam is stated in 1 slash 1 it is termed as upasarajana because of the sutra prathama nirdistam samasa upasarjanam. And then because of the sutra upasarjanam purvam this word in the prathama vibhakti will occupy the initial position of the samasa. This is known as the purvanipata.

The other word in the sutra is atin which is also 1 slash 1 which means which is not a tin. Eventually it means which is not a tinanta which is not a word ending in a tin. A words continued are sup and saha supa and also samarthah padavidhih.

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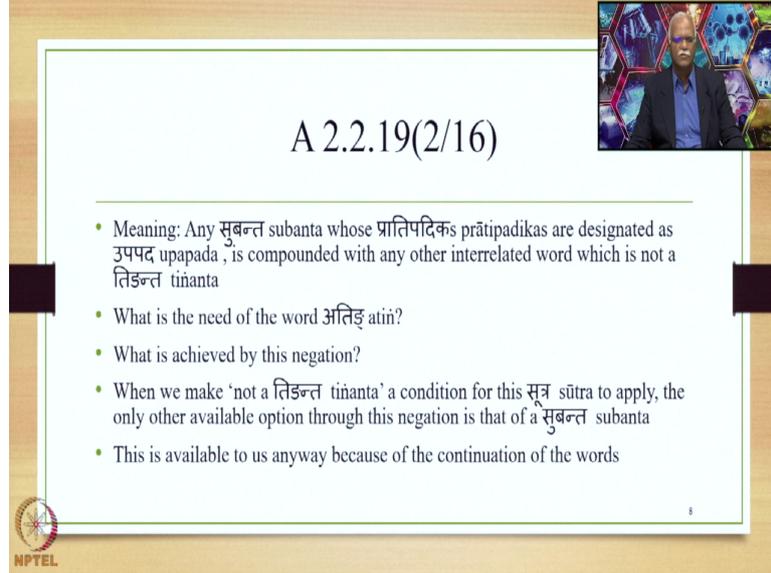
A 2.2.19(2/16)

- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tiṅanta
- What is the need of the word अतिङ् atiṅ?
- What is achieved by this negation?
- When we make 'not a तिङन्त tiṅanta' a condition for this सूत्र sūtra to apply, the only other available option through this negation is that of a सुबन्त subanta
- This is available to us anyway because of the continuation of the words

So, the meaning of the sutra is the following any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta. I repeat any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta.

Now, this translation raises certain questions. First amongst them is the following what is the need of the word atin in the sutra? What it implies is that what is achieved by this particular

negation. The question arises because 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.

Because we have [FL] padam as the definition of pada. So, when tinanta is negated what remains as a pada is only a subanta. Now, this is available to us we know anyway because of the continuation of the word sup and saha supa. So, then what is the need of the word atin, what is achieved by this particular negation?

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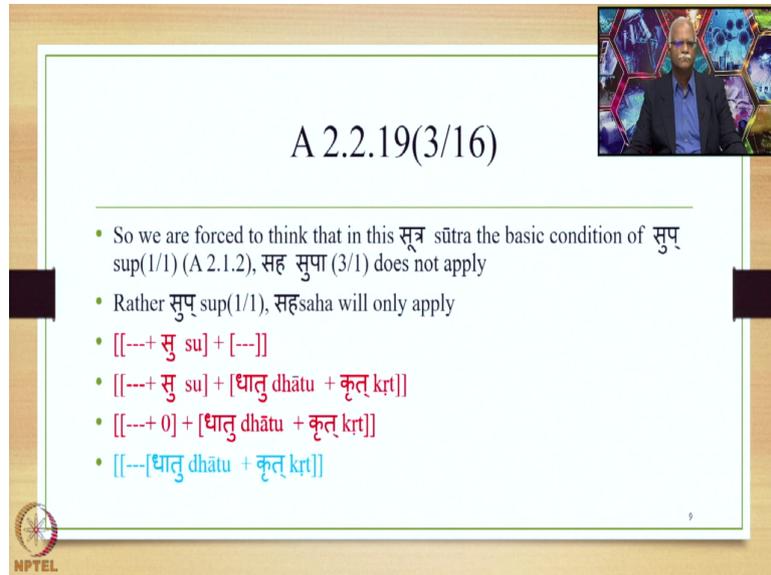
And in spite of these questions, we note that Panini continues with the word atin. So, we are forced then to think that in this particular sutra the basic condition of sup and saha supa does not apply rather sup and saha will only apply in this particular sutra. So, the skeleton of this particular samasa would be as follows.

The first element of the samasa is a subanta ending in su and the second member is not a subanta, it does not end in su. But now atin gives us a purpose and that purpose is that the second member of the samasa has krt suffix. So, there are two types of suffixes which are added after a verbal root one is krt and the other one is tin.

Now when a tin is a negation the purpose of this negation is to bring about the samasa with respect to krt. So, the output of the samasa is a pratipadika plus su this is the purvapada plus dhatu plus krt this is the second part of the compound. And so, supo dhatu pratipadika yoho will apply and we will delete the su in the purvapada. So, the compound output would be the pratipadika of the purvapada plus the dhatu plus krt which is the second part of the compound.

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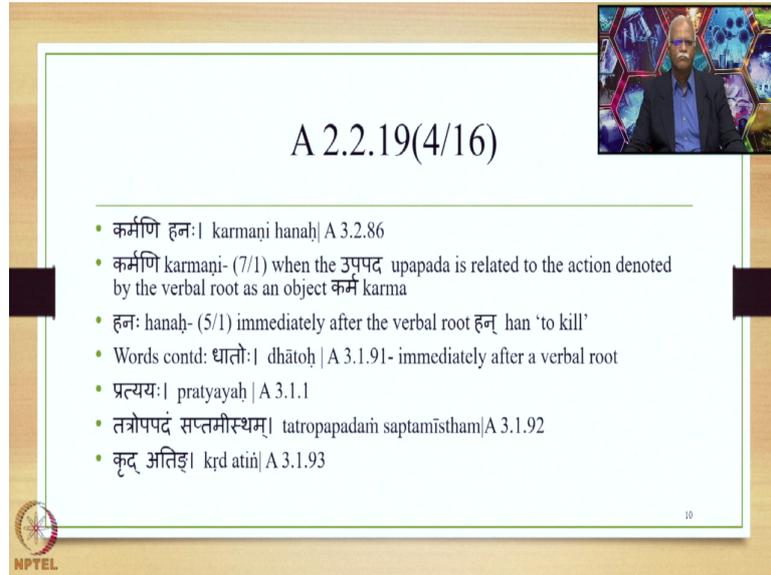
Now, we are studying some more sutras in the section 3.2.1.2.101 we have noted that 3.2.84 is the sutra bhute from which the suffix is stated will be governed by the adhikara bhute. What it means is that the suffix is stated hereafter from 3.2.86 onwards up to 3.2.101 they will indicate the sense of karta by default, but they will also additionally convey the meaning of past tense.

Now, in this sutra karmani hanah which is three 3.2.86 there are two padas karmani as well as hanah. Karmani is 7 slash 1 which means when the upapada is related to the action denoted by the verbal root as an object or karma. Hanah is 5 slash 1 which means immediately after the verbal root hana to kill.

Words continued are dhatoh from 3.1.91 which means immediately after a verbal root, pratyayah 3.1.1, tatropapadam saptamistham 3.1.92, krd atin 3.1.93.

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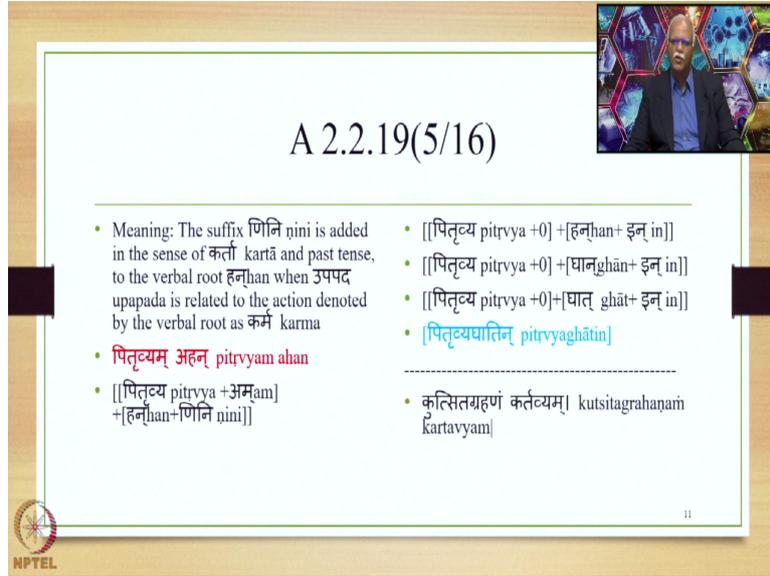
So, the meaning of the sutra is the following. The suffix nini is added in the sense of karta and also past tense to the verbal root han when upapada is related to the action denoted by the verbal root han as karma. I repeat the suffix nini is added in the sense of karta and also past tense to the verbal root han when the upapada is related to the action denoted by the verbal root han as karma.

So, we have pitrvyam ahan, one who killed the pitrvya the uncle the brother of the father. And so, we have pitrvya plus am plus han plus nini as the alaukika vigraha. Now the samasa [FL] takes place. So, the pratipadika [FL] takes place and then supo dhatu pratipadika yoho applies and we have pitrvya plus 0 plus han plus in.

And so, this han marker in the suffix nini is deleted, but it causes aha getting substituted by gha first and also a in han getting substituted by a. So, we have pitrvya plus 0 plus ghan plus

in and then because of the suffix nin na in han is substituted by ta. So, we have pitrvya plus 0 plus ghat plus in.

And so, finally, we get the derived output pitrvyaghatin which means the same as pitrvyam ahan. Now the varthika statement here says that this word stands for an element of censure kustitagrahanam kartavyam, pitrvyaghatin is not just a factual statement, but there also, but there is also a sense of censure involved in the process of compounding pitrvyaghatin.

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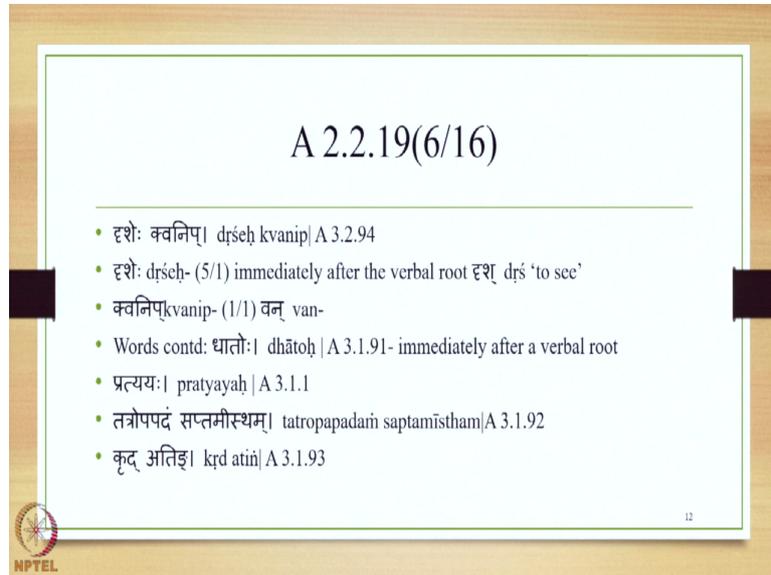
The next sutra is drseh kvanip 3.2.94. In this sutra there are two padas drseh as well as kvanip. Drseh is 5 slash 1 which means immediately after the verbal root drs meaning to see, kvanip is 1 slash 1 of kvanip and kvanip means the suffix 1, ka is the marker and pa is also the marker.

The words continued are dhatoh from 3.1.91 which means immediately after a verbal root. Pratyayah, pratyayah continues from 3.1.1 tatropapadam saptamistham also continues from 3.1.92 krd atin is also present from 3.1.93.

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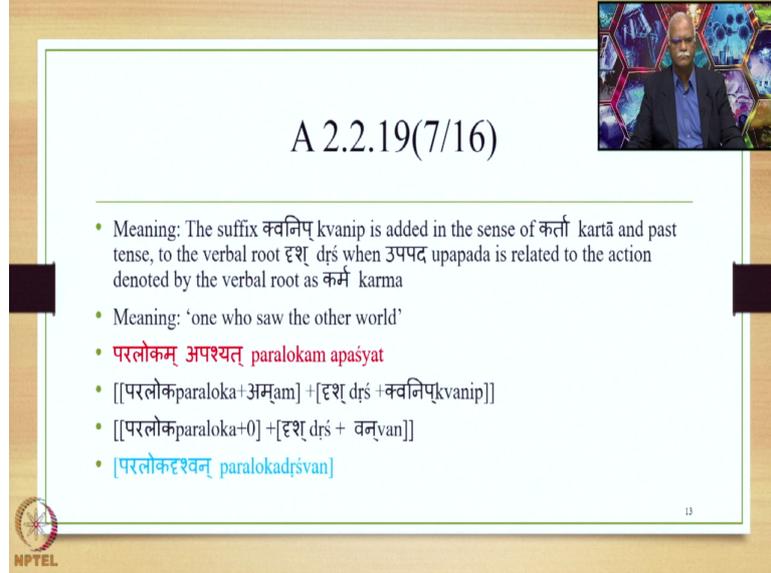
So, the meaning of the sutra is the following. The suffix kvanip is added in the sense of karta and also past tense to the verbal root drs when upapada is related to the action denoted by the verbal root as karma. I repeat the suffix kvanip is added in the sense of karta and also past tense to the verbal root drs when the upapada is related to the action denoted by the verbal root drs as karma.

So, when the meaning to be conveyed is one who saw the other world paralokam apasyat, one who saw the other world. So, in this sense paralokam apasyat is the laukika vigraha and the

alaukika vigraha would be paraloka plus am plus drs plus knavip. Now the samasa [FL] takes place. And so, the pratipadika [FL] also takes place.

So, supo dhatu pratipadika yoho will apply. And so, we have paraloka plus 0 plus drs plus van. And then we join them together and we get the form paralokadrsvan meaning paralokam apasyatvan one who saw the other world.

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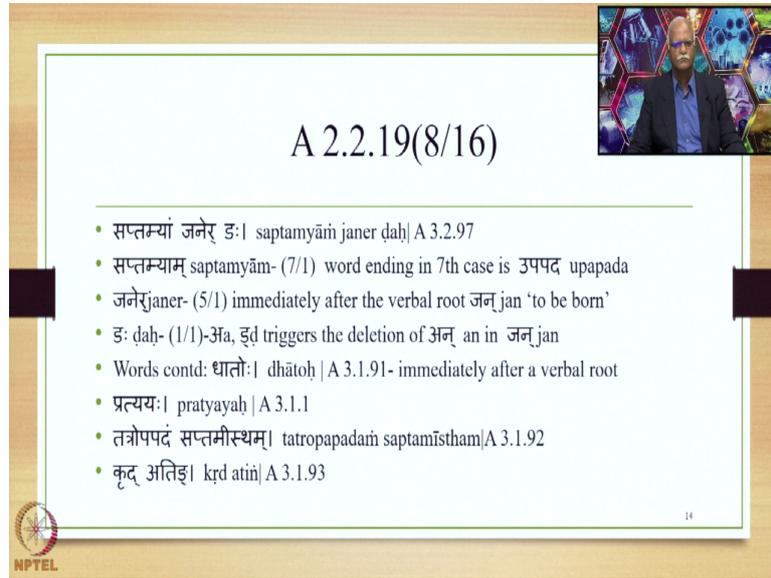
A 2.2.19(8/16)

- सप्तम्यां जनेर् ङः| saptamyāṁ janer ḍaḥ| A 3.2.97
- सप्तम्याम् saptamyām- (7/1) word ending in 7th case is उपपद upapada
- जनेर्janer- (5/1) immediately after the verbal root जन् jan 'to be born'
- ङः ḍaḥ- (1/1)-अ a, इ ḍ triggers the deletion of अन् an in जन् jan
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayaḥ | A 3.1.1
- तत्रोपपदं सप्तमीस्थम्| tatropapadaṁ saptamīstham|A 3.1.92
- कृद् अतिङ| kṛd atiṅ| A 3.1.93

Then we go to the next sutra saptamyan janer dah 3.2.97 sutra is saptamyan janer dah. There are three padas in the sutra saptamyam which is 7 slash 1, janer and dah. Saptamyan is 7 slash 1 meaning word ending in 7 th case is the upapada. Janer is 5 slash 1 of jane referring to the verbal root jan meaning to be born. So, janer means immediately after the verbal root jan to be born.

Dah is one slash one of d and d is a marker though. So, the suffix is a, this d marker triggers the deletion of an in jan. Words continued are dhatoh 3.1.91 immediately after a verbal root. Pratyayah from 3.1.1, tatropapadam saptamistham is present 3.1.92, krd atin is also present 3.1.93.

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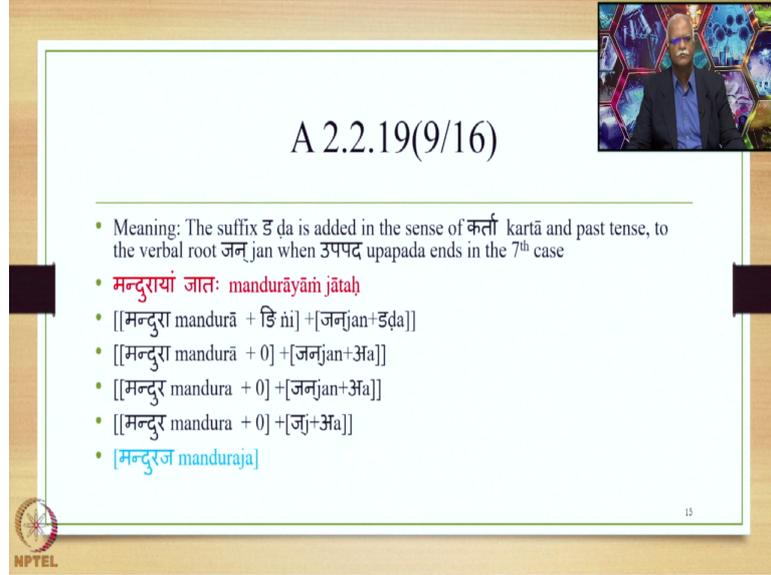
So, the meaning of the sutra is the following the suffix da is added in the sense of karta and past tense to the verbal root jan when upapada ends in the 7 th case. I repeat the suffix da is added in the sense of karta and also past tense to the verbal root jan when upapada ends in the 7 th case.

So, here we have mandurayam jatah and mandura plus ni plus jan plus da this is the alaukika vigraha. And so, samasa [FL] takes place. So, the pratipadika [FL] takes place. So, supo dhatu pratipadika yoho applies and then we have mandura plus zero plus jan plus a and then

mandura is shortened to mandura mandura plus 0 plus jan plus a and then the an in jan is deleted. So, we have mandura plus 0 plus j plus a and the finally, derived output is manduraja which means the same thing as mandurayam jatah manduraja.

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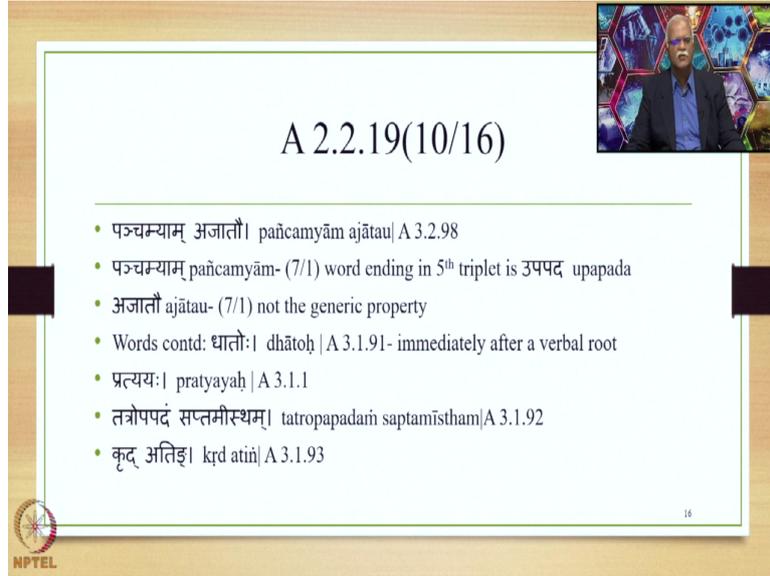
The next sutra is panchamyam ajatau 3.2.98. This sutra has got two padas panchamyam and ajatau panchamyam is 7 slash 1 and ajatau is also 7 slash 1. So, panchamyam means word ending in the fifth triplet and that is the upapada and ajatau is 7 slash 1 which means not the generic property. Words continued are dhatoh from 3.1.91 meaning immediately after a verbal root, pratyayah 3.1.1, tatropapadam saptamistham is present from 3.1.92, krd atin is present from 3.1.93.
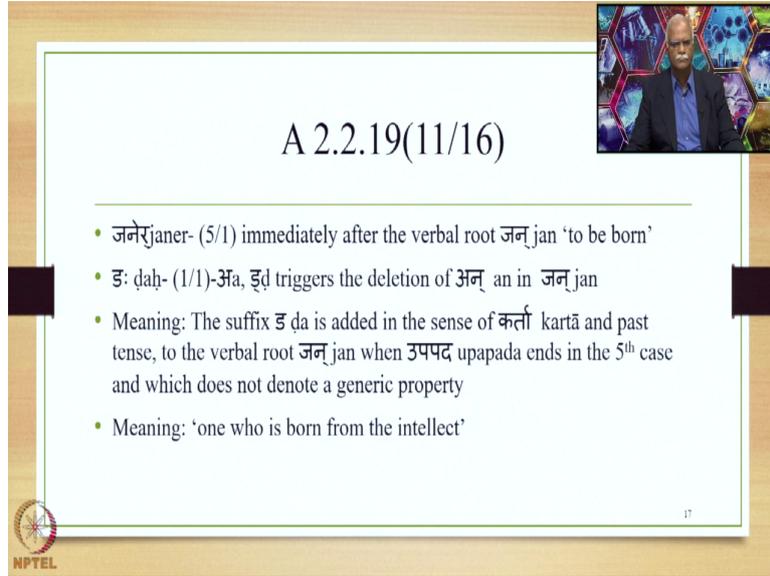
Janer is continued from the previous sutra janer is 5 slash 1 meaning immediately after the verbal root jan to be born. Dah is also continued from the previous sutra this is 1 slash 1 of the d which is having the marker d. And so, this suffix a which has got the marker d triggers the deletion of an in jan.

So, now the meaning of the sutra is the following. The suffix da is added in the sense of karta and also past tense to the verbal root jan when upapada ends in the 5 th case and which does not denote a generic property. I repeat the suffix da is added in the sense of karta and also past tense to the verbal root jan when upapada ends in the 5 th case and which does not denote a generic property.

Now, following this when we have the meaning to be conveyed namely, one who is born from the intellect one who is born from the intellect.

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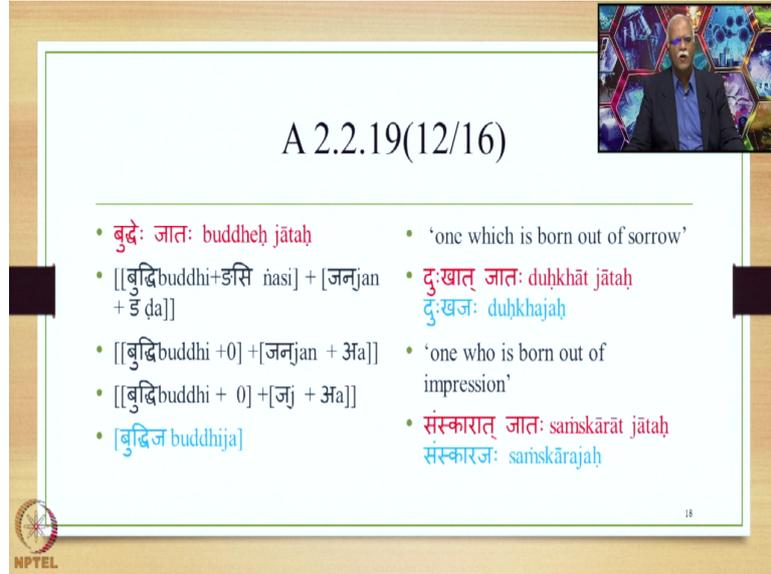
A 2.2.19(12/16)

- बुद्धेः जातः buddheḥ jātaḥ
- [[बुद्धिbuddhi+ङसि ṅasi] + [जन्jan + ड ḍa]]
- [[बुद्धिbuddhi +0] +[जन्jan + अa]]
- [[बुद्धिbuddhi + 0] +[ज्j + अa]]
- [बुद्धिज buddhija]

- 'one which is born out of sorrow'
- दुःखात् जातः duḥkhāt jātaḥ
  दुःखजः duḥkhajaḥ
- 'one who is born out of impression'
- संस्कारात् जातः saṁskārāt jātaḥ
  संस्कारजः saṁskārajaḥ

Then we have buddheh jatah as the laukika vigraha and the alaukika vigraha would be buddhi plus nasi plus jan plus da and then the samasa [FL] takes place and the pratipadika [FL] also takes place. So, supo dhatu pratipadika yoho applies. And so, the sup is deleted.

So, we have buddhi plus 0 plus jan plus da jan plus a and then finally, because of the marker da an in jan is also deleted. So, we have buddhi plus 0 plus ja plus a and the finally, derived compound output is buddhija buddhija which means the same thing as buddheh jatah.

Similarly, with the meaning to be conveyed is one which is born out of sorrow duhkhat jatah and the compound output would be dhukhajah. And one who is born out of impression when

this meaning is to be conveyed samskarat jatah. This will be the laukika vigraha and the compound derived is samskarajah.
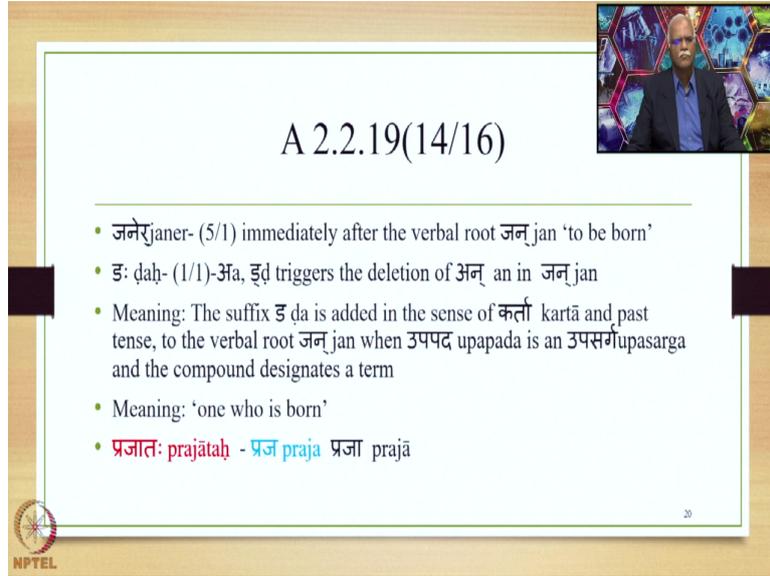
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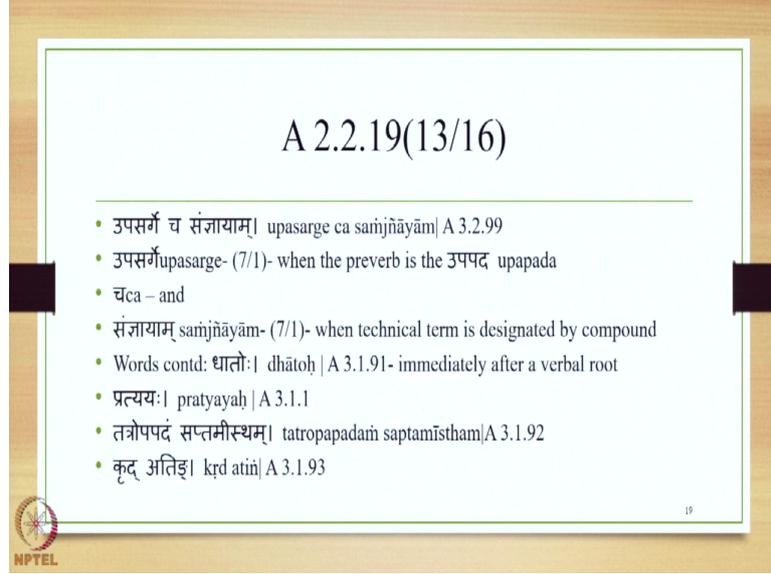
Now, we go to the next sutra upasarge ca samjnayam. This is 3.2.91 upasarge ca samjnayam. This sutra has got three padas upasarge 7 slash 1 which means when the preverb is the upapada, ca and also samjnayam. Ca means and samjnayam is 7 slash 1 meaning that when the technical term is designated by the compound.

Words continued are dhatoh 3.1.91 which means immediately after a verbal root, pratyayah 3.1.1, tatropapadam saptamistham is present from 3.1.92, krd atin is present from 3.1.93.

Janer is continued from 5 from the previous sutra, janer is 5 slash 1 which means immediately after the verbal root jan to be born, dah is also continued from the previous sutra. Dah is 1 slash 1 of d a is the suffix with the marker d this marker d triggers the deletion of an in jan. So, the meaning of the sutra is the following. The suffix da is added in the sense of karta and past tense to the verbal root jan when upapada is an upasarga and when the compound designates a term.

I repeat the suffix da is added in the sense of karta and also past tense to the verbal root jan when the upapada is an upasarga and the compound designates a term. So, when the meaning to be conveyed is one who is born prajatah the compound output is praja we follow the same procedure stated earlier. And so, we get praja as the compound output and the feminine form would be praja, one who is born.
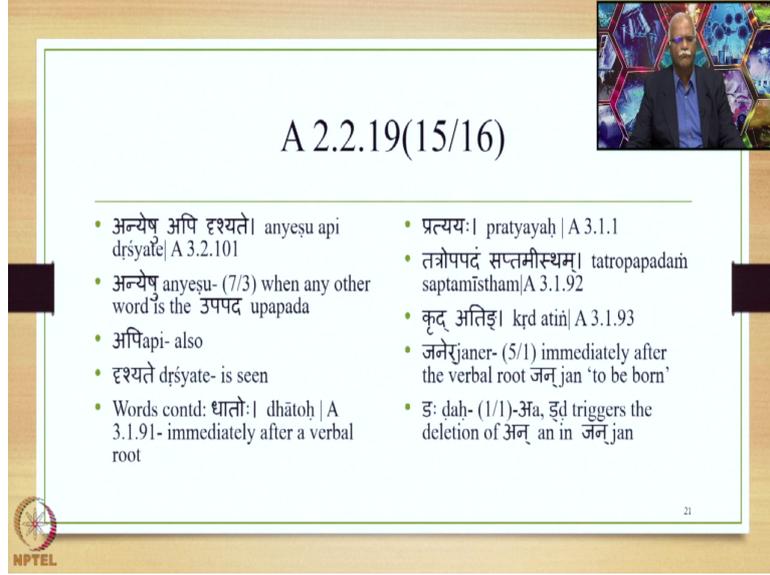
Then we have the final sutra in this particular section which is anyesu api drsyate. This sutra has got three padas anyesu api and drsyate. Anyesu is 7 slash 3 when any other word is the upapada that is the meaning, api means also drsyate means is seen. Words continued are dhatoh from 3.1.91 which means immediately after a verbal root, pratyayah from 3.1.1, tatropapadam saptamistham and krd atin they are present from 3.1.92 and 93 respectively.

Janer and dah they are also continued from the previous sutras. And so, janer is 5 slash 1 which means immediately after the verbal root jan to be born and dah is 1 slash 1 of d the suffix is a with the marker d and this marker d triggers the division of an in jan.
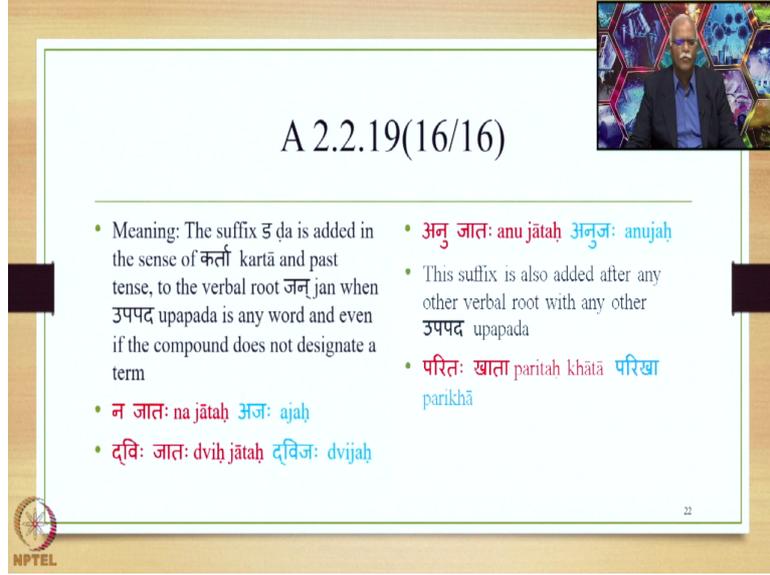
So, the meaning of the sutra is the following. The suffix da is added in the sense of karta and also past tense to the verbal root jan when the upapada is any word and even if the compound does not designate a term. I repeat the suffix da is added in the sense of karta and past tense to the verbal root jan when upapada is any word and even if the compound does not designate a term.

So, we have na jatah as the laukika vigraha and a finally, derived compound output would be ajah, following the procedure stated earlier. When the when the laukika vigraha is dvih jatah somebody who is born twice and the compound output would be dvijah following the same procedure outlined earlier.

Anu jatah when this is the laukika vigraha the compound output would be anujah. This suffix is also added after any other verbal root with any other upapada also. So, for example, if

paritah khata is the laukika vigraha the compound output will be generated in the form of parikha and then the feminine form would be parikha.

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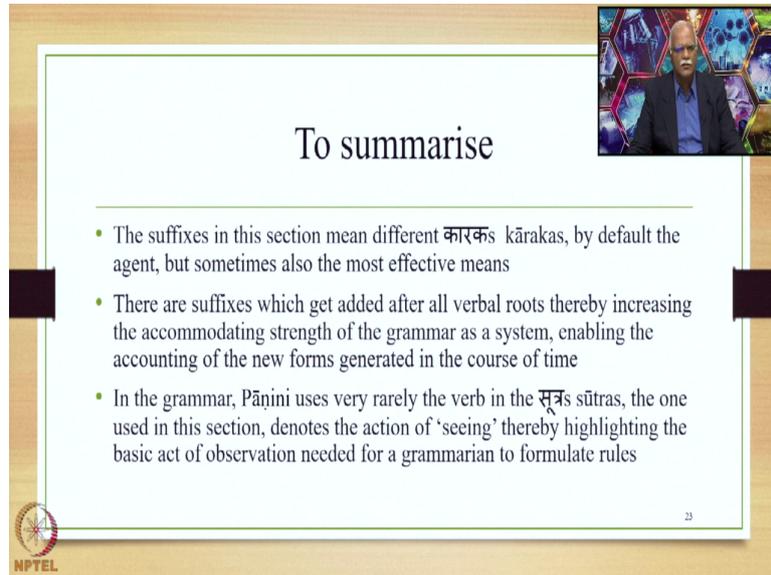
To summarise

- The suffixes in this section mean different कारकs kārakas, by default the agent, but sometimes also the most effective means
- There are suffixes which get added after all verbal roots thereby increasing the accommodating strength of the grammar as a system, enabling the accounting of the new forms generated in the course of time
- In the grammar, Pāṇini uses very rarely the verb in the सूत्रs sūtras, the one used in this section, denotes the action of 'seeing' thereby highlighting the basic act of observation needed for a grammarian to formulate rules

To summarize the suffixes in this section, mean different karakas by default the agent or the karta, but sometimes also the most effective means namely the karana. There are suffixes which get added after all verbal roots thereby increasing the accommodating strength of the grammar as a system enabling the accounting of the new forms generated in the course of time.

In the grammar of Panini, Panini uses very rarely the verb in the sutras. The one used in this section denotes the action of seeing thereby highlighting the basic act of observation needed for a grammarian to formulate rules.

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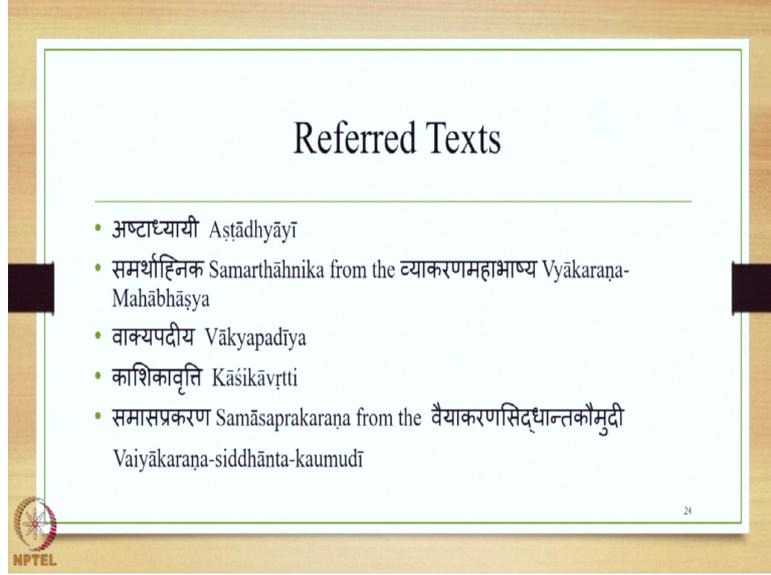
These are the texts referred to.

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Thank you very much.